



Morning-Evening Grave *Talqin* as a Living Qur'an Practice in the Death Tradition of Nagari Sialang Gaung Community

Jima Erida

State Islamic University of Imam Bonjol Padang, Indonesia

Article Info

Article History:

Received: 25 December 2025
Revised: 20 February 2026
Accepted: 24 March 2026
Published: 29 March 2026

*Corresponding Author:

Name: Jima Erida
Email: jimaerida@gmail.com

Keywords

Abstract

Death-related rituals in Muslim societies often reflect the dynamic interaction between Islamic teachings and local cultural practices. In Indonesia, particularly within Minangkabau society, such traditions are shaped by the integration of religious values and customary norms, creating distinctive forms of lived religious expression. This study aims to examine the practice of morning-evening grave *talqin* in Nagari Sialang Gaung, Dharmasraya Regency, as a manifestation of the Living Qur'an. Employing a qualitative field research design, the study draws on in-depth interviews and observations involving local religious leaders (*urang siak*) and family members of the deceased. The findings reveal that the *talqin* ritual, performed systematically for seven consecutive days after burial, functions not merely as a mortuary tradition but as a medium for embodying Qur'anic values in everyday life. The recitation of Qur'anic verses, supplications, and *tahlil* serves both as a spiritual effort to seek mercy and tranquility for the deceased and as a mechanism for reinforcing faith, social solidarity, and collective religious awareness among participants. From a Living Qur'an perspective, this practice illustrates how the Qur'an operates as a "living text," continuously interpreted and enacted within specific socio-cultural contexts. The study contributes to broader discussions on lived Islam by demonstrating how scriptural teachings are negotiated, localized, and sustained through communal ritual practices in response to the existential reality of death.

Living Qur'an; *Talqin*; Death Rituals; Minangkabau Society; Lived Islam.

Abstract

Tradisi kematian dalam masyarakat Muslim mencerminkan interaksi dinamis antara ajaran Islam dan budaya lokal. Di Indonesia, khususnya dalam masyarakat Minangkabau, praktik-praktik tersebut terbentuk melalui integrasi nilai-nilai agama dan adat, sehingga melahirkan bentuk ekspresi keagamaan yang khas. Penelitian ini bertujuan untuk mengkaji praktik pembacaan *talqin* di kuburan pada waktu pagi dan sore di Nagari Sialang Gaung, Kabupaten Dharmasraya, sebagai bentuk Living Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi lapangan melalui observasi dan wawancara mendalam terhadap tokoh agama lokal (*urang siak*) serta keluarga almarhum. Hasil penelitian menunjukkan bahwa praktik *talqin* yang dilakukan secara berkelanjutan selama tujuh hari setelah pemakaman tidak hanya berfungsi sebagai ritual kematian, tetapi juga sebagai media aktualisasi nilai-nilai Al-Qur'an dalam kehidupan masyarakat. Pembacaan ayat-ayat Al-Qur'an, doa, dan *tahlil* dipahami sebagai upaya spiritual untuk memohon ketenangan dan kelapangan bagi arwah, sekaligus memperkuat keimanan, solidaritas sosial, dan kesadaran religius kolektif. Dalam perspektif Living Qur'an, tradisi ini menunjukkan bahwa Al-Qur'an tidak hanya diposisikan sebagai teks normatif, tetapi juga sebagai "teks hidup" yang terus diinterpretasikan dan dipraktikkan dalam konteks sosial budaya tertentu. Penelitian ini berkontribusi dalam kajian Islam dengan menegaskan bagaimana ajaran tekstual Al-Qur'an dinegosiasikan dan diaktualisasikan melalui praktik ritual masyarakat dalam menghadapi realitas kematian.

Keywords: Living Qur'an; *Talqin*; Tradisi Kematian; Masyarakat Minangkabau; Islam Lived Religion.

INTRODUCTION

Death-related traditions constitute an integral component of socio-religious life, reflecting how communities interpret mortality through cultural and theological frameworks. In many societies, post-burial rituals are not merely ceremonial acts but are deeply embedded within systems of belief that assign profound meaning to death as a transitional phase rather than a final endpoint. These practices evolve over time, becoming institutionalized within communal life and transmitted across generations as part of collective identity. In the Indonesian context, such traditions often embody a synthesis of religion and culture, where ritual continuity reinforces both spiritual values and social cohesion. As noted by Sari et al. (2024), post-death practices serve as a lens through which cultural meanings and religious interpretations are continuously negotiated and reproduced within society.

Tradition, in this sense, operates as a dynamic cultural inheritance that shapes and regulates social behavior while preserving communal identity. Within Minangkabau society, tradition holds a particularly significant role, functioning not only as a cultural marker but also as a moral and ethical framework guiding everyday life. This is evident in the well-known philosophical principle *Adat basandi syarak, syarak basandi Kitabullah*, which articulates the interdependence between customary law and Islamic teachings. Through this principle, social practices are expected to align with religious doctrines, ensuring that cultural expressions remain within the boundaries of Islamic norms. As emphasized by Zulfadli et al. (2025), this integration reflects a unique model of cultural-religious synthesis in which tradition and religion mutually reinforce one another.

This philosophical foundation implies that customary practices are not autonomous but are rooted in religious authority, particularly the Qur'an as the ultimate source of guidance. Consequently, social norms and ritual practices are perceived as extensions of religious obligations, embedding Islamic values within the fabric of daily life. In this framework, religious traditions including those related to death are not viewed as peripheral cultural expressions but as essential manifestations of faith. The continuity of such practices demonstrates how communities internalize and enact religious teachings through lived experience. As a result, various Qur'an-based rituals emerge and persist within society, reflecting an ongoing interaction between textual doctrine and cultural context that shapes communal religious life.

One prominent example of this interaction can be observed in the tradition of grave *talqin* practiced in Nagari Sialang Gaung, Dharmasraya Regency, West Sumatra. This ritual involves the recitation of specific Qur'anic verses and prayers at the gravesite, conducted twice daily after the *Fajr* prayer and before the *Maghrib* prayer for seven consecutive days following burial. Led by local religious figures such as *urang siak*, the practice is performed collectively with the participation of the deceased's family and community members. The recitations typically include Surah Yasin, Ayat Kursi, and supplications believed to provide spiritual benefit to the deceased. This tradition illustrates how the Qur'an is not only read as a sacred text but is actively embodied within communal religious practices.

Within contemporary Qur'anic studies, such phenomena are conceptualized through the framework of the Living Qur'an, which emphasizes the manifestation of Qur'anic values in everyday social life. Rather than focusing solely on textual interpretation, this approach examines

how communities engage with the Qur'an in practical and experiential ways, including rituals, traditions, and cultural expressions. The Living Qur'an perspective highlights the dynamic relationship between scripture and society, where meaning is continuously constructed through lived practice. As Sulaeman et al. (2024) argue, this approach allows scholars to explore how religious texts are contextualized within specific cultural settings, revealing the plurality of ways in which the Qur'an is understood and enacted in diverse Muslim communities.

A growing body of research has examined the role of Qur'anic recitation in death-related rituals, particularly in Indonesian Muslim societies. These studies generally conclude that such practices function not only as spiritual acts but also as mechanisms for reinforcing social solidarity and collective religious consciousness. For instance, Zulfadli et al. (2025) demonstrate that Qur'anic recitations in death rituals strengthen both individual faith and communal bonds, highlighting the integrative role of religion within social life. However, much of the existing literature tends to focus on descriptive accounts of ritual practices, often overlooking the temporal dimensions and sustained nature of specific traditions. This indicates a need for more nuanced analyses that consider how rituals are structured, maintained, and experienced over time.

Despite the increasing scholarly attention to Living Qur'an practices, several research gaps remain. First, limited studies have examined the specific temporal patterns of ritual performance, particularly practices that are conducted systematically at designated times, such as the morning-evening talqin tradition. Second, there is a lack of in-depth research focusing on localized expressions of this practice within specific communities, including Nagari Sialang Gaung. Addressing these gaps is essential for developing a more comprehensive understanding of how Qur'anic values are operationalized in context-specific settings. Therefore, this study aims to analyze the practice of morning-evening grave talqin as a form of Living Qur'an, while also exploring its theological, social, and cultural significance within the local community.

METHOD

This study employs a qualitative research design aimed at developing an in-depth understanding of socio-religious phenomena as they are experienced and interpreted by participants within their natural context. Qualitative inquiry is particularly suitable for examining religious practices because it allows for the exploration of meaning, symbolism, and lived experience beyond surface-level observation. The data are presented descriptively in the form of narratives derived from participants' perspectives, emphasizing their subjective interpretations and social realities. In this study, the qualitative approach is integrated with the Living Qur'an framework, which focuses on how Qur'anic values are manifested in everyday practices. As noted by Fadli (2021), such an approach enables researchers to construct a holistic and context-sensitive understanding of complex human phenomena without manipulating the research setting.

The research was conducted in Nagari Sialang Gaung, Koto Baru District, Dharmasraya Regency, West Sumatra, Indonesia. This site was selected purposively due to the continuity of the morning-evening grave talqin tradition, which is performed systematically for seven consecutive days following burial. This distinctive temporal pattern makes the location particularly relevant for examining the Living Qur'an in practice. The participants of this study consisted of key informants who possess direct knowledge and experience of the ritual, including local religious leaders (*urang*

siak) and family members of the deceased. These individuals were selected because of their active involvement in performing and transmitting the tradition, allowing the study to capture both authoritative and experiential perspectives on the practice.

Data were collected through semi-structured, in-depth interviews designed to elicit detailed and interpretive accounts of the talqin practice. The interview guide focused on several key aspects, including the procedural implementation of the ritual, the specific Qur'anic recitations and prayers used, the roles of religious authorities and family members, and the perceived meanings and objectives of the practice within the community. This method was chosen because it provides flexibility while maintaining analytical focus, enabling participants to articulate their experiences in their own terms. The data were then analyzed thematically by identifying recurring patterns, meanings, and interpretations related to the Living Qur'an perspective. Through this analytical process, the study seeks to reveal how Qur'anic values are not only understood textually but are also enacted and sustained within the socio-cultural life of the community.

RESULTS AND DISCUSSION

Concept and Background of the *Talqin* Tradition of the Grave

In the practice of the tradition of death that developed in Muslim society, grave talqin is one of the practices that is still maintained today. The implementation of talqin has become a tradition that has developed in the midst of people who adhere to the Imam Shafi'i school. In general, the practice of ta'ziyah is carried out when there are members of the community who have died. Until now, the tradition of tahlilan has been firmly rooted and has become part of the religious identity of people affiliated with the Imam Syafi'i madhhab (Zulkifli, 2022). Sirajudin Abbas in his work *40 Religious Problems* Quoted from (Al Ayubi, 2025), explains that talqin is linguistically derived from the word (*Laqqana-Yulaqqinu Talqinan*) which means teaching or guiding someone orally to understand something, then followed by the person being taught.

The talqin of the corpse in the perspective of *Ahlussunnah wal Jamaah (Aswaja)* in Indonesia has two meanings. *First*, it is to give a reminder to someone who is experiencing severe illness before death. The reminder is carried out by leading the sick person to say the sentence *Day of Illallah* or mention the name of Allah, in the hope that he will die in a state of *busnul khatimah*, that is, remain in faith and Islam. *Second*, teaching and reminding the corpse who has just been buried with certain sentences (Syuhud, 2022). The recommendation to menalqin, which is to lead a person who is about to die so that he can say the sentence of shahada before death, is well known.

The recommendation to *menalqin*, which is to lead a person who is about to die so that he can say the sentence of *shahada* before death, is well known. There are also some scholars who understand the hadith textually, so they argue that *talqin* is still performed on the deceased, namely by reciting two sentences of the shahada after he dies and is buried, as a provision when facing questions from two angels (an-Nawawi, 2023). This is in line with the hadith of the Prophet which advocates guiding people who are about to die with the sentence of monotheism. From Abu Sa'dy al-Khudri r.a., he said, the Prophet Muhammad said:

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضَيْلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ كِلَاهُمَا عَنْ بَشْرِ قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَقِنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ."

"Abu Kamil al-Jadari (Fudayl ibn Husayn) and Uthman ibn Abi Shaybah both narrated to us from Bisr. Abu Kamil said: Bisr ibn al-Mufaddal narrated to us; he said: 'Amarah ibn Ghaziyah narrated to us; he said: Yahya ibn 'Amarah narrated to us; he said: I heard Abu Sa'id al-Khudri say: The Messenger of Allah (peace and blessings be upon him) said: 'Prompt those who are dying among you to say: 'There is no god but Allah.'" (HR Muslim)

This hadith contains the recommendation from the Prophet Muhammad that we give talqin, which is to teach the sentence of monotheism to the deceased. The hadith also does not specifically explain whether talqin is performed before or after burial. There are no restrictions on places, whether at home or in a cemetery. So, as long as what is given by talqin is a corpse, then it is considered valid and has a basis (Zarkasih, 2018).

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

"Keep warning because it is beneficial for the believers." (Q.S. Ad-Dzariyat: 55)

This verse emphasizes the importance of continuous moral and spiritual reminders among believers as a fundamental aspect of Islamic teaching. The command to "remind" reflects a broader Qur'anic principle that faith must be sustained through repeated guidance and reinforcement. In this context, reminding one another to remember Allah serves not only as an ethical obligation but also as a mechanism for preserving religious consciousness. This becomes particularly significant in moments of existential transition, such as the approach of death, where individuals are believed to face metaphysical realities beyond worldly life. As noted by Al Ayubi (2025), such reminders are especially relevant for those nearing death or already buried, as they are understood to encounter questioning in the grave, thereby necessitating continued spiritual guidance.

The legal foundation of *talqin* has been widely discussed in both hadith literature and classical Islamic scholarship, resulting in a spectrum of interpretations. In general, many scholars consider *talqin* permissible, whether performed before death or after burial, indicating a degree of flexibility in its application. Scholars from the four major *Sunni* legal schools have, to varying extents, acknowledged its legitimacy. However, this permissibility is not without contestation, as the Mālikī school tends to view post-burial *talqin* as *makrūh* or even impermissible, categorizing it as a potential religious innovation (*bid'ah*) (Zarkasih, 2018). This divergence illustrates that *talqin* occupies a contested space within Islamic jurisprudence, shaped by differing methodological approaches to textual interpretation.

Further elaborating on this debate, al-Sindi argues that *talqin* should be restricted to individuals who are in the process of dying rather than those who have already passed away. According to his interpretation, extending *talqin* to the deceased lacks a strong textual basis and may therefore be considered an unwarranted addition to religious practice (al-Abadi, 1990). He also emphasizes that the recommended form of *talqin* involves reciting the declaration of faith in the presence of the dying person without directly instructing them, allowing the phrase to become

their final utterance. This perspective highlights a more cautious approach to ritual practice, prioritizing adherence to explicit textual evidence over later interpretive developments.

In contrast, scholars of the Syāfi'ī school provide a more expansive interpretation that includes the permissibility and even recommendation of performing *talqin* after burial. Imam al-Nawawī, as a prominent authority within this tradition, explicitly states that post-burial *talqin* is a recommended (*sunnah*) act. He outlines a structured procedure in which the practitioner sits near the head of the deceased and addresses them directly, reaffirming key elements of Islamic belief such as the oneness of Allah, the prophethood of Muhammad, and the realities of the afterlife (Zulkifli, 2022). This formulation demonstrates how doctrinal teachings are ritualized, transforming theological concepts into performative acts that reinforce faith even beyond death.

A more moderate position is articulated by Ibn Taymiyyah, who neither fully endorses nor categorically rejects the practice. Instead, he classifies *talqin* as permissible (*mubah*), acknowledging its presence within the tradition without elevating it to a normative obligation. His analysis identifies three prevailing views recommended (*sunnah*), disliked (*makruh*), and permissible (*mubah*) ultimately favoring the latter as the most balanced position (Ibn Taymiyyah, 1987). This perspective is significant because it reflects an attempt to accommodate diversity within Islamic practice while avoiding rigid judgments, thereby illustrating the plurality of scholarly interpretations surrounding *talqin*.

Within the local context of Nagari Sialang Gaung, these theological debates are not necessarily engaged at a doctrinal level but are instead reflected in lived practice. Here, *talqin* is understood primarily as a form of spiritual guidance directed toward the deceased, particularly in preparation for the questioning by the angels Munkar and Nakir. The ritual is perceived as an act of care and responsibility, in which the living assist the deceased through reminders of faith. This interpretation demonstrates how abstract theological concepts are translated into practical actions, reinforcing the belief that spiritual support extends beyond death (Saktyanugraha et al., 2026).

The implementation of *talqin* in this community is also closely tied to collective participation and social structure. Typically performed over a seven-day period following burial, the ritual involves family members, neighbors, and religious leaders, reflecting a communal approach to death and mourning. The presence of religious figures ensures the ritual's conformity with established practices, while the involvement of the community reinforces social cohesion. In this sense, *talqin* functions not only as a religious act but also as a social institution that mediates grief, solidarity, and shared responsibility within the community.

This practice is further shaped by the broader socio-religious context of Minangkabau society, which is characterized by a strong integration of Islamic teachings and local customs. As noted by Wulandari et al. (2024), West Sumatra is recognized for its high level of religiosity, where religious values are deeply embedded in everyday life. Consequently, traditions related to death are not merely ritual obligations but also expressions of collective identity and cultural continuity. Chand et al. (2025) further emphasize that such practices reflect a synthesis of faith and social values, illustrating how religious rituals serve both spiritual and communal functions within Indonesian Muslim societies.

The continuity of the morning-evening grave *talqin* tradition in Nagari Sialang Gaung

further reinforces its significance as a lived religious practice. Although its historical origins are not clearly documented, community narratives indicate that it has been transmitted across generations as an established tradition (Rashid, 2025). The ritual is widely accepted and practiced without significant internal dispute, suggesting that its legitimacy is grounded more in communal consensus than in formal doctrinal debate. The belief that *talqin* can assist the deceased in responding to the questioning of Munkar and Nakir. Badruzzaman (2022) underscores its perceived spiritual efficacy, which sustains its continued relevance within the community.

Thus, the practice of morning-evening grave *talqin* can be understood as a form of religious tradition that integrates Qur'anic values into the social life of the community. It represents not only the continuation of inherited practices but also the active embodiment of religious teachings within a specific cultural context. Through this tradition, the Qur'an is not merely recited as a sacred text but is enacted as a lived reality that shapes belief, ritual, and social interaction. This demonstrates that the meaning of the Qur'an is continuously negotiated and expressed through communal practices, highlighting its dynamic role within lived Islam.

Ritual Structure and Communal Dynamics of Morning-Evening Grave *Talqin*

The implementation of grave *talqin* in Nagari Sialang Gaung follows a structured and continuous pattern that reflects both ritual discipline and communal belief. Based on the testimony of one informant, Mrs. Ermawati, a family member of the deceased, the ritual is “*carried out sequentially and continuously for seven consecutive days after the burial*” (Interview: Ermawati, 2025). This temporal structure is not incidental but reflects a shared understanding within the community regarding the critical period following death. The ritual is conducted twice daily after the Fajr prayer and before the Maghrib prayer times that are locally interpreted as spiritually significant and conducive to supplication. This indicates that the community not only performs the ritual mechanically but also attaches symbolic meaning to specific temporal moments, reinforcing the integration between religious time and lived experience (Anugrah, 2025).

The spatial dimension of the ritual further strengthens its symbolic and communal significance. The *talqin* is performed directly at or near the gravesite, creating a physical and emotional proximity between the living and the deceased. The ritual is led by *urang siak*, a local religious authority who possesses both ritual competence and social legitimacy. His role extends beyond merely reciting the *talqin* text; he acts as a mediator of religious knowledge and a guardian of tradition. At the same time, the presence of family members is not passive but constitutes an essential component of the ritual process. Their participation reflects a form of spiritual responsibility toward the deceased, while also reinforcing collective mourning. As Tawabie and Amin (2024) argue, such rituals function as symbolic practices that sustain social cohesion and reaffirm communal identity, particularly in moments of loss.

The procedural sequence of the ritual begins with the act of pouring water over the grave, which is locally interpreted as a symbol of purification and an expression of care for the deceased. This practice, although not universally standardized in Islamic jurisprudence, reflects a broader pattern found in Indonesian Muslim traditions where elements of local culture are integrated with religious meaning (Nuraini & Jannah, 2020). Following this, the *urang siak* recites the *talqin* using a text that has been transmitted across generations, indicating the existence of a localized ritual canon. The content of the recitation centers on reaffirming essential Islamic beliefs, including the

oneness of Allah, the prophethood of Muhammad, and the reality of the afterlife. This demonstrates that the ritual functions not only as a communicative act directed toward the deceased but also as a performative reaffirmation of faith for the living participants (Al Ayubi, 2025).

The continuity of the ritual over seven days, repeated each morning and evening, highlights the community's emphasis on persistence in prayer as a form of spiritual efficacy. As noted again by Mrs. Ermawati, family members “continue to invite relatives and neighbors to participate in the talqin gatherings” (Interview: Ermawati, 2025), indicating that the ritual is sustained through collective engagement rather than individual obligation. Each session involves repeated recitations, including *tablil* and other supplications, which are believed to increase the spiritual benefit for the deceased. This repetition reflects a theological assumption that sustained prayer enhances its effectiveness, while simultaneously fostering social interaction among participants. As shown in previous studies, such as Aini & Ribawati (2025), death rituals like *tablilan* serve dual functions as both acts of devotion and mechanisms for strengthening social solidarity.

From a Living Qur'an perspective, the entire procedural structure of *talqin* illustrates how Qur'anic teachings are operationalized within lived religious practice. The repeated recitation of Qur'anic verses and doctrinal affirmations transforms the Qur'an into an active presence within the ritual space. Rather than functioning solely as a text to be interpreted, the Qur'an becomes embedded in embodied practices that are continuously performed and experienced by the community. As Mufid & Mokhtar (2023) suggest, such practices represent a form of “living text,” where scriptural teachings are expressed through ritual repetition and communal participation. This is further reinforced by Joseph (2024), who argues that the Qur'an, in many Muslim societies, operates not only as a normative guide but also as a cultural force that shapes everyday religious behavior.

Figure 1 below is the prayer recited by religious leaders in Sialang Gaung starting from after the corpse died or the first day, then after being buried, religious leaders sat near the grave and whispered or recited prayers as follows:



Figure 1. Text of the funeral talqin

The function of *talqin* within the community is closely tied to local theological understandings regarding the condition of the deceased after burial. Based on an interview with Mr. M. Rasyid, a local *urang siak*, the practice is believed to “help the soul in the grave, especially during

the early days after burial, which are considered the most difficult phase for the deceased” (Interview: Rashid, 2025). This statement reflects a shared communal perception that the post-burial period is a critical transitional moment requiring continued spiritual support. In this context, *talqin* is not merely a ritual recitation but is interpreted as a form of guidance and supplication intended to strengthen the faith of the deceased, provide tranquility, and prepare them for the questioning by the angels Munkar and Nakir. The repetition of the ritual over seven days further indicates a belief in the cumulative spiritual efficacy of sustained prayer. As noted by Al Ayubi (2025), such practices function simultaneously as religious acts and as mechanisms for reinforcing Islamic values within the cultural framework of the community.

The ritual sequence also reveals a layered structure of devotional practices that integrates Qur'anic recitation, supplication, and collective remembrance (*dhikr*). During the recitation of *talqin* by the *urang siak*, family members simultaneously engage in the recitation of Surah Yā Sīn, which is widely understood within the community as possessing particular spiritual merit for the deceased. This concurrent practice demonstrates that the ritual is not centered on a single act but involves multiple forms of engagement that collectively construct a sacred atmosphere. Following the completion of *talqin*, the ritual continues with the communal recitation of *tahlil*, including Surah al-Fātihah, al-Ikhlās, al-Falaq, al-Nās, selected verses from Surah al-Baqarah (1-5), Āyat al-Kursī, prophetic supplications, and repeated declarations of *ta'bid*. The structured sequence of these recitations indicates a deliberate integration of Qur'anic text, prayer, and remembrance into a unified ritual system. From a Living Qur'an perspective, this reflects how scriptural elements are not only preserved but actively organized and performed within communal religious life (A'yun et al., 2025).

From an analytical standpoint, the persistence of this practice demonstrates that *talqin* operates at the intersection of theology, ritual structure, and social meaning. The clearly defined procedures ranging from the determination of time and place to the roles of participants and the sequence of recitations indicate that the ritual has been systematized within the community. This systematization suggests that *talqin* is not an incidental or sporadic practice but a stabilized tradition that carries normative significance at the local level. Furthermore, its continued performance reflects a broader pattern in which religious teachings are not only understood conceptually but are embodied through repetitive and communal actions. In this sense, the morning–evening grave *talqin* in Nagari Sialang Gaung exemplifies how Islamic ritual practices are sustained through the interplay between inherited tradition, communal belief, and lived religious experience.

Living Qur'anic Values in the Morning–Evening Grave *Talqin* Tradition

The morning-evening grave *talqin* tradition practiced in Nagari Sialang Gaung represents a concrete example of how Qur'anic values are embodied within lived religious experience. Within the framework of the Living Qur'an, the Qur'an is not merely approached as a normative or textual authority but as a dynamic source of values that are interpreted and enacted in everyday social life. This tradition demonstrates that Qur'anic verses and supplications function beyond ritual recitation; they operate as meaningful practices through which individuals and communities engage with fundamental religious questions, particularly those related to death and the afterlife (Hidayah et al., 2024). As such, *talqin* becomes a medium through which the Qur'an is transformed from a written text into an experiential and socially embedded reality.

One of the most prominent values reflected in this tradition is *tawhīd* and the reinforcement of faith. The content of the *talqin* which includes affirmations of the oneness of Allah, the prophethood of Muhammad, and belief in the Day of Judgment rearticulates the core theological message of the Qur'an within the context of death. Importantly, this reinforcement is not directed solely toward the deceased but also toward the living participants who engage in the ritual. Through repetition and collective participation, these theological principles are internalized as part of communal religious consciousness. In the perspective of the Living Qur'an, this indicates that faith is not only transmitted through formal instruction but is also cultivated through embodied practices that continuously reaffirm religious belief (Lubis et al., 2022).

In addition, the *talqin* tradition reflects the values of supplication (*du'ā'*) and reliance on God (*tawakkal*), as well as broader ethical principles such as compassion and social solidarity. The recitation of Surah Yā Sīn, Qur'anic verses, and *tahlil* is understood by the community as a spiritual effort to seek mercy, forgiveness, and tranquility for the deceased. This belief illustrates a functional interpretation of the Qur'an, where its teachings are applied to address existential concerns about death and the fate of the soul (Sari & Bustamam, 2021). At the same time, the collective nature of the ritual carried out over seven consecutive days with the involvement of family and community members reinforces bonds of solidarity and mutual care. In this sense, the values of *ukhuwah* (brotherhood) and empathy are not only conceptual ideals but are actively practiced through communal engagement in the ritual process.

Furthermore, the tradition embodies a strong eschatological dimension by fostering awareness of death and the afterlife. The repetitive nature of the ritual serves as a continuous reminder of human mortality and the necessity of spiritual preparedness. Within the Living Qur'an framework, such repetition is significant because it transforms abstract doctrinal teachings about the afterlife into lived experiences that shape individual and collective consciousness (Ilyas et al., 2025). Therefore, the morning-evening grave *talqin* tradition should not be understood merely as a hereditary death ritual, but as a dynamic religious practice through which Qur'anic values are internalized, negotiated, and sustained. It functions simultaneously as a means of praying for the deceased and as a reflective space for the living to strengthen faith, cultivate moral awareness, and reaffirm the transient nature of worldly life.

CONCLUSION

This study demonstrates that the morning-evening grave talqin practiced in Nagari Sialang Gaung constitutes a structured and sustained religious tradition that integrates theological beliefs, ritual practices, and social engagement within a unified framework. Performed consistently over seven days following burial, this practice reflects a localized expression of Islamic mortuary rituals shaped by the interpretive traditions of the Syāfi'ī school and reinforced through communal participation. More than a symbolic act, talqin functions as a form of spiritual mediation, through which the living seek to assist the deceased while simultaneously reaffirming their own religious commitments in the face of mortality.

From the perspective of the Living Qur'an, this tradition illustrates how Qur'anic teachings are not limited to textual interpretation but are actively embodied in lived experience. The

recitation of Qur'anic verses, doctrinal affirmations, and supplications within the talqin ritual demonstrates the transformation of the Qur'an into a functional and experiential guide that shapes both individual spirituality and collective religious consciousness. The internalization of key values such as *tawhid*, supplication, social solidarity, and awareness of the afterlife occurs through repetitive and communal ritual engagement, indicating that the Qur'an operates as a "living text" within the socio-cultural context of the community.

At the same time, the findings reveal that the persistence of this tradition cannot be understood solely in terms of theological legitimacy, but must also be viewed within the broader dynamics of cultural continuity and social cohesion. The *talqin* practice serves as a space where normative Islamic teachings and local cultural expressions intersect, producing a form of religious life that is both textually grounded and contextually negotiated. This highlights the importance of approaching Islamic practices not only through doctrinal analysis but also through the lens of lived religion. However, this study is limited to a single local context and does not fully address variations in interpretation or contestation of talqin practices across different Muslim communities. Future research should therefore adopt a comparative approach to examine similar traditions in other regions, as well as explore how changing socio-religious dynamics particularly among younger generations may influence the continuity, transformation, or reinterpretation of such practices in contemporary Muslim societies.

DECLARATION OF USING AI

The author used ChatGPT to improve language and readability. The author reviewed and edited the output and take full responsibility for the content.

REFERENCES

- A'yun, A. Q., Khotimah, K., & Mustain. (2025). Makna dan Fungsi Surat Yasin dalam Tradisi Tahlilan Di Desa Pasir Kulon Kecamatan Karanglewas: Perspektif Living Qur'an. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 6(1), 313–328. <https://doi.org/10.47313/Jkik.V5i2.1510.2>
- Aini, A. Q., & Ribawati, E. (2025). Tradisi Tahlilan Sebagai Kearifan Lokal Islam Nusantara: Perspektif Historis dan Nilai Sosial Budaya Masyarakat Jawa. *Trivikrama: Jurnal Ilmu Sosial*, 9(9), 1–5. <https://doi.org/https://doi.org/10.9963/c7tzd416>
- al-Abadi, M. S. al-H. al-A. (1990). *Aun al-Ma'bud* (Vol VIII). Dar al-Kutub al-Ilmiyah.
- Al Ayubi, M. R. (2025). Penerapan Talqin Mayit Dalam Perspektif Ulama Mazhab Syafi'iyah (Studi Kasus Desa Ulak Patian Kec. Kepenuhan Kab. Rokan Hulu, Riau). *Jurnal Inovasi Hukum dan Kebijakan*, 6(2), 26–50. <https://ejournals.com/ojs/index.php/jihk>
- Anugrah, D. W. (2025). Tahlilan and Yasinan as Phenomenological Expressions of Islamic Religious Experience in Indonesia. *Jurnal Penelitian Keislaman*, 21(01), 49–65. <https://doi.org/https://10.20414/jpk.v21i1.13056>
- Badruzzaman, A. D. (2022). *Mengupas Masalah Talqin Secara Mendalam*. Pesantren Darus Sholihin
- Chand, S. N., Aqrandista, F. R., Asmaradana, L., Izzatullah, R. A., Firdaus, D., & Athallah, M. R. (2025). Tradisi Ziarah Kubur dalam Masyarakat Indonesia: Antara Kearifan Lokal dan Ancaman Kemurnian Tauhid. *Jurnal Teologi Islam*, 1(2), 127-137. <https://doi.org/10.63822/s1wsyc14>

- Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *HUMANIKA*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>.
- Hidayah, T. A., Wahyudin, M., Kurniawan, A., In, U. N., Anwar, M., Nisa, L. R., & Hakamah, Z. (2024). Pembiasaan Nilai-Nilai Al-Qur'an di Lingkungan MTs Miftahul Falaah: Studi Living Qur'an. *Canonica Religia*, 1(2), 137–154. <https://doi.org/10.30762/cr.v1i2.2099>
- Ibn Taymiyah, I. T. (1987). Al-Fatawa Al-Kubra. In *Volume 3*. Dar al-Kutub al-Ilmiyah.
- Ilyas, M., Attamimi, M. I., Nurhidayatul, M., Soebahar, H., Amal, K., & Mursalim. (2025). Kenduri, Selamatan, Tahlilan, and Maulid Nabi: Assessing Local Traditions in Indonesia from an Islamic Perspective. *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education*, 6(2), 287–306. <https://doi.org/https://doi.org/10.32478/cb1j2507>
- Imam an-Nawawi. (2023). *Syarab Riyadhus Shalihin Volume 2*. Echo of Insani.
- Lubis, R. R., Hanum, L., & Lubis, M. (2022). Internalisasi Karakter Religius Santri Melalui Tradisi Pembacaan Surah Al-Fatihah: Studi Living Qur'an Pada Program Magrib Mengaji. *Hikmah*, 19(2). <https://doi.org/https://doi.org/10.53802/hikmah.v19i2.181>
- Mufid, A., & Mokhtar, W. K. A. W. (2023). Al-Qur'an Sebagai Teks Yang Hidup: Dinamika Hafalan dan Transmisi Lisan di Era Modern. *AL ITQAN: Jurnal Studi Al-Qur'an*, 9(1), 56–81. <https://doi.org/https://doi.org/10.47454/itqan.v9i1.998>
- Nuraini, & Jannah, W. (2020).
- Tradisi Mengaji Al-Qur'an di Kuburan dalam Masyarakat Indonesia. *Tafse: Journal of Quranic Studies*, 5(2), 64–81. <http://dx.doi.org/10.22373/tafse.v5i2.9174>
- Saktyanugraha, M. A., Kgs. M, Z.,, & Mufassirotul, B. (2026). Dhikr in Surah Al-Baqarah Verse 152 According to Syekh Ibnu Ajibah (An Analytical Study of the Book of Tafsir Bahrul Madid). *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(1), 297–307. <https://doi.org/10.58363/alfahmu.v5i1.966>
- Sari, C. N., Syafril, & Nopriyasman. (2024). Dekonstruksi Tradisi Pasca Kematian di Linggo Sari Baganti dalam Perspektif Kajian Budaya. *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial*, 8(2), 575–591. <https://doi.org/10.22219/satwika.v8i2.36725>
- Sari, N. P., & Bustamam, R. (2021). Study Living Qur'an Terhadap Tradisi Pembacaan Al-Quran di Kuburan Pagi dan Petang Selama Tujuh Hari. *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 3(2), 32–49. <https://doi.org/10.31958/istinarah.v3i2.4824>
- Sulaeman, Y., Kholilurrahman, & Nurbaiti. (2024). Interaksi Tradisi Lokal dan Al-Qur'an: Studi Kasus Tradisi Tarkam di Kelurahan Neroktog, Kecamatan Pinang, Kota Tangerang. *Al Burhan Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, 24(2), 117–149. <https://doi.org/10.53828/ywy7z776>
- Syuhud, A. F. (2022). *Ahlussunnah Wal Jamaah: Islam Wasathiyah, Tasamuh, Cinta Damai*. Malang: Pustaka Alkhoiroh.
- Tawabie, S. M., & Amin, N. (2024). Transformasi Makna Ritual Dalam Masyarakat Modern: Analisis Sosiologis dan Budaya. *Gahwa*, 3(1), 17-33. <https://doi.org/10.61815/gahwa.v3i1.473>
- Wulandari, Julhadi, & A.M., R. (2024). Religiusitas Dan Pencapaian Pendidikan Padamasyarakat Sumatera Barat. *Qolamuna Jurnal Studi Islam*, 10(01), 102–116. <https://doi.org/10.55120/qolamuna.v10i01.1913>

- Yusuf, M. (2024). The Existence of The Living Qur'an and its Contribution to the Development of Religious Moderation in Indonesia. *Wabana Akademika: Jurnal Studi Islam dan Sosial*, 11 (April), 1–17. <https://doi.org/10.21580/wa.v11i1.16319>
- Zarkasih, A. (2018). *Antara Kita Jenazah dan Kuburan* (Fatih (ed.). Jakarta Selatan: Rumah Fiqih Publishing.
- Zulfadli, M., Hakim, L., Wendry, N., & Saputra, E. (2025). Akulturasi Islam dan Budaya Lokal dalam Tradisi Mangaji Kamatian Pada Masyarakat Lareh Nan Panjang Kabupaten Padang Pariaman. *Jurnal SMART (Studi Masyarakat Religi dan Tradisi)*, 6(2), 105–116. <https://doi.org/10.18784/smart.v7i01.1257>
- Zulkifli. (2022). Analisis Hukum Pelaksanaan Ta'ziah dan Talqin Mayit dalam Pandangan Mazhab Syafi'iyah. *JSL: Journal of Smart Law*, 1(1), 34–43. <https://jurnal.perima.or.id/index.php/JSL/article/view/39>