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## CONSTRUCTION OF USTADZ FIRANDA ANDIRJA ABIDIN'S DA'WAH ON YOUTUBE ACCOUNT ABOUT TAHLILAN

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### Abstract

*This paper will discuss the construction of tahlilan through da'wah from the Youtube account "Firanda Andirja", where the account has a routine in posting religious narratives containing the Qur'an and hadith. The delivery of da'wah on the account seems to have a significant influence in changing the audience's views on the practice of tahlilan, based on the Prophetic traditions and the views of the Shafi'iyah Ulama. This paper is included in a literature study by referring to the theory presented by Stuart Hall, namely cultural studies. This theory helps in understanding how Islamic identity is presented and constructed in the media, as well as its impact on individual perception and identity. In the construction process, the author classifies three points that depart from Firanda Andirja's da'wah in the content regarding tahlilan, namely; the hadith that explains tahlilan as a religious tradition, the hadith that shows the arrival of the reward to the deceased, and the hadith that explains about serving dishes to the family of the deceased. From the da'wah delivered, it triggers a variety of responses among audiences (netizens) who comment on the column provided. The results found, that Ustadz Firanda Andirja's da'wah in his Youtube account with the content title 'Tahlilan Bid'ah?' has a bias in understanding and narrating his studies, this is evidenced by his understanding which tends to be textualist and subjective. This then has positive and negative implications for social media users.*

**Keywords:** Construction, Tahlilan, Firanda Andirja, Da'wah

### Abstrak

Tulisan ini akan mendiskusikan tentang konstruksi tahlilan melalui dakwah dari akun Youtube "Firanda Andirja", di mana akun tersebut memiliki rutinitas dalam memposting narasi agama yang bermuatan Al-Qur'an dan hadis. Penyampaian dakwah di akun tersebut tampaknya terdapat pengaruh yang signifikan dalam merubah pandangan para audiens terhadap praktik tahlilan, dengan didasarkan pada hadis-hadis Nabi dan pandangan Ulama Syafi'iyah. Adapun tulisan ini termasuk dalam kajian kepustakaan dengan merunut teori yang disuguhi oleh Stuart Hall yakni *cultural studies*. Teori ini membantu dalam memahami bagaimana identitas keislaman dipresentasikan dan dibangun dalam media, serta dampaknya terhadap persepsi dan identitas individu. Dalam proses konstruksi, penulis mengklasifikasikan tiga point yang berangkat dari dakwah Firanda Andirja di dalam konten mengenai tahlilan, yakni; hadis yang menjelaskan tahlilan sebagai tradisi keagamaan, hadis yang menunjukkan sampainya pahala kepada si mayit, dan hadis yang menjelaskan mengenai menyajikan hidangan untuk keluarga si mayit. Dari dakwah yang disampaikan, memicu timbulnya respon yang beragam antar audiens (netizen) yang berkomentar pada kolom yang disediakan. Adapun hasil yang ditemukan, bahwa dakwah Ustadz Firanda Andirja dalam akun Youtube nya dengan judul konten 'Tahlilan Bid'ah?' memiliki bias dalam memahami dan menarasikan kajiannya, hal ini dibuktikan dengan pemahamannya yang cenderung tekstualis dan subjektif. Hal tersebut yang kemudian menimbulkan implikasi positif dan negatif bagi pengguna media sosial.

**Kata Kunci:** Konstruksi, Tahlilan, Firanda Andirja, Dakwah

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**Saniatul Hidayah** : *Construction Of Ustadz Firanda Andirja Abidin's Da'wah On Youtube Account About Tahlilan*



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## A. INTRODUCTION

Today, the world is abuzz with the self-invented phenomenon that is social media. Social networking through platforms such as Facebook, Instagram, LinkedIn, Twitter, YouTube, and others has become so rampant. The presence of these platforms makes accessing information easier and allows for the building of social networks very easily. Social media has become an easily accessible channel for disseminating various types of information, both in written and video form. (Heryanto, 2017, p. 188) John Keane argues that the present can be called an age of communicative abundance. This phenomenon is characterized by the amount of information available through various communication platforms owned by the community. It is no longer only dependent on mainstream media such as television, newspapers, and radio, but also through social media. (Heryanto, 2017, p. 7–8)

One type of content that is attracting the attention of the public is da'wah videos that are widespread on the YouTube platform (Amin, Said, & Khairiyah, 2020, p. 2). In the context of video dissemination through uploading platforms, the presence of a speaker to deliver da'wah messages is important. The platform is a contemporary medium for da'wah because it has a wide global reach, with billions of active users every month. This allows preachers to deliver their da'wah messages to a very large audience. In addition to having easy access to a variety of content, the YouTube platform continues to develop technology to enhance the user experience, including features such as live streaming, automatic subtitles, and content recommendations. By utilizing all the features and potential that YouTube has, preachers can spread their da'wah more effectively in this digital age, as well as reach a wider audience, especially the younger generation who tend to spend their time on online platforms.

Departing from this explanation, the author conducted research on the da'wah delivered by Ustadz Firanda Andirja Abidin, a preacher and preacher in Indonesia who acts as a regular preacher at the Prophet's Mosque, Medina, and in Saudi Arabia. Ustadz Firanda also serves as a lecturer at the Dirasat Islamiyah Imam Syafi'i Jember College. In addition, he is active as a resource person on Radio Rodja and is often a speaker at various grand recitations in Indonesia. (Amin et al., 2020, p. 4)

This research departs from two previous research trends. *First*, the construction of da'wah from offline to online. Some of these studies illustrate that the study of da'wah construction has entered a new face, which includes a shift in strategies and approaches in disseminating da'wah



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messages from conventional mediums such as direct lectures or physical meetings, to digital platforms. (Dozan & Hadi, 2020; Hannan, 2022; Saifuddin, Yamani, & Sidik, 2023) *Second*, studies on the existence of tahlilan in the public sphere, some of these studies conclude that its existence in the public sphere creates a variety of views. Some consider it a legitimate and meaningful form of worship in celebrating or commemorating important events in Islam, while others view it as heresy or innovation in religion that is not supported by authentic Islamic teachings. (Azisi, Setiyani, & Novitasari, 2022; Librianti, Mukarom, & Rosyidi, 2019; Mas'ari & Syamsuatir, 2018)

The da'wah video entitled "Tahlilan Bid'ah?" posted on Firanda Andirja's YouTube channel with 618 thousand subscriptions has attracted the attention of many people. The 44-minute 32-second video has been viewed more than 167,215 thousand times and received 1000 comments from netizens with various views, both positive and negative. This varied reaction raises concerns for the author to examine in depth the structure of the da'wah delivered through the channel. The reason is, through the content of the study, there seems to be a significant influence in changing views on the practice of tahlilan, based on the Prophetic traditions and the views of the Shafi'iyah Ulama. In delivering his da'wah regarding the law of tahlilan, Ustadz Firanda refers to a book entitled *Ajaran Mazhab Imam Asy-Syafi'i Yang Ditinggalkan Sebagian Pengikutnya* (Andirja, Dr. Firanda, Lc., 2008) which is none other than his own book. This book discusses 22 issues related to abandoned teachings, one of which is the Bid'ah of the Tahlilan Ritual. Thus, there are two problem formulations in this study, 1) How is the construction of Ustadz Firanda's da'wah in the Youtube account "Firanda Andirja" about tahlilan? 2) How is the influence of study content on tahlilan in the realm of social media?

Therefore, this paper is not intended to position those who support or reject the practice of tahlilan, but as an attempt to stimulate objective and mature thinking that in Indonesia, especially among Muslims, a means of communication is needed that is able to unite diverse views and beliefs. Therefore, this paper only investigates the cultural aspects academically. Thus, scientific weight is certainly a crucial foundation in this paper.

## **B. METHOD OF RESEARCH**

This research is a type of library research that emphasizes the search for various sources of literature related to the topic of tahlilan, such as books of hadith, journals of previous research



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results, and other literature, including Firanda Andirja's preaching content on social media. The method of analysis applied is qualitative, with data presentation using a descriptive-analytic approach that allows systematic interpretation of data to reach clear and objective conclusions (Moleong, 2000, p. 11). How to analyze Firanda Andirja's da'wah using the theory presented by Stuart Hall, namely cultural studies. This theory expands the view of cultural identity as an ever-changing process that is influenced by elements such as popular culture, mass media, and political policies. When applied to the context of Islam and the media, this theory helps in understanding how Islamic identity is presented and constructed in the media, as well as its impact on individual perceptions and identity (Hall, 1973, p. 402). In studying the traditions on tahlilan, the principle is to apply a historical approach in order to seek an understanding of the meaning contained therein according to the theories related to the hadith. (Mustaqim, 2016, p. 62)

## **C. RESULTS AND ANALYSIS**

### **1. Potrait of Life and Education of Ustadz Firanda Andirja**

Firanda Andirja Abidin, also known as Abu Abdil Muhsin, was born on October 28, 1979 in Surabaya. His father, Abidin, is from the Bugis tribe (Sengkang), while his mother, Suenda, is from Surabaya. When he was still a baby, his parents migrated to Sorong, Papua, and he grew up there until he completed his secondary education. After graduating from high school in 1998, he continued his undergraduate studies at the Faculty of Engineering, majoring in Chemical Engineering, at UGM, without passing the entrance test. However, he only studied there for two semesters due to his greater interest in religion. After that, he decided to enter a boarding school at *Ponpes Jamilurrahman*, Bantul, Yogyakarta, for about 1.5 years. In 2000, he took the admission test organized by the lecturers of Madinah Islamic University in Lombok, and was ranked third out of all the participants who came from all over the archipelago. (Andirdja, 2024)

Starting from 2000, he has been active in giving religious lectures at various mosques around the UGM campus, including Pogung Dalangan Mosque, Pogung Raya Mosque, Graha Student Mosque, and UGM Faculty of Engineering Musholla. He not only gives lectures in lecture halls in front of students of the Faculty of Economics and Medicine, but also takes the time to give lectures outside the city of Jogja, such as in Wates, Muntilan, and even in Sorong, Papua. On August 17, 2001, he married Rosmala Dewi Arifuddin (1980), from which they were blessed with two sons and three daughters. Then, in 2021, he remarried to Muna Mawaddah, who



is a teacher at the *Ath-Thaifah Al Manshurah* Foundation, Bunayya Qur'an Tahfiz School, Tapaktuan, South Aceh.

In late August 2001, she continued her education in Medina. For one year, she studied Arabic at Syu'batul Lughoh al-'Arabiyah. After that, she completed her bachelor's degree in four years at the Faculty of Hadith cum laude. Then, in the same time, he completed his master's degree at the Faculty of Da'wah and Ushuluddin, majoring in Aqidah, by writing a thesis entitled أَجْوِبَةُ شَيْخِ الْإِسْلَامِ ابْنِ تَيْمِيَّةَ رَحِمَهُ اللهُ عَنِ الشُّبُهَاتِ التَّفْصِيلِيَّةِ لِلْمُعْطَلَةِ فِي الصِّفَاتِ الدَّائِيَّةِ (Ibn Taymiyyah's answer to the detailed questions relating to the attributes of Allah dzatiah raised by the deniers of the attributes) with *Summa cum laude*. In September 2016, he completed his five-year doctoral program with a dissertation title of نقض استدلالات دعاة التعددية الدينية بالنصوص الشرعية (Refuting pluralism da'i's who argue with the Qur'an and As-Sunnah) with the title of Mumtaz 'Ala Darajah Syaraf Al Ula or *Summa cum laude*. (Zaenuri & Yusuf, 2019, p. 235–241)

Since 2012, he and a group of other students have been entrusted by the Government of Saudi Arabia to give lectures in Indonesian at the Prophet's Mosque, aimed at Hajj, Umrah pilgrims, and the Indonesian community living in the Kingdom of Saudi Arabia. In addition, he is also active as a regular host on Radio Rodja and several other da'wah media platforms (Bakti, 2018), where he plays a role in filling and writing opinions that respond to controversies from among liberal figures. His works include:

- a. *Ajwibah Syaikhul Islam Ibnu Taimiyyah rahimahullah 'an Asy Syubuhat At Tafshiliyyah lil Mu'athilah fis Shifat Adz Dzatiyyah* (Arabic language), Master's thesis at the Islamic University of Medina.
- b. *Naqdhu Istidlalati Du'atit Ta'aduddiyyah Ad Diiniyah bin Nushush Asy-Syar'iyyah* (Arabic language) doctoral dissertation at the Islamic University of Medina.
- c. *Berjihad Melawan Riya dan Ujub*, Nashirus Sunnah publisher.
- d. *Kiat-Kiat Membahagiakan Istri Menjadi Suami Idaman*, Nashirus Sunnah publisher.
- e. *Pesona Bidadari*, Nashirus Sunnah publisher.
- f. *Ajaran Mahdzab Imam Asy-Syafi'i yang Ditinggalkan*, Nashirus Sunnah publisher.
- g. *Banyolan Syi'ah Imamiyah, 33 Koleksi Lelucon Ulama Syi'ah*, Nashirus Sunnah publisher.
- h. *Dari Madinah Ke Radio Rodja*, Nashirus Sunnah publisher.
- i. *Ketinggian Allah Atas Makhluk-Nya*, Nashirus Sunnah publisher.
- j. *Mukjizat Poligami*, Nashirus Sunnah publisher.

## 2. Youtube Account Profile “Firanda Andirja”

Dr. Firanda Andirja Abidin, Lc., M.A., better known as Ustadz Firanda, is a Salafi scholar who often participates in various religious forums in Indonesia. He also serves as a lecturer at the Saniatul Hidayah : Construction Of Ustadz Firanda Andirja Abidin's Da'wah On Youtube Account About Tahlilan



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Dirasat Islamiyah Imam Syafi'i College in Jember. In addition, he is an active speaker at Radio Rodja and also actively preaches through several social media platforms, such as; Facebook, Sound Cloud, Telegram, Twitter with 125,328 thousand followers, Instagram with 775 thousand followers and 1,884 posts. Furthermore, there is an official website that functions as a repository for various writings made by Ustadz Firanda, besides that it also provides audio and video content from the lectures he delivered. (Andirdja, 2024)

Ustadz Firanda began preaching through his own Youtube platform starting on February 10, 2017. The name of his Youtube channel is Firanda Andirja with 618 thousand subscribers and 2,230 video posts. The Youtube channel has been verified (verified / blue check). The content presented on his Youtube channel is classified into several studies, including; Thematic Studies, Tafsir Studies, Khutbah, Imam Shafi'i Teachings, Audio Studies, and Multiple Playlists (containing Arabic learning content, Kitab al-Kaba'ir, Syarah Kitabul Jami', Kitab Hadis Arba'in, and so on). Youtube is the main social media platform that leads in the distribution of video and movie content. Therefore, utilizing Youtube as a means to deliver da'wah messages is a very valuable opportunity. (Andirja, 2024)

On the cover of the website, Twitter, and Youtube channel, Ustadz Firanda has the slogan '*Tebarkan Ilmu, Tumbuhkan Amal, Petiklah Ridho Ilahi*'. It can be seen that the purpose of the concept of da'wah conveyed through various platforms is to spread the teachings of Islam in accordance with the understanding of the Prophet Muhammad Saw and his companions, by inviting people to return to pure teachings.

### **3. Study Content about Tahlilan in Firanda Andirja's Youtube Account**

The study content delivered by Ustadz Firanda on his YouTube channel is about the law of tahlilan. This content was uploaded on December 25, 2020 which took place at the Abdurrahman bin Auf Mosque in Yogyakarta. In his study, he conveyed the tahlilan ritual which is a tradition that is widely practiced by the community. The ritual as we know is gathering at the place of death, then there is a meal, there is a recitation of prayers and reading the Qur'an. So tahlilan here does not discuss the sentence *laa ilaaha illallah*, but what is discussed in this study is a ritual that is carried out when someone dies, then many people come and gather, there is a session of eating and reading prayers. This takes place on the 2nd, 3rd and 7th days, then continues on the 40th, 100th and 1000th days. It is known that this kind of ritual is prohibited in



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the Shafi'i madhhab. In the Shafi'i madhhab, when discussing the issue of rituals, in this case tahlilan, the scholars differed in their judgment. Some call it a *makruhah bid'ah*, which is a hated bid'ah. Then there are those who say *muhdas* and even some who strictly prohibit and order to stop the ritual. (Andirja, 2024)

When conveying the opinion of the Shafi'iyah scholars who prohibit this action, which then raises accusations and is considered a Wahabi group. Ustadz Firanda also said that this tahlil ritual is a very strange thing. Because according to the opinion of scholars, this ritual was never carried out during the time of the Prophet Saw. He explained that many of the Prophet's family died, such as; his wife Khadijah died, his children died, friends who died either sick or died on the battlefield, but the Prophet never held tahlilan rituals. Then the tabi'in generation also never held tahlilan rituals as is done in today's society. The four Imams of the Madzhab also never held tahlilan events or rituals carried out on the 3rd, 7th, 40th, 100th, and 1000th days. So Ustadz Firanda concluded that at the time of the Prophet Saw this was not a religion or not a way to worship Allah Swt and not a way to seek goodness. Even if this is indeed a kindness, surely the Prophet, the Companions, the tabi' tabi'in, the scholars know better than us, and are certainly more eager to carry out this ritual aimed at relatives who died.

Ustadz Firanda in his study reiterated that tahlilan in ancient times was not part of worship, but now it is an obligatory thing to do. Like the words of Imam Malik (teacher of Imam Shafi'i) quoted by Ibn Hazm in his book *al-Ihkam fi ushul al-ahkam*, namely "*What at the time of the Prophet was not a religion, then today is also not a religion*". This hadith is one of the foundations of Ustadz Firanda Andirja in his study of tahlilan. The author traces the hadith, which is known to have a sahih predicate. The hadith is:

فَمَا لَمْ يَكُنْ يَوْمَئِذٍ دِينًا لَا يَكُونُ الْيَوْمَ دِينًا

"So whatever was not a matter of religion on that day (the day when the religion was perfected for the Prophet, i.e. the time of the Prophet and the time of the Companions) is not a matter of religion today." (Ibn & Muhammad, 1066, p. 255)

Logically, if it was not a religion at the time of the Prophet (peace and blessings of Allaah be upon him), then it is a religion today, meaning that there is a good thing about the Prophet (peace and blessings of Allaah be upon him) that was hidden from the Companions that they did not know, but we know about it. How can something in the Prophet's time that did not exist, now become mandatory?. Ustadz Firanda also used the term "they" in mentioning one group that said



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the tahlil ritual was not actually required. But in reality, some people who do not perform tahlil feel guilty and think that after burying a corpse then not holding a tahlil event is like burying a cat's body.

The Shafi'i scholars are rather firm in this polemic. This is because it goes against the Sunnah of the Prophet. It is said that the sunnah of the Prophet, if someone dies, is to give treats in the form of food from the penta'ziah, not from the person who is grieving. The treats in the form of food are intended for the bereaved family, not for gatherings or for ta'ziah guests. As explained in the hadith when Ja'far r.a died, the Prophet said *"Make food for Ja'far's family. For surely there has come to them a matter that preoccupies them"*. Based on this Hadīth, the Sunnah is for the pilgrims to bring food as a form of relief to the bereaved.

Furthermore, this paper reviews the Shafi'i school's arguments on the shortcomings or innovations in tahlilan celebrations. First, the main argument states that it is strictly advised to avoid condolence visits to the bereaved family after three days of death. These condolence activities are aimed at comforting the grieving heart. However, Imam Nawawi also cites another view in the Shafi'i school that permits condolence visits beyond three days with the aim of praying for the deceased. However, this view was rejected by the jurists of the Shafi'i school. Imam Haromain put forward an alternative view in the Shafi'i school that does not limit condolence visits. In fact, if it has been more than three days, the condolence visit is still recommended even if it has lasted several days, because the purpose is still to pray for the deceased.

It is not surprising that within one madhhab there are differences of opinion and this applies to all other madhhabs as well. Although there are differences of opinion within the Shafi'i madhhab, there are opinions that are well-established. Imam Nawawi, who is an expert in the Shafi'i madhhab and knows which opinions are established and which are not, said that it is not permissible to attend zawaah for more than three days, and this is the view of the majority of scholars of the Shafi'i madhhab. With the exception of one condition, which is that if a person has not been able to come then it is permissible for him to offer condolences even if it has been more than three days. This madhhab opinion is very firm in addressing the issue of ta'ziah beyond three days. From this explanation, it is then strengthened to be used as proof or evidence that it is not permissible to hold tahlilan events.

Secondly, Imam Nawawi stated that in the Shafi'i madhhab he dislikes the deliberate



gathering of the family of the deceased in order to receive guests who want to attend tahlilan. Regardless of whether men or women in the tahlilan event seem to gather, even the families of the deceased who gather to wait for the penta'ziah are punished makruh in the Shafi'i madhhab and this statement is contained in the book al-Umm. The following are the results of the author's search regarding the words of Ash-Shafi'i. Because in the Youtube video of the study delivered by Ustadz Firanda, the words of Ash-Shafi'i were not conveyed in full. The words of Imam Ash-Shafi'i (rahimahullah) contained in the book al-Umm are as follows:

وأكره المأتم، وهي الجماعة، وإن لم يكن لهم بكاء فإن ذلك يجدد الحزن، ويكلف المؤنة مع ما مضى فيه من الأثر  
“I ruled it makrooh for Ma'tam, and i.e. a group, and even though there is no crying for them, for indeed it renews the sadness and burdens the expense along with what has already happened” (1/279).

Thirdly, the Shafi'i Madhhab is of the opinion that the act of the deceased's family providing food for the gathering of people in their home is considered an innovation. This is stated based on the opinion of Imam Shafi'i who expressed his inclination for neighbors to bring food from relatives for the penta'ziah event, as found in the previously mentioned hadith. Imam Nawawi asserts that there is no shari'ah basis to support the act of the deceased's family providing food and inviting people to eat in their home, so this is considered an innovation that is not recommended. This is corroborated by the hadith of Jarir ibn 'Abdillah who stated that gathering at the house of the deceased's family and providing food after the funeral is a form of lamentation which is a major sin, as narrated by Imam ibn Hanbal and Ibn Majah. (An-Nawawi, 1996, p. 290). Imam Nawawi said that the sanad is saheeh.

In essence, the Shafi'iyyah scholars are firm in their opinion about these events that such events are not recommended and even makruh. And something that is makruh is better left out. So if you want to carry out and stick to the fiqh of the Shafi'i madzhab, these actions should be abandoned because they are said to be makruh by the Shafi'i scholars. Then Ustadz Firanda also said that the tahlilan event was recognized by a Hindu priest who wrote a book entitled Hindu Traditions Among Javanese People. The priest is proud of holding tahlilan on the 3rd, 7th, 40th, 100th, 1000th day which they took from Muslims. He is proud that there is a Hindu tradition that runs among Muslims, especially the Javanese. This has nothing to do with the issue of doing good to the dead. Doing good to the dead can be in the form of charity on behalf of the dead. Then next, praying for the dead. However, this should not be held on the day of death. Ustadz Firanda



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reiterated the law of tahlilan which revolves around the Shafi'i scholars, some of whom say makruh, bid'ah (muhdas), and haram. Ustadz Firanda in understanding the words of Shafi'i scholars such as Zakaria al-Anshory, he tends to understand what they mean by punishing makruh when what is actually punished is haram. And he also explained that although Imam Syafi'i mentioned makruh, Imam Syafi'i's intention was actually haram.

#### **4. Construction of Ustadz Firanda's Da'wah in Youtube Account about Tahlilan**

Analysis of tahlilan is an important tool to dissect a text and phenomenon. This analysis becomes the most important position to find out how tahlilan is positioned in reality. This is because it is still debated among people with different views. Basically, tahlilan is an event that emphasizes the recitation of Qur'anic verses, dhikr, and is followed by special prayers intended to be offered to the deceased. In addition, attention is also paid to the food dishes that are served every time a tahlilan event is held. Basically, this is regarded as something positive with reference to istihsan, which is to regard a practice as good based on general propositions. The evidence on which this practice is based comes from hadith and Qur'anic verses that encourage Muslims to recite the Qur'an, dhikr, pray to Allah, as well as the recommendation to honor guests by serving dishes, which can be considered a form of charity. (Dozan, 2020, p. 199) The author will provide a classification that departs from the da'wah of Ustadz Firanda Andirja in the content about tahlilan. This is done as a step to find out the construction of Ustadz Firanda Andirja's da'wah in the Youtube account about tahlilan.

#### **Hadiths on Tahlilan as a Religious Tradition**

In the sociological perspective, understanding hadith texts involves examining their relationship with the social conditions under which they were uttered. This approach pays attention to how the context of the society at the time influenced the content and message of the Prophet's traditions. More specifically, sociological analysis will emphasize the role of people and the social environment in shaping the behavior reflected in the hadith. (Suryadilaga, 2012, p. 78) So in this context, the exploration of the traditions of tahlilan in the world of conflict needs to be explored from various qualities and quantities of the hadith.

In the Nahdlatul Ulama mass organization, tahlilan has actually been mentioned in the hadith. Several scholars have expressed it. First, Imam al-Qarafi of Egypt (684 AH) stated that the tahlilan that is recommended to be practiced is the prayer of fidyah La ilaha illa Allah 70,000



times, as explained by as-Sanusi and others. This is the understanding held by the Imams. Secondly, Ibn Taymiyyah of Damascus, Syria (726 AH) was interrogated about a man who recited the tahlil 70,000 times and gave it as a gift to the deceased to free him from Hellfire. Ibn Taymiyyah replied that if a person recites the tahlil 70,000 times, less, or more, and gives it as a gift to the dead, Allah will grant it. However, this does not stem from an authentic or weak hadith.

As stated in the hadith, when a woman came to the Prophet Muhammad (peace and blessings of Allah be upon him) and asked if she could make a jariyah charity for her deceased mother, the Prophet gave an answer implying that such an act would bring her merit and would follow her mother's estate. The woman then asked if she should fast instead for her mother, to which the Prophet replied that she could fast on her mother's behalf. When the woman asked about Hajj for her mother, the Prophet agreed to it. (H.R. at-Tirmidhi. Hasan Shahih Hadith). (Tim Aswaja, 2016, p. 232)

First, the traditional custom of community gathering has two main aspects, namely providing emotional and material support in the face of two types of events, namely happy events and difficult events. Happy events such as a wedding or the birth of a child are often accompanied by a thanksgiving ceremony that involves a small party and a gathering between residents to strengthen ties of friendship. Meanwhile, in difficult events such as the death of a person, neighbors are expected to be present to express their condolences by saying *elayu* sentences.

Second, traditional customs also include the practice of praying together. This practice is often done collectively, with one of the most common examples being tahlilan. Tahlilan is a series of prayers led by the congregation to pray for blessings for the spirits of the departed. (Aslamah, 2017, p. 175)

### **Hadiths indicating that the reward reaches the deceased**

To understand the validity of rewarding, scholarly research shows that the Prophet practiced it. This can be proven through a hadith recorded by Imam Muslim (Al-Naisaburi, 1431, p. 78):

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ قَالَ قَالَ حَيُّوهُ أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ فَسَيْطٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ فَقَالَ لَهَا يَا عَائِشَةُ هَلُمَّي الْمُدِيَّةَ ثُمَّ قَالَ اشْحَذِيهَا بِحَجَرٍ فَفَعَلْتُ ثُمَّ أَحَدَهَا وَأَحَدَ الْكَبْشِ فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحَى بِهِ



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It means: "In the name of Allah accept my sacrifice from Muhammad, and the family of Muhammad, and from the Ummah of Muhammad." (HR. Muslim).

This Hadīth explains that the Prophet performed a sacrifice and some of the reward was for himself, while others were given to his family and people. If it was not beneficial, the Prophet would not have done it. In Bariqah al-Mahmudiyah it is mentioned that the Prophet gave the reward of his deeds to his people, emphasizing that one's deeds can benefit others. Following this guidance of the Prophet is a solid and firm basis for living life. (Al-Khadimi, n.d., p. 99)

Furthermore, in a hadith, it is mentioned that the prayer offered by a pious child is one of the forms that shows that the reward has reached the deceased. When a pious child does good deeds, his parents will get the same reward as the reward obtained by the child, without reducing the reward obtained by the child. The hadith is as follows:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا مات الإنسان انقطع عمله إلا من ثلاثة صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له

Meaning: "According to Abu Hurairah (Ra), the Messenger of Allah (Saw) said that when a person dies, all his deeds cease except for three things: charity that continues to benefit, useful knowledge, and righteous children who continue to pray for him." (HR. Bukhari and Muslim).

In Aunul Ma'bud, Syarh Sunan Abi Daud, scholars have expressed two interpretations of the concept of a righteous child in the hadith. Firstly, a righteous child is a Muslim who obeys religious obligations and avoids major sins. Ibn Malik adds that the status of the child as pious is given because it is only through true faith that rewards can be obtained. Meanwhile, according to Ibn Hajar al-Makki, a pious child in the context of the hadith refers to a believing child. This opinion is considered closer to the truth. (Abadi & Al Azhim, 2005, p. 61)

### **Hadith about serving food to the family of the deceased**

In al-Umm, Imam Ash-Shafi'i states his wish that the neighbors or relatives of the deceased should provide a meal for the family of the deceased on the day of death and in the evening to comfort them. Such an act is regarded as sunnah and praiseworthy, and shows kindness. Imam Ash-Shafi'i refers to when the Prophet received news of Ja'far's death, he suggested providing food for Ja'far's family as they were busy with the funeral arrangements. (Al-Shafi'i, 1973, p. 384) The Hadīth reveals that it is recommended to support the family of the deceased by providing food for them, as they are busy dealing with the grief of the death. (Ash-Shan'ani, n.d., p. 186)



Then in the narration of Bukhari there is a hadith that explains the gathering at the family home of the deceased who is given a meal in the form of food. The following is the hadith contained in Sahih Bukhari (Al-Bukhari, 1400, p. 75):

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطَبَّخَتْ ثُمَّ صَنَعَ ثَرِيدٌ فَصَبَّتِ التَّلْبِينَةَ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ التَّلْبِينَةُ جَمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِعِضِّ الْحُزْنِ

"Yahya ibn Bakr has related to us from al-Laith, who heard it from Uqail, who related it from Ibn Shihab, who related it from Urwah, who got the story from 'Aishah, the wife of the Prophet Muhammad. 'A'ishah said that whenever a family member died, the women would gather to mourn, then separate afterwards, except for the family and relatives who were still in grief. At that time, 'Aisha ordered a pot of talbinah (wheat porridge) to be prepared and cooked. After that, tsarid (soup-soaked bread) was made and talbinah was poured over it. She told them to eat and explained that she had heard the Prophet say that talbinah soothes the heart of the sick and alleviates sadness." (HR al-Bukhari No. 5.417).

In the data that the author obtained, 'Aisha served a meal to the family of the deceased. According to the author, in situations where the family is financially well-off, guests are allowed to consume the dishes served as a feast. This is because the food is considered a gift from the host to the guests, with the good intention of wishing the deceased well. However, if the family left behind is less well-off, the guests should not add to their burden, but instead, help fulfill the needs of the family left behind. The author believes that this argument is sufficient to justify the act of merit, as the emphasis is not on the difference of opinion, but on the tradition of tahlilan as an expression of sympathy and empathy of the Indonesian people towards families bereaved by death. Tahlilan is not an event to transfer merit, but rather to provide support to deceased relatives by those who are still alive. Regarding whether or not the reward is transferred, we essentially return it to Allah, because it is the prerogative of Allah SWT.

## 5. Implication of Study Content on Tahlilan to Social Media Users

Firanda Andirja's YouTube channel account has a great influence in his da'wah studies. He is a salafi scholar and preacher in Indonesia. He is also known as an Ahlusunnah scholar because he often discusses the deviant teachings of Shi'ah. Unmitigated, he also firmly denied the Khawarij group which he considered a heretical teaching. And he also on several occasions in preaching in Manhaj Salaf, he wrote rebuttals to the polemics of the takfiri (people who very



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easily disbelieve others without thinking). It was his existence as an Ahlussunnah scholar that attracted many people to him and they made him their role model. By leaving habits such as tahlilan which the Prophet himself never did. Not only that, but there are also many people who oppose him. According to them, the studies delivered by him seemed radical and seemed to be idolatrous on behalf of the opinion of the ulama. No wonder the da'wah delivered has both positive and negative effects among netizens who comment on the column provided. On that occasion Ustadz Firanda tried to convey his opinion in answering various controversies in the community related to the tahlilan ritual.

### **Positive Implications**

The role of social media as a new media in conveying religion is quite effective for people who want to learn religion. Social media is not only beneficial for individuals who speak or convey information. In fact, social media has become an important means for Muslims to disseminate and acquire da'wah messages. One of the main advantages of social media as a tool for spreading Islam is its ability to reach audiences quickly and its high popularity among the younger generation. In addition, the content presented contributes more knowledge for content listeners about the studies delivered by Ustadz Firanda. This can be seen from the comments on the video post of the study "Tahlilan, Bid'ah?", in the post, the account @luqman fadhli gave a response: *“senang mendengar kajian para ustadz Sunnah karena berdalil ilmu dan pahalannya”*. Then this was responded to by the account @M. Yusuf emyu: *“senang ngaji kaya gini tidak memberatkan”*. It can be concluded that the influence given by Firanda Andirja's account indirectly makes the account still exist in preaching using social media.

### **Negative Implications**

The presence of study content that describes both the Qur'an and hadith can influence people's thinking. Content that appears on social media that has a provocative narrative will be responded to with different netizen backgrounds. This is usually due to the background of the content creator as well as the disseminator of the content that is raised through his understanding of the verses of the Qur'an and hadith. So it is not surprising that there are many dictionaries used to emphasize religious identity on social media, such as: Wahabi, Salafi, Ahlussunnah and Ahlul Bid'ah. Firanda Andirja's own account narrates itself as Ahlussunnah. This affects social media users whose backgrounds are not the same as the followers of Firanda Andirja's account.



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This means that it affects those who are not of the Ahlussunnah faith. Not only that, those with Ahl al-Sunnah views also responded to those who still practiced tahlilan. This can be seen from their response to the study content about tahlilan, account @new raihan provide a response: “*Semoga Tidak ada DUSTA saat Berceramah, juga tidak ada HOAX saat berberita*”. The @Rama Dhani account also responded: “*Bid'ah itu. Rasulullah saja tdk melakukan berarti kita pengikutnya juga tdk perlu melakukannya*”. From these responses, it can be seen that there are debates that occur on social media. This illustrates that social media users, whether content creators or content listeners, have different views, giving rise to different perceptions.

#### **D. CONCLUSION**

Firanda Andirja's Youtube account gives its own impression in narrating hadith content on social media, especially studies on the law of tahlilan. Although quite influential on social media, Ustadz Firanda Andirja in understanding the study of tahlilan tends to be textualist and subjective. This causes the construction of the content of the study on tahlilan to be biased. The content presented on Firanda Andirja's Youtube account is enough to provide both positive and negative implications for content listeners. The positive implication is that it provides religious insight for social media users and the most prominent negative implication of these contents is the emergence of debates about differences in perceptions between netizens.

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