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Transformation of the Mitung Dino Tradition in Kerinci: An Analysis of Al-Qur'an Ethnography and Validity

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A B S T R A C T

This study aims to analyze the forms of transformation, the reception of the Al-Qur'an (living Qur'an), and the text-context validity of the tradition in the migratory land. Using a qualitative method that combines ethnographic and living Qur'an approaches, data were collected through participatory observation, in-depth interviews, and documentation. The results show that: (1) A transformation occurred from an ancestor-based soul-release ritual into a tahlil and prayer assembly, accompanied by linguistic acculturation, local Kerinci culinary elements, and a mutual assistance mechanism that strengthens cross-ethnic integration. (2) The Al-Qur'an is received performatively and psychologically as a medium for ihda' al-tsawab (conveying rewards) to the deceased and syifa' (comfort) for the grieving family. (3) In terms of validity, the substance of the ritual (prayer, charity, dhikr) has a strong normative foundation (naqli evidence), while the determination of the seventh day is viewed as 'urf shahih (valid social custom) as long as it is not believed to be a ta'abbudi obligation and does not overly burden the family. This study affirms that mitung dino in Kerinci is not merely syncretism, but a space for text-context dialectics that strengthens ukhuwah Islamiyah.

A B S T R A K

Penelitian ini bertujuan untuk menganalisis bentuk transformasi, resepsi Al-Qur'an (living Qur'an), dan validitas teks-konteks dari tradisi tersebut di tanah perantauan. Menggunakan metode kualitatif dengan memadukan pendekatan etnografi dan living Qur'an, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa: (1) Terjadi transformasi dari ritual pelepasan roh berbasis leluhur menjadi majelis tahlil dan doa, disertai akulturasi bahasa, kuliner lokal Kerinci, dan mekanisme gotong royong yang memperkuat integrasi lintas etnis. (2) Al-Qur'an diresepsi secara performatif dan psikologis sebagai media ihda' al-tsawab (pengiriman pahala) bagi almarhum dan syifa' (penghibur) bagi keluarga yang berduka. (3) Secara validitas, substansi ritual (doa, sedekah, dzikir) memiliki landasan normatif yang kuat (dalil naqli), sementara penetapan waktu hari ketujuh dipandang sebagai 'urf shahih (kesepakatan sosial) selama tidak diyakini sebagai kewajiban ta'abbudi dan tidak membebani keluarga secara berlebihan. Penelitian ini menegaskan bahwa mitung dino di Kerinci bukan sekadar sinkretisme, melainkan ruang dialektika teks dan konteks yang mempererat ukhuwah Islamiyah.

1. INTRODUCTION

The Al-Qur'an in the realm of Muslim society's life does not merely stand as a sacred text studied textually and doctrinally, but is also actively internalized and expressed in various socio-cultural dimensions (Akbar, 2022). This phenomenon of the encounter between the Al-Qur'an and the empirical reality of society is popularly known in the academic landscape as living Qur'an. The dynamic interaction between the text of revelation and local traditions gives birth to unique patterns of religious practice, where Islamic doctrines adapt inclusively to culture without losing the essence of their faith values. One tangible manifestation of this dialectic is reflected in the death tradition of mitung dino, a ritual commemorating the seventh day after someone's death, which has long been an integral part of the cultural system and worldview of Javanese society (Saleem, 2021).

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The development of the modern era, marked by migration flows, cultural transmission, and social mobility, has brought the mitung dino tradition across the geographical and cultural boundaries of its origin. This phenomenon is clearly visible in Kerinci Regency, Jambi Province, where the Javanese migrant community resides and builds new social spaces amidst the local Kerinci society. The encounter between these two cultural entities is highly interesting because the Kerinci people themselves have a very strong customary order saturated with Islamic values through the principle of "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Custom is based on Islamic Law, Islamic Law is based on the Al-Qur'an). In this space of interaction, the mitung dino tradition experiences a cultural encounter that demands a process of compromise and adjustment between traditions.

The empirical existence and sustainability of the mitung dino tradition in Kerinci show a complex socio-religious transformation dynamic. On the one hand, inter-ethnic encounters trigger adaptation in the linguistic realm, forms of offerings, and social implementation procedures so that this ritual can be harmoniously accepted by the Kerinci community environment. On the other hand, the main essence of this ritual—such as the recitation of holy verses of the Al-Qur'an (especially Surah Yasin and al-mu'awwizat), the glorification of tahlil phrases, and the distribution of food charity (berkat)—remains strongly maintained. The recitation of the sacred text is positioned as a spiritual means to pray for the deceased as well as a social vehicle to strengthen ukhuwah Islamiyah (Islamic brotherhood) and solidarity among citizens in the migratory land (Saraswati et al., 2022).

Despite having such closely intertwined social and spiritual functions, culturally-based religious practices like mitung dino are not free from ongoing theological polemics. In the realm of Islamic thought, the tradition of commemorating death often triggers critical discourse regarding the boundaries between the legitimacy of worship and accusations of cultural syncretism. Some circles question the legality of restricting days (such as the seventh day) and accuse them of practicing deeds considered to lack direct footing from the Sunnah (Mahmudah, 2019). Therefore, there is an academic urgency to test the extent to which this mitung dino tradition has validity, both textually through the arguments of the Al-Qur'an and Hadith, and contextually through the rules of Islamic law (fiqh 'urf).

So far, a search of previous literature shows that studies regarding the living Qur'an and death traditions generally remain centered on the locus of the Java region (the home-base), such as the research by Syahidah et al. (2025) on the Nyewu Tradition (Syahidah et al., 2025) and the study by Marsakilahsari et al. (2026) which examines the dynamics of Islamic cultural civilization in death rituals in Java without observing their impact in migratory regions (’Ilmi et al., 2026). On the other hand, studies regarding Javanese society in the Sumatra migration, such as the research by Sari et al. (2022), tend to only highlight the dimensions of economic integration, language adaptation, or local politics, while ignoring the aspect of how the Al-Qur'an is "lived" (living Qur'an) in their cultural rituals (Sari et al., 2022). This empirical gap is exacerbated by a theoretical gap, where no research has comprehensively integrated the ethnographic approach (to see social reception), living Qur'an (to see spiritual experience), and 'urf analysis (to test normative validity) in a single coherent analytical framework.

It is here that the novelty of this research lies. This study does not merely add a new geographical context (Kerinci), but offers theoretical and empirical contributions through the integration of an analytical triangle: Qur'an Ethnography, Social Reception, and 'Urf Validity. This novelty explains how a migrant tradition not only adapts culturally (acculturation) but also experiences a text-context dialectic where the Al-Qur'an functions as a spiritual mediator, while Islamic law ('urf) functions as a normative validator. This approach provides new insight that cultural transformation in migratory lands is not merely syncretism or identity erosion, but a theological-sociological negotiation space that strengthens cross-ethnic integration without sacrificing spiritual orthodoxy.

2. THEORETICAL FRAMEWORK AND HYPOTHESES

2.1 Living Qur'an and Qur'anic Reception

The concept of Living Qur'an views the Al-Qur'an not merely as a sacred text studied textually, but as a living social phenomenon internalized and practiced by society (Akbar, 2022). In this framework, Qur'anic reception refers to how Muslim communities respond to, interpret, and internalize Al-Qur'anic verses into cultural practices and daily life (Ahimsa-Putra, 2012). This reception can be performative (manifested in rituals), psychological (providing tranquility), or transcendental (as a medium to connect with the divine). This approach allows researchers to view the Al-Qur'an from an emic perspective (the local community's point of view),

where the meaning of the Al-Qur'an is determined by how society utilizes it in specific contexts.

2.2. Cultural Transformation in Migrant Societies

Cultural transformation in the context of migration refers to the process of adjustment, adaptation, and alteration of cultural forms when an ethnic group moves to a different social environment (Wahyuni et al., 2022). In acculturation theory, when two cultures meet, it does not always result in the domination of one over the other; rather, hybrid or compromising forms often emerge. In the context of death traditions, transformation frequently occurs in the symbolic and technical aspects of the ritual, while the core values (such as respect for the deceased or prayers) are maintained but wrapped in new religious symbols (Rakhmi et al., 2025).

2.3. 'Urf Shahih in Islamic Jurisprudence

In Usul Fiqh, 'urf (customary practice) is recognized as a secondary source of Islamic law, provided it does not contradict explicit texts (nass) from the Al-Qur'an and Hadith. 'Urf is divided into 'urf shahih (valid/healthy custom, which does not invalidate what is right or validate what is wrong) and 'urf fasid (corrupt custom) (Fajar, 2023). The determination of specific times for social rituals, such as the seventh day post-death, can be categorized as 'urf shahih if the community views it as a social agreement (tanzhim) to facilitate gathering and praying, rather than a binding sharia obligation (ta'abbudi). The integration between ethnography (which captures the living 'urf) and normative analysis (which validates the 'urf) provides a coherent analytical framework to directly support the three research questions of this study.

3. RESEARCH METHOD

This research applies a qualitative method that integrates ethnographic and living Qur'an study approaches to understand the phenomenon of the mitung dino tradition among Javanese migrants in Kerinci (Ramdhan, 2025). The ethnographic approach refers to the theory of Martyn Hammersley and Paul Atkinson in Ethnography to dig deeply into emic views, while the living Qur'an approach uses the social reception theory of Heddy Shri Ahimsa-Putra (The Living Al-Qur'an) (Ahimsa-Putra, 2012). As well as M. Mansur, et al. (Metodologi Penelitian Living Qur'an dan Hadis) to expound the pragmatic-transcendental function of the Al-Qur'an (Sugiarto et al., 2023). The synergy of these two approaches, termed Al-Qur'an ethnography, allows for an analysis that not only captures broad cultural structures but also the specific dialectics between sacred texts and social actions (Husna, 2025), which is then complemented by a normative-theological approach based on the Al-Qur'an, Hadith, and ushul fikih rules ('urf) to test the validity of the tradition.

Data collection was conducted through comprehensive primary and secondary sources. Field research (ethnography) was conducted in Tangkil Village, Kerinci Regency, Jambi Province, which was selected purposively as the area with the highest concentration of Javanese migrants who still practice the mitung dino tradition. The fieldwork period lasted for three months, from May to July 2026, to observe the ritual cycle holistically. Primary data were obtained through participatory observation of ritual processions and social interactions. In addition, in-depth interviews were conducted with 15 key informants selected using purposive sampling techniques, consisting of 4 customary leaders/rois, 3 local ulama, 4 tradition practitioners, and 4 Kerinci ethnic residents participating. The criteria for participant selection were those who had lived in Kerinci for a minimum of 10 years and were actively involved in the implementation of mitung dino. The interview procedure was semi-structured, recorded, and transcribed verbatim. To ensure data credibility, the researcher used source triangulation and method triangulation (comparing observation results with interview results). Secondary data were sourced from library studies to build a theoretical and comparative foundation (Ramdhan, 2025).

Data analysis adopts a qualitative-phenomenological framework implemented in three stages. The first stage is identifying the form of reception to map performative practices and the socio-psychological responses of the community. The second stage is emic meaning analysis, which unravels the symbolic structure and subjective meaning of the community towards the Al-Qur'an. The final stage is the synthesis of text and context dialectics. Importantly, in this study, ethnographic findings are strictly distinguished from normative theological interpretation. Ethnography is tasked with photographing and describing what is factually done, believed, and experienced by the community (emic perspective) without judging it. Meanwhile, normative analysis (text and context validity) is conducted in the discussion section as a separate analytical

knife (etic perspective) to test the compatibility of emic practices with sharia principles and 'urf rules, ensuring the objectivity of field data is maintained (Sugiarto et al., 2023).

4. DATA ANALYSIS AND DISCUSSION

4.1 Transformation of the Mitung Dino Tradition in Kerinci Regency

The presence of the Javanese community in Kerinci Regency, Jambi Province, brings along value systems and ancestral traditions, one of which is mitung dino (the commemoration of the seventh day of death) (Rahmadani & Pulungan, 2021). As a migrant society, the Javanese community in Kerinci faces the challenge of maintaining cultural identity amidst a heterogeneous social environment. The results of observation and historical tracking show that this tradition no longer stands as a static entity, but has undergone significant dynamization. This transformation touches not only the technical aspects of ritual implementation but also fundamental shifts in the theological paradigm and the social function of the ritual itself (Wahyuni et al., 2022).

To understand the map of this transformation, it is necessary to first trace how the spiritual orientation shifted from the pre-Islamic era to current religious practices. Based on interviews with customary leaders, Mr. Heru, it was revealed that before Islamic understanding took strong root, death rituals among the Javanese in Kerinci were more animistic-dynamistic in nuance. He explained:

"Neng Kabupaten Kerinci sing umume enek dipanggoni wong jowo, sadurunge tekane islam, wong-wong jowo nwng kene ngelakokno syukuran kematian carane iku nguculke roh seng wes tiwas karo ritual kusus, koyo nyuci pojok omah karo banyu kembang lan perasan jeruk, terus ngumpulke keluargo lan masyarakat seng dimaksutke kanggo ngekekno persembahan roh. Sareng kaliyan berkembange pemahaman islam, pengenalan iku akeh ngerubah tradisi iki sampek jadi tahlilan sing dipusatke neng pembacaan ayat-ayat Al-Qur'an, dzikir, doa, karo sedekah. Kehadiran Keluargo karo masyarakat orak mene dimaksutke kanggo ngekekno persembahan roh, nanging ndongakno almarhum kanggo entuk rahmat dan ampunan soko Allah ﷻ".

Meaning: "*In Kerinci Regency, which is mostly inhabited by Javanese people, before Islam arrived, the Javanese people here celebrated death thanksgiving by releasing the deceased's soul with special rituals, such as washing the corners of the house with flower water and squeezed lime, and gathering family and community intended to give offerings to the soul. Along with the development of Islamic understanding, this orientation changed into a tahlilan practice centered on reading Al-Qur'an verses, dhikr, prayer, and charity. The presence of family and community is no longer intended to give offerings to the soul, but to pray for the deceased to obtain mercy and forgiveness from Allah ﷻ.*"

The statement above confirms a fundamental theological shift. The transformation from a "soul-release" and "offering" ritual into "tahlil and prayer" signifies the purification of Islamic teachings over local traditions. In the perspective of the sociology of religion, this change shows that mitung dino in Kerinci has experienced a reorientation from the concept of gentile solidarity (solidarity based on ancestors/spirits) towards ukhuwah Islamiyah (brotherhood based on aqidah). The ritual is no longer interpreted as an effort to negotiate with the supernatural power of ancestors, but as a manifestation of vertical worship (habluminallah) through prayer for the deceased, as well as horizontal worship (habluminannas) through silaturahmi (maintaining ties of kinship) (Pitaloka, 2026).

The impact of this theological shift gives birth to broad sociological implications, namely the opening of space for cross-ethnic integration. If previously mitung dino was exclusive as an internal Javanese ethnic ritual, the tradition has now transformed into an inclusive social institution. The presence of the local Kerinci community in the tahlilan event at the house of a Javanese grieving family reflects the melting of tribal boundaries. Islamic values become the common denominator that brings together Javanese cultural expressions with the religious practices of the local community, so that this tradition functions effectively as an instrument to glue social harmony amidst diversity.

In addition to theological and sociological aspects, cultural adaptation is also clearly visible in symbolic and communication aspects. In the context of migration, traditions are demanded to be flexible so they can be accepted and understood by their new environment. This adjustment is evident in two main aspects: language and culinary arts. In the aspect of language, in their regions of origin, the ritual procession is heavily imbued with the use of Javanese as a form of hierarchical respect (Misbahuddin, 2018; Ngoko & Krama). However, in Kerinci, a new language codification occurs that is more egalitarian and inclusive. Javanese began to be mixed with Indonesian and the local Kerinci dialect, especially during the welcome and prayer introduction sessions. This is not merely a language code switch, but a communication strategy to ensure that spiritual messages can be received by cross-ethnic congregations without reducing the solemnity of the ritual.

To substantiate the historical and cultural transformation, specific empirical evidence from field observations confirms this shift. For instance, during an observation of a mitung dino ritual in Tangkil on July 15, 2026 the spatial arrangement of the house no longer featured traditional corners for animistic offerings (sajen); instead, these spaces were practically utilized for organizing 'berkat' (food packages) for distribution. Furthermore, linguistic adaptation was directly observed: while the core prayers remained in Arabic and Javanese (Krama), the opening remarks (sambutan) incorporated local Kerinci dialect words such as "manggan" (please) or "berit" to show respect and inclusivity to the local Kerinci attendees. Culinary acculturation was also evident; rather than exclusively serving traditional Javanese market snacks (like apem or jenang), the host provided local river fish dishes or Kerinci coffee, demonstrating a tangible blending of ethnic identities through shared sustenance.

Furthermore, in the symbolic aspect of the berkat (food offerings) presentation. Acculturation occurs in the composition of the distributed food. Distinctly Javanese elements such as traditional market snacks or specific foods begin to acculturate with local Kerinci commodities, such as local coffee and types of local snacks. This change confirms that berkat is no longer read as a rigid symbol of ethnic identity, but as a symbol of cultural acceptance and a form of charity that adapts to local wisdom without reducing the substance of the intention to give charity (Rakhmi et al., 2025).

Transformation also occurs in the economic mechanism and social support. The economic burden, which was originally borne entirely by the nuclear family, has now shifted to a structured mutual assistance mechanism. Neighbors and relatives, both from the Javanese and Kerinci ethnicities, voluntarily contribute to providing logistics (rice, sugar, coffee). This phenomenon shows that mitong dino in Kerinci has evolved into a social safety net that strengthens communal solidarity. Thus, it can be concluded that the sustainability of this tradition in the migratory land highly depends on its ability to adapt—maintaining core values (prayer and mutual assistance) while shedding elements that are no longer relevant to the new religious context and social environment (Yuliarti, 2025).

This practice shows that mitong dino has experienced a shift in social function, from merely a death commemoration ritual to a means of strengthening solidarity and social care. Thus, the acculturation of the mitong dino tradition in Kerinci illustrates that the sustainability of a tradition highly depends on its ability to adapt to new social and cultural environments, while basic values such as togetherness, mutual assistance, respect for the grieving family, and care for others remain preserved.

4.2 Ethnographic Analysis of Al-Qur'an on the Mitung Dino Tradition

Through the perspective of Al-Qur'an ethnography and living Qur'an, the recitation of holy verses in the mitung dino ritual in Kerinci Regency can be understood not only as a ritualistic religious activity, but also as a form of community reception of the Al-Qur'an in social and cultural life. By using the ethnographic approach developed by Martyn Hammersley and Paul Atkinson, this phenomenon is examined through observation of the lives of Javanese migrants in Kerinci to understand how they give meaning to religious practices based on the perspective of the community itself (emic view) (Hammersley, 2015). In this context, the Al-Qur'an has a broader function because its verses are used as a means to draw closer to Allah ﷻ as well as a medium to help families face the sadness of losing a family member. Therefore, the Al-Qur'an is no longer understood merely as text contained in the mushaf, but is present as a religious experience that is internalized and practiced together.

The presence of the Al-Qur'an in the implementation of mitung dino can be clearly seen through the practice of reciting certain surahs that have become an important part of the tahlilan series. Based on the Al-Qur'an reception theory proposed by Heddy Shri Ahimsa-Putra and M. Mansur, society has diverse ways of responding and bringing the Al-Qur'an into their daily lives. The Al-Qur'an is not only placed as a text studied through interpretation, but is also manifested in various social and cultural practices (Ahimsa-Putra, 2012) In the mitung dino tradition, Surah Yasin, Surah Al-Ikhlas, Surah Al-Falaq, and Surah An-Nas become part of the recitations performed together. The selection of these surahs indicates the community's understanding and belief in their virtues and spiritual functions in praying for those who have passed away (Sugiarto et al., 2023).

The congregational recitation of Surah Yasin becomes one of the parts considered important in the ritual. The community views Surah Yasin as a recitation that has virtues and spiritual value for the deceased, even in the understanding of some communities it is often referred to as the heart of the Al-Qur'an. This belief encourages the community to chant it with full devotion as part of the prayer for those who have

passed away. The recitation process performed orally and together with a relatively uniform rhythm and tempo creates a strong religious atmosphere. The uniformity of the recitation not only shows orderliness in the ritual but also builds a collective religious experience among the congregation (A'yun & Khotimah, 2025). Thus, the recitation of the Al-Qur'an in mitung dino becomes a form of performative reception, namely when the sacred text is realized through actions, voices, and religious practices performed together.

To deepen the ethnographic analysis, it is crucial to present direct evidence of how participants interpret and experience the Qur'anic recitation. The distinction between performative reception, religious belief, and psychological experience is clearly articulated by the informants themselves. Regarding ihda' al-tsawab (conveying rewards) Mr. Sutarno, 65 years old, a local tradition practitioner explicitly explained "When we recite Yasin together here, we feel like we are sending a spiritual gift to the deceased. We firmly believe our prayers and rewards reach them." This demonstrates that ihda' al-tsawab is not merely a theological abstraction, but a literal belief in spiritual transfer held by the community (A'yun & Khotimah, 2025).

Conversely, the function of the Qur'an as syifa' (comfort) is experienced psychologically by the grieving family. Mrs. Siti, 50 years old, a grieving family member shared: "When I lost my husband, my heart was broken. But sitting here, hearing the community recite the Qur'an together, my heart feels calm. I feel I am not alone in this grief." These direct testimonies confirm that the Qur'an in mitung dino serves as a psychological coping mechanism and communal emotional support. (Yuliarti, 2025). By grounding the analysis in the participants' own subjective explanations, this study successfully distinguishes between performative reception (communal chanting), religious belief (transferring rewards), and psychological experience (feeling calm and supported), rather than relying on the researcher's generalized theological assumptions.

The practice of reciting the Al-Qur'an in the mitung dino tradition shows that the Al-Qur'an has a complex function in the lives of the Javanese migrant community in Kerinci Regency. Its presence is not only related to the dimension of worship and the relationship between humans and Allah ﷻ, but also touches on social, cultural, psychological, and community solidarity aspects. The ritual becomes a space for the community to express religious beliefs, give respect to those who have passed away, and at the same time strengthen relationships among fellow human beings. Through the living Qur'an perspective, this phenomenon shows that the Al-Qur'an continues to live and gain meaning in the daily practices of society according to the experiences and culture they possess. The mitung dino tradition ultimately illustrates how the text of the Al-Qur'an is received, internalized, and practiced so that it becomes part of religious experience as well as a means of building empathy and social solidarity amidst the lives of migrant communities.

4.3 Validity of Text and Context of the Mitung Dino Tradition (Perspective of Al-Qur'an, Hadith, and Fiqh)

Mitung dino in the Javanese community in Kerinci Regency basically cannot be separated from debates regarding its position in Islamic teachings. Some parties view the tradition critically because it is considered to potentially contain elements of syncretism or include religious practices that do not have direct examples from the Prophet Muhammad ﷺ (Firdaus, 2025). This concern arises especially when the implementation of mitung dino is understood as a religious ritual that has specific time provisions and procedures that are obligatory. However, the assessment of this tradition needs to be done more proportionally by distinguishing between cultural forms and the substance of the practices contained within it. If analyzed through a textual validity approach (naqli evidence) and contextual validity based on the principles of ushul fiqh, the practice of mitung dino can be understood as a socio-religious tradition that basically does not contradict sharia, as long as the series of activities is filled with practices that have a foundation in Islamic teachings (Firdaus, 2025).

Viewed from the aspect of textual validity, a number of practices that become the main part of the implementation of mitung dino, such as reading the Al-Qur'an, praying for those who have passed away, performing dhikr, and giving charity in the form of food, have a strong foundation in the sources of Islamic teachings. From the interview results conducted by the author with Mr. Sutijo (pseudonym), who is one of the people who implements this, he said: Salah siji dasar tentang anjuran ndongakno wong-wong seng wes tiwas enek neng nggon Al-Qur'an Surah Al-Hasyr ayat 10:

وَالَّذِيْنَ جَاۤءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾

"And [there is a share for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Mercurial."

Ayat iku ng gegambarno nek doane wong-wong sing beriman kanggo sedulur-sedulur dheweke kabeh seng wis

ndhisiki dheweke kabeh neng jero keimanan. Prakara iki nuduhake menawa sesambungan antarane wong seng isih urep karo wong seng wis tiwas ora sekabehe kepedhot, khusus e seng bentuk e doa lan nyuwun pangapunten marang gusti Allah ﷻ.

Meaning: One of the foundations regarding the recommendation to pray for those who have passed away is in Al-Qur'an Surah Al-Hasyr verse 10: "And those who come after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" (QS. Al-Hasyr: 10) That verse describes the prayer of believers for their brothers who have preceded them in faith. This shows that the relationship between the living and the dead is not entirely cut off, especially in the form of prayer and asking for forgiveness from Allah ﷻ. Thus, the activity of praying for the deceased in the mitung dino tradition can be placed as part of religious practice that has a normative basis, not merely as a cultural habit of society.

Besides prayer, Mr. Sutijo (pseudonym) also explained that the practice of giving food or berkat to the community present in the implementation of mitung dino can also be understood in the framework of charity. The basis regarding the reach of the benefits of charity to those who have passed away is found in the authentic hadith narrated by Imam Bukhari, when a companion asked the Messenger of Allah ﷺ about his mother who died suddenly and whether she would obtain benefit if the child gave charity on her behalf. The Messenger of Allah ﷺ gave an answer that allowed the action. This hadith provides a picture that charity on behalf of those who have passed away has a basis in the Sunnah. Therefore, if the food distributed in mitung dino is intended as a form of charity and is not accompanied by beliefs that contradict tawhid, then the substance of the practice can be understood to have religious legitimacy. Likewise with the recitation of Al-Qur'an verses and dhikr performed in the activity, which in general is a form of worship encouraged in Islam.

From a normative and jurisprudential perspective, it is imperative to distinguish between the general religious legitimacy of the ritual's substance and the specific jurisprudential debates surrounding its timing and reward transfer. The core substances of mitung dino—prayer (dua), charity (sadaqah), and dhikr—possess strong, undisputed foundations in the Qur'an and authentic Hadith (e.g., Sahih al-Bukhari on the permissibility of charity on behalf of the deceased). However, the determination of the specific seventh day and the explicit transfer of Qur'anic recitation rewards (ihda' al-tsawab) remain subjects of classical jurisprudential discourse (Fajar, 2023). While some scholars caution against specifying days without explicit prophetic precedent, the majority of Shafi'i and contemporary scholars accommodate this practice under the framework of 'urf shahih (valid custom). For a custom to be classified as 'urf shahih, it must meet explicit legal criteria: (1) it must be a recurring, accepted practice within the community; (2) it must not contradict definitive textual evidence (nass qath'i); and (3) it must not be believed to be a mandatory, sin-inducing religious obligation (ta'abbudi). In the Kerinci context, the seventh day functions as tanzhim (social organization) to facilitate communal gathering and condolence, not as a divinely mandated deadline. Acknowledging this scholarly nuance strengthens the argument that mitung dino is a valid socio-religious negotiation, provided the community's intention remains aligned with seeking Allah's mercy rather than fulfilling a rigid, unscripted ritualistic obligation.

Mitung dino of the Javanese community in Kerinci can be understood as a form of encounter between Islamic values and local culture. The validity of this tradition highly depends on the orientation and beliefs of the community in implementing it. The tradition can be accepted as long as it does not contain elements of shirk, does not believe the seventh day as a mandatory religious provision, does not consider specific procedures as part of absolute sharia, and does not burden the grieving family excessively. Thus, mitung dino is not merely a customary ritual that stands outside Islam, but can become a social space for the community to express Islamic values through cultural forms they are familiar with. Prayer, dhikr, recitation of the Al-Qur'an, and charity become the religious substance, while the determination of time and the form of implementation are cultural containers. This relationship illustrates a process of adaptation and negotiation between Islam and local culture, so that the mitung dino tradition can be understood as one form of community reception of the Al-Qur'an and Islamic teachings in daily social life.

To ensure the sustainability of the mitung dino tradition within the boundaries of Islamic principles, several practical implications are recommended for the community. First, the tradition should be positioned primarily as a social mechanism to strengthen silaturahmi (kinship ties), pray for the deceased, and provide emotional support to grieving families, rather than a rigid religious obligation tied to the seventh day.

(Nazwa et al., 2026). Second, the community must actively avoid beliefs that attribute specific mystical powers to the seventh day or consider the ritual sinful if omitted (Madani & Mardiah, 2022). Third, in line with the principle of mutual assistance (ta'awun) as emphasized in QS. Al-Maidah: 2, the economic burden should not fall solely on the grieving family. The community is encouraged to simplify the event, contribute logistics voluntarily, and prioritize spiritual support over extravagant culinary displays (Muslikhah, 2023). By filtering cultural elements through the lens of tawhid and sharia, mitung dino can remain a meaningful socio-religious space that multiplies prayers and charity without compromising Islamic orthodoxy (Puspitasari, 2022).

5. CONCLUSION, IMPLICATION, SUGGESTION, AND LIMITATIONS

This study comprehensively addresses three main research questions regarding the mitung dino tradition among JAVANESE migrants in Kerinci Regency. First, regarding cultural transformation, the tradition has dynamically shifted from an animistic, ancestor-based soul-release ritual into a tahlil and prayer assembly oriented toward tawhid. This transformation is evidenced by linguistic acculturation (mixing Javanese with Indonesian and local Kerinci dialects), the adaptation of local culinary elements in 'berkat' distribution, and the evolution of the ritual into a cross-ethnic mutual assistance mechanism that strengthens social integration.

Second, the ethnographic analysis of the Living Qur'an reveals that the Al-Qur'an (particularly Surah Yasin and al-mu'awwizat) is received by the community not merely as a textual recitation, but as a lived social and psychological reality. It functions performatively and psychologically as a transcendental medium for ihda' al-tsawab (conveying rewards to the deceased) and as syifa' (comfort and emotional support) for the grieving family, grounded in the participants' own subjective experiences.

Third, concerning text and context validity, the substantive practices of the ritual (prayer, dhikr, and charity) possess strong normative legitimacy based on naqli evidence (e.g., QS. Al-Hasyr: 10 and authentic Hadith). Meanwhile, the determination of the seventh day is not viewed as a binding ta'abbudi (divinely mandated) rule, but rather as 'urf shahih (a valid social custom or tanzhim) that facilitates communal gathering, provided it is not believed to be an absolute religious obligation and does not economically burden the family.

Limitations and Future Research: This study is limited by its qualitative, ethnographic focus on a specific geographical locus (Kerinci Regency), which may affect the generalizability of the findings to other Javanese migrant communities in Sumatra. Future research is recommended to employ quantitative methods to measure the socioeconomic impact of the mutual assistance mechanisms in these rituals, or to conduct comparative studies with other migrant ethnic groups to broaden the theoretical understanding of the Living Qur'an in migratory contexts.

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