

Analysis of the *Genduri* Funeral Tradition from the Perspective of *Maqashid al-Sharia*

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Abstract

The *genduri* funeral tradition represents a form of cultural heritage preservation aimed at offering prayers for deceased individuals through a series of rituals performed on specific days following death. This study seeks to identify the factors that sustain the continuity of this tradition and to analyze it from the perspective of *maqashid al-sharia*. The research employs a qualitative method with an ethnographic approach through observations, in-depth interviews, and document analysis to obtain a comprehensive understanding of the practices and cultural meanings underlying the *genduri* funeral tradition. The findings indicate that the tradition continues to be preserved because it is regarded as a hereditary custom and is supported by the belief that prayers offered by family members and the community benefit the deceased. From the perspective of *maqashid al-sharia*, the *genduri* tradition is permissible as long as it does not contain elements of *shirk* and embodies positive values such as strengthening social solidarity, enhancing spiritual awareness, and fostering interpersonal relationships. These findings suggest that local cultural practices can align with the objectives of Islamic law as long as they are carried out in accordance with the principles of *aqidah* and provide broad social benefits to the community.

INTRODUCTION

Indonesia is a country with an exceptionally high level of cultural diversity, where each ethnic group possesses its own way of life, values, and traditions that shape their collective identity. In this context, tradition serves as an essential element of culture that is passed down from generation to generation and continues to be maintained as a social and spiritual guideline within society. Traditions not only reflect systems of values and patterns of behavior but also provide a space for communities to express religious beliefs and social solidarity (Rahman, 2020; Sari, 2019).

One tradition that continues to persist in Indonesian society, particularly within Javanese communities, is *genduri*, a communal prayer ritual conducted during significant moments, including funerary events. This practice is rooted in the belief that prayers offered by family members and the community bring spiritual benefits to the deceased while strengthening social relationships among community members. Funeral *genduri* is commonly held on specific days following a person's death, such as the first, seventh, fortieth, and one hundredth days, as well as annual

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commemorations. This tradition functions not only as a religious ritual but also as a means of reinforcing social cohesion within the community (Kusnadi, 2021; Yuliani & Prasetyo, 2018).

Nevertheless, the practice of *genduri* often generates debate regarding its compatibility with Islamic legal principles. Some community members view the tradition as a positive cultural practice, while others question it due to concerns over potential economic burdens or elements perceived as inconsistent with Islamic teachings. In the context of Islamic legal studies, the concept of *maqashid al-shariah* offers a relevant analytical framework for assessing the extent to which a tradition brings about public benefit (*maslahah*) and prevents harm (*mafsadah*) within society (Azmin et al., 2015; Wekke, 2022).

To date, research concerning *genduri* has predominantly focused on its cultural aspects, social functions, or ritual forms, while studies linking this tradition to the perspective of *maqashid al-shariah* remain relatively limited. Yet such analysis is essential for understanding how local traditions can continue to be preserved without contradicting fundamental Islamic principles, particularly within communities experiencing social and religious transformation (Huda, 2020; Abdullah, 2017).

Based on these considerations, this study seeks to examine the implementation of the funeral *genduri* tradition and analyze it through the perspective of *maqashid al-shariah*. The research aims to identify the factors that contribute to the preservation of this tradition and evaluate the elements of public benefit embedded within it. This study is expected to provide theoretical contributions to research on Islamic cultural practices in Indonesia and offer a more comprehensive understanding of the relevance of local traditions within the framework of Islamic law.

METHODS

This study employs a qualitative method with an ethnographic approach, in which the research subjects consist of community leaders, families who perform the *genduri*, and individuals involved in the collective prayer ritual (Engkizar et al., 2021; Mossière, 2021); Skinner, 2013; Volmar & Eisenhardt, 2020). Data were collected through participant observation to understand the *genduri* practices directly, in-depth interviews to explore the meanings and beliefs underlying the tradition, and documentation studies of customary records, religious texts, and other relevant documents. The collected data were analyzed through the stages of data reduction, data presentation, and inductive conclusion drawing to identify the patterns, values, and factors that sustain the *genduri* funeral tradition (Altheide & Schneider, 2016; Harwati, 2019; Reddivari et al., 2017; Samnani & Singh, 2013; Shapiro et al., 2023). The validity of the data was ensured through source and method triangulation, prolonged engagement in observation, and member checking with informants to confirm that the interpretations produced were accurate and reliable.

RESULT AND DISCUSSION

Nagari Lubuk Gadang Selatan is one of the four nagari in the West Sumatra Province, located approximately five kilometers from the regency's administrative center. The area has a tropical climate with relatively high rainfall and regular seasonal changes, conditions that are commonly found in Sumatra and that influence the socio-economic rhythms of the community (Putra & Hidayati, 2018). Culturally, the people of Nagari Lubuk Gadang Selatan are known for their strong customary structure and community system rooted in mutual cooperation, reflecting the general characteristics of nagari in West Sumatra, which emphasize communal values and social cohesion (Fadhilah & Idris, 2020; Sari, 2019).

The community of Nagari Lubuk Gadang Selatan consists of various ethnic groups, including Javanese, Sundanese, Batak, Kerinci, and Minangkabau. Despite

their diverse cultural backgrounds, residents maintain a high level of tolerance and social harmony through mutual respect for each group's traditions. This diversity does not lead to cultural displacement; instead, it strengthens social integration through inclusive and respectful interactions, aligning with previous research findings on the multicultural dynamics of nagari communities in West Sumatra (Rahman & Dewi, 2021; Yuliani, 2017). Thus, Nagari Lubuk Gadang Selatan represents a stable form of social cohesion within a multiethnic society that continues to uphold local cultural values amid ongoing social change.

Determinants of the Continued Practice of the Genduri Tradition

The practice of the *genduri* death ritual in Minangkabau continues to be preserved today due to a combination of social, cultural, and religious factors. First, the tradition is an ancestral heritage that has been passed down through generations and is regarded as an integral part of the community's cultural identity. The community's commitment to maintaining the *genduri* reflects the belief that customary practices must be preserved as they were handed down by their forebears. Second, the religious dimension plays an essential role, as collective prayers are believed to ease the sins of the deceased and provide spiritual support for those who have passed away. For the Javanese community, death is not merely a process of burial, but a stage that requires a series of prayers performed by family members and the wider community as a fulfillment of moral and spiritual obligations (Sadia, 2024; Siregar et al., 2024).

In addition, the *genduri* tradition strengthens values of togetherness and mutual cooperation. The implementation of this ritual involves active participation from community members, ranging from preparing food and cleaning the venue to joining the collective prayers (Az-Zahra et al., 2025; Engkizar et al., 2025; Htay et al., 2025; Kalsum et al., 2025). These moments serve as an opportunity to strengthen social relationships, enhance solidarity, and create spaces for interpersonal interaction. For some community members, *genduri* is also believed to possess religious legitimacy, as it is thought to have been practiced by early Islamic preachers such as the *Wali Songo*. This belief reinforces its spiritual foundation and increases community acceptance of the tradition (Fournié, 2019; Kafi et al., 2022).

Most residents of Nagari Lubuk Gadang Selatan, who are predominantly of Javanese descent, are considered a traditional community that upholds customary values and cultural norms. The *genduri* tradition forms part of the broader system of Javanese life-cycle rituals, which encompass various stages of human life from birth to death. Historically, such rituals functioned as a means to ward off harmful supernatural forces, but in contemporary practice they are understood more as acts of supplication for safety through the recitation of prayers, typically led by religious figures. The *genduri* is generally performed after the evening (*Iya*) prayer, allowing sufficient time for the ritual to be conducted solemnly (Dewi & Januar, 2019; Engkizar et al., 2023; Kustini et al., 2017; Zainal et al., 2020).

In practice, the organization of the *genduri* involves relatives and neighbors who assist the host family, a communal activity known as *rewang*. These helpers assist in preparing food and other necessities for the event, making the ritual a form of charitable giving and an expression of gratitude to those who participate and pray for the deceased. This social involvement demonstrates that *genduri* functions not only as a religious ritual but also as a medium for strengthening social networks through values of solidarity, empathy, and communal harmony, which remain strongly upheld by the community (Efendi et al., 2021; Kasdi et al., 2021; Suriadi, 2019).

Maqashid al-Shari'ah Analysis of the Genduri Funeral Tradition in a Local Community Context

A *Maqashid al-Shari'ah* review of the *genduri* funeral tradition shows that this practice is viewed positively because it aligns with the values of mutual assistance,

charity, and gift-giving as emphasized in the Quran (Aslati et al., 2024; Baharuddin et al., 2015; Taufiqurohman & Fauziah, 2023). In general, the implementation of the *genduri* funeral ritual in this community has been carried out well and is widely accepted as a tradition that provides social and spiritual benefit. Nevertheless, some community members experience disadvantages, particularly regarding the substantial expenses required to host the event.

From the perspective of *Maqasid al-Shari'ah*, the *genduri* funeral tradition plays an important role in strengthening social ties between family members and neighbors, especially in offering moral support to those who have lost a loved one (Mohadi & Tarshany, 2023; Saputra, 2023). The practice of mutual help (*rewang*) also eases the burden on the host family, as many of the event's needs are managed collectively. From various gradations of *maqasid*, the identified benefits within this tradition may serve as a basis for determining its legal status, since matters relating to public welfare generally do not incite social debate.

The benefits of this tradition correspond to the *dharuriyyah* dimension of *Maqasid al-Shari'ah*, particularly *hifẓ al-din* (the preservation of religion). *Genduri* gatherings typically include communal prayers, *tablil* recitations, and *dhikr*, all of which constitute acts of worship and reinforce religious faith. The distribution of food during the prayer event is also considered a form of charity by the host family. The presence of community members reflects solidarity and compassion, which are integral components of maintaining religious values in Islam. The recitation of Quranic verses further emphasizes its relation to *hifẓ al-din*, as it strengthens religious practice and spiritual bonds within the Muslim community (Baharuddin et al., 2015; Engkizar et al., 2023, 2025). Thus, the *genduri* tradition has significant potential to reinforce faith, enhance awareness of death and the afterlife, and strengthen bonds of brotherhood among Muslims.

In addition, the tradition relates to *hifẓ al-nafs* (the preservation of life), as it fosters social cohesion, offers emotional support to grieving families, and encourages cooperative efforts to alleviate their burden. The practice is also connected to *hifẓ al-mal* (the preservation of wealth) (Aziz et al., 2024). When conducted moderately and without excess, *genduri* can serve as a means of charity and mutual assistance while still adhering to the principle of safeguarding wealth. However, if the tradition is practiced with excessive spending, financial strain, or compels families to incur debt, it contradicts *hifẓ al-mal* because wealth is not being properly preserved. Islam teaches that wealth should not be spent on burdensome activities, particularly during times of grief (Al Mustaqim, 2023; Aziz et al., 2024). The *Shari'ah* does not oblige bereaved families to host large gatherings, and prayers for the deceased may be offered privately, with equal spiritual reward for the departed.

If the implementation of *genduri* results in financial or psychological distress, it constitutes harm (*madarrah*), especially when it leads to debt or social pressure. A *genduri* performed merely due to customary expectations or social prestige, despite the family's financial inability, contradicts the *Shari'ah's* principle of ease and non-hardship (Daniela, 2015; Kurtz, 2022). Therefore, within Islamic teachings, the *genduri* tradition is permissible as long as its purpose is rooted in goodness, such as upholding religious values, strengthening social ties, and fostering communal care. In this way, *hifẓ al-din* remains preserved through prayer, social bonding, and charitable acts embedded in the tradition.

The *genduri* tradition is also permissible despite not being explicitly detailed in the Qur'an, as it aligns with the *fiqh* principle that customary practices may serve as a legal consideration so long as they do not contain elements of polytheism. As long as the practice does not involve beliefs that contradict Islamic creed such as assuming that the deceased will be punished without the ritual the tradition remains acceptable. The relevant *fiqh* maxim is *al-'adah muhakkamah* (العَادَةُ مُحَكَّمَةٌ), which states that

beneficial customary practices that do not violate *Shari'ah* principles may be upheld as a basis for legal judgment (Syafira & Habibi, 2023). Based on this maxim, the *genduri* funeral tradition may be practiced as long as it brings benefit, does not deviate from Islamic teachings, and does not impose undue hardship on the hosting family.

CONCLUSION

The study of the *maqasid al-syariah* perspective on the tradition of *genduri* for the deceased seeks to examine the values, purposes, and relevance of this practice within Muslim communities. This tradition is generally carried out as a final form of respect for the deceased and as a means of strengthening social solidarity through communal prayers and collective support. From the standpoint of *maqasid al-syariah*, this practice relates to the preservation of religion (*hifẓ al-din*) through prayer and spiritual reinforcement, the preservation of life (*hifẓ al-nafs*) through social support for the grieving family, and the preservation of intellect (*hifẓ al-aql*) and social order through the internalization of local wisdom and communal ethics. However, this tradition also requires critical reflection to ensure that it does not exceed the boundaries of Islamic principles, such as leading to excessiveness (*israf*), imposing burdens on the bereaved family, or maintaining customs without a sound religious basis. Therefore, an analysis grounded in *maqasid al-syariah* provides a framework for assessing whether the *genduri* tradition should be maintained, modified, or guided so that it remains aligned with the principles of public welfare in Islam.

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