

Stone-Throwing Tradition and the Living Qur'an (Analysis of Q.S Al-Ikhlās)

Ali al Jufri^{1*}, Wardi Lute², Muhammad Rafiiy³, Syamsuri⁴

^{1,2,3,4}Universitas Islam Negeri Datokarama Palu, Jl. Diponegoro No.23, Lere, Kec. Palu Barat,
Kota Palu, Sulawesi Tengah, Indonesia

*Correspondence Email: alialjufri@uindatokarama.ac.id

Doi: [10.24252/jad.v25i2a1](https://doi.org/10.24252/jad.v25i2a1)

(Submitted:21/10/2023, Accepted:04/08/2025, Available Online:08/08/2025)

Abstract

This study examines the practice of the tradition of throwing stones at funeral ceremonies in Landonan Bebeau Village, Central Sulawesi Province, Indonesia. This practice is carried out collectively, namely through gatherings, at certain times and places. To see how the people of Landonan Bebeau Village are involved in communicating with the Qur'an, this Living Qur'an study focuses on two important things: the practice of Surah Al-Ikhlās and the tradition of throwing stones at funeral ceremonies in Landonan Bebeau Village, as well as the nature of the tradition of throwing stones at the ceremony. This study is a field research, using a phenomenological and sociological approach, and using Living Qur'an analysis. The results of this study conclude that the practice of the tradition of throwing stones by reciting Surah Al-Ikhlās 3,333 times is intended to reward or pray for the deceased to receive rewards and be given relief from the punishment of the grave, and to foster friendship between residents. The authors discovered the rationale behind the use of Surah Al-Ikhlās in the stone-throwing tradition. It is the shortest surah in the Quran and holds significant virtues, including freedom from the torment of the grave. The authors suspect that this motivation underlies the stone-throwing tradition.

Keywords: Al Ikhlās; Stone Throwing; Living Quran; Tradition

المخلص

تتناول هذه المقالة ممارسة الرجم في مراسم الجنازة بقرية لاندونان بيبو، مقاطعة سولاويزي الوسطى، إندونيسيا. تُمارس هذه الممارسة جماعياً، من خلال تجمعات، في أوقات وأماكن محددة. ولدراسة مدى مشاركة مجتمع لاندونان بيبو في التواصل مع القرآن الكريم، تُركز هذه الدراسة، التي تُعنى بالقرآن الحي، على جانبيين رئيسيين: قراءة سورة الإخلاص، وتقليد الرجم في



مراسم الجنازة بقرية لاندونان بيبو، بالإضافة إلى جوهر هذه العادة. تُعدّ هذه الدراسة بحثًا ميدانيًا، يعتمد على مناهج ظاهرية واجتماعية، وتحليلات القرآن الحي. وتخلص النتائج إلى أن ممارسة الرجم، بتلاوة سورة الإخلاص ٣٣٣٣ مرة، تهدف إلى مكافأة الميت أو الدعاء له بالثواب والنجاة من عذاب القبر، وتعزيز صلة الرحم بين السكان. اكتشف المؤلف السبب وراء استخدام سورة الإخلاص في تقليد رمي الجمرات. فهي أقصر سورة في القرآن الكريم، ولها فضائل جليلة، منها النجاة من عذاب القبر. ويظن المؤلف أن هذا الدافع هو أساس تقليد رمي الجمرات.

الكلمات المفتاحية: الإخلاص، إزالة الأحجار، القرآن الحي، الحديث

Abstrak

Penelitian ini mengkaji tentang praktik pelaksanaan tradisi buang batu pada upacara kematian di Desa Landonan Bebeau Provinsi Sulawesi Tengah Indonesia. Praktik ini dilakukan secara bersama-sama yakni melalui perkumpulan, waktu dan tempat tertentu. Untuk melihat bagaimana keterlibatan masyarakat Desa Landonan Bebeau dalam berkomunikasi dengan Al-Qur'an, maka kajian Living Qur'an ini difokuskan pada dua hal penting yaitu pengamalan surah Al- Ikhlas dan tradisi buang batu pada upacara kematian di Desa Landonan Bebeau serta hakikat kegiatan tradisi lempar batu pada upacara tersebut. Penelitian ini merupakan penelitian lapangan (field research), dengan menggunakan pendekatan fenomenologi dan sosiologi, dan menggunakan analisis Living Qur'an. Hasil penelitian ini menyimpulkan bahwa dengan adanya praktik pelaksanaan tradisi buang batu dengan membacakan surah Al-Ikhlas sebanyak 3.333 kali dimaksudkan untuk menghadiahkan atau mendoakan si jenazah agar mendapat pahala dan diberi keringanan dari siksa kubur, dan guna menjalin silaturahmi antar warga. Penulis menemukan alasan di balik penggunaan surah Al-ikhlas dalam prosesi tradisi buang batu, yakni surah Al-Ikhlas merupakan surah terpendek yang ada di dalam Al-Qur'an dan memiliki fadhilah yang besar salah satunya adalah dibebaskan dari siksa kubur. Penulis menduga bahwa motivasi itulah yang menjadi dasar pelaksanaan tradisi buang batu.

Keywords: Al Ikhlas; Buang Batu; Living Quran; Tradisi

How to Cite This Article: al Jufri, A., Lute, W., Rafiyy, M., & Syamsuri, S. (2025). Stone-Throwing Tradition and the Living Qur'an : (Analysis of Q.S Al-Ikhlas). *Jurnal Adabiyah*, 25(2), 211–228. <https://doi.org/10.24252/jad.v25i2a1>

A. Introduction

The Qur'an literally means "perfect reading" and is a name chosen by Allah that is very appropriate, because no reading since mankind knew the reading five thousand years ago can match the Qur'an Al-Karim, the perfect and glorious reading.¹ Among the functions of the Qur'an are as a guide (*huda*), a light on the way of life (*bayyinat*), a distinction between right and wrong (*furqan*), as a healer (*shifa'*), advice or admonition (*mau'izah*), and a source of information (*bayan*). As a source of information, the Qur'an teaches many things to mankind from matters of belief, morals, principles of worship, and muamalah to the principles of science.² In its development, the study of the Qur'an not only includes textuality but also develops towards contextuality in which Qur'anic verses are interpreted in social life. The Qur'an became a sacred thing in society. In some old rites or traditions, the Qur'an is even the most vital part.³

Indonesia is known as an archipelagic country that has a variety of different cultures. Starting from religion, ethnicity, race, culture, and language spread from Sabang to Merauke.⁴ The Unitary State of the Republic of Indonesia (NKRI) that we love, is one of the diverse countries, that has a variety of traditions. And of course, the traditions of each tribe and community of a region must be different. As an Indonesian citizen, we should be grateful for something like this. Because we can know each other what and how the philosophy of the tradition. Indonesia is able to unite the various diversity in accordance with the motto of the Indonesian nation "Bhineka Tunggal Ika" which means different but still one.

Speaking of differences, one of the very many differences is tradition. A tradition is something that is carried out by a group of people over a long period of time. Because it is often carried out for a long time, the tradition has become a habit. These habits last for generations.⁵ The community continues to carry out traditions and pass them down from generation to generation. This is because tradition has a function, both individual and group of people.⁶ Every country in this world must have

¹ M. Quraish Shihab, *"Qur'anic Insights on Maudhu'i's Tafsir on Various Problems of the Ummah"*, (Cet. VI; Bandung: Mizan, 1997), 3.

² Said Agil Husain Al Munawar, *"Actualization of Qur'anic Values in the Islamic Education System"*, (Cet. 1; Jakarta: Ciiputat Press, 2003), 4.

³ Umami Muizzah, *"The Qur'an in the Mangrove Tradition in Soko Medalem Village, Senori District, Tuban Regency"* *Al-Itqan*, Volume 5, No. 2 (2019), 102.

⁴ Mutiara Nurmanita, *"The Embodiment of Cultural Values in Bedendang Tradition Through the TikTok Application as a Form of Local Wisdom in South Bengkulu"*, *Al Ma'arif: Journal of Social and Cultural Education*, Vol. 3, No. 2 (2021), 56.

⁵ Ahmad Rofiq, *"Islamic Dialectics and Nusantara Culture"*, (Cet. 1; Jakarta: Kencana, 2020), 97-98.

⁶ Ibid., 101

a variety of different cultures and traditions, which are formed and passed down from generation to generation. All traditions and customs must have their own uniqueness and make it a characteristic of a society. For example, we often encounter this beloved country, namely Indonesia.

In Indonesian society, local culture and traditions not only provide color and statehood but also influence the religious beliefs and practices of the community.⁷ This belief is shared by a community that strives to maintain and maintain its culture called local traditions related to religious elements from outside.⁸

Related to the many varieties of traditions that exist in Indonesia both in Java, Sumatra, Sulawesi, and others unconsciously that the Qur'an has been present in everyday life in Muslim communities. As a guide for Muslims, the Qur'an has long interacted with Muslims, even since it first existed. These forms of interaction appear in the tradition of making the Qur'an an object of memorization, writing, tafsir study, and so on. However, in subsequent developments, the form of interaction is increasingly shifting and diverse. There are many cases in Indonesia of the interaction of the people with the Qur'an as a reflection of *Everyday Life of the Qur'an* (Daily life with the Qur'an).⁹ For example, the Qur'an is read in death ceremonies.

Death is certain for every living thing. Death is always individual but has social consequences. Because death always involves society. There are no individual death rituals. Death rituals generally have similar characteristics, namely gathering, praying, and eating.¹⁰ Death rituals that develop in the community have diversity in each region with different socio-cultures. One of them is the death ritual that developed in Landonan Bebeau Village, South Buko District, Banggai Islands Regency has its own uniqueness. Death rituals in Landonan Bebeau Village have become a custom of the local community in honoring the deceased and bereaved families. Where if there are residents who die, people flock to visit the funeral home to express condolences by bringing sugar, rice, money, and so on as a form of concern. The tradition of death that occurs in Landonan Bebeau Village has several stages, namely the babasa ritual¹¹, Mobbusi¹², removing stones¹³, and ends with tahlilan.

⁷ Buhori, "Islam and Local Traditions in the Archipelago A Critical Study of the Betteng Pellet Tradition in Madurese Society in the Perspective of Islamic Law", *Al-Maslahah*, volume 13 Number 2 (October, 2017), 230.

⁸ Robi Darwis, "Ngaruwat Bumi Tradition in Community Life", *Religious: Journal of Religious and Cross-Cultural Studies* 2, 1 (September, 2017), 76.

⁹ Ahmad Farhan, "Living the Qur'an as an Alternative Method in the Study of the Qur'an", *El-afkar*: VI. 6 No. 2 (July-December 2017), 90.

¹⁰ Ari Abi Afa, "Interpreting Death in Death Ceremonies in Java" *An-Nas: Journal of Humanities*, Volume 1 Number 1 (February, 2017), 1.

¹¹ Babasa is a ritual to send prayers to the spirits after a funeral.

¹² Mobbusi is the ritual of watering the grave of the deceased.

One of the uniqueness of the death ritual that developed in Landonan Bebeau Village is the stone-throwing ritual. The stone throwing ritual is a ritual of reading surah Al-Ikhlas 3,333 times using stone media as a calculating tool. In practice, people recite surah Al-ikhlas on every stone that has been determined. The stones used as a calculating instrument in the recitation of surah Al-Ikhlas must be in a clean condition. The recitation of surah Al-Ikhlas 3,333 times in the stone-throwing ritual in Landonan Bebeau Village is usually carried out on the seventh night of the deceased. The reading was attended by village imams, Shara officials and local people who were invited to the event.

Departing from this phenomenon, the ritual of throwing stones by reading surah Al-Ikhlas 3,333 times is a tradition that must be done when someone dies. The recitation of surah al-ikhlas in considerable quantities has been attached for generations to the people of Landonan Bebeau Village, Banggai Islands Regency.

Based on the background of the above problem, the author is interested in conducting research on Living Qur'an, in order to find out how the Qur'an lives in the community of Landonan Bebeau Village with the title "The Nature of the Practice of Stone Throwing Tradition in Death Ceremonies in Landonan Bebeau Village (Analysis of Q.S Al-Ikhlas Study of Living Qur'an)".

C. Research Method

This study used a qualitative method, and is included in field research. Qualitative research method is research that seeks to analyze social life by describing the social world from the perspective or interpretation of individuals (informants) in the natural environment.¹⁴ In simple terms, it can be said that the purpose of qualitative research is to find answers to a phenomenon or question through the systematic application of scientific procedures using qualitative methods.¹⁵ Data were collected based on observations, literature, interviews, and documentation using *persuasive sampling techniques*. The research informants are people who are involved in the implementation of traditions. Furthermore, the data analysis process is carried out in line with data collection with three stages referring to the Miles and Huberman model, namely the data condensation stage, data display, and conclusion. In interpreting the data of the findings of this study, Fajri Alatas and Antony Giddens' structuring theory were used. This research is included in the study of Living Quran which is generally understood as the text of the Qur'an that lives in the midst of society, aiming to describe the interaction of society with the Qur'an, which is not

¹³ Discarding stones is a term for the ritual of reading surah al-ikhlas using stones.

¹⁴ Sudaryono, "*Research Methodology*", (2nd Edition; Depok, PT Rajagrafindo Persada, 2018), 91.

¹⁵ A. Muri Yusuf, "*Quantitative, Qualitative and Combined Research Methods*", (Cet. 5th; Jakarta, Prenadamedia Group, 2019), 329.

limited to the meaning of the text but emphasizes more on the application of the texts of the Qur'an in daily life. This application later became an institutionalized tradition in daily life. The term Living Quran also refers to the understanding that the Qur'an is not only read as a sacred text, but is also brought to life in the practice of Muslim life. The Qur'an is a source of values that lives in the social, spiritual, and cultural reality of Muslims.¹⁶ This concept sees revelation not as a dead document, but as a reality that is lived, interpreted, and carried out in the context of the times and life experiences of the people.¹⁷

The approaches used in this study are phenomenological approaches and social approaches. The phenomenological approach describes the general meaning of some individuals to their various life experiences related to a concept or phenomenon.¹⁸ Phenomenology is a branch of philosophy that focuses on the subjective experience of human beings towards phenomena, as described by Edmund Husserl as "a return to things themselves" ("zu den Sachen selbst").¹⁹ In the context of religious studies, phenomenology studies how religious texts are lived and experienced by humans in their space of consciousness.²⁰ Thus, the phenomenological approach to the Qur'an emphasizes the importance of observing how people experience the Qur'an as part of their lives, not just understanding its literal meaning.²¹ The phenomenological approach in understanding the Living Quran produces several important points, including Contextual Meaning: The understanding of the Qur'an depends on the social context and the experience of the reader.²² Actualization of Teachings: The Qur'an is not only read, but also manifested in the form of charity, culture, and social structure.²³ Spiritual Transformation: Sacred texts become a source of the formation of a continuous moral and ethical

¹⁶Abdullah Saeed, *"Interpreting the Qur'an: Towards a Contemporary Approach"* (London: Routledge, 2006), 19.

¹⁷ Fazlur Rahman, *"Islam and Modernity: Transformation of an Intellectual Tradition"* (Chicago: University of Chicago Press, 1982), 6.

¹⁸Devi Yanti Rambe. "The Tradition of Reciting Qulhu Three Nights After the Departure of the Dead (Review of Living Qur'an Studies)", Lathaif: Vol. 1 No. 2 (July-December 2022), 137.

¹⁹Edmund Husserl, *"Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy"*, trans. F. Kersten (The Hague: Martinus Nijhoff, 1983), 52.

²⁰ Mircea Eliade, *"The Sacred and the Profane: The Nature of Religion"* (New York: Harcourt, 1959), 11–12.

²¹ Nader El-Bizri, *"Phenomenology and the Question of Being in Islam,"* "Islamic Studies" 42, no. 2 (2003): 157–179.

²² M. Amin Abdullah, *"Islam as a Science: Epistemology, Methodology, and Ethics in Islamic Studies"* (Yogyakarta: Islamic State University Sunan Kalijaga Press, 2006), 75.

²³ Syamsul Rijal, *"Living Qur'an: The Actualization of Qur'anic Values in Local Tradition,"* "Journal of the Study of Qur'an and Hadith" 18, no. 1 (2017): 33–48.

consciousness.²⁴ While social approaches are approaches or methods whose discussion of an object is based on the community in the discussion.²⁵

D. Results and Discussion

1. An Overview of the Stone-Throwing Tradition

The Qur'an when understood continuously can form culture. In these cultures, there are knowledge, beliefs, arts, morals, customs, and so on. This is then used as a reference by someone in answering various problems he faces. Thus, the Qur'an in shaping culture appears as an institution that is continuously maintained by its founders and subsequent generations who inherited that culture.²⁶ The inherited culture is called tradition.

When talking about tradition, we mean talking about a series of ritual practices that have existed from the past to the present day both in Muslim societies themselves, especially in the places where they live. What still exists today and continues to be implemented and continues to function in the life of Muslim society is related to the sacred relationship between man and his creator.²⁷ Each region certainly has rituals based on their beliefs, one of which is the ritual found in Landonan Bebeu village. Landonan Bebau Village is one of the villages located in South Buko District, Banggai Islands Regency where the residents of this village are mostly Muslim. Landonan Bebeu Village is a village that bloomed on November 29, 2010. The village of Landonan Bebeu is located on the coast in the western part of the island of Peling. This village has a distance of about 145 Km from the district capital Banggai Islands (Salakan). Based on village monograph data, the area of Landonan Bebeu Village is about 14 Km. In terms of Demographics, this village has a total population of 1260 people with details, with 634 men, and 626 women. Most of the villagers are farmers and fishermen by profession. In terms of religion and beliefs in this village, especially in rituals related to death, there is a religious practice known as stone throwing which has various series of activities in it.

Buang Batu is one of the traditions found in Landonan Bebeu village, South Buko District, Banggai Islands District. This tradition of throwing stones is

²⁴ Fazlur Rahman, *"Major Themes of the Qur'an"* (Minneapolis: Bibliotheca Islamica, 1980), 12.

²⁵ Moh. Rifa'i, *"Perspectives on the Sociological Approach of Religious Community Studies"*, Al-Tanzim: Journal of Islamic Education Management, Vol. 2 No. 1 (2018), 25.

²⁶ Novia Permata Sari, *"Study Living Qur'an on the Tradition of Reciting the Qur'an in the Morning and Evening Graves for Seven Days"*, Istinarah: Religious, Social and Cultural research, Vol. 3 Number 2 (July-December 2021), 33.

²⁷ Ade Trial Ramadiputra, *"Motifs for the Preservation of Safar Bathing in Momo Village, Momosalato District, North Morowali Regency, Central Sulawesi Province (Study of Living Qur'an)"*, AL-Munir: Journal of Qur'an Science and Tafsir" Volume 01, Number 1 (July 2019), 80.

understood as a remembrance by including stones in the process of implementation. In general, the practice of throwing stones is related to death rituals where when someone dies, a tradition or ritual of stone throwing ritual will be carried out with a specific purpose. The stone removal ritual in question is the practice of reading surah Al-Ikhlas 3,333 times using stone media (1 stone is read 3 times surah Al-Ikhlas). The stone in question is a pebble with a size of about the size of a salak seed.

This stone-throwing tradition is one of a series of death rituals that have existed for a long time. The historical roots of this stone-throwing tradition emerged in 1957 and was initiated by a religious figure named Husen Pawata, he was one of the students of Sayyid Idrus bin Salim Al-Jufri or commonly known as the old teacher. Since then this tradition of stone throwing has been maintained to this day.

2. The Nature of the Implementation of the Stone-Throwing Tradition

The tradition of throwing stones at death ceremonies is a tradition that according to the people of Landonan Bebeau village is a tradition that must be carried out when someone dies. A tradition carried out by every community must have a basis and purpose for its implementation. The essence of this tradition is a religious practice related to death in which the implementation is to recite surah Al-Ikhlas 3,333 times with the aim of gifting (praying) the deceased in the hope that if read surah Al-Ikhlas 3,333 times it will get merit and be given relief from the torment of the grave. They believe that the prayer they offer reaches the deceased and the person who prays also gets rewarded. As Mr. Sanji said:

"This tradition of throwing stones is a tradition that must be done if someone dies. This tradition has a basis, namely to gift (pray) to the deceased in order to get relief from the torment of the grave."²⁸

Praying for the corpse performed at the ritual of defecation is in line with the Hadith of the Prophet (peace be upon him) as follows:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ
(رواه مسلم)

Means:

"From Abu Hurairah (may Allah be pleased with him) it is said that the Prophet (peace be upon him) said: "When a human being dies, all (merit) of his ignorance is cut off except for three things; alms jariyah, the knowledge that

²⁸ Sanji, *Interview* (Landonan Bebeau 2023)

benefits him and the son of Salih who always prays for him.” (HR Muslim, Hadith No. 3084)²⁹

The above hadith is understood by the people of Landonan Bebeau village, that a pious child who always prays for a corpse will reach the corpse. Therefore, Praying for the corpse in the tradition of stone throwing ritual is a good thing to do because it has a basis for practice.

The practice of carrying out the tradition of throwing stones in the death ritual is a tradition that is considered good by the people of Landonan Bebeau village because in the implementation of this stone-throwing ritual gather to recite surah Al-Ikhlâs where the reward from the reader of surah Al-Ikhlâs is given to the deceased with the aim that the deceased gets merit and is relieved from the torture of the grave. As Mr. Tamrin said:

“The tradition of throwing stones is a tradition that I think is very good, because it is in tradition Here we read Surah Al-Ikhlâs 3,333 times on the stone which is the reward of Reading this surah al-ikhlâs we intend for the deceased and be relieved from the torment of the grave.”³⁰

The tradition of stone removal is carried out within a period of one day, a certain time usually on the seventh night after Isha prayer or on other odd nights depending on the agreement of the bereaved family. Before this stone-throwing tradition was held, on the previous nights there had been a recitation of the Qur'an / recitation which was intended for the deceased with many khatam. In practice, the tradition of throwing stones by reciting surah Al-ikhlas is carried out in the congregation, which is attended by Sharia officials and also the local community. The purpose or purpose of being done in congregation is to establish friendship and comfort the bereaved family so as not to drag on in grief. As Mr. Mambo said:

“The implementation of this stone throwing ritual tradition is usually carried out on the seventh night or it could be on an odd night depending on the agreement of the bereaved family. This practice Done In the congregation, it is usually attended by Sara' officials and also the community with the aim of establishing friendship and comforting the bereaved family so as not to drag on in grief.”³¹

People understand that attending a funeral home is one way to comfort them. In addition, their arrival is not just a waste of time, so they do useful things instead of coming just to chat.

²⁹ An Nawawi, "Saheeh Muslim Bi Syarah An Nawawi" (4th Cet. Volume 6, Darul Hadith Al-Qahir, 2001), 95.

³⁰ Tamrin, Interview (Landonan Bebeau 2023)

³¹ Mambo Interview (Landonan Bebeau 2023)

3. The Philosophical Meaning of the Use of Surah Al-ikhlas

Surah Al-Ikhlās is the 112th surah in the Qur'an. This surah consists of 4 verses and belongs to the group of Makkiyyah surahs. This surah has many names, the most famous of which is Surah Al-Ikhlās because it speaks of pure tawhīd only to Allah Almighty who purifies Him from all shortcomings and frees Him from all shirk. This surah also frees the servant from shirk, or from hell.³² Surah Al-Ikhlās is a surah used in the core of the implementation of the tradition of stone throwing ritual. The reason the people of Landonan Bebeau village chose surah Al-Ikhlās as the subject of this practice, is that this surah is easy to memorize, and easy to pronounce, besides that among the fadhilah surah Al-ikhlas is to free from the torment of the grave. As Mr. Lapeda said:

*"The reason why surah Al-ikhlas is used is that surah al-ikhlas is easy to memorize and also easy to say if we see or read the fadhilahs of surah Al-ikhlas, it is said that surah al-ikhlas can relieve us from the torment of the grave and also surah al-ikhlas is equivalent to one-third of the Qur'an, and there are still many virtues of this surah Al-ikhlas."*³³

This is in line with what Mr. Yapu said:

*"This tradition of throwing stones uses surah Al-ikhlas because surah al-ikhlas is one of the shortest suras in the Qur'an, easy to memorize, easy to remember, and if we read surah Al-ikhlas this is equivalent to reciting one-third of the Qur'an."*³⁴

From the explanation above, the author concludes that there are several reasons for the use of surah Al-Ikhlās in the tradition of stone discharge. The first is that surah Al-Ikhlās is one of the shortest suras in the Qur'an and is easy to say, the second surah Al-Ikhlās is easy to remember and memorize, the third because of the many fadhilahs contained in surah Al-Ikhlās. Therefore, by reading surah Al-Ikhlās, it becomes a belief for the people of Landonan Bebeau village that the implementation of this tradisi can intercede for the deceased in the grave.

4. The Use of Stones as a Medium

In the tradition of throwing stones in Landonan Bebeau village, the media used is 1,111 stones with a size of approximately salak seeds. The reason why the people of Landonan Bebeau village use stones as a medium, is because stones are easy to find considering the geographical location of Landonan Bebeau village close to rivers and beaches, compared to other media such as wood that is easily weathered or grain.

³² Masunah, "Implementas Understanding Surat Al-Ikhlās in Instilling Tawhīd Values in Early Childhood", STUDIA DIDKATIKA: Journal of Ilmah Education, Vol. 10 No. 2 (2016), 106.

³³ Lapeda, Interview (Landonan Bebeau Village: 2023).

³⁴ Yapu, Interview (Landonan Bebeau Village: 2023).

As Mr. Sanji said:

*"The use of pebbles as a medium, because this stone is easy to get in our village because it is near the river and the beach. If we use wood, the wood will rot as well as grain. Now if we use stone, it must be durable and durable."*³⁵

The use of stones is highly recommended in the practice of disposing of stones because stones are not only used as a counting medium but the stones will be sprinkled on the grave with the intention that the stone will prevent the growth of grass on the grave and the stone also has its own remembrance to Allah Almighty. so that if the stone is read the verses of the Qur'an both in the form of remembrance and prayer it is expected to be a witness in the hereafter later. As Mr. Halid said:

*"This stone is used not only as a counting medium, but this stone also if we sprinkle it on the grave it can prevent grass from growing. This stone is also a creature that always prays to Allah SWT, so if we recite a yat-ayat of the Qur'an either in the form of remembrance or prayer we hope to be a witness in the Hereafter."*³⁶

The above explanation states that the stone is a creature of Allah who has its own remembrance of its creator in accordance with the word of Allah SWT in Q.S Al-Hashr verse 24:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمُوتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

The meaning:

"He is the God who created, who created, who formed the likeness, who has asmaaul husna. Pray to Him that which is in heaven and earth. And He is the Almighty and the Most Wise." (QS. Al-Hashr verse 24)

In the ritual of stone-throwing tradition, the size of the stone used in the practice of stone throwing tradition actually has no stipulation. However, in this case, it is more advisable to use a stone size that is not too small and not too large so that in the process of collection and implementation it is not troublesome. As Mr. Akdirun said:

*"For the size of the stone used in the practice of disposing of stones, it uses simple stones, in the sense that it is not too small and not too big. In order to make it easier for people who collect these stones."*³⁷

³⁵ Sanji, Interview (Landonan Bebeau Village 2023).

³⁶ Halid, Interview (Landonan bebeau Village, 2023).

³⁷ Akdirun (interview, Landonan bebeau Village 2023)

As for the fact that the number of recitations of surah Al-ikhlas as many as 3,333 times on the stone actually has no limit to its provisions, but the number of readings of surah Al-ikhlas as many as 3,333 times has existed since it first appeared in Landonan Bebeau Village. As stated by Mr. Thamrin:

“Actually, the number of recitations of surah Al-ikhlas has no limit, it can be read more than 3,333 times, it can also be less than 3,333 times. Because the number of recitations of surah Al-ikhlas as many as 3,333 times has existed for a long time and this has become a practice for the community and parents before.”³⁸

5. The Practice of Carrying Out the Stone-Throwing Tradition

Practice is a form of application of a phenomenon that occurs in the midst of society and has been inherent and passed down from generation to generation by the community itself. Based on an interview conducted by the researcher with Mr. Sanji who is a religious figure as well as a community leader, regarding the practice of carrying out stone-throwing rituals, he said:

“The practice of carrying out the tradition of throwing stones is usually done if there are people who die and this is done at night after isha prayer. The beginning of the tradition of throwing stones is the collection of stones first as many as 1,111 pieces, and usually, these stones are taken from rivers or beaches. In the practice of tradisi this is done in an orderly manner, namely reading hadarah or tawasul, as an opening prayer sent to the deceased. After that, surah Al-fatihah was read once, surah Al-ikhlas three times, surah Al-falaq once, and surah An-nas once. Then read again surah Al-Fatihah once, surah Al-baqarah verses one to five, then read surah al-ikhlas 3 times on a stone led by the imam, after that the community who participated in the ritual read together surah Al-ikhlas three times on each stone that has been provided. In the morning the stone was delivered to the deceased grave and scattered on the grave, then planted a tombstone and carried out watering the grave and reading surah Yasin. Then in the evening, the prayer is read again, which is usually called tahlilan.”³⁹

Based on the explanation above, there are readings used by the people of Landonan Bebeau village in the tradition of throwing stones, these readings are verses of the holy book of the Qur'an as follows.

³⁸ Thamrin (interview, Landonan bebeau Village 2023)

³⁹ Sanji, Interview (Landonan Bebeau 2023)

First, Surah Al-Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝
 مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۚ

The meaning:

"In the name of Allah the Most Merciful, All praise be to Allah, the Lord of hosts, the Most Merciful and Merciful, the Owner of the Day of Vengeance, Only to You do we worship, and only to You do we ask for help, Guide us to the straight path, (that is) the way of those whom You have given favor, not (the way) of those who are wrathed and not (nor the way) of those who have gone astray."

Second, Surah Al-Ikhlâs:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا
 أَحَدٌ ۝

The meaning:

"Say (Prophet Muhammad), "He is the One True God, the God who asks for all things, He is neither begotten nor begotten, and there is nothing equal to Him."

Third, Surah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ
 شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

The meaning:

"Say (Prophet Muhammad), "I take refuge in the Lord who (guards) dawn (dawn), from the evil (creatures) He created, from the wickedness of the night when it is pitch dark, from the wickedness of the women (witches) who blow on the gusset (the rope), and from the wickedness of the spiteful when he is spiteful."

Fourth, Surah An-Nas:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ ۝
الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

The Meaning:

"Say (Prophet Muhammad), 'I take refuge in the God of man, the king of men, the worship of man, from the evil (demon) whisperer who hides, who whispers (evil) into the bosom of man, of the jinn and man.'"

Fifth, Surah Al-Baqarah verses 1-5;

الْم ۝ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۚ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

The meaning:

"Alif Lām Mīm, this Book (Qur'an) has no doubt in it; (it is) a guide for those who are devout, (that is) those who believe in the unseen, establish prayers, and infuse some of the sustenance that We bestow upon them, and those who believe in the (Qur'an) revealed to you (Prophet Muhammad) and (holy books) that have been revealed before you and they are convinced of the Hereafter, They are the ones who have guidance from their Lord and they are the lucky ones."

The practice of carrying out this stone-throwing tradition is carried out based on the reading structure that they received a long time ago and then continued by the people of Landonan Bebeau village to this day. This tradition has been very social so it becomes an obligation that must be done if someone dies. And of course, the real ultimate goal is to pray for the deceased through the recitations of the Qur'an. Allah Almighty. says in Q.S Al-Hashr verse 10:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

The Meaning:

"Those who came after them (Muhajireen and Ansar) prayed, 'O our Lord, forgive us and our brothers who have believed before us and do not make in our hearts malice towards those who believe. O our Lord, verily thou art the most merciful.'"

According to researchers, both from the history of practice and the significance of reading surah Al-Ikhlâs, it can be understood that this activity is a practice from the understanding of the local community related to the virtue of Qur'anic verses, both from the context of ta'ziyah, friendship, the virtue of reading surah al-Ikhlâs and efforts to reward or deliver prayers and ask for mercy for the deceased.

6. Implications of the Implementation of the Stone-Throwing Tradition

The tradition of throwing stones at death ceremonies in Landonan Bebeau village has implications (influences) on society. The first became a belief of the community for generations, where it was previously practiced by the ancestors and is now still being implemented, even though the era is different. Thus the community still respects and appreciates the traditions of the ancestors, which are considered not wrong and do not contradict the teachings of Islam. Second, there are differences in theological understanding in society that usually occur due to different points of view. Some people study and study in schools to universities and study the Qur'an, hadith, fiqh, tawhid, and tasawwuf. And some are only limited to following the opinions of scholars, bishops, and community traditions. They just want to do good to the people who died. Therefore, the procedure for carrying out the tradition of stone throwing ritual that is inherited becomes a belief that is considered to bring blessings to the family and the deceased in his grave. Third, the practice of carrying out the stone-throwing tradition in Landonan Bebeau village is carried out in congregation by the local community, therefore in the implementation of this stone-throwing tradition becomes one of the containers for establishing friendships between distant and close relatives. Fourth, the tradition of throwing stones at death ceremonies in Landonan Bebeau village turned out to be carried out for generations and this became one of the characteristics of Muslims in Landonan Bebeau village which was classified as religious, solidity of others, and still respected the pious deeds done by previous parents and the obligation of the next generation was to maintain this stone throwing tradition at every death event.

E. Conclusion

Stone throwing is one of the traditions found in Landonan Bebeau village, South Buko District, Banggai Islands District. This tradition of throwing stones is understood as a remembrance by including stones as a calculating tool in the process of implementation. This tradition of throwing stones is under by a person religious figure named Husen Pawata in 1957, he was one of the students of Sayyid Idrus bin Salim Al-Jufri or commonly known as the old teacher. This tradition is carried out when someone dies and is carried out in congregation. In this tradition, the practice is to recite surah Al-Ikhlâs 3,333 times using medium-sized stone media (not too big and not too small).

The essence of the implementation of this stone-throwing tradition is to gift or pray for sideceased in the hope that if read surah Al-Ikhlâs 3,333 times it will get

merit and be given relief from the torment of the grave. The philosophical meaning of the use of surah Al-Ikhlâs in the tradition of stone removal is due to many reasons in it. Among them, the first is surah Al-Ikhlâs is one of the shortest suras in the Qur'an and easy to say, the second surah Al-Ikhlâs is easy to remember and memorize, the third because of the many fadhilahs contained in surah Al-Ikhlâs, one of which is released from the torture of the grave.

In the implementation of this stone throwing ritual tradition, the media used is 1,111 medium-sized stones. The reason the people of Landonan Bebeau village use stones as a medium is because, first, stones are easy to find considering the geographical location of Landonan Bebeau village close to the river and beach, second, the laying of stones that have been read Qur'anic verses on the grave is believed by the local community that in essence stones are the creation of Allah swt. Which of course has its own remembrance to its creator, it is hoped that the stone placed on the grave can dhikr and become a witness in the afterlife, and the stone can prevent the growth of grass on the grave.

The practice of carrying out the tradition of stone-throwing is usually carried out on the seventh night, with the intention of praying for the deceased with Quranic readings. The verses of the Qur'an read in this practice are, Surah Al-Fatihah, Surah Al-Ikhlâs, Surah Al-Falaq, Surah An-Nas, and Surah Al-Baqarah verses 1-5. The implications of the practice of carrying out the tradition of stone-throwing, until today the people of Landonan Bebeau village still exist to carry out this religious culture which is passed down from generation to generation by scholars, ancestors, ustadz, and religious leaders. With the practice of carrying out this stone-throwing tradition, the local community can respect and appreciate the traditions of the ancestors, can bring blessings to the family and the deceased in his grave, and the occurrence of friendship between relatives far and near.

REFERENCES

Qur'an Al-karim

Abdullah, M. Amin. "Islam as a Science: Epistemology, Methodology, and Ethics in Islamic Studies" (Yogyakarta: Islamic State University Sunan Kalijaga Press, 2006).

Al Munawar, Said Agil Husain. "Actualization of Qur'anic Values in the Islamic Education System", (Cet. 1; Jakarta: Ciiputat Press, 2003).

- An Nawawi, "Saheeh Muslim Bi Syarah An Nawawi" (4th Cet. Volume 6, Darul Hadith Al-Qahir, 2001).
- Aufa Ari Abi, "Interpreting Death in Death Ceremonies in Java" *An-Nas: Journal of Humanities*, Volume 1 Number 1 (February, 2017).
- Buhori, "Islam and Local Traditions in the Archipelago A Critical Study of the Betteng Pellet Tradition in Madurese Society in the Perspective of Islamic Law", *Al-Maslahah*, volume 13 Number 2 (October, 2017).
- Darwis, Robi. "Ngaruwat Bumi Tradition in Community Life", *Religious: Journal of Religious and Cross-Cultural Studies* 2, 1 (September, 2017).
- Eliade, Mircea. "The Sacred and the Profane: The Nature of Religion" (New York: Harcourt, 1959).
- Farhan, Ahmad, "Living the Qur'an as an Alternative Method in the Study of the Qur'an", *El-afkar*: Vol. 6 No. 2 (July-December 2017).
- Husserl, Edmund. "Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy", trans. F. Kersten (The Hague: Martinus Nijhoff, 1983).
- Masunah, "Implementas Understanding Surat Al-Ikhlas in Instilling Tawhid Values in Early Childhood", *STUDIA DIDKATIKA: Journal of Ilmah Education*, Vol. 10 No. 2 (2016).
- Muizzah, Ummi. "The Qur'an in the Manganan Tradition in Soko Medalem Village, Senori District, Tuban Regency" *Al-Itqan*, Volume 5, No. 2 (2019).
- Muri, A. Yusuf, "Quantitative. Qualitative and Combined Research Methods", (Cet. 5th; Jakarta, Prenadamedia Group, 2019).
- Nader. "Phenomenology and the Question of Being in Islam," "Islamic Studies" 42, no. 2 (2003).
- Novia Permata Sari, "Study Living Qur'an on the Tradition of Reciting the Qur'an in the Morning and Evening Graves for Seven Days", *Istinarah: Religious, Social and Cultural research*, Vol. 3 Number 2 (July-December 2021).
- Nurmanita, Mutiara. "The Embodiment of Cultural Values in Bedendang Tradition Through the TikTok Application as a Form of Local Wisdom in South Bengkulu", *Al Ma'arief: Journal of Social and Cultural Education*, Vol. 3, No. 2 (2021).
- Rahman, Fazlur. "Islam and Modernity: Transformation of an Intellectual Tradition" (Chicago: University of Chicago Press, 1982).
- , "Major Themes of the Qur'an" (Minneapolis: Bibliotheca Islamica, 1980).

- Ramadiputra, Ade Trial. "Motifs for the Preservation of Safar Bathing in Momo Village, Momosalato District, North Morowali Regency, Central Sulawesi Province (Study of Living Qur'an)", *AL-Munir: Journal of Qur'an Science and Tafsir* Volume 01, Number 1 (July 2019).
- Rambe, Devi Yanti. "The Tradition of Reciting Qulhu Three Nights After the Departure of the Dead (Review of Living Qur'an Studies)", *Lathaif*: Vol. 1 No. 2 (July-December 2022).
- Rifa'i, Moh. "Perspectives on the Sociological Approach of Religious Community Studies", *Al-Tanzim: Journal of Islamic Education Management*, Vo. 2 No. 1 (2018).
- Rijal, Syamsul. "Living Qur'an: The Actualization of Qur'anic Values in Local Tradition," *Journal of the Study of Qur'an and Hadith* 18, no. 1 (2017).
- Rofiq, Ahmad. "Islamic Dialectics and Nusantara Culture", (Cet, 1; Jakarta: Kencana, 2020).
- Saeed, Abdullah, "Interpreting the Qur'an: Towards a Contemporary Approach" (London: Routledge, 2006).
- Shihab, M. Quraish. "Qur'anic Insights on Maudhu'i's Tafsir on Various Problems of the Ummah", (Cet. VI; Bandung: Mizan, 1997).
- Sudaryono, "Research Methodology", (2nd Edition; Depok, PT Rajagrafindo Persada, 2018).