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1 **AZAN IN FUNERAL: A LOCAL ISLAMIC TRADITION IN INDONESIA**

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In Indonesia, Azan become part of a 'tradition' to echoed in obsequies **1** the funeral, even there is a tradition in which the azan echoed in the four corners of the grave. Data and facts systematically processed and analyzed so as to be able to answer the questions of what, who, where, when, how and why an event occurred. Finally, this research used Takhrij al-hadith a method to look at the validity of the arguments of the hadith. Result found that tradition of azan in funeral has been around since the presence of Islam in Indonesia. This tradition continued and became a local Islamic culture which spread almost all over Indonesia, even considered part of religious guidance. While there are no decisive postulates which can be accounted for this tradition, except 'qiyas' postulates which are not appropriate. Most Indonesian Muslim put azan as the first priority to do in funeral while oblivious other compulsory things that must be recited when lay down the corpse. They tend to assume that this tradition is a part of islamic local culture.

Keywords: Azan, Tradition, Qiyas, Islamic Local, Hadist.

Introduction

Indonesia is known as a country which rich in culture, traditions and customs. According to Levy (1957) a customs generally refers to a long-standing agreement, either deliberate or as a result of accidental adjustment of the conditions that adhered together. quite a lot of researchers, both within and outside the country, glanced at and got interested in the rich tradition in Indonesia. Wealth that will never run out of its own that seemed to be a magnet for them. it is not surprising, if later, the various cultures that exist dug and sought to uncover the various 'secret' contained in it, one of which is the tradition of the azan at the cemetery when the funeral took place.

Azan tradition when putting deceased in the funeral, is a legacy of one side of community life in most parts of Indonesia, which has become customary (a tradition) because it was considered 'sacred'. Azan was intended as a tribute to the dead by listening to the Word of faith. Tradition passed down through generations of the rules (elders) are still widely used in Indonesian society, especially for the Nahdhiyyin.

A tradition that is ingrained into its own sights on when the funeral takes place. According Mariasusai (1995) the ceremony does not have a mystical element, whereas a traditional ritual that is standardized and can be irrational nature could even contain elements of magic. After the deceased is laid in the funeral, one of the family will be required or can be predefined for the Azan and continued with the reading iqomah. After that the deceased was covered with dirt (stockpiled). Even when investigators interviewed the brother of Muhammad Amin (2015) states on this matter in his home village, Muara

Enim precisely in South Sumatra, deceased echoed azan at the four corners of the funeral. Very likely there are many different traditions in other regions in Indonesia.

As mentioned, when the azan tradition burial is very difficult to separate from the life of the Indonesian people, because it has long since become a tradition and ingrained, although some are not implementing and even reject that tradition. However, when asked underlying the proposition sharia none of these traditions among adherents understand that tradition is able to provide a valid answer. Among the reasons given based solely on age-old tradition, on qiyas the azan obligations when a baby is born, but the law is clearly different proposition.

This tradition is the question of interest to study, not just a re-look at the history and differences of opinion between the permit and prohibit, in accordance with the guidance of the religious affiliation of the people of Indonesia, but also provide solutions so ingrained tradition that still can be done without violating the provisions of sharia. What and who is behind the ritual, what are the underlying proposition, how this tradition could survive from generation to generation and how Islam looked at, so it is interesting to study.

Literature Review

As the authors pointed out, Indonesia is known as a country rich in traditions and customs. Not a few researchers, glanced at and interested in the wealth of the tradition. One of the research conducted by Roy Purwanto (2008) on 'Tradition of *ruwatan* in Muslim circles Yogyakarta'. Conclusions from the study that the tradition of the original *ruwatan* contains the values of polytheism. Because of the acculturation of Islam, the tradition *ruwatan* changed and give Islamic values, including maintaining *ruwatan* tradition in its original form as a culture and procedures of elders advance in educating the public to be better and civilized. Similarly, research conducted Satibi Ibi (2008) on 'Ritual *Munjung* and Unloading Earth in Society Sundanese'. He concluded that the culture *Munjung* and unloading of the earth, in practice, both done and is believed to be a greeter arrival of the growing season, with a series of custom event, which was originally a local tradition to be a local Islamic traditions. Another study, conducted Sukmana Oman (2003) on 'Culture Society Samin' related death ceremony which was originally known as *gelundung semprong* (people who have died buried whatever they are), meaning that if there are people who died will be buried without any wrap, and only wrapped with clothes during her life. With the acculturation on Islam, then the funeral ceremony was conducted with Islam, and other studies related to the existing tradition in Indonesia.

Specifically, the research about the Azan at the funeral when putting the deceased in the funeral has not been done, although very probably have been much discussed in any research related to local Islamic traditions, such as the research conducted Iskandar (2002). A tradition that is ingrained and passed down from generation to generation has become part of the local Islamic tradition in Indonesia, and until now still continues, but there is no underlying postulate, therefore should be sought in order to remain a bright spot can be preserved by not infringe the provisions of Islamic law adopted by the majority of the Indonesian people.

Methodology

Assessing the azan tradition in the cemetery is an attempt to reconstruct the events of the past, including the underlying arguments of the tradition (Lexy; 2005). Steps to be taken is to look for the sources related to the object of study as historical data. According Dudung (1999), research data must be processed in sequence, and then from the processing of this data will show a variety of interpretations that produce a form of reconstruction (historical fact). Data and facts compiled systematically to be able to answer the what, who, where, when, how, why and what the outcome of an event (Sartono; 1992).

The main method used in this study is the historical method, using a comparative study between multiple sources that can be accounted for. According to Louis (1985; Stephen.1991) and Kartodirdjo

(1993) that historical research is closely related to the historical facts of the past (post facto), would require the method and approach of history (historical approach).

Data was collected using a literature study (library research) on the books related to the research, either primary data or secondary data and other sources that can be accounted for, especially in seeking sharia arguments related to the argument of the azan at the cemetery. This method is a way of managing relevant data, in order to decipher as complete data exists. The next step is the selection of data that is focused on the problems in the study for an assessment approach includes doing a comparison between some of the opinions of experts who have been found to get answers to the problems of research (Poespoprodjo.1987).

In addition to a literature study, this research is also equipped with field studies, (Muhadjir.1998) using oral history data, this is due to lack of data written to complement the existing data. This field of study is used to record the past through the interview method by taking samples of some religious leaders, particularly on the history of the tradition of the azan at the cemetery. According to Adam (2000) and Paul (1978), this oral history can present themselves as an alternative as well as a way to provide more comprehensive data sources that will enrich the research.

Result

Islam in Indonesia

According to Shafi (2009) and Kuntowijoyo (2008) the existence of Islam and its development in Indonesia did not escape the long historical linkage to the Motherland. Before the arrival of Islam, the archipelago has a cultural and religious systems are very complex and cosmopolitan Asnawan (2012) mentions that the spread of Islam in the early period running very fast. In fact, according to Karim (2007), with a span of about 30 years Islam has spread throughout the Arabian Peninsula, Palestine, Syria, Iraq, Persia, and Egypt.

According to Dahlan (2014) quotes from Priyono, the spread of Islam in Indonesia began in 1400 AD along with the moments of the fall of the kingdom of Majapahit. Meanwhile, according to Tan cent (2010) in accordance with the record Cheng Ho (Zheng He Zhuan) around the 15th century MHC Ricklefs, Berg, Aboebakar Atjeh, by approaching the spread of Islam in the 13th century AD, until the spread of Islam occurs rapidly in the 15th century AD The study will be undertaken by Dahlan from Karim (2007) does not impose limits or differentiation of deployment and the arrival of Islam in Indonesia. As stated by Nur Syam (2005), which cites the opinion of Graaf, according graaf, necessary to distinguish between the arrival of Islam, the spread of Islam and the institutionalization of Islam. Based on studies of Graaf to stories about the Islamization of the archipelago, can be distinguished that there are three methods of spreading Islam, namely by Muslim merchants in the path of peaceful trade, by the preachers, and the saints (wali) who came from India or Arab who deliberately came to the region with the aim to Islamize the non-Muslims and improve the knowledge of those who have faith and lastly by using power or declare war against pagan nations.

As noted, the Indonesian Islamic community adopts majority ash-Syafi'iyah. It is not without reason, because from the beginning of its existence, Islam carried and spread Arabs who embrace the Shafi'i sect. This was revealed from the study Pijnappel (Saifullah. 2010) -a professor who first had the ability in the Malay language that came from the University of Leiden, the Dutch, as well as the first to suggest that the origins of Islam Nusantara is the Indian subcontinent -present century 7 M.- brought by the Arab adherents Shafi'i schools who migrated and settled in Persia and India. From there then they brought Islam to the country through trade lanes of the Gulf. Persia, west coast of India, like Broach (now known as Amod), Surah and Kulam (Huda.2013) Of course, a little more there is the influence of the two cultures. Pijnappel theory later developed by Snouck Hurgronje. According to him, when Islam had started solidly in the Indian subcontinent, the origin of the Deccan Muslim merchants began to enter the Malay-Indonesian territory. After a long moment, and then followed by the Arabs who also works as a

trader. Therefore, it is natural if until now the majority of Indonesian Muslim society ash-Syafi'iyah adherents, especially for the 'kaum tuo'. (Azra, 2013).

Along with the development of Islam in Indonesia, it also affects the pattern of thought of Indonesian Muslims who accept the development of new ideas, but do not relinquish values that still deserve developed, in other words, patterns of thought and esoteric contemplative. With the existence of such thoughts, pass-Indonesian Islamic acculturation. Cultures were grown in Indonesia is a whole culture of life in Indonesia, which consists of native culture, and the culture who participated charge. Categories of cultural development in Indonesia was made after considering the cultural relics in accordance with chronology.

According to Bachtiar (1985), chronologically Indonesian culture occurs in five stages. However, in general it can influence the Indonesian culture of (a) elements of indigenous culture archipelago; (b) the elements of Hindu culture and other East Asia; (c) elements of Islamic culture; and (d) elements of European culture. Four elements that showed his face in the Indonesian civilization of today, but the effect was not as strong spread to all parts of Indonesia.

Process from arrival to the spread of Islam in various regions in Indonesia, from Sabang to Merauke is certainly influenced by factors that are interconnected, Uka (2009) argued that the arrival of Islam through trade, marriage, Sufism, education, art and politics. It is clear that the whole of Indonesia has accepted Islam, although in the form of deployment is not the same intensity, there are accepted Islam by completely eliminating the remnants of the culture, customs and religious influence of the old, but some are accepting Islam gradually and syncretism. (Fachry and Bakhtiar.1990)

Acculturation of Culture

According to Holt and Winston (1963) culture that developed in Indonesia is an acculturation of the various cultures that are very complex, because Indonesia is a transit trade route and explorers, but natural selection remains valid. In various aspects of the process of acculturation occurs peacefully. The one hand, there are times when Islam became the dominant culture (win), but on the other hand, the original culture dominates certain cultural mix. Sometimes they form a new culture that has its own motifs, which can not be separated again, which come from outside and which ones are genuine. According to Karim (2007) The process of mixing of cultures that can be put forward: first, dominated by Islamic culture. Can be seen in the rituals of Islam, such as the equipment used when they wanted to pray, a sort of prayer rugs, prayer beads, and so on, as well as institutional zakah, waqf and maintenance of the hajj; second, a mixture of both cultures, such as building mosques, form 'joglo', clothes, songs, and so on; and third, to form their own cultural patterns, such as governance, consultative system and so on.

One cause of the developing and the mixture of Islamic culture and Indonesia, not least because the geographical location of Indonesia. Large archipelago provide opportunities for contacts between the various cultures that go, given the archipelago separated by straits easily passed cross-trade. Nevertheless the existence, in the teachings of Islam itself there is a doctrine which is fixed, can not be changed, such as aspects of aqidah, rituals, and some related principles of anthropology and cosmology. All of it can not be changed, must remain as original doctrine (doctrine of revelation). This principle held by the puritans who struggle to purify Islam from the influence of cultures. On the other hand, the social aspects, include aspects of anthropology and cosmology, Islam has the flexibility and power of elastic. It means Islam can develop in accordance with the development of human thought and adjusting to the development of other cultures.

Islam as a religion which recognized its existence in Indonesia with a set value, have affected patterns of culture and tradition adherents. Socio-cultural aspects of the local community when the Islamic religion does not necessarily erode affected him instantly, but a process of transformation which is still ongoing, as yasinan, ruwahan and others. It thus corroborated by a statement Geertz, that to understand the culture of the people of Indonesia can not be separated from Islam who has played a role in shaping the tradition. It also occurs in Java-even in other parts of Indonesia-which was originally

played by walisongo. Chanting Azan tradition when putting deceased to the funeral to be one part of the acculturation that tradition.

For most people of Indonesia, reciting the azan at the cemetery is a tradition that has been entrenched. This tradition is not only done by those ancients 'kaum tuo' even many of the young people now. Thus among other things aimed at the following:

1. Run the existing tradition. As mentioned, this azan at the funeral has become a tradition passed down from generation to generation until today is still run by the Muslims (the interview, Ghufon.2015)
2. Last Respect to the corpse. 'Maybe' in the absence of strong arguments, this point was added by Saxon tradition the azan at the funeral when putting the corpse to the funeral.
3. Listening to the phrase of unity before being returned to the original incident. This is the reason the most dominant and often asked when the question related to the azan at the cemetery grounds tradition adopted by the majority of Indonesian people now.

According to Yahya and Fathurramhan (1986), elastic attitude was felt in thought of the Muslims who embrace rationalization. From their attitudes toward acculturation, Muslims in Indonesia in general can be divided into two groups. First, the modern group, which requires that the implementation of religious faith and worship that is practiced in accordance with the teachings of the original. Second, the traditional group, which requires that all practices which upholds the vibrant the greatness of Allah, whether in the field of worship (religious rituals such as dhikr, the tahlil and Qasida) or faith (tawasul, respectful to trustees, and so on), should be done if not there is no prohibition in religion.

Azan tradition in Funeral

One of the traditions of the Indonesian Islamic community and very probably also most Muslims in the world, is the 'ceremony' departure corpse and escorted to the cemetery. This ceremony usually begins with the speeches family parties with the aim to apologize for all the mistakes that have been done during the life of the deceased and prayers so that his good deeds accepted by Allah SWT. Furthermore, also petitioned good testimony of the mourners for the conduct of the corpse for associating with the local community or coworkers.

During the trip, the accompanist usually recite the sentence tayyibah (la ilaha illa Allah). chanting voice that moves the heart to remind to anyone, that death could not be delayed or accelerated. After arriving at the burial, three or four people from the deceased person's family plunge into the funeral / pit brackets to welcome deceased. After the deceased is laid to the position of lying to the right (facing the Qiblah), then one of them is in funeral for the azan, just after the deceased in the cover with soil. Very likely in most other areas, it has already done by a person who was at the cemetery.

This is the point of discussion that often the pro and cons among community *Ahlussunnah wal Jamaah* against opponents, true tradition of azan in the cemetery that has been entrenched since the ancestors is a religious instigation? Or is it merely a product tradition 'kaum tuo' that are considered part of a religion? Problematic concerning azan tradition has always received criticism from groups who disagree. Takhayyul accusation, heresy, superstition, so swift hit the defensive wall of Aswaja theology .

Various cultures entering in Indonesia makes a variety of views and opinions of the religious practice which continues to be a tradition, as it is written that the strong roots of the spread of Islam in Indonesia and how religion can not be separated from the role of the spread of Islam in Indonesia. History records that the beginning of the azan at the funeral tradition is ke11 H. century, based on ijthihad a muhaddits in Sham Syria, as stated by Shaykh al-Muhibbi:

محمد بن محمد بن يوسف بن أحمد بن محمد الملقب شمس الدين الحموي الأصل الدمشقي المولد الميداني الشافعي عالم الشام ومحدثها وصدر علمائها الحافظ المتقن : وكانت وفته بالقولنج في وقت الضحى يوم الاثنين ثالث عشر ذي الحجة سنة ثلاث وثلاثين وألف وصلى عليه قبل صلاة العصر ودفن بمقبرة باب الصغير عند قبر والده ولما أنزل في قبره عمل المؤذنون ببدعته

التي ابتدعها مدة سنوات بدمشق من افادته إياهم أن الأذان عند دفن الميت سنة وهو قول ضعيف ذهب إليه بعض المتأخرين ورده ابن حجر في العباب وغيره فأذنوا على قبره (خلاصة الأثر في أعيان القرن الحادي عشر – ج 3 / ص 32)

Muhammad bin Muhammad bin Yusuf bin Ahmad bin Muhammad who was given the title Shamsuddin al-Hamawi, ad-Dimasyqi native-born al-Midani, ash-Shafi'i, a pious in the Sham, there hadith scholars, prominent scholars, al-hafidz solid, He died in Qoulanj at the time of Duha, Monday 13 Dhu al-Hijjah 1033 AH then done before Asr prayers and buried in the burial of 'Bab al-Sagheer' near the funeral of his parents. When the body was lowered into the funeral, the muezzin of heresy which they did for several years in Damascus, conveyed by him (Sheikh Muhammad ibn Muhammad ibn Yusuf) to them that 'azan when burial is sunna'. This is a weak argument chosen by some scholars generation late. This argument was rejected by Ibn Hajar al-Haitsami in the book of al-'Ubab and others, then they do azan in his funeral. (Khulashah al-Atsar 3: 32)

Various literature books of fiqh, many offensive and explains associated with azan in the funeral, even when escorted the corpse to the funeral was already accompanied by various readings (dhikr). Although some argue should be silent and more considering the deaths that are ready to come in. Also recommended are thinking about provisions that must be prepared to meeting Allah tomorrow. If so, then where did the tradition sparked tendency Aswaja community tayyibah sentence reading as 'chant' death to lead the corpse!

Responding to Muhammad ibn 'Allan ash-Siddiqi (1978) said:

فَالَّذِي اخْتَارَهُ أَنْ شَغَلَ أَسْمَاعِهِمْ بِالذِّكْرِ الْمُؤَدِّي إِلَى تَرْكِ الْكَلَامِ وَتَقْلِيلِهِ أَوْلَى مِنْ اسْتِرْسَالِهِمْ فِي الْكَلَامِ الدُّنْيَوِيِّ ارْتِكَاباً بِأَخْفِ الصَّرْرَيْنِ

"I tend to prefer the opinion that filling hearing by reading dhikr can encourage people not to talk about worldly things. That is more important than they talk about mundane. According to the rules choosing a smaller risk 'mafsadah."

Although impressed by the tradition of the 'tacky', does not mean the emergence of this ritual surface without arguments are unfounded. In the kitab Mizan al-I'tidal (1993) there is a history of adh-Dhahabi:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمْ نَكُنْ نَسْمَعُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَمْشِي خَلْفَ الْجَنَازَةِ إِلَّا قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ مُبْدِئًا وَرَاجِعًا

From Ibn 'Umar., Said: "We have not heard from the Prophet, when he walked alongside the corpse except give sentence: La Ilaha Illallah clearly and repeated".

There are at least two purposes above history, among others: first, dhikr that is read the Prophet Muhammad when accompanying the corpse is tayyibah sentence; and second, when the Prophet chant, a friend can be heard. Proved that when the Prophet chant is actually not a low voice but loud. From it, it can be concluded that the tradition of dropping the corpse while chanting the sentence tayyibah is a tradition of people who have a strong basis to follow the motion of the morality of the Prophet Muhammad and not just a mere legacy tradition. Thereby assuming most others who sentenced tradition as heresy dhalalah, which banned religion is not justified. And what about the traditional Azanat the funeral !.

Legal Basis Underlying

Tradition in the the cemetery Azan conducted in most of Indonesia is not without underlying proposition. Therefore, the pros and cons of whether he becomes a liability or in the Sunnah and traditions or just

alone, always a debate that does not go over. There are many arguments presented as the basis for the implementation of the Azaan at the funeral, one of which is contained in the book Musnad al-Firdaus (no. 7587);

لا يزال الميت يسمع الاذان ما لم يطين قبره

*'Corpses still hear the Azan over the funeral has not been plastered (dumped) to the ground'.
(HR, al-Dailami)*

The above hadith is weak, even false by many critics of hadith, as Ibn Hajar al-Asqalani (at-Talkhis al-Khabir, 2: 389). According to az-Zahabi in Talkhis al-Maudhu'at (h.938), one of the narrators is a liar or a liar, that is Muhammad ibn al-Thayakani Qosim (Talkhis al-Maudhu'at adh-Dhahabi, 938). Ibn al-Jawzi in his book al-Maudhu'at (3: 238) also assessed the hadith false, and as-Suyuti in his book al-La'ali al-Mashnu'ah (2: 365) states that the narrators whose name is Hasan not never heard it from Ibn Mas'ud, meaning that the news was false. Furthermore, al-Jawzi express some opinions critics hadith that Kathir bin Syinzhir, Yahya said: 'Muhammad Qosim nothing', while Abu Muqatil, said Ibn Mahdi said: "By Allah, not kosher history from him, he is best known in the ranks of the liars and the hadith forgers". Abu 'Abd Allah al-Hakim said: "He was a fake hadith" There is some history that is presented in addition to the above hadith, it is clear that the above hadith is unfounded falsehood news. According to Mahmud al-Alusi (2003) among al-Hanafiyah related issues over sharply criticized, as well as priests of other sects.

Another opinion states that, azan at the cemetery is that mushtahab fih (good and useful thing to do), and therefore can not be denied and prohibited, as well as a warning for those who are still alive. Because basically azan is tadzkiir (warning), not just to pray, but also when the call of war, Safar and the baby's born. Among kindness, azan can engage in good deeds and repentance, it is better if the azan echoed in funeral. With the expectations of the people who would go to the more intense sympathy thinking of death and the desire to repent.

Opinions of the above analogy with the binding of the Koran into one Mushhaf that never ruled the Prophet, as well as the azan at the funeral. Abu Bakr as-Siddiq, originally found bindery Koran is heresy. But after 'Umar ibn al-Khattab said that it is a kindness, Abu Bakr became quiet and did it. This means that as long as there are no restrictions and that the good and useful, is not a problem to work on.

Another opinion as noted, when a muhaddits in Sham Syria, Muhammad bin Muhammad bin Yusuf bin Ahmad bin Muhammad who was given the title Shamsuddin al-Hamawi (d. 1033 AH), was buried before Asr, then when the body was lowered into the funeral, azan echoed. This tradition is considered sunnah and already running long enough in Damascus. But this argument is weak and rejected by Ibn Hajar al-Haitsami in the kitab of al-'Ubab and other (Khulashat al-Atsar 3: 32) as presented Shaykh al-Muhibbi.

In this case, a jurist Ibn Hajar al-Haitsami in his book al-Fatawi al-Kubra (t.th) said:

قَدْ يُسَنُّ الْأَذَانَ لِغَيْرِ الصَّلَاةِ كَمَا فِي آذَانَ الْمَوْلُودِ ، وَالْمَهْمُومِ ، وَالْمَصْرُوعِ ، وَالْعُضْبَانَ وَمَنْ سَاءَ خُلُقُهُ مِنْ إِنْسَانٍ ، أَوْ بَهِيمَةٍ وَعِنْدَ مُرَدِّحِ الْجَيْشِ وَعِنْدَ الْحَرِيقِ قَبْلَ وَعِنْدَ انْزَالِ الْمَيِّتِ لِقَبْرِهِ قِيَاسًا عَلَى أَوَّلِ خُرُوجِهِ لِلدُّنْيَا لِكِنْ رَدَّدْتَهُ فِي شَرْحِ الْعُبَابِ وَعِنْدَ تَعَوُّلِ الْغِيْلَانِ أَيَّ تَمَرَّدِ الْجِنِّ لِخَبَرٍ صَحِيحٍ فِيهِ ، وَهُوَ ، وَالْإِقَامَةُ خَلْفَ الْمُسَافِرِ .

"Sometimes the Azanis sunnah for activities other than prayer, as reciting azan in the ear of a new baby is born, the people who are experiencing distress, the person unconscious, the people who are in a state of anger, in people who have bad ethics, both humans and animals, by the time the troops will face the battle, when the event fires, as well as lowering the corpse into the funeral, its also qiyas that the Azanin the chant when humans first came into the world. But I denied in the book Sharh al-'Ubab. Also Azan is sunnah when possessed by jinn, based on authentic hadith, so did the azan and iqamah can recite when going on a road trip" ..

This expression also state and made the proposition by the nahdiyyin, as contained in the book 'kang santri, addressing the problems of the people' (2010)

In addition, the azan at the funeral tradition is also a concern of four priests schools, namely:

1. According to the Hanafi school groups, as stated by Ibn 'Abidin.

أنه لا يسن الإذان عند إدخال الميت في قبره

“Not recommended for chanting the call to prayer when entering deceased into the funeral”.

This opinion is corroborated Ibn Hajar al-Haitsami in a collection of his fatwa, and also al-Albani in Ahkam wa al-Janaiz Bid'iha (1986). Ibn Hajar reiterated *هو بدعة* who believe it is sunnah when lowering the corpse into the funeral, because it is equated with the recommendation azan and iqamah for newborns, equating human ends as late as the beginning he was born, is a mistaken belief.

2. According to the Maliki school groups, in the book Mawahibul Jalil fi Syarh Mukhtasar ash-Shaykh Khalil (3: 319) as set forth also in the book Majmu 'Fatawi wa Rasail works Alawi (1413 H) are described.

لا أعلم فيه ورود خبر ولا أثر إلا ما يحكى عن بعض المتأخرين

“There are no known hadith nor atsar in reciting the azan for the corpse except what was told to some scholars later”.

This is analogous to the suggestion azan newborn ears. Because birth is the beginning to the world, while death is the end of the world. This argument is weak because there is no definite proposition, but only a erroneous analogy.

3. According to the group Shafi Abu Bakr as expressed in his book ad-Dimyathi Hasyiah I'annah ath-Thalibin (Juz I. 230. t.th h)

واعلم أنه لا يسن الأذان عند دخول القبر ، خلافا لمن قال بنسبته قياسا لخروجه من الدنيا على دخوله فيها

“You know, actually not in sunnah the azan when the corpse inserted into the funeral, not as the opinion of those who say that because someone equate the release of the world (die) with the influx of people into the world (birth).”

Al-Bajirami, Abu Bakr Syatha and Sulaiman Jamal (Hasyiyah al-Bajirami 'ala al-Manhaj, 5: 38), affirmed “the call to prayer is not recommended when closing the funeral”. However, most of the adherents understand Shafi in Indonesia makes the azan as a tradition that almost can not be abandoned. This tradition almost embraced all circles Syafi'iyun in Indonesia, regardless of what the underlying proposition, which clearly this tradition has been maintained and preserved from generation to generation, even until now

4. According to the Hanbali sect, Ibn Qudamah found people agree that the azan is prescribed only for the five daily prayers, is not prescribed for other than that. (ash-Sharh al-Kabir, I: 388)

All four schools in the above description converging on the conclusion that the call to prayer when buried is an act incompatible with the sunnah, or with a more emphatic expression forbidden.

Some of the arguments presented above form the basis for the implementation of the Azan at the funeral, although the quality is not reliable, because it does not meet the criteria hadith that can be made in the back of a law. However, the tradition of the azan at the cemetery is very difficult to be abandoned and has become part of the local Islamic tradition in Indonesia. It can even be said to be almost 'required' by some adherents understand it. The Qur'an and the Hadith is the source of Islamic law which can not be

in the bargaining writ, including the arguments used as a basis in determining the azan at the cemetery which was considered by critics hadith can not be justified and is a new thing and making it up. This is clearly at odds with the following hadith:

'He who fetched new things in the case that there is no proposition in it, then rejected'
(HR. Bukhari Muslim)

On the other hand a little history with different editorial also stated;

'Those who do nothing without the command of Us (Rasulallah Saw), then the actions it rejected'
(HR. Muslim)

In fact, there are things that must be read as laying deceased to the funeral precisely forgotten and even forgotten, whereas authentic hadith and has high accuracy validity, namely;

بِسْمِ اللَّهِ عَلِي مَلَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'In the name of Allah I put this on religion Rasulallah deceased Saw'.
(HR. Tirmidzi, Ibnu Majah, Nasa'i)

Some of the descriptions above explained, that in fact there is the argument whose validity is more accountable, which read 'bismillah ...' when laid in the funeral, from the arguments of the hadith about the azan is considered almost by all the experts of hadith have a disability and can not be relied upon. In ushul fiqh rules mentioned 'al-'adah almuhakamah' custom that has become a strong tradition can be legal. Therefore, be accepted if the azan at the cemetery is maintained as part of the local Islamic tradition in Indonesia, with the proviso should not be considered part of the sunnah of the prophet Muhammad.

Conclusion

From the above and in accordance with the problems of this study, it can be concluded as follows:

1. Azan in the cemetery is a 'tradition' that has long been underway, even since the presence of Islam in the archipelago. This tradition was maintained mostly by Indonesian Muslims from generation to generation because it is considered to have ritual value of its own.
2. No argument of the hadith that underlies this tradition, but to do qiyas the azan for every baby born (especially boys). Due to the presence of a person in the world early in the read azan, then the end of the return of the world is in read azan.
3. By the law of sharia (al-Qur'an and hadith in particular) no proposition that justifies any such tradition, because the proposition or phrase scholars who rely upon all of whom have a disability, because it does not comply with the criteria hadith that has been agreed upon by the muhaddits.
4. In order for a tradition that has become part of the local Islam does not violate the rules and regulations that have been defined Rasulallah Saw, then the azan at the funeral should not be considered part of the sunnah or obligations of the Prophet Muhammad.

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