

## The Tradition of *Tulak-Manulak* (Sharing And Receiving) of Rice As An Effort for Compensation (*Fidyah*) for Prayer and Fasting

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**Abstract.** Specifically regarding to compensation for eliminating the obligation to perform prayers, it is not explicitly regulated, either in *al-Qur'ânul Karîm* or the Hadith of the Prophet SAW as two sources of law that must be a guide in living this life. The method used in this study is qualitative-descriptive. Meanwhile, the approaches are phenomenology, ethnography and case studies. The research results, it can be seen that there is certainly no problem with fasting *fidyah*, because the rules are very clear. This is different from *fidyah* prayer which is not regulated, either in the Koran or the hadith of the Prophet SAW. In fact, when a prayer is neglected, it must be replaced with the same prayer even if it is outside the time. When this was stated, those who were considered as executors who were directly involved in the implementation of *fidyah* payments (conventions) were only based on the hadith (*mauqûf*) of Ibn 'Abbas ra. which contradicts the text (*matn*) of the hadith of 'Imrân bin Hushayn, so that the hadith is considered weak (*dha'îf*). When this is confirmed say; knew about it, but they said that the *fidyah* payment was carried out as a hope (*rajâ*, *tafâ'ul*, *sinta-sinta*); May Allah be pleased with His mercy and blessings.

**Keywords:** Tradition *tulak-manulak*, *fidyah* fasting, *fidyah* prayer

### 1. INTRODUCTION

As in the case of other regions in Indonesia, Madina and South Tapanuli Regencies also have a variety of cultural treasures in religious implementation. An example is the implementation of "*Tulak-manulak*" (sharing and receiving) of rice as an effort to pay *fidyah* for prayer and fasting. Among the regions that have routinely practiced the tradition of paying *fidyah*, there are some regions that no longer continue for reasons that are not clear yet. It is called "*Tulak-manulak*" (sharing and receiving) of rice, because what is being pushed around is rice as a staple food which will be used as compensation (*fidyah*) for eliminating the obligation to pray that was abandoned by the deceased during his life.

Uniquely, this ritual is carried out while the body has not been preserved. This is because the ritualized rice will be cooked for consumption by the guests who come to mourn. In accordance with the transaction (*aqad*) previously stated between the executors, the staple food (rice) which is used as a medium for *fidyah* payments has become the property of the executors. However, rice will be priced according to market price, so that what is used to pay the deceased's *fidyah* is money.

Al-Qur'an and Hadith of the Prophet SAW are two sources of Islamic law that cannot be separated from one another. There are many hadiths that could be the reason for the confusion

between the authorities of the Koran as the word of Allah SWT and Hadith of the Prophet SAW. This has been said by the Prophet SAW in the hadith as narrated by Imam Malik in the book *al-Muwaththâ'* and assessed by al-Albâniy as a hadith of *hasan lighayrih* quality; "I leave two things with you, which can prevent you from going astray as long as you are guided by these two things; The Book of Allah (*al-Qur'ân*) and the Sunnah of His Prophet. Then, as narrated by al-Miqdâm bin Ma'diy Kariba ra. from the Prophet SAW., that the Prophet SAW. said: "Haven't I been given the *al-Kitâb* (*al-Qur'an*) and the Sunnah of the Prophet which are the same as the *al-Kitab*?" These hadiths indicate that the Messenger of Allah given two books as life instructions that must be adhered to by people who claim to be his people. In fact, Rasulullah Saw has been required not only to motivate, but also to criticize people who are not willing to use both books at once (because they argue that the Koran is sufficient)<sup>1</sup>.

The Qur'an is something to be read (*al-maqrû'*, something to be read). This is according to the broad meaning (terminology, language). While, if we look at that according to the narrative of experts, in this case experts in Tafsir (*istilâh*), then the Qur'an is interpreted as the Word of Allah which was revealed to the Prophet Muhammad SAW through the intercession of the Angel Jibril AS which begins with surah *al-Fâtihah* and closes with surah *al-Nâs*, is considered an act of worship when read. There is a slight difference with the limitation put forward by Muhaddits: that the text of the Qur'an, both globally (quantity) and in detail (*tafshîl*), is beyond doubt as to its truth (*mutawâtir*).<sup>2</sup>

While, the hadith of the Prophet Saw. as operational instructions for the Al-Qur'an are actions related to the Prophet SAW, both aspects of his speech, actions and no comments. Judging from the aspect of emergence, the Qur'an definitely (*qath'iy*) emerged from Allah SWT. It's just that the *dilâlah*-(show) still needs further study. In this case, the Prophet's sunnah plays a role in explaining it. This is also in accordance with al-Khathîb's explanation; that all explanations of Sharia laws, apart from the Qur'an, are Nabawiy Hadith or Sunnah which are also revelations from Allah Ta'âlâ or the *ijtihad* of Rasulullah.<sup>3</sup>

Thus it can be known that the Al-Qur'an and the Nabawiy Hadith are almost the same, in fact they are essentially one source from Allah SWT. The only difference is that one is recited (*al-matlû*) directly and the other is inspired. What was said by the Prophet Saw. (*mâ yanthiqu*)

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<sup>1</sup> Muhammad 'Ajjâj al-Khathîb, *Ushûl al-Hadîts, 'Ulûmuh wa Mushthalâhuh*, Dâr al-Fikr, Beirut, 1989, hlm. 40 (then it is called as 'Ajjâj al-Khathîb).

<sup>2</sup> 'Ajjâj al-Khathîb, *Ushûl al-Hadîts, 'Ulûmuh wa Mushthalâhuh*, Dâr al-Fikr, Beirut, 1989, hlm. 34.

<sup>3</sup> Al-Khathîb, *Ibid*.

cannot be separated from the guidance and direction of Allah SWT. (wahy yûhâ/ al-Najm : 3-4).

This is different from the Sunnah, which still requires an examination of its validity, whether it really came from the Prophet, which boils down to its quality (maqbul) or whether the hadith is *dha'if*, which means it cannot be used as a legal argument (hujjah) or mardud. As sources of law, the Qur'an and the Prophet's Hadith are references in all matters related to faith, shari'ah and mu'amalah (everyday life).

Sometimes the Hadith of the Prophet Saw. valid (maqbul, accepted) to be used as a source of law. Hadith like this are known as shahih criteria. However, when the conditions for a hadith of authentic quality are not met, then the authenticity of the hadith is compromised. This means that it is not suitable to be used as a legal argument (hujjah), because its quality is considered very weak (dha'if). Therefore, to make the hadith of the Prophet SAW as a guide in activities, the criteria for authentic hadith must be met. The speakers or transmitters (rawi, narrator) of a hadith must be people who are 'adalah, namely a character embedded in a person's heart that encourages him to always be devout and maintain self-respect (istiqlamah, consistent). Apart from having the character of 'adalah, narrators must also have a strong memory (dhabith). This means that a narrator must have a strong memory, be able to present the results of what he has heard from the start and understand it correctly and be able to convey it to other people. This includes memorizing the writing in Islamic books or *kitab*.<sup>4</sup>

Thus, a narrator must be qualified in terms of religiosity and intellectuality. Meanwhile, the hadith sanad must be continuous (muttashil) from the transmitters of each generation, (thabaqah, level) to the last transmitter (muntahah). Likewise, his eyes are protected from *shadz*<sup>5</sup> and *mu'tal*.<sup>6</sup>

When the quality of a hadith is considered very weak (*dha'if*), so the experts differ in their opinions regarding on whether to use it as a legal proposition or law; that is:

1. It cannot be used as a legal argument at all, either in extra-deeds (*fadhâ'il al-A'mâl*) or other laws. This was told by *Sayd al-Nâs* who came from Yahya bin Ma'în. Abu Bakr bin al-'Arabiyy agreed with this opinion.

<sup>4</sup> Al-Khathîb, *Op.cit*, hlm. 231.

<sup>5</sup> The name *syâdz* is due to being alone from the crowd (jumhûr). Delimiting the term *syâdz* is very difficult ('asir), so that no expert has written about it separately. However, in general it can be said, *syâdz* is a conflict between the strong and the stronger (awlâ). Thus Shihb al-Shâlih. See Shihb al-Shâlih, *Op.cit*, p. 197).

<sup>9</sup> This means that a hadith that appears to be sterile (sâlim, healthy), actually contains hidden defects ('illat, disease) that can harm the power of the hadith. See Dr. Ahmad 'Umar Hâsyim, *Qawâ'id'Ulûm al-Hadîts*, Dâr al-Fikr, p. 132.

2. On the other hand, it is permissible to practice *dha'îf* hadith absolutely. This opinion is shared by Abu Dâud and Imam Ahmad.
3. It is only permissible for certain things, such as extra deeds (*fadhâ'il al-a'mâl*) and various learning (*al-mawâ'idz*) provided that the weakness of the hadith is not too serious, such as the narrator being a big liar (*al-kadzdzâb*) and perpetrators of heinous sins, are not related to the main issue, such as the issue of faith. That when practicing this hadith it is only a matter of caution, it is not a strong hadith (*shahîh*). This is according to Dr. 'Ajjaj al-Khathîb.<sup>7</sup>

## 2. METHODS

This research is typed as descriptive-analytic. Primary data regarding to the fidiyah of fasting and prayer is explored through library study, both the Al-Qur'an and the Hadith of the Prophet SAW, sirah Nabawiyah, syarh al-hadîts books, history, and fiqh books. To obtain data in the field, the writer conducted interview, observations with figures or experts, both religious and community leaders who were deemed to have competence with this research.

The data obtained will be classified, analyzed and then compiled according to the discussion framework in order to obtain clarity regarding the implementation of fasting and prayer fidiyah payments. These concepts and practices are then connected to the hadith which is used as the basis for their implementation.

## 3. RESULTS AND DISCUSSION

The study of the fidiyah of prayer and fasting, generally in Sumatra, almost all traditions in the region have been studied by researchers and academics. Among them, "*Tulak Breuh* or sharing rice as a Death Ritual among the Ulee Kareng Community of Banda Aceh" written by Bustami Abubakar. In this study, the researchers focused on studying in more depth of the motives that form the background of a family, the community's response and other things that are considered important and related to carrying out the ritual.

Then "*Living Hadith Study of the Tulak Breuh Tradition in the Dead Care Procession in Manyak Payed District, Aceh Tamiang Regency*" written by Ataillah, cs. This article focuses on the tradition of implementing it and finding out the arguments that form the basis for implementing this tradition.

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<sup>7</sup> Al-Khathîb, "*ulûm* ...", hlm. 351.

Beside that, "*Study of the Phenomenon of the Fidiyah Prayer and Fasting Tradition for the Dead in Indramaryu*" written by Nurkholis Sofwan. This study aims to find out the opinions of ulama regarding the *fidiyah* of prayer and the meaning of hadith and *fidiyah* of prayer and fasting. There are many more studies regarding to the *fidiyah* of prayer and fasting. Generally, these writings tend more towards the opinions of experts ('ulamâ). Meanwhile, the article that the writer presents will focus on revealing the hujjahan (authority) of hadith which is the basis or foundation for the implementation of *fidiyah* prayers in particular. The hadith in question is in the form of an *atsar* or *mawqûf* hadith narrated by a friend named ('Abdullah) Ibn 'Abbâs ra., he said: لا يصلي أحد عن أحد ولكن يطعم عنه مكان كل يوم. One cannot replace another person's prayer, and one cannot replace someone else's fast. However, he could only feed it instead every day.<sup>8</sup>

According to al-Qurthubiy in the sharah of al-Muwaththa', his sanad is quite good (hasan). This hadith was narrated by al-Tirimidziy. It's just that as far as we know, his sanad is only ('Abdullah) Ibn 'Abbâs. While the strongest is through ('Abdullah) Ibn 'Umar (mawqûf).<sup>9</sup>

Therefore, among experts that there are those who have the opinion, that other people may make someone a pilgrimage. However, fasting and prayer cannot be replaced by someone else, they must be carried out by the person concerned. This is the opinion held by Imam al-Syâfi'iy. Meanwhile, Imam Malik bin Anas is of the opinion that physical charity and Hajj cannot be replaced by other people. In fact, some say that this hadith is very strong (shahîh), but is based (mahmûlah) on the verse (al-Qur'an); where the Hajj may be replaced by another person if there is a request and washiyat untuk itu.<sup>10</sup>

It is clearly stated in the book Fatawa Dar al-Ifta al-Mishriyyah as follows:

ولأن الأصل في الفروض العينية أن يؤديها الشخص إلا ما استثنى كالصوم والذكاة والحج فإنه أن يؤديها عنه غيره لورود النص الصريح في ذلك.

According to the opinion held by al-Syâfi'iy (school of thought), prayers left by someone during their lifetime cannot be performed (qadla) by anyone, including their immediate family. Likewise with compensation payments (*fidiyah*) in the form of alms for basic food and currency values. Prayers that are left behind or left behind can only be replaced by prayers performed by the person concerned even if they are outside the proper time (qadla).<sup>11</sup>

<sup>8</sup> Al-Nasâ'iy, *al-Sunan al-Kubrâ*, juz II, hlm. 175.

<sup>9</sup> Badaruddîn, *'Umdatul Qâri' Syarh Shahîh al-Bukhâriy*, juz XVI, hlm. 492.

<sup>10</sup> Al-Nuhâs, *al-Nâsikh wa al-Mansûkh*, juz I, hlm. 692.

<sup>11</sup> Ibn Rajab al-Hanabliy, *Jâmi' al-'Ulûm wa al-Hikam bi Syarh Khomsîna Hadîts min Jawâmi' al-Kalim*, Juz IX, Pn. Shayd al-Fawâ'id, hlm. 9.

Referring to the sura al-Hujurat: 13, that humans consist of various tribes and even religions. In Indonesia, the majority of the population adheres to Islam. In fact, of the world's population, Indonesia has the largest number of adherents to this heavenly religion. From all of the Indonesian population who adhere to the religion brought by the Prophet Muhammad, the majority are followers of the al-Shafi'i school of thought.

Among the main issues regulated in Islam in detail are prayer and fasting. Beside from the verses of the Koran, the Hadith of the Prophet SAW also discussed a lot about these two things. In particular, the prayer service is very unique and different from other services, where Jibril (AS) conveyed it through revelation. However, the order to pray was immediately accepted and the Prophet Muhammad SAW meets Allah SWT. In broad language, *shalât* means prayer (pray, ask). Meanwhile, the definitive meaning (*istilâh*), prayer is interpreted as a series of words and movements that begin with *takbîr* and close with greetings accompanied by special conditions of course. Prayer is the first act of worship that will be taken into account (*yuhâsabu*) on the Day of Judgment from a servant. This prayer service is a determining practice for other forms of worship (see Hadith History of al-Nasâ'iy). In fact, in another hadith the Prophet SAW. explained that prayer is a differentiating act of worship and a barrier to someone's disbelief. When he no longer performs prayers, it means that there are no more obstacles (*hâ'il*, *lapis*), in fact he has become an idolater. or *musyrik*.<sup>12</sup>

In addition, fasting is also the third pillar of Islam which is also an obligation that is fulfilled for 1 full month in 1 year. This fasting must be carried out in a certain month, namely Ramadan every year. This has been completely regulated in Islam. As is known, fasting (*shaum*) is refraining (*al-imsâk*) from doing something (language terminology). Meanwhile, in a limited (definitive) sense, fasting is not only limited to refraining from eating and drinking, it even includes doing things that are permissible on normal days, such as having sex with husband and wife during the day of Ramadan. This has been regulated in full in Sura al-Baqarah: 183 to 186, including paying fines (*fidiyah*, ransom) for people who are deemed no longer able to carry out the fast, such as old age, illness, being a traveler and so on. According to this verse, it can be redeemed by feeding the poor with 1 mug of staple food in 1 day.

What about someone's abandoning of prayer, is it the same as abandoning fasting?

Paying attention to the hadith of the Prophet SAW., the history of Imam al-Bukhâriy narrated by 'Imrân bin Hushain ra., where at that time he suffered from hemorrhoids which

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<sup>12</sup> Lihat *Shahîh Muslim*, Bâb tentang penjelasan pemakaian nama kafir, juz I, hlm.88.

made it uncomfortable for him to pray standing. Then he asked the Prophet SAW about how he performs his prayers. Then he told how the Prophet responded, that the hadith of the Prophet SAW. very strict about prayer; Pray standing, sitting, even lying down (if you can't)!<sup>13</sup>. This means that even when lying down, prayer must be carried out. This illustrates that there is no dispensation in carrying out prayers.

According to one of the al-Syâfi'iyah scholars (Imam al-Baghawiy); If someone dies, while he is still carrying out prayers or I'tikaf which he has not have time to perform yet, then another person cannot replace him. However, this obligation can be replaced by a material ransom (*fidiyah*), namely 1 mud of wheat every day. This is also followed by the opinion of the Hanafiyah school. However, the *fidiyah* can be seen as replacing missed prayers; when the deceased makes his will. On the other hand, if there is no will, it means that *fidiyah* payments as compensation do not mean anything. This opinion is based on *atsar* ('Abdullah) Ibn 'Abbâs which was narrated by al-Nasâiy.<sup>14</sup>

Based on the text *nash* above, with authentic hadith; There is no bargaining in the performance of prayers (*rukhsah*, dispensation). Meanwhile, the text that says it can be redeemed (*fidiyah*, fine) only refers to the *atsar* of the friend ('Abdullah) Ibn 'Abbâs. In this case there is a conflict between authentic and *atsar* hadith or *shahîh* with *atsar*.

Paying attention to the issues above, this paper wants to reveal the tradition of carrying out the *fidiyah* payment ritual for prayer and fasting which is practiced with "tulak manulak (sharing and receiving) of rice" in Lembah Sorik Marapi District, Mandailing Natal (Madina) Regency, North Sumatra. The Tapanuli community in North Sumatra is famous for its "Hombar Do Adat Dohot Ibadat" (there is the connection between culture and worship) culture. This means that local wisdom and religious teachings always go hand in hand. For example: between "Poda Na Lima (the five teachings; Paias Rohamu (clean your heart), Paias Pamatangmu (clean your body), Paias Parabitoimu (clean your clothes), Paias Bagasmu (clean your home), and Paias Pakaranganmu (clean your environment)) and the Principles of Cleanliness in Islam which also start from the conscience, body, clothing, residence to the environment.

The purpose of the "Tulak Manulak Beras" (sharing and receiving of rice) ritual is to shift the rice into burlap or sacks to be handed over and received which is carried out by three people; two actors who act as representatives of the deceased's family and representatives of

<sup>13</sup> See the *Shahîh al-Bukhariy*, juz I, *Bâb idzâ lam yathuq shallâ*, hlm. 376.

<sup>14</sup> See *Naylul Authâr*, Juz VII, hlm. 127.

*mustahiq fidiyah*, namely poor people, and another person to calculate the *fidiyah* that will be paid. To make it easier to move the rice, the rice is placed on two planks supported by two wheels slightly elongated from bamboo pieces. This is according to one of the religious figures and what the writer has witnessed.<sup>15</sup> This location was used as a research place, because many religious teachers who are considered competent to teach at Islamic boarding schools, such as Madrasah Musthafawiyah, come from this area.

Prayers have become obligatory since the Isra Mi'raj of the Prophet Muhammad SAW. It is a very urgent act of worship in Islamic teachings and must be carried out by all Muslims who have reached the age of majority (*mukallaf*, burdened by the law). In any situations and conditions, for example during travel or illness, prayer is still mandatory. This is in accordance with the hadith of the Prophet SAW about prayers that must be done in a standing, sitting and lying position if that is all you can do. This hadith was narrated by Imam al-Bukhâriy through 'Imrân bin Hushayn. Based on this hadith, it can also be seen that compensation (*qadha*) and ransom (*fidiyah*) do not exist.

Prayer, which is a request (*du'â*), was performed by Nabiullâh before the Prophet Muhammad SAW. Isrâ' and Mi'raj 27 Rajab, precisely in the tenth year of the prophethood before the Prophet Saw migrated to Medina. In the beginning, Allah swt. gave the order to pray fifty times in one day. However, thanks to recommendations from several Prophets, the Prophet SAW managed to get the order to pray five times a day. Likewise, the reward (reward) for doing it is still calculated at 50, because the reward for 1 job is multiplied by 10 (al-An'âm I: 160).

Considering from the way (*kayfiyat*) of doing it, prayer is very different from fasting; where prayer is based on direct attention to the actions (act, fi'l, deeds) of the Prophet Saw through oral hadith (qawliy, sayings); "Pray as you see me praying!" This text is a command that applies to all actions carried out by the Prophet SAW in his prayers. This is according to Abu Hatim. He further said that this hadith is a command that covers all the activities carried out by the Prophet SAW in his prayers. Prayer is only a matter of time as explained in the Koran. That's only globally. For example: Perform prayers from the time that the sun sets until the dark of night and (also perform prayers) at dawn (See al-Isrâ': 78).

Meanwhile, the implementation of fasting starts from the dalîl, implementation, time, and the implementers themselves, whether capable or old (unable), are all regulated in the holy book Al-Qur'an. Therefore, fasting has the opportunity to be redeemed (*fidiyah*), if it is not

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<sup>15</sup> H. Muhammad Amin Rangkuti, *Wawancara*, Kamis, 23 Februari 2023.



carried out for certain reasons. Among them, breastfeeding mothers and elderly parents who are no longer able (yuthîqûnah) to fast; feeding a poor person (al-Baqarah: 184). Paying attention to the hadith of the Messenger of Allah which talks about the command to carry out prayers; starting from a standing position (qâ'iman, standing) for those who can, sitting (qâ'idan, sitting), and lying down ('alâ janb, aside), if you can't sit, you can't either.<sup>16</sup>

Thus, the hadith illustrates that in carrying out prayer there are only three choices; standing, sitting or lying down. To leave nothing at all, especially by paying fidiyah, except attaching it to another time, such as jama' ta'khîr or taqdîm for people who are on a journey (musâfir).

This illustrates that there is no compensation (compensation) for prayers that are not performed. In fact, in another hadith the Prophet SAW said regarding missed prayers, for example because he overslept: *"Whoever forgets (performs) the prayer, let him pray whenever he remembers, because nothing can erase it except that case!"*<sup>17</sup>..

Thus it can be understood that the obligation to erase the remaining prayers, especially those that are left behind, can only be done by carrying them out. It is the same as fasting, if it is abandoned without reason, it must be carried out with a replacement, even if it is outside the time (qadlâ). Likewise with prayer. If it is done outside the specified time, this is called qadlâ. Meanwhile, what is done within its time is called adâ'an.

Specifically for the North Sumatra regions, there are 25 regencies and 8 towns. One of the districts located in the south is Mandailing-Natal (Madina). This district is an expansion of the previous South Tapanuli District. The area of the district currently led by Jafar Sukhairi Nasution is around 6,547.26 square km, with a population of 491,005 people. This area is slightly larger than the Main Regency (South Tapanuli) which covers an area of 4,201.04 square km with a population of 315,713 people. The majority of the populations of these two districts are Muslim (See List of Districts and Towns in North Sumatra as of 26 March 2023). There are quite a lot of Islamic boarding schools as a means of religious education in Mandailing Natal Regency, such as the Musthafawiyah Islamic Boarding School as the oldest Islamic boarding school in the old South Tapanuli, even the oldest in North Sumatra which began its existence in 1912 by Musthafa Husain Nasution and other Islamic boarding schools.

<sup>16</sup> Al-Bukhariy, *Shahîh al-Bukhâriy*, Bab 19, Juz IV, hlm. 377. Lihat juga Abû al-Qâsim Mahmûd bin 'Amr bin Ahmad al-Zamakhshariy Jâr Allah, *al-Kasysyâf*, Mawqi' al-Tafâsîr, Bâb 189, Juz I, hlm.362. (then it is called al-Zamakhshariy).

<sup>17</sup> Muslim, *Shahîh Muslim*, Bâb Qadhâ' al-Shalah al-Fâ'itah,, juz I, hlm. 477; lihat juga al-Bukhâriy, *Shahîh al-Bukhâriy*, Bâb Man nasiya al-Shalah Falyushall, juz I, hlm. 215.

From 491,005 residents of Madina, 95.92% are Muslim. Thus, it can be known that more Madina residents adhere to Islam than other religions. To find out more clearly the religion adhered to by the people of Mandailing Natal, it can see the percentages below:

1. Islam : 436.905 people
2. Protestant : 10.013 people
3. Catholic : 1.699 people (Central Bureau of Statistics of North Sumatra Province, 03-28-2023)

One of the sub-districts in Mandailing Natal Regency is Puncak Sorik Marapi with a population of around 12.13.20 people. One of the villages in the sub-district is Huta Namale (flat village). There, including the neighboring area, South Tapanuli Regency, specifically in Batang Angkola District, the family will promise to resolve any issues, such as mistakes and debts upon departure in the event of death. Including religious leaders, they will try to resolve the missed acts of worship that have not been carried out during the deceased's lifetime. In this case, fasting and prayer are missed, either intentionally or neglected.

Uniquely, paying *fidiyah* prayers is different from fasting, where the text about paying *fidiyah* prayers is not found in a *sharîh* manner, either in the Qur'an al-Karîm or in the hadith of the Prophet SAW. Likewise with the payment method, but this is still practiced in South Tapanuli Regency, specifically in Sayur Matinggi District, combined with fasting *fidiyah* payments.

The solution is carried out by three people; two people by "menulak" (sharing) rice with a dual role, and another person calculating the *fidiyah* that will be paid. Where the first person plays the role of handing over and receiving, and the second person also plays the role of handing over and receiving at the same time each other. Meanwhile a third person calculates the amount to be paid.<sup>18</sup> Tulak manulak (sharing and receiving) is carried out in two stages, fasting *fidiyah* and prayer *fidiyah*.

#### 1. Fasting *Fidiyah*

When one executor hands over a certain amount of rice in a sack by saying: "I share you the *fidyah* of fasting of Fulan bin/bint Fulan!", then another person accepts it by saying: "I accept the *fidyah* of fasting of Fulan bin/bint Fulan!", and handed back what he received. And so on, until the amount that must be paid is met.

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<sup>18</sup> (Ali Juhari, *Interview*, Saturay, April 15<sup>th</sup> 2023).

## 2. Prayer *Fidiyah*

*Tulak menulak* (sharing and receiving) of rice which is carried out between fasting and prayer *fidiyah* does not show any fundamental differences, only an adjustment in the amount that is considered paid.

Whereas, the formula used to calculate the amount of prayer *fidiyah* compensation that must be paid is 6 ounces of rice per day x 5 x 7, and the proceeds are handed over to the poor and needy. After conducting interviews with several people who are considered figures or experts in the religious field, both in the Madina and South Tapanuli districts, some of them are well aware that the argument used as the reason for paying compensation for missed prayers is *syâdz*, one of the very weak hadiths (*dha'îf*) and rejected (*mardûd*) as legal propositions.

Among the figures or experts who the writer interviewed in Mandailing Natal and who is considered to be someone who knows about the issue is H. Abdul Rahman Nst., Lc., M.A., where he said that the hadith used was *syâdz*. This means that the hadith which is used as a legal reason is in conflict with the hadith whose *sanad* is stronger than the proposition originating from the *atsar* friend, namely ('Abdullah) Ibn 'Abbâs ra. the. Interestingly, he said; as long as the hadith is still of weak quality (*dha'îf*), there is no prohibition on its use. This is according to Mr. Abdul Rahman Nst.

Then the writer communicated with other figures or experts who still lived in Mandailing Natal, precisely in Panyabungan town area, when the writer asked; whether *fidiyah* of prayers are still being carried out in the capital of Madina district, then he said that payment of prayers *fidiyah* is still being carried out even though this is realized and based on the *dha'îf* hadith. Meanwhile, the implementation is by pushing (pushing) the rice in the sack as much as the prayers left per year or 12 months. The calculation method is by multiplying 1 mud or mug (0.6 ounces X 5 times X 1 year). Caliph Abdollah Pulungan gave an example; A person who dies at the age of 65 years, then his age of 65 years is reduced by the advance period (beginning to be burdened by law) until he reaches the age of approximately 15 years. Generally, a person performs prayers seriously (according to lay standards) after 5 years have passed the legal burden period. This is the custom that applies in the South Tapanuli Regency area. Meanwhile, in the District, what is usually done is to triple the age from 45 years to 15 years for which the *fidiyah* will be paid. These two habits are inseparable from the deceased's will which is of course approved by the deceased's family. Thus, the *fidiyah* of prayer fees that will be paid vary between 5 years and 15 years.

Paying attention to the argument which is used as evidence, it can be seen that the payment of *fidiyah* of prayers is only based on the hadith of ('Abdullah) Ibn 'Abbâs ra., that

Rasulullah Saw. said: *لا يصلي أحد عن أحد ولكن يطعم عنه* which is contrary to the hadith of the Prophet Saw. which is much stronger (ashahh), *نسي صلاة فليصل إذا ذكرها لا كفرة لها إلا ذلك من* which talks about the procedures for performing prayers specifically for people who forget or are careless (*nasiya*, don't remember, it can be because of the heart weak, negligent or deliberate),<sup>19</sup> that cannot be replaced with compensation. Therefore, when viewed from the aspect of 'Ulum al-Hadîts, the authenticity of the hadith narrated by ("Abdullah) Ibn Abbâs above is very weak (*dha'îf*), because it contradicts a stronger hadith, so it is condemned as a *syâdz* hadith.<sup>20</sup>

#### 4. CONCLUSION

Paying attention to legal sources as a culture of implementing *Fidiyah* payments above, especially prayer *fidiyah* in Mandailing Natal (Madina) and South Tapanuli Regencies, it can be known that the hadith which is used as the legal basis is very weak (*dha'îf*). Where the hadith which talks about compensation for replacing these prayers with *fidiyah* is (*syâdz*, janggal) in conflict with the hadith which talks about the necessity of carrying out missed prayers eventhough they are out of time, especially those which were intentionally left out. Of course, they (especially religious figures or experts) know this case. However, they argue; this prayer *fidiyah* is apart of being a hope (*rajâ'*, *tafâ'ul*) there is also no prohibition in implementing the *dha'îf* hadith.

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<sup>19</sup>Abû al-Qâsim, *Mufradât al-Qur'an*, juz II, hlm. 245.

<sup>20</sup>The person who was the first to define (al-Ta'rîf) al-Syâdz was al-Imâmal-Syâfi'iy, where he said, that the hadith does not mean that the narrator of the *tsiqah* narrated a hadith that was not narrated by someone else. However, a *Syâdz* hadith is one that talks about something, but it contradicts a stronger hadith (ashahh), both in terms of quality and quantity of narrators. See al-Khathîb, *Ushûl al-Hadîts*, 'Ulûmuh wa Musthalâhuh, p.347.

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