

## **Sharia and death rites: The tradition of sharing kafarat rice in Tebing Tinggi Village, Kerinci**

**Mhd Isa\*<sup>1</sup>, Zufriani<sup>2</sup>, Nuzul Iskandar<sup>3</sup>**

<sup>1,2,3</sup>Institut Agama Islam Negeri Kerinci, Jambi, Indonesia  
e-mail: [mhdisaisa42@gmail.com](mailto:mhdisaisa42@gmail.com)

\*Corresponding Author.

**Abstract:** This study explores the tradition of beras kafarat (expiation rice) in Tebing Tinggi Village, Kerinci, as a local Islamic practice conducted by families of the deceased as a substitute for unfulfilled prayers. Using a descriptive qualitative method with a case study approach, data were collected through observations and interviews with five key informants directly involved in the tradition. Findings show that although the term kafarat in classical Islamic jurisprudence refers to specific legal penalties such as for oaths or fasting violations, the Tebing Tinggi community uses it symbolically to represent charitable acts intended to support the deceased spiritually. The practice reflects deep-rooted social solidarity and spiritual responsibility, where the act of sharing rice after Friday prayers becomes a meaningful ritual of religious and communal unity. Despite challenges from modernization and generational shifts, the tradition persists through adaptive strategies, value-based education, and community engagement. This study contributes to the discourse on Islamic law by contextualizing local cultural practices within the broader framework of sharia, highlighting the importance of preserving meaningful traditions that align with core Islamic values.

**Keywords:** Kafarat rice, death ritual, social solidarity

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### **Introduction**

In various cultures and religions, death rituals are an important part of religious practices that contain symbols of strengthening group solidarity and a spirit of togetherness. In Islamic tradition, the death procession is not only interpreted as a separation between the living and the dead, but also as a means of getting closer to Allah and strengthening social relations between communities (Dan et al. 2019). Stated that death rituals are often carried out as a form of connection with the supernatural world and the ruler of nature. Therefore, Muslims believe that death is not the end, but a door to a more eternal life, so that death rituals become a sacred obligation to be carried out (Amin 2020; Weya and Napitsunargo 2024). Emphasized that death ceremonies in Islamic society are still maintained as part of a religious tradition that is considered valid. This shows that people's understanding of death is closely related to religious beliefs and practices.

In Tebing Tinggi Village, Kerinci, there is a unique tradition known as beras kafarat, which is the giving of rice by the bereaved family to the community as a form of replacement for worship that has not been fulfilled during their lifetime. The concept of kafarat is derived from the Qur'an, especially QS. Al Ma'idah: 89, which emphasizes that feeding the poor is a form of expiation of an oath. In addition, the Hadith narrated by Bukhari and Muslim explains that alms and freeing slaves can be atonement for sins, reflecting both spiritual and social mechanisms in Islam (Muslim, Indonesia, and Al-Bukhari 2015). Ahbah Zuhaili, in a contemporary fiqh study, highlights that kafarat includes ethical and social aspects not only limited to rituals, but also strengthening the moral responsibility of the community (Zuhaili 2024). On this basis, the practice of beras kafarat in Tebing Tinggi is not merely a traditional ritual, but also an implementation of strong religious teachings, while strengthening social ties within

the community. Thus, this tradition is consistent with the principles of sharia, namely the responsibility of the deceased's family and solidarity with others.

Previous studies have discussed various forms of death rituals in Islamic society. For example, Iko Sutriani's research on the Muna ethnic community in Kendari describes seven stages of the death procession that are carried out systematically and full of spiritual meaning (Sutriani et al. 2020). Meanwhile, Fachrir Rahman's research on the practice of patok in Kuta Village shows that local traditions can be in line with Islamic values if carried out in a manner that is in accordance with sharia, such as reciting prayers and shalawat. Although these studies provide a broad understanding of death rituals (Rahman 2019), there has been no study that specifically highlights beras kafarat as a form of expiation for abandoned worship. Thus, there is a research gap that needs to be filled, especially regarding the relationship between local traditions and the concept of expiation from an Islamic sharia perspective. This is the background to this research being conducted in Tebing Tinggi Village, Kerinci.

In this context, this study aims to describe in detail the implementation of the rice kafarat tradition as part of the death procession in Tebing Tinggi Village, as well as to explore its social and religious meanings. In addition, this study also wants to understand the extent to which this tradition reflects the principles of Islamic sharia, especially in terms of the spiritual responsibility of the family towards the simati. This study is expected to contribute to the study of Islamic law, especially those related to the implementation of kafarat and acts of worship in community traditions. By using a qualitative approach, the author attempts to capture the local dynamics and religious values contained in the practice. The main focus of this study is on the practice, meaning, and challenges and hopes for the sustainability of this tradition amidst social changes in society. Therefore, understanding the local context is very important in revealing the deep meaning of this tradition.

The tradition of expiation rice is not only a religious symbol, but also a form of strengthening social solidarity in society. In practice, this tradition often involves many parties, such as traditional figures (ninik mamak), clerics, and the general public, who together carry out the process of giving the rice. The distribution process also has its own rules, for example, it is carried out after Friday prayers and is aimed at the congregation who are present regardless of age or social status. This shows that the values of equality and social concern are highly upheld in the implementation of this tradition. In addition, collective participation in carrying out this tradition is evidence of public awareness of the importance of maintaining the long-standing religious cultural heritage. Therefore, this tradition is not only a form of worship, but also a forum for strengthening social relations and strengthening the values of Islamic brotherhood.

However, along with the development of the era and the rapid flow of modernization, the sustainability of the expiation rice tradition has begun to face various real challenges. Some young generations consider this tradition old-fashioned and less relevant in modern life due to the dominance of popular culture and urban lifestyles. In addition, the economic situation of the family after death can be a significant obstacle to carrying out this tradition properly. Ulil Amri & Nafiah in their study showed that the challenges of modernization reduce the practice of similar tahlilan rituals causing a disconnection of values between generations (Amri and Nafiah 2024). Khwanur Al-Fiqriansyah also stated that customary traditions are prone to losing their meaning when not accompanied by creative adaptations that are in accordance with the times (Al Fiqriansyah, Bahzar, and Wingkolatin 2025). Therefore, it is important for the community and stakeholders to innovate in implementation for example, simplifying distribution techniques without draining spiritual values. Thus, the expiation rice tradition can continue to live as part of a meaningful cultural and spiritual identity amidst changing times.

### **Method**

This study uses a descriptive qualitative approach with a case study method. The research location is in Tebing Tinggi Village, Danau Kerinci District, Kerinci Regency, Jambi Province. Data were obtained through direct observation of the distribution of expiation rice which took place in June, as well as semi-structured interviews with five informants, consisting of four implementing communities and one traditional leader (ninik mamak). Data were analyzed descriptively qualitatively through three stages: data reduction, data presentation, and drawing conclusions (Rijali 2019). This technique is used to simplify field findings to make them more focused and meaningful. Conclusions were drawn inductively by paying attention to the consistency of field data and thematic interview results (Yuliani 2018).

### **Results and Discussion**

#### **The meaning of the tradition of "Sharing Kafarat Rice" in the context of Islamic Sharia in Tebing Tinggi Village**

The tradition of distributing expiation rice in Tebing Tinggi Village is a religious practice carried out by the family of the deceased as a form of substitute for prayers that were missed during their lifetime. This tradition is carried out on Friday after Friday prayers, by distributing eight cans of rice to all mosque congregations regardless of age. The time of implementation is also flexible, depending on the readiness of the family. In the context of Islamic law, expiation is understood as a form of atonement for sins, as explained in QS. Al-Ma'idah verse 89. Fuad Thohari stated that expiation can be done by feeding the poor (Dr. H. Fuad Thohari 2016). This shows that this local tradition has a basis that is in line with the values of Islamic law.

The meaning of this tradition is not only legal, but also reflects the high values of faith and social concern. By sharing rice, the community hopes to help simayyit get forgiveness from Allah and foster social piety in their environment. Saeful emphasized that providing food to the poor is a form of social worship in Islam (Saeful 2019). In its implementation, the community also shows a spirit of equality and togetherness. This tradition is not only a family ritual but is part of the collective activities of the community that strengthen social solidarity and Islamic brotherhood.

Based on interviews with five respondents consisting of four residents implementing the tradition and one traditional figure (ninik mamak), a deep understanding of the meaning of expiation rice was obtained. They were chosen because they were directly involved in implementing the tradition and were considered to understand the practices and values contained therein. R1 stated, "...the community gives expiation rice as atonement for sins during life because they have missed prayers." R2 added, "...the tradition of sharing expiation rice is carried out to atone for the sins of prayers missed by family members who have passed away." R3 explained that this tradition helps simayyit on their journey to the afterlife. The respondents indicated that the implementation of this tradition is based on a sense of spiritual responsibility and belief in the benefits of ongoing charity.

Although it does not involve formal religious figures such as ustaz or mosque imams, the presence of traditional figures who are also respected in the local religious context is considered quite representative to understand the sharia aspects of this tradition. In addition, the residents who were interviewed were direct practitioners of the tradition so they were able to provide contextual information. R4 said that every good deed will be rewarded by Allah, including expiation in the form of rice. R5 emphasized that their main intention was to help simayyit and hope for rewards from Allah SWT. Ahmad explained that sincerity is the core of worship in Islam, Therefore this tradition reflects the value of faith that is carried out with awareness and sincerity (Ahmad 2024).

Thus, the tradition of sharing expiation rice in Tebing Tinggi Village is a cultural heritage that reflects Islamic sharia, spiritual, and social values. This practice is not only based on religious beliefs, but also becomes a means of strengthening social relations in the community. Although it is a local

tradition, its values are in line with Islamic teachings that emphasize responsibility, care, and continuous charity. As long as it does not conflict with the sharia text, this tradition is worthy of being maintained as part of local wisdom that brings the spirit of Islam to life in the community.

### **Faith values in the implementation of sharing rice for expiation**

The term “kafarat” in the tradition of the Tebing Tinggi Village community is used locally to refer to the ransom for unfulfilled worship, especially prayer. Whereas in Islamic jurisprudence, kafarat according to sharia applies to oaths, violations of fasting, and other violations mentioned in the Qur'an and Hadith (Dr. H. Fuad Thohari 2016; Hermawan 2019). Thus, the use of the term kafarat in the context of missed prayers does not have an explicit basis in fiqh, but reflects a form of concern and moral responsibility of the family towards the simayyit. The community interprets it as a form of alms intended to help the deceased spiritually.

Several informants said that the implementation of this tradition was based on beliefs and values of faith. R4 explained that distributing rice was done with a sincere intention to help simayyit, not to show off. R5 stated, "We want to provide benefits to the deceased family, as a form of charity from those of us who are still alive." This shows that for some of the perpetrators of the tradition, this action is understood as part of faith, namely helping others and hoping for rewards from Allah SWT. Therefore, sincerity is the core of every worship, because intention determines the quality of charity in the sight of Allah (Muhajir 2020; Tasbih 2024).

However, not all informants explicitly stated that this tradition contains religious values. Some practitioners only understand this tradition as a hereditary custom or a form of respect for the deceased. They do not mention the element of faith or a direct relationship with theological beliefs in its implementation. Therefore, it is important not to generalize this understanding as a religious value that is recognized by all parties. The religious meaning in this tradition is greatly influenced by the educational background and understanding of each individual.

The tradition of expiation rice in Tebing Tinggi Village still reflects the existence of spiritual awareness in society, although not entirely rooted in an understanding of formal Islamic law. For some practitioners, this practice is a means to do good to others while praying for the deceased. By simplifying its meaning as a form of charity and ongoing charity, this tradition can be seen as part of the expression of local faith. As long as it does not conflict with the basic principles of sharia, forms of practice like this can be understood as part of the dynamics of Islamic culture in society.

### **How to distribute expiation rice in Tebing Tinggi Village**

The tradition of distributing expiation rice in Tebing Tinggi Village is carried out after Friday prayers at the village mosque. The deceased's family prepares eight cans of rice, which are then distributed evenly to the congregation, each receiving about three canting. The amount and measuring tools have been passed down from generation to generation and are consistently held by the community. R3 said, "All congregations can get a share, there are no conditions, what is important is the intention to help the deceased." This tradition is a moment of spiritual reflection and at the same time a form of social concern for fellow Muslims.

The local community calls this distribution of rice as “kafarat”, which is a form of substitute for prayers missed by the deceased. However, in Islamic jurisprudence, kafarat only applies to certain violations such as oaths, fasting, and zihar (Dr. H. Fuad Thohari 2016; Kau and Yahiji 2013). Missed prayers cannot be redeemed by giving food, but require personal repentance and asking for forgiveness. Therefore, the term “kafarat” in this practice is understood as a local term meaning charity, not as a sharia kafarat. This tradition is a form of expression of faith and family responsibility towards simayyit.

R4 said that “we distribute rice not because there is a rule, but because we want to help the deceased get rewards.” This sentence shows that the community does not consider this practice as a fiqh

obligation, but rather as a form of sincere charity. The implementation of this tradition reflects a local understanding of Islamic spiritual values, although it is not based on formal fiqh evidence. Thus, expiation rice in Tebing Tinggi has strong moral and social values, as long as it is understood as a tradition that does not conflict with the basic principles of Islamic sharia.

### **Challenges for communities in maintaining traditions for communities amidst modernization**

The tradition of expiation rice that has been rooted in the Tebing Tinggi Village community is now facing various challenges due to social change and modernization. The younger generation is beginning to show skepticism towards this practice, especially because it is considered to have no clear basis in Islamic law. R2 stated, "Many young people today are indifferent, they think this is just their parents' culture." This view shows a gap in understanding between generations regarding the religious meaning that lives in tradition. Modernization often gives rise to conflicts between traditional values and the practical way of thinking of the younger generation (Anzalman et al. 2024; Aripin 2022).

However, many residents still view this tradition as a form of spiritual responsibility of the family towards the simayyit. They believe that this tradition is a form of charity and a form of final affection. R5 said, "As long as the intention is to help parents who have died, we believe this is good." This view emphasizes that the practice of expiation rice still has a place of religious meaning in society. To bridge this understanding, intergenerational dialogue and an educational approach based on Islamic values are needed. Ulil Amri & Nafiah showed that the preservation of the tahlilan tradition was successful because it was associated with socially accepted worship values (Amri and Nafiah 2024).

In order for the tradition to survive, the community needs to make adjustments in the form and method of implementation. One of them is simplifying the amount of rice or the technical distribution, without leaving the main values, namely alms and prayer. R1 said, "As long as the intention is the same, the amount of rice can be adjusted - what is important is the prayer." This approach shows the openness of the community to innovation in tradition. The importance of cultural flexibility so that tradition remains relevant in the current context (Rodin et al. n.d.). In order for the tradition to survive, the community needs to make adjustments in the form and method of implementation. One of them is simplifying the amount of rice or the technical distribution, without leaving the main values, namely alms and prayer. R1 said, "As long as the intention is the same, the amount of rice can be adjusted - what is important is the prayer." This approach shows the openness of the community to innovation in tradition. The importance of cultural flexibility so that tradition remains relevant in the current context (Rodin et al. n.d.). Adaptation does not mean abandoning values, but rather maintaining the spirit of tradition in a form that is more acceptable to the younger generation.

In addition to technical adjustments, sustainability also requires the active involvement of local traditional figures, religious figures, and educational institutions. They can be a liaison between normative Islamic teachings and the cultural practices of the community. By providing an understanding that expiation rice is a form of social charity, not a standard expiation law, the community will not be trapped in a wrong understanding. Correcting this concept will help the tradition survive without conflicting with the principles of Islamic jurisprudence. This can also strengthen the identity of local Islamic culture that is in line with the universal values of Islam.

Thus, the future of the expiation rice tradition depends on the community's ability to maintain its meaning, not just its form. As long as this tradition is carried out with awareness of values and sincerity, it will continue to have a place in the hearts of the people. Not all forms of inherited worship need to be eliminated because they are not written in the book, as long as their spiritual substance remains in accordance with Islamic teachings. If social and spiritual values are maintained, then this tradition will continue to live as a contextual and meaningful religious cultural heritage across generations.

### **Sustainability of the tradition of expiation rice in the future**

The sustainability of the expiation rice tradition in Tebing Tinggi Village is an important concern in the context of a society that continues to develop. Modernization and changes in the mindset of the younger generation bring challenges to the preservation of local values. Budiman explained that socio-cultural changes require society to adjust the way it maintains traditions so that they remain alive and meaningful (Budiman et al. 2023). R3 said, "... this tradition will continue as long as there is support from the younger generation to preserve it." This shows the importance of active involvement of youth as heirs of local religious culture.

One important strategy is to integrate traditional values into youth activities at mosques and community-based schools. Koesoema emphasized the importance of contextual education that links religious values to local realities. Activities such as cross-generational discussions, direct practice of distributing rice (A Koesoema 2015), and compiling folklore about traditions can be effective methods. R4 stated, "...there is concern that this tradition will be lost due to modernization, but many are trying to keep it alive." This can be used as a spirit of collaboration across ages.

In addition to education, the use of local media can also be an effective preservation strategy. Communities can document traditional practices in the form of short videos, infographics, or audio narratives that are shared through RT WhatsApp groups, village social media, or community YouTube channels. Sasongko & Budianto stated that local media plays an important role in strengthening cultural identity in the digital era (Sasongko and Budianto 2024). By conveying messages of traditional values in a digital format that is popular with the younger generation, preservation can be carried out more adaptively.

Preserving traditions also requires an institutional system at the local level. For example, the formation of a cultural preservation team consisting of traditional leaders, youth, PKK mothers, and mosque administrators. This team can create an annual agenda such as "Tradition Week" which highlights the practice of expiation of rice as a local Islamic cultural heritage. Prihandarini stated that community involvement in institutional structures increases a sense of ownership of tradition (Prihandarini 2023). Sukardi & Busri also added that the strength of cultural preservation lies in the initiative and leadership of the community itself (Sukardi and Busri 2024).

With the support of spiritual, social, and structural values, the tradition of expiation rice has a great chance to survive in society. The importance of a value-based approach and innovation so that tradition is not only a memory, but also a living practice (Muttaqin and Ribawati 2025). R5 said, "... many people want to maintain this tradition because it is considered to bring blessings." So, as long as society is able to manage tradition contextually and transformatively, its sustainability is not only possible, but also very relevant in the future.

### **How before and after carrying out the tradition of distributing expiation rice in Tebing Tinggi Village, Kerinci**

Before the implementation of the kafarat rice tradition, many families feel emotional pressure and social anxiety. They feel that they have not fulfilled their obligations to the deceased family member. R2 said, "... my mind feels heavy if I haven't distributed rice to the deceased." This pressure does not only come from within, but also from the expectations of society. Budiman explained that in traditional societies, death is often followed by collective norms that regulate the behavior of the bereaved family (Budiman et al. 2023).

The experience before the implementation of the tradition also reflects spiritual concerns. The family feels the need to do something as a form of final responsibility for *simayyit*. In Durkheim's view, traditions like this have a latent function to help individuals overcome psychological crises through established social structures. Prihandarini emphasizes that transition rites in local cultures contain psychosocial calming functions, not just symbolic ones (Prihandarini 2023). Therefore, the guilt and burden that arise before the tradition is carried out are natural in a sociological framework.

After the tradition is carried out, the family feels inner relief and emotional calm. R3 said, "...the family feels calm because they feel that there is nothing more disturbing about the deceased." This shows that tradition is a medium to end the mourning phase spiritually and socially. In the phenomenological approach, this kind of experience is a process of finding subjective meaning by the individual. Social action is not only assessed from the results, but from the meaning captured by the actor based on his life experiences (Muhammad Farid 2018).

The sense of peace after tradition is also strengthened by social recognition from the surrounding community. R5 stated, "... the community appreciates the family who distributes expiation rice." In other words, the implementation of the tradition strengthens the social position of the bereaved family and restores social harmony. Sasongko & Budianto noted that social recognition of the preservation of local traditions can strengthen community identity and solidarity (Sasongko and Budianto 2024). Thus, the sense of calm that arises after the tradition is not only a psychological reaction, but also a form of integration into the community's value system.

Thus, the relief felt before and after the implementation of the expiation of rice cannot be seen as merely a personal assumption. It is the result of cultural structures, social norms, and internalized spiritual experiences. This tradition becomes a bridge between personal grief and social peace through the symbols of alms and prayer. Therefore, the explanation of this inner experience needs to be seen in a phenomenological and sociological framework as a unity of meaning in the context of local Islamic culture.

### **Conclusion**

The rice kafarat tradition practiced by the people of Tebing Tinggi Village is a form of adaptation of Islamic values in the context of local culture. This practice is carried out as a form of family spiritual responsibility towards the simayyit, which is believed to compensate for lagging worship, especially prayer. Although the term kafar in fiqh only applies to certain cases such as oaths and fasting, the community understands and implements it as a form of alms and charity. This tradition not only functions as a religious ritual, but also strengthens social solidarity, bringing together different layers of society in one meaningful spiritual moment. However, this tradition faces real challenges as modernization and values shift among the younger generation. Some have begun to consider it obsolete or fiqhally irrelevant. Therefore, in order to remain sustainable, innovation is needed in the method of implementation and strengthening the understanding of its substantial values. Educational approaches, the support of religious and traditional leaders, and the utilization of local media are important strategies so that this tradition not only survives, but also continues to live as part of a contextual and meaningful Islamic identity across generations.

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