“Nyiwak” in Costume Death of Lombok Society on Islamic Law Perspective

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Abstract: Islam is a religion adhered to by most of Lombok’s population. Lombok is an area rich in religious traditions. One of them in the Praya area is the ‘Nyiwak’ tradition. Nyiwak is a religious tradition of dhikr and tahlil carried out on the ninth day of a person’s death. This “Nyiwak” tradition applies to all levels of society regardless of the economic level of the family left behind. This tradition is difficult for the people of Praya to abandon because it is ingrained and has become a forum for friendship between communities. In addition, this tradition is also one of their ancestors’ legacies, which continues to be preserved to this day. Thus, some view it as a heresy (bid’ah). Therefore, this research aims to analyze the Nyiwak tradition based on an Islamic law perspective. This research was a descriptive analysis research, where the researcher tried to describe the concept of the Nyiwak tradition in Praya globally and then analyzed it based on Islamic law. Data was collected through participant observation by being one of the congregation readers of Yasin, dhikr, and Tahlil at the forum. The research results obtained two views about Islamic law’s “Nyiwak” tradition. Firstly, the research revealed that it was not based on the Sunnah of the Prophet or Bid’ah Dholalah. Secondly, this tradition was Bid’ah Mahmudah or praiseworthy, because it contained good habits to bring one’s soul closer to Allah SWT.

Keywords: Lombok Community Traditions, “Nyiwak”, Islamic Law.


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INTRODUCTION

Nowadays, tradition is not a taboo term anymore to be discussed among the Indonesian community. Based on KBBI (the Great Indonesian Dictionary), tradition is a term that refers to a person’s assertive behavior, which has been carried out from generation to generation or from one generation to the next, as a legacy from their ancestors, which ultimately strengthens their integration with the behavior of society (Drafting Team, 1998, 2008). Tradition also means something that is done repeatedly or continuously; hence, it can be embedded later in a person’s mind and understood without exceptional learning about it. Hanafi views tradition or Turast as all inheritance originating from the past that has entered the culture currently being carried out. Ultimately, Hanafi believes that tradition is not only a matter of historical heritage but also a contribution to this era at all levels (Nurhakim, 2003). Therefore, it can be implied that tradition is a hereditary legacy left by the ancestors of a particular region in the past, which then becomes a community behavior that cannot be separated.

Indonesia is a country rich in tradition. Almost all regions have traditions, and each region has its traditions. In welcoming a newborn, for instance, the Javanese have a tradition called “Selapan”, which means the age of a baby who reaches 3-5 days, namely by shaving the hair and nails of babies aged 3-5 days. In Makassar, especially among the Bugis people, this tradition is called Pabollo and Palappi. Meanwhile, there is a Hadiyuwan tradition in Cirebon, Kebonpiring Village, namely by reciting the Qur’an and Dhikr and then blowing it towards the dish by first offering Tawassul to the Prophet Muhammad SAW, his companions, and wali (Islamic spreaders) (Pitaloka, 2022); likewise, in the traditions of a person’s wedding and death. Death in Javanese culture has special rituals held by the deceased’s family. Usually, after a person passes away, there is a prayer ceremony, offerings, congratulations, inheritance distribution, debt repayment, and others (Kuning, 2013). Furthermore, there is also the ritual of Ghatib beghanyut, or rejecting reinforcements in terms of the Siak community, which is intended to ask for God’s protection from disaster (Ningsih et al., 2023).

According to Abdul Karim, the death rituals carried out by the Javanese Islamic community are a tradition of the Javanese community before the arrival of Islam, which then underwent a process of cultural acculturation in Islam and Java. Hence, this tradition appears to be a typical Javanese Islamic tradition in Indonesia and is not shared by the community in other countries. He states that culture formed from the synergy of Islamic and Javanese culture can form a new culture with specific meanings and goals (Karim, 2017). It aims to honor people who have died, pay respects to the souls of the dead who will leave the house, and pay respects to the spirits who have begun to leave the house on the fortieth day. Then, on the hundredth day, it is intended to honor the spirits who have begun to enter the grave (Kuning, 2013).

Apart from Java, Lombok is also an area rich in traditions, including death-related traditions. One of the areas in Central Lombok, namely Praya District, has a tradition of dealing with someone’s bereavement or death. This tradition is called “Nyiwak”. Nyiwak is a death ceremony held by the family left behind on the ninth day of the deceased’s death, according to one local religious leader, TGH. Marwi Akmal states that “Nyiwak” has internal philosophies stored in its implementation, even though outwardly it only seems by reading Surah Yasin, Dhikr, Tahlil, and Prayer. It then makes people exist in implementing it, even to this day (Author, 2020). In particular, Dhikr is a place to achieve piety and ask for something someone wants (Efendi et al., 2023). Furthermore, the Dhikr
habit can also make a person sincere and grateful for what Allah has given him (Iskandar, 2022). Thus, Dhikr can be interpreted as telling, praising, and remembering (Najib et al., 2023) and simultaneously creating positive energy within a person (Subaidi et al., 2023).

The reading of Surah Yasin, dhikr, tahlil, and prayers are carried out on the first night since the body is buried in the afternoon. It was attended by the youth of the local community and guests who had capacities in the field of religious knowledge or were preachers who would later be able to lead the congregation in dhikr, tahlil, and prayer. This implementation is held consecutively for nine days. On these days, the families who are left behind prepare food, commonly known as “awon-awon” for the congregation, as a form of gratitude for the sincerity of the congregation in participating in praying for the family who has passed away and as the alms whose reward is intended for the deceased. It is then seen by some people as a matter of heresy and not in line with Islamic teachings, and heresy is a digression. A hadith means: Jabir Bin Abdullah al Bajali says: We, the companions, consider that gathering at the place of the deceased expert and making food after the deceased is buried is a mourning part. Hence, the researcher researched to find out more about the practice of Nyiwak in-depth and the Islamic law perspective towards it.

In the Islamic perspective, death is a Divine secret whose arrival cannot be known by creatures. It is also inevitable for every living creature (Murtiningsih, 2013). No creature can escape from it. It is stated in the Qur’an textually, which means: “Say, Verily, death from which you flee, then verily death will meet you, then you will be returned to (Allah), who knows the unseen and the real, then He tells you what you have done” (Soenarjo, 1971). Furthermore, its connection to death ceremonies cannot be seen textually. Thus, the death ceremony in Central Lombok, Praya District, leaves a question: Has the implementation of the Nyiwak been carried out for generations based on Islamic law, and how does Islamic law view it? It needs to be studied from the Islamic law perspective; hence, there is no doubt about the implementation of traditions within society.

METHOD

This research was qualitative; namely, research carried out naturally, in accordance with real life, intended to investigate and understand ongoing phenomena, what happens, why it happens, and how it happens. Thus, this research basis is exploratory, involving in-depth and case-oriented studies of several cases or single cases (Finlay, 2006; Finlay & Ballinger, 2006). In addition, the data were collected by interviewing five respondents as determined before, including religious leaders and local elders. It was committed by making in-depth observations, namely by becoming part of the Nyiwak congregation, i.e., reading the Yasin letter, dhikr, tahlil, and prayer.

Meanwhile, the data analysis method was a descriptive data analysis, i.e., a data analysis method or a way of solving problems studied by researchers through interviews and direct interviews with respondents. The research data were also analyzed with observation. It aims to transparently describe phenomena that occurred in the field based on facts and evidence. Thus, it can produce descriptive analysis data (Soekanto, 1986). This research highly focused on the research target because the qualitative descriptive format was primarily applied in the case study (Bungin, 2007).
RESULTS AND DISCUSSION

Scope of Islamic Law

The scope of Islamic law is the object of Islamic law study or areas of law as part of Islamic law, i.e., Sharia and Fiqh. The division of areas of Islamic law is more focused on human activities in communicating with others. In this case, Abdul Wahhab Khallaf divides the law into three parts: Faith (I’itiqadiyyat), Morals (Khuluqiyyat), and ‘Amaliyyat’ laws (words and deeds). Moreover, Islamic law intended in this article is ‘Amlaiyyat’ law, which Abdul Wahhab divides into two: laws relating to relationships with Allah (Hablum Min Allah) and relationships with humans (Hablum Min Annas) (Khalaf, 1996; Khalaf, 2005). In other words, the scope of Islamic law is related to worship and Muamalah (Marzuki, 2013, 2017a).

Worship, in the experts’ view, is the submission of the soul that arises due to love and great feelings toward its creator (Allah). Worship can also mean enslaving the soul and subordinating it to the unseen, which cannot be reached by knowledge, and no one knows it’s true nature. Al Hafidz Ibn Kastir believes that the essence of worship is an expression that combines the perfection of the story, submission, and fear (As Shiddiqi, 1985). Worship is an order from top to bottom, namely from Allah to His servants. It must be carried out under His commands sincerely and should not deviate from the Shari’a. It cannot be added or subtracted because it would be considered an act of heresy. Worship is a general matter; thus, general principles also apply to it; all worship is prohibited except what is commanded; hence, there is no possibility of renewal in worship. Worship must be in line with Allah’s rules, which are indeed contained in the Sunnah of His Messenger (Marzuki, 2013, 2017a).

Definition of Islamic Law

Islamic law is a set of norms or regulations that originate from Allah SWT and Muhammad SAW, which regulate human behavior in society (Marzuki, 2017b). Islamic law or sharia law is a system of rules based on the revelation of Allah SWT and the Sunnah of the Prophet SAW regarding the behavior of mukallaf (people who have had obligations) that are recognized and believed in, which are binding on their adherents. Islamic law is also the Shari’a or rules established by Allah for His servants through the Messenger of Allah, both relating to aqidah and amaliyah, which are applied by humans (Iryani, 2017).

According to Marzuki, the term Islamic Law is not found in the Qur’an, Sunnah, and Islamic literature. Therefore, researchers must determine equivalent terms of Islamic law in Islamic literature. The terms concerned are Sharia and Fiqh. Notably, Islamic law includes the meaning of sharia and fiqh. However, it does not mean that the understanding of Islamic law includes both of them because Indonesian people’s understanding of Islamic law is sometimes about Sharia and fiqh. Hence, there are no mistakes in understanding Islamic law. The researcher must then explain in this article that it is either sharia or fiqh. There are fundamental differences between both. Sharia is the source or foundation of fiqh, while fiqh is the understanding of sharia. Sharia is always attributed to the Qur’an and Sunnah, while fiqh is attributed to the views of Imam Mazdahib (Marzuki, 2017b). Hence, Islamic law is a comprehensive term and the researcher used this term as this research tool.

The Islamic law in this article is the law as the basis of fiqh. In other terms, it is referred to as sharia law, i.e., law that originates from the Qur’an and Sunnah or law that
is used as a path of piety given from heaven (Fyzee, 1974). Therefore, Sharia law cannot be separated from its sources; the sources of Islamic law are the Qur’an, Sunnah, and Ijtihad (Marzuki, 2017b).

**Qur’an**

The Qur’an is the word of Allah, which was revealed to the Prophet Muhammad SAW through the angel of Jibril using Arabic as proof of Muhammad’s apostleship, as a guide to life for humans, and as a place to get closer to Allah SWT, namely by reading it (Munawwir & Fairuz, 2007). Allah SWT does not reveal the Qur’an in emptiness but as a guide for a Messenger in his life and struggle. The Qur’an provides more fundamental principles that lead a Muslim to a particular path; thus, he can find the answer with his efforts. Furthermore, the Qur’an presents the laws or basics of Islam globally based on situations and conditions that are constantly changing in all places and times (Marzuki, 2017b). The Qur’an is the first and most important source of Islamic law, but it does not explain all the laws in detail. Although the verses of the Qur’an generally relate to specific laws, they are always open to interpreters interpreting them, and different rules can be derived from the same thing based on Ijtihad (Marzuki, 2017b).

Hence, it can be implied that the Qur’an is the primary source of Islamic law. The Qur’an is the source of all law from all sources of law in Islam. It also explains that other sources in Islam must follow the instructions of the Qur’an and must not conflict with everything stipulated by the Qur’an. However, the Qur’an does not explain in detail the ongoing customs in the research object, namely the Nyiwak case. However, in Nyiwak, there are elements of Dhikr, Tahlil (Recitation of Lafdzul Jalalah), which are jointly read and led by a figure prayer.

In addition, in terms of Tahlil or reading Tahlil (Lafadz La Ilaha Ila Allah) contained in the Qur’an, there is much related to Dhikr and Tahlil, including the words of Allah SWT:

“Thus, remember me, I will surely remember you” (al Baqarah: 152).

“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort” (Ar Ra’ad: 28).

“When My servants ask you ‘O, Prophet’ about Me: I am truly near; I respond to one’s prayer when they call upon Me. Thus, let them respond ‘with obedience’ to Me and believe in Me. Perhaps, they will be guided to the Right Way” (al Baqarah: 186).

“Hence, know ’well, O Prophet’ that there is no god ‘worthy of worship’ except Allah and seek forgiveness for your shortcomings and the sins of the believing men and women. Allah fully knows your movements and places” (Soenarjo, 1971).

The verses above explain that Dhikr, Tahlil, and Prayer for other believers are among the noble deeds that Allah rewards with appropriate rewards from Him, and at once, are a warning for every Muslim always to make dhikr, believe in Allah as the One, and pray.

**Sunnah**

In language, Sunnah means ways, customs (habits), and a journey of life without distinction between good and bad (Munawwir & Fairuz, 2007). According to hadith experts, Sunnah is something that comes from the Prophet SAW in the form of words, deeds, decisions, characteristics, and the journey of his life, both before and after he was
sent. From this understanding, the Sunnah can be divided into three forms: Qauliyyat, Fi’liyyat, and Taqririyyat (Al-Khatib, 2006).

To obey the Sunnah of the Prophet Muhammad, a person must know the term bid’ah, which is applied to people who carry out new things in worship after the death of the Prophet SAW. In the hadith of the Prophet Muhammad, the bid’ah (heresy) sentence has not been explained explicitly regarding the meaning contained in it. Heresy is defined as something muhdast (new thing) that is not exemplified by the Prophet SAW. Meanwhile, when Umar became caliph, he made reforms in terawih prayers by carrying them out in the congregation. This practice is not found at all during the time of the Prophet Muhammad. Furthermore, when Umar was asked about this matter, he answered that this action was good (Ni’matul Bid’ah) (Nahdhotul Ulema Da’wah Institute, 2002). From Umar’s words then, several divisions regarding heresy emerged, as Abdu Salam divided heresy into Wajib, Sunnah, Ibahah, Tahrim, and Karohah.

In this case, Ibn Astir says that there are two kinds of heresy: guided heresy and heretical heresy. If the heresy is contrary to the commands of Allah and His Messenger, then the heresy is reprehensible, wrong, and heretical. Meanwhile, if it is done as recommended by Allah and His Messenger, then it is good and praiseworthy. If there is a good deed done by someone and not exemplified by the Prophet, then that action is a commendable deed. Hence, Ibn Atsir reveals his opinion on the hadith: “Whoever gets used to good habits will receive a reward similar to the good deeds he has done”.

Besides that, there are also several hadiths relating to Dhikr, Tahlil, and Prayer as found in the “Nyiwak” tradition:

“It is not a people who gather to make dhikr and hope for nothing but Allah’s approval unless an angel calls from the sky: Stand, your sins forgiven” (Ath-Thabrani).

Allah Ta’ala says: “I have the power to do as my servant wishes for me, and I always look after him and give him taufiq and help if he mentions my name. If he mentions my name softly, I will give him reward and mercy in secret, and if he mentions me in the congregation or with a loud voice, then I will mention him among the noble angels” (Bukhari and Muslim).

“Raising your voice in dhikr when the congregation finishes fardhu prayer occurred during the time of the Prophet” (Bukhari and Muslim).

In a history of al-Bukhari and Muslim, Ibn Abbas says:

“I knew that they had finished praying by hearing the loud sound of dhikr” (HR Bukhari Muslim).

However, the connection with the alms intended for the deceased, Syekh an Nawawi confirms the receipt of alms intended for the deceased (I. An-Nawawi, 2008a; Y. B. S. An-Nawawi, 676). It is based on the hadith of ‘Aisyah r.a:

“Someone came to the Prophet sallallaahu alaihi wasallam, then said: “O Messenger of Allah. In fact, my mother passed away suddenly and did not have a will. I think if he had had time to speak before he passed away, he would have given charity. Will he get a reward if I give charity to him?” The Prophet said: “Yes”.

In Ibn Majjah No. 1572, it is stated that the Messenger of Allah says from Ibn Umar r.a:

“Ibn Umar says, “The Messenger of Allah sallallaahu‘ alaihi wasallam forbade the deceased to be accompanied by crying”.

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Ijtihad

Etymologically, ijtihad means serious effort. Terminologically, as stated by Ushul Fiqh scholars, ijtihad is a way to devote all one’s abilities to issuing Sharia laws that are amaliyyah from detailed arguments originating from the Qur’an and Sunnah (Munawwir & Fairuz, 2007). Ijtihad can be used in two ways. The first is related to problems that are not mentioned or not regulated in Nash. Then, the second is in matters that Nash has regulated, but there is no definite law appointment (Dzaniyyu ad dalalat) (Marzuki, 2017b).

There are several Ijtihads of scholars regarding Tahlil, Dhikr, and Prayer, as follows:

Az Zaila’i from the Imam Hanafi madzhab believes that (Az Zaila’i, 2010) “A person is allowed to make the reward of his charity for other people, according to the opinion of Ahlussunnah wal Jama‘ah, whether in the form of prayer, fasting, pilgrimage, alms, reading Qur’an, dhikr, or so on, in the form of all kinds of good deeds. The reward reaches the deceased and is beneficial for him”.

In addition, there is an opinion which says, “Imam Ahmad bin Hanbal radhiyallaah ‘anhu has said in his book which explains the book of asceticism: Has told me Hasyim bin Qasim, saying: Has told me al-Ashja’i from Sufyan while saying: Imam has said Thawus (a great scholar of the Tabi’in era, died around 110 H / 729 AD): Indeed, those who passed away will be tested by Allah in their graves for seven days. Thus, it is sunnah for those who are still alive to hold banquets (alms) for people who have died during these days (Asy Suyuthi, 2000).

Sheikh Ad Dasuqi from the Imam Maliki school of thought argues (Ad Dasuqi, 1996), “If someone reads the Qur’an and gives the reward for reading it to the deceased, then that is permissible, and the reward for reading it reaches the deceased”. Some Imam Maliki scholars also believe that this was stated by Ad Dasuqi, who said: “The opinion followed in the Maliki school of thought is that the reward for reading does not reach the deceased. Sheikh Qarafi told this opinion in his book Qawaid and Sheikh Ibnu Abi Jamrah”.

The view above is in line with Imam A. Nawawi’s view from the Imam Syafi’i school of thought (I. An-Nawawi, 2008b; Y. B. S. An-Nawawi, 676) “And it is Sunnah for grave pilgrims to say greetings to (the occupants of) the grave, and pray for the deceased those on pilgrimage and all the occupants of the graves. Greetings and prayers are prioritized using what has been stated in the hadith of the Prophet. Likewise, it is sunnah to read what is easy from the Qur’an and pray for them afterward”.

In this case, Ibn Qudamah from the circle of Imam Ahmad bin Hambal views: (Qudamah, 1997) “And whatever worship he performs, and he gives his reward to the deceased Muslim, will benefit him. InsyaAllah. As for prayer, istighfar, almsgiving, and carrying out obligations, I do not see any difference of opinion (on their permissibility)”.

Furthermore, Ibn Taimiyah says (Taimiyah, 2004), “And as for reading, alms, and so on, in the form of good deeds, there is no dispute among the scholars of Ahlussunnah wal Jama‘ah regarding the reward of worshiping wealth, such as alms and liberation (freeing enslaved people). As is true for the deceased, the reward is prayer, istighfar, funeral prayers, and prayers at the graveside. Scholars differ in their opinions regarding
the attainment of rewards for physical deeds, such as fasting, prayer, and reading. According to the correct opinion, all charity reaches the deceased”.

Based on the sources of Islamic law above, researchers have not found details about the Nyiwak case, both in the Nash Qur’an and the Hadith. However, to determine whether a practice of worship is permissible or not, the Nahdhotul Ulema Da’wah Institute provides stages for determining it as a form of ijtihad. First, if there is a command from the Qur’an and Sunnah, then the law cannot be separated from the obligation or Sunnah. Second, if there is a prohibition from the Qur’an and Sunnah, then the law cannot be separated from being haram and makruh. Third: If there are no commands and prohibitions from the Qur’an and Sunnah, but it contains maslahah, then the law is Sunnah. Fourth: If there are no commands and prohibitions in the Sunnah, but there are harms, then the law is makruh. Fifth: If there are no commands and prohibitions from the Qur’an and Sunnah, and the action does not contain harm or benefit, then the law is Mubah (Nahdhotul Ulema Da’wah Institute, 2002). Imam Asy-Syatibhi also provides criteria that prohibit an action, namely, first, the action that was previously permissible to do contains mafsadah (damage). Second, the benefit or damage is more substantial than the benefit. Third, actions that Sharia permits contain more elements of evil (Syafi’i, 2007).

The Nature and Concept of Death

Nurcholis Majid states that the nature of death is a non-empirical matter because it can only be known by faith and accepting the revelations brought by the Prophets. Thus, to achieve it, one must refer to the holy book of the Qur’an and the Sunnah of the Prophet. Abdul Karim believes that death is a phase and a journey of living creatures themselves, which is the beginning and release of the shackles of life in the world (Karim, 2017). Ibn Qoyyim emphasizes that death will definitely happen to humans. No one can escape from it. Allah SWT has conveyed to all His creatures that everything on this earth will perish by His will, except for those who are eternal (Al-Jauziyyah, 751).

However, in terms of the essence of death, a person cannot be separated from the things of life. According to Chodjim, the essence of life is eternal and immortal. When a human is born, he is truly born to face death. This world is not a way to live, but it is a way to die. True life is disembodied, naked in the form of pure frequency. Human needs for food, clothing, food, and shelter while in the world are only a means of postponing death, while human birth is the process of death itself because death cannot be stopped (Chodjim, 2002).

Death cannot be considered to be the loss of strength or the death of human movement. It is the disconnection between a person’s spirit and body and the separation of the relationship between both. Changes in circumstances, such as moving from one world to another, are an excellent disaster for humankind. It is line with the words of Allah Ta’ala: “Then, you will be struck by the danger of death” (Soenarjo, 1971). The Prophet SAW once said to Abu Dzar, “This world is a prison for the believer, the grave is a safe place for him, and heaven is his return, while this world is heaven for the unbeliever, the grave is his place of torment and hell is his return” (H.R Abu Nu’aim) (Murtiningsih, 2013).

In short, the essence of death implies that death will come to all living creatures except Allah, who is the Almighty who lives and gives life. The time and place will always be a secret and mystery for humans because they will never know when death will
come. When death approaches a person, he will go through an initial phase on his way to the afterlife. As for the processes carried out after death befalls relatives, friends, or family, there has been no in-depth explanation of them (such as Nyiwak), especially in Islamic Law. To find out whether it is permissible or forbidden, the author needs to mention the elements contained in it.

In Lombok language, death is called “mate” in rough language, while in soft language, it is called “Mbilinang”, which means death. Etymologically, death in Arabic comes from the word Maata, which in its mudhali form is Yamutu, while the mashdar form is al Maut. This term has several meanings, including being able to die, become calm, obsolete, subside, and uninhabited (Munawwir & Fairuz, 2007). In his dictionary, Ibn Manzdur defines al Maut as the opposite of al Hayat. The original meaning of al Maut in Arabic is as Sukun or silence. Everything that remains is dead. As the Arabs say, “Maatat al Khomr” khomr is dead (M. B. M. Mandzur, 2010; M. bin M. Mandzur, 2010). Meanwhile, Muhammad Ismail interprets al Maut or death as the separation of life from something and then becoming dead. Hence, the earth, when it is silent from life, is said to be dead (Al-Jauziyyah, 1999, 2005).

Meanwhile, etymologically, death means the process of leaving a person’s soul from their body based on the commands of Allah SWT. Through the intermediary of the angel Izraïl to revoke a person’s soul (Ash Shufi, 2007). According to Abdul Karim, death is the separation of the soul and body at a specified time. Thus, death is defined as the soul that has left the body. The separation of the soul from the body is not forever, but the separation is only temporary. After the human body is washed, shrouded, prayed, and then buried, the soul that has separated from the body will return to the body (Karim, 2017). It is in line with the Qur’an, which means that the Day of Judgment will definitely come. There is no doubt about it and that Allah will resurrect everyone in the grave (Soenarjo, 1971). According to Raghib, the meaning of death in terms is the end of worldly life and is a sign of eternal happiness. Death means moving from one place to another; thus, it is the beginning of a new life for you. Meanwhile, Ibn al Kathiry views death as everything on earth perishing, and the only eternal substance is Allah SWT, who has greatness and glory (Shihab, 2013).

There are many verses about death in the Qur’an. According to some experts, there are approximately three hundred verses relating to death and its aspects as well as life after death (Shihab, 2013). The verses that explain death are:

إنَّ أَنَّ عِنْدَهُ عَلَمُ الْحَيَاةِ وَعَلَمُ الْمَوْتِ وَيَلْحَبُّ مَا فِي الْأَرْضِ وَما أَتَى نَفْسٌ مَّا يَكْسِبُ غَيْبًا وَما أَتَى نَفْسٌ نَّفَسًا بَأَيْنَّ أَرُضٌ نَّفَسُهُ إِنَّ أَنَّ عِلْمَ الْخَيْرِ

Indeed, Allah alone knows of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. Indeed, Allah is All-Knowing and All-aware (Soenarjo, 1971).

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Every soul will taste death. Then only to Us will you be returned (Soenarjo, 1971).

**Analysis of the Law of “Nyiwak” in Islam**

The implementation of Nyiwak in the Praya area is a tradition that has been embedded in the Praya people because this tradition has been carried out from generation to generation. Meanwhile, the executors or the families left behind feel happy because there is a group of people praying for their deceased relatives, and they have no objections
to what must be prepared in the *Nyiwak* process. There is no evil in it. The elements contained in this tradition are *Rowah*, *Menyilak*, Yasin reading, Dhikr/Tahlil, and Prayer.

1. **Rowah/ Selametan/ Begawe**

   *Rowah* is a general term for people who want to hold a thanksgiving, *aqiqah*, circumcision, and/or someone’s death event, which Shohibul Hajat holds on the day and time agreed upon by Shohibul Hajat. In this case, Shohibul Hajat prepares food in the form of snacks and/or packaged rice as a blessing or *awon-awon* for the community and guests who attend the event. The composition of the *berekat/awon-awon* is in line with Shohibul Hajat’s capabilities. It means that the people of Praya are not given standards for preparing luxurious meals; thus, it will be burdensome for Shohibul Hajat to carry out the event later. In this case, there are two opinions.

   The first opinion views the *rowah* as a lamentation. Based on several words of Madhab scholars (*Hanafi, Malik, Syafi‘i, Hambali*), such as the words of Imam Asy Syafi‘i: I hate *al Ma’tam*, namely gathering at the house of the deceased even if there is no crying, because in fact that will affect the sadness of the family left behind. Ibn Quddamah says: As for the deceased family making food for many people, then that is something that is hated (*Haram*) because it will add trouble to their misfortunes and keep them busy and resemble the actions of the *Jahiliyyah* people. Abdurrahman al Banna says that the scholars of the four Madhabs had agreed that they did not like the deceased family who made food for the large crowds that gathered there. Then, the funeral is *haram* because mourning over the deceased is *haram*, and the Companions have included it in the part of lamenting, and that is obviously emphasized (Al Banna, 1993).

   The second opinion says that this is permissible based on the words of the Messenger of Allah, as contained in the book *al Hawi Lil Fatawi*, the Messenger of Allah said: “Prayer and *shadaqoh* are gifts to the deceased”.

   This opinion is also based on the words of Umar r.a: “After death, the reward for *shadaqoh* is up to three days; and *shadaqoh* in three days, the reward will remain for up to seven days; *shadaqoh* on the seventh day, the reward will remain for up to 25 days; and from 25 to 40 days, the reward then alms on the 40th day will last for 100 days; and from 100 days, it will last up to one year, and from one year the reward will last up to 1000 days” (Asy Suyuthi, 2000).

   Meanwhile, the tradition of death applied in the Praya area is when a family member is left behind, the distant and close family go together to the place of mourning, bringing the mourning family various kinds of baggage such as rice, sugar, vegetables, and so on, which will later be used as consumption or food for guests. If there is excess from the gift, the bereaved family can sell it to other people and/or cash it in; indeed, it can ease the burden on the organizers of the *rowah*. According to the author, such conditions are not a lament because they contain social values in social life (Author, 2024b). Furthermore, wailing in the hadith above is described as crying over the bereavement of the deceased with tears.
In addition, a banquet or *awon-awon* is used as alms whose reward is intended for the deceased. It is based on the opinion of Azzala’I from the Hanafi madhhab, who believes that a person is allowed to make the rewards of his deeds in the form of prayer, fasting, Hajj, and alms for the dead, thus, it is beneficial for the dead.

2. **Mesilak**

*Mesilak* is the first stage in implementing this tradition. *Mesilak* means inviting local people to attend a *Nyiwak* event at a place of mourning or at the home of someone who has died. *Mesilak* is carried out by calling village teenagers to go around people’s homes and distributing invitations to the entire community to attend the event on the day, time, and place determined by Shohibul Hajat. Among these invitations, Shohibul Hajat summoned someone who was seen as a religious figure in that place, who would later lead the *Nyiwak* event.

At this stage, researchers considered that there were human values, namely practicing concern for others and getting used to helping each other without judging social status in society.

Meanwhile, in terms of attending the *Nyiwak* event, it is mandatory. It is based on the hadith of the Prophet Muhammad, “If you are called, then answer the call”. Furthermore, it is mandatory to attend all invitations in which there is no shirk towards Allah, and also there is no evil in it. The invitations that must be attended are those based on the guidance of the Shari’a or Sunnah.

3. **Reading Surah Yasin, Dhikr, Tahlil, and Prayer**

The reading of Surah Yasin is one of the first series of *Nyiwak* traditions. A local religious figure led the reading of the Yasin letter. Meanwhile, guests or other congregation members participated in the reading of the Yasin letter in unison until the end of the verse (Author, 2023). Surah Yasin is read because it has the virtue of calming the heart and soul and relaxing the mind (Pratama, 2023). The reading of Surah Yasin is addressed to the deceased. It is known from the beginning and end of the prayer of the person who leads the reading of Surah Yasin, namely “Wa Lil Marhum or Wa Lil Marhumah, Al Fatihah”, which means Alfatihah and Surah Yasin being read is intended for the deceased. As stated by Imam Asy-Shafi’I, reading the Qur’an for the dead is *mustahab*, and if it is recited, it is good (An-Nawâwî, 1995; Siradj, 2011).

Hence, it is also known from the prayers said by this religious figure, and the prayers he always says are as follows for male deceased:

المهم اغفرلله وارحمه واعف عنه وأكرم نقله ووضع مدخله وأعمله باللقاء واللقاء واللقاء واللقاء وقف من الخطايا كما يبقى النبى الأبيض من الدنيا وأدخله دارا خيرا من داره وزوجه خيرا من أهله وأجعل قبره روضة من رياض الجنان ولا تجعل قبره حفرة من حفر النيران، اللهم إن كان محسننا فرز في إحسانه وإن كان مسنينا فتجاوز عن سينائه.

As for the female deceased, it is as follows:

المهم اغفرلله وارحمه واعف عنها وأكرم نقلتها ووضع مدخلها وأعملها باللقاء واللقاء واللقاء واللقاء وقف من الخطايا كما يبقى النبى الأبيض من الدنيا وأدخلها دارا خيرا من دارها وزوجها خيرا من زوجها وأهلها خيرا من أهلها وأجعل قبرها روضة من رياض الجنان ولا
In this case, dhikr means remembering Allah SWT, who has severed the life of the deceased from the world. Dhikr intended are several short suras such as surah al Ikhlash, al Falaq, An Naas, al Fatihah, Al Baqarah verses one to five and pieces of Qur’anic letters such as the Kursi verse and the last three verses of surah al Baqarah. The Tahliil that is read in congregation is Lafzdul Jalalah (La Ilaha Illa Allah), which is read a hundred times with a loudspeaker. After the tahlil reading, a religious figure led prayers over the deceased. It is based on a hadith narrated by Abu Dawud. Rasulullah SAW said that after the deceased is buried, ask forgiveness for your brother and ask him to always remain in his faith because he is now being asked. Dhikr is usually done in congregation, and the tradition of dhikr in congregation is not only done in prayers but has become a habit for Muslims in Indonesia (Munawar, 2022).

In the hadith narrated by Abu Hurairah regarding the virtues of reading tahlil, which means: Whoever says La ilaha illa Allah wahdahu la syarika lahu lahul-mulku wa lahu-hamdu wa huwa’i la kulli syai’ in qadir’, in one day as many as one hundred times, then (lafdzul Jalalah) for him is the same as freeing ten of his servants, and a hundred good deeds are recorded for him, and a hundred evils are removed from them, and the lafaz Jalalah will be a shield from the devil for one day until evening; and no one comes (bringing) anything more important than what he brings (says), except the one who does more than that. And whoever says ‘subhana-llah wa bi hamdih’ (Allah is Most Holy and Most Praiseworthy) in one day a hundred times, his mistakes will be erased, even if they are like the scum of boiling water”. As for the command to pray for the deceased and ask for forgiveness for the deceased, in this case, Imam al Qurtubhi argued: “if date palm fronds alone can lighten the burden of the deceased, then what about the Qur’an readings from relatives and friends? Of course, it will be very beneficial for the deceased” (Siradj, 2011).

These matters mentioned are in line with opinions that say that prayers offered for the deceased are permissible and reach the deceased. It is in accordance with the opinion of Shaykh Ad Dasuki from the Maliki school of thought and is also reinforced by the opinion of Ibn Qudamah from the Imam Hambali school of thought. He thinks that the acts of worship performed for the deceased are permissible and will be beneficial for the deceased, as is the case with Imam Azzala’i from the Hanafi Madhab.

4. Short Lecture or Mau’idzoh Hasanah

This short lecture is a warning as well as a means to increase the spirituality of the congregation attending the Nyiwak event and also as a provision for the congregation after leaving the Nyiwak event. The content of the lecture is to remind humans that all who live will die and advise them to prepare lots of provisions to
face death and stay away from things that are prohibited by Allah SWT, which can later burden the congregation when they meet their death.

Thus, someone commonly calls it a Nyiwak event, an event for dzikrullah or a congregation of dzikrullah. By attending it, someone remembers that one day they will experience the same thing as what the deceased experienced; thus, this event can also be considered to be a place to get closer to Allah SWT. Then, Prophet SAW mentions that intelligent people are the ones who remember death the most and are the most prepared to face it.

With the end of this short lecture, the Nyiwak tradition ends. Then Shohibul Hajat distributed food in the form of awon-awon to the congregation or guests evenly, as a form of Shohibul Hajat’s gratitude for the sincerity of the congregation who had participated in praying and asking for forgiveness for the deceased (Author, 2024a).

CONCLUSION

Nyiwak tradition in Praya is a tradition that has been carried out since ancient times as a local wisdom tradition that is closely related to worship. The deceased’s family applies this tradition by inviting the closest community and the entire family to attend the event at the deceased’s house. The community implemented this tradition based on the Qur’an, Sunnah, and Ijtihad of the ulama because “Nyiwak” consists of elements of Dhikr, Tahlil, and Prayer; and in some places sometimes ends with a lecture by a Da’I, where these elements are based on Nash of Qur’an and Hadith and Ijtihad of the Ulema. These elements are intended for corpses who have passed away on the ninth day. With the belief that Allah SWT will forgive the sins he has committed and that he will be given a worthy place by Allah SWT; this belief is based on the opinion of several Madzahib scholars that the reading of the Qur’an, Dhikr, and Prayer intended for deceased shadaqoh and to reach the deceased.
REFERENCES


“Nyiwak” in Costume Death of Lombok Society


