

**LIVING HADITH IN THE PEU INTAT RITUAL: SACREDNESS AND CULTURAL ADAPTATION IN THE DEATH TRADITION OF THE TEUNOM COMMUNITY, ACEH JAYA****Tarmizi M. Jakfar**

Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: [tarmizi.mjakfar@ar-raniry.ac.id](mailto:tarmizi.mjakfar@ar-raniry.ac.id)**ABSTRACT**

The *Peu Intat* ritual in the Teunom community of Aceh Jaya represents a localized form of *Living Hadith*, where prophetic traditions are actively preserved and practiced within a socio-cultural framework. This study examines *Peu Intat* as an applied interpretation of *hadith* and explores its social, theological, and cultural functions. Using a qualitative approach with the *Living Hadith* framework, data were collected through interviews, participant observation, and document analysis involving religious scholars, community leaders, and local residents. The findings reveal that *Peu Intat* serves three key functions: (1) strengthening community and familial solidarity, (2) reinforcing faith by guiding the dying person to recite *kalimat tauhid*, and (3) integrating *hadith* into local traditions, reflecting the adaptability of Islamic teachings. This study confirms that *Living Hadith* is not merely textual transmission but a dynamic process shaped by local contexts.

**Keywords:** *Peu Intat, Living Hadith, talqin, death rituals, Aceh Jaya*

**ABSTRAK**

Ritual *Peu Intat* dalam komunitas Teunom, Aceh Jaya, merupakan bentuk nyata dari *Living Hadith*, di mana ajaran Nabi Muhammad SAW terus dipraktikkan dan berkembang dalam konteks sosial-budaya masyarakat setempat. Penelitian ini menganalisis *Peu Intat* sebagai interpretasi lokal terhadap hadis serta menggali fungsinya dari aspek sosial, teologis, dan budaya. Dengan pendekatan kualitatif berbasis *Living Hadith*, data dikumpulkan melalui wawancara, observasi partisipatif, dan analisis dokumen, melibatkan ulama, tokoh masyarakat, dan warga setempat. Hasil penelitian menunjukkan bahwa *Peu Intat* memiliki tiga fungsi utama: (1) mempererat solidaritas komunitas dan dukungan keluarga dalam proses kematian, (2) memperkuat keimanan dengan membimbing orang yang sekarat untuk mengucapkan *kalimat tauhid*, dan (3) mengintegrasikan hadis dalam tradisi lokal, menunjukkan fleksibilitas ajaran Islam dalam berbagai konteks budaya. Studi ini menegaskan bahwa *Living Hadith* bukan sekadar teks normatif, tetapi proses dinamis yang berkembang dalam masyarakat.

**Kata Kunci:** *Peu Intat, Living Hadith, talqin, ritual kematian, Aceh Jaya*

\*\*\*

**A. INTRODUCTION**

Hadith is one of the primary sources of Islamic teachings, serving as a guideline for various aspects of Muslim life,<sup>1</sup> including facing the moment of death (sakarāt al-maut). One of the most well-known hadiths related to this matter is the recommendation to prompt (talqin) a dying person with the phrase *Lā ilāha illallāh*.<sup>2</sup> In various Muslim communities worldwide, this hadith is not only understood as a normative text but is also implemented in distinct social and cultural practices according to their respective contexts.<sup>3</sup> One form of hadith adaptation within a local cultural context can be found in the *Peu Intat* practice, a death ritual that has developed in Acehese society, particularly in the Teunom region.

Etymologically, the term *Peu Intat* originates from the Acehese language. In this context, *peu* means “an action” and *intat* means “to deliver.” Within the context of death rituals, *Peu Intat* refers to the practice of guiding a person approaching death toward the next life by reciting the *tahlil* (*Lā ilāha illallāh Muhammadur Rasūlullāh*) and the recitation of Surah Yasin.<sup>4</sup> *Peu Intat* is generally carried out by family members and the surrounding community, either by reciting aloud or whispering it directly into the ear of the dying person.<sup>5</sup> From the perspective of *Living Hadith*, this phenomenon can be examined as a concrete manifestation of hadith implementation in social life.<sup>6</sup> *Living Hadith* is an approach that focuses on how hadiths function not only as normative texts analyzed through *sanad* (chain of transmission) and *matan* (content), but also as traditions that evolve and integrate into social, legal, and cultural practices within Muslim communities.<sup>7</sup> In other words, *Living Hadith* studies how a hadith is received, internalized, and adapted within a specific societal context.<sup>8</sup>

The phenomenon of *Peu Intat* is intriguing to study through the *Living Hadith* perspective as it reflects how a hadith is internalized by the Acehese community in the form of a distinctive cultural practice.<sup>9</sup> While many Acehese recognize the importance of *Peu Intat*, its origins are not always well

<sup>1</sup> Muhammad ‘Ajaj al-Khatib, *Al-Sunnah Qabl Al-Tadwin* (Wahbah).

<sup>2</sup> Rahmiati, *Tuntunan Praktis Penyelenggaraan Jenazah* (IAIN Bukittinggi, 2020).

<sup>3</sup> Muhammad Tabran and Abdul Halim Talli, ‘Talkin Dead Before and After Buried; an Analysis of the Al-Shafi’i and Maliki Schools of Thought’, *Mazahibuna*, 3.2 (2021), pp. 130–41, doi:10.24252/mh.v3i2.22003.

<sup>4</sup> Interview with Nyak Diwan, Traditional Leader of Alue Ambang Village, Teunom, Aceh Jaya

<sup>5</sup> Interview with Mahyuddin Z, Traditional Leader of Alue Ambang Village, Teunom Aceh Jaya.

<sup>6</sup> M. Amirur Rahman, ‘Ngalap Barokah Minuman Bekas Kiai Kajian Living Hadis Teori Sosial Emile Durkheim’, *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara*, 1.2 (2022), doi:10.37252/jpkin.v1i2.172.

<sup>7</sup> Fajrudin Akhmad, ‘Metodologi Penelitian The Living Qur’an Dan Hadis’, *Jurnal Institute Agama Islam Negri Metro*, 2014, pp. 1–37.

<sup>8</sup> Sobri Febrianto and Munawir, ‘Living Hadith: A New Method Of Interpreting The Hadith Of Prophet Muhammad Through Socio-Religious Phenomena In Indonesia’, *Raushan Fikr*, 12.1 (2023).

<sup>9</sup> Bunga Fitria Febriyanti, ‘Living Hadis Tradisi Baburu Kandiak Pada Masyarakat Minangkabau’, *Jurnal Studi Hadis Nusantara*, 3.2 (2021), doi:10.24235/jshn.v3i2.9705.



understood. They perceive it as a positive practice in line with the cultural and religious traditions of Acehese Muslims.<sup>10</sup> In fact, among the people of Teunom, failure to perform *Peu Intat* is sometimes associated with the risk of dying outside the faith (*mate kaphe*).<sup>11</sup>

The authors argue that the internalization of the hadith is realized through the *Peu Intat* ritual, making it essential for those in critical condition. Although the practice of *talqin* is universal in Islam, each Muslim community has its own method of implementing it. In this regard, *Peu Intat* is not merely a religious practice but also serves a significant social and psychological function within Acehese society.<sup>12</sup> First, from a theological perspective, Acehese Muslims believe that *Peu Intat* helps a person achieve *husnul khatimah* (a good ending in death). This belief is based on the understanding that the *tahlil* is the key to salvation in the afterlife, as emphasized in the Prophet's hadith: "Whoever's last words are *Lâ ilâha illallâh*, he will enter paradise." (Narrated by Abu Dawud, No. 3116).<sup>13</sup> Second, from a sociological perspective, this ritual strengthens social bonds within the Acehese community. Death is not merely seen as an individual event but also as a collective occurrence involving family and society.<sup>14</sup> *Peu Intat* serves as a means for family members and relatives to provide spiritual support to the dying person while reinforcing social solidarity. Third, from an anthropological perspective, *Peu Intat* represents a form of acculturation between Islamic teachings and local traditions. As observed in various Muslim communities worldwide, the interpretation and practice of hadith often undergo localization processes influenced by indigenous cultures. In this context, Acehese society has developed the concept of "delivery" (*intat*), which is not found in other Muslim communities, as an integral part of the *talqin* ritual.

Based on the above considerations, research on *Peu Intat* within the framework of *Living Hadith* is crucial. This study offers new insights into how hadiths are embedded in society and how Islam interacts with local cultures. Accordingly, this article aims to: (1) analyze the practice of *Peu Intat* in the death rituals of the Teunom community in Aceh Jaya; (2) examine *Peu Intat* as a form of *Living Hadith* that has evolved within a local community; and (3) identify the *Living Hadith* model manifested in the *Peu Intat* ritual among Acehese society. By adopting this approach, this study aims to contribute to hadith studies, particularly in understanding the dynamics of hadith application in contemporary Muslim communities. Furthermore, this research

<sup>10</sup> Interview with Mahwi Agus Lena, Resident of Alue Ambang Village, Teunom, Aceh Jaya.

<sup>11</sup> Interview with Fatima, Resident of Alue Ambang Village, Teunom, Aceh Jaya.

<sup>12</sup> Departemen Pendidikan dan Kebudayaan, *Upacara Tradisional (Upacara Kematian) Daerah Istimewa Aceh* (Departemen Pendidikan dan Kebudayaan, 1984), p. 42. In this book, the term used is *entat*, not *intat*, as the study was conducted in the Lamno region, where the language differs from Teunom, which uses *intat*. It explains, "When a person is critically ill and facing death, family members sitting around them will *peu entat* (escort) them by reciting *Lâ ilâha illallâh Muhammadur Rasûlullâh*, and so forth."

<sup>13</sup> Abu Dawud, *Sunan Abu Dawud* (Dar al-Fikr, 1984).

<sup>14</sup> Departemen Pendidikan dan Kebudayaan.



serves as a foundation for comprehending how Muslim societies adapt Islamic teachings within their cultural contexts without compromising the essence of religious doctrine.

The aforementioned research objectives are expected to complement previous studies, considering that *Living Hadith* research has been extensively conducted. Several studies have examined *Living Hadith* in various Muslim traditions. For example, Purwanto<sup>15</sup> explored the tradition of congregational *Maghrib* and *Isha* prayers at mourning houses for seven days in Nuguk Village, West Kalimantan, illustrating how hadiths influence local religious practices. Munawar and Akbar<sup>16</sup> examined the *Fida'an* tradition in Plosojenar, Ponorogo, which has undergone cultural acculturation, while Mustaghfiroh<sup>17</sup> investigated the practice of pilgrimage and grave cleansing in Purbalingga from the *Living Hadith* perspective. Aini and Al-Hanifah<sup>18</sup> explored the role of hadith in the tradition of funeral accompaniment in Tamansari Wuluhan, highlighting its social and spiritual aspects. Suryadilaga<sup>19</sup> studied the *Sekar Makam* tradition as an embodiment of *Living Hadith*, while Hidayah<sup>20</sup> analyzed *kenduri* practices during Ramadan in Sanggrahan Maguwoharjo. These studies demonstrate that hadiths function not only as normative texts but also as integral elements of social practices undergoing various cultural adaptations.

This research seeks to fill a gap by analyzing *Living Hadith* within the death ritual in Alue Ambang Village, particularly concerning social changes and the dynamics of religious understanding within the community. This study employs a qualitative method with a *Living Hadith* approach to analyze the understanding and practice of hadith in death rituals within the community. The research was conducted in Alue Ambang Village, Teunom District, Aceh Jaya Regency. Data were collected through interviews with key informants, including religious leaders, traditional figures, youth, and local residents. Additionally, participatory observation was used to directly observe ritual practices, alongside document analysis related to death traditions and Islamic teachings in the village. Data analysis was carried out thematically

---

<sup>15</sup> Wendi Parwanto, 'Kajian Living Hadits Atas Tradisi Shalat Berjamaah Maghrib-Isya Di Rumah Duka 7 Hari Di Dusun Nuguk, Melawi, Kalimantan Barat', *Jurnal Al-Hikmah*, 12.1 (2018), pp. 51–64.

<sup>16</sup> Roni Susanto, Wahyu Widodo, and Nur Kolis, 'The Implication of the Sima'an Ahad Pahing on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo', *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 18.2 (2023), pp. 125–32.

<sup>17</sup> Avina Amalia Mustaghfiroh, 'Living Hadis Dalam Tradisi Ziarah Dan Bersih Kubur Di Desa Majapura, Purbalingga', *Living Islam: Journal of Islamic Discourses*, 3.1 (2020), p. 47, doi:10.14421/lijid.v3i1.2197.

<sup>18</sup> Siti Qurrotul Aini, 'Living Hadith: Companion for the Dead Traditions of the Tamansari Wuluhan Village Community', *Journal of Islamic History*, 3.2 (2023), pp. 119–36.

<sup>19</sup> Muhammad Suryadilaga Alfatih, 'Living Hadis Dalam Tradisi Sekar Makam', *Jurnal Al-Risalah*, 13.1 (2013), pp. 163–72.

<sup>20</sup> Saniatul Hidayah, 'Studi Living Hadis Atas Tradisi Kenduri Bulan Ramadhan Di Padukuhan Sanggrahan Maguwoharjo', *Al-Shamela: Journal of Quranic and Hadith Studies*, 1.2 (2023), pp. 142–60.





through the stages of data reduction, categorization, and interpretation.<sup>21</sup> Data reduction involved filtering relevant information from interviews and observations, followed by categorization based on aspects of hadith practice and community perceptions.<sup>22</sup> The findings were then interpreted using *Living Hadith* and hadith reception theories to understand the dynamics of hadith application in death rituals and the influence of culture on religious practices.

## **B. DISCUSSION**

### **1. The Concept of Living Hadith**

*Living Hadith* represents the tangible manifestation of the teachings of Prophet Muhammad (SAW) that continue to be practiced and observed in the lives of Muslims, even centuries after his era.<sup>23</sup> This concept is not confined solely to textual or academic comprehension but is also reflected in real-life actions that serve as a guide for navigating social, theological, and cultural challenges.<sup>24</sup> In everyday life, hadith is not merely memorized or studied; rather, it is internalized and actively practiced across various aspects of life.<sup>25</sup> Over time, *Living Hadith* has developed multiple models of implementation, varying according to context and function within society. One of the most dominant models is the ritual and worship model, where hadiths related to prayer, fasting, zakat, and other religious acts are applied literally.<sup>26</sup> The Muslim community adheres to these hadiths as guidelines to perform religious duties correctly, thereby strengthening their spiritual connection with Allah.<sup>27</sup>

Additionally, the social model demonstrates how hadith serves as a guide in daily interactions and communal life.<sup>28</sup> Hadiths on social ethics,<sup>29</sup>

---

<sup>21</sup> Suwartono, 'Dasar-Dasar Metodologi Penelitian', *Dasar-Dasar Metodologi Penelitian*, 2010, pp. 45–53.

<sup>22</sup> Hardani Ahyar and others, *Buku Metode Penelitian Kualitatif & Kuantitatif*, 2020.

<sup>23</sup> Saniatul Hidayah.

<sup>24</sup> Mohammad Fattahun Niam, 'Living Hadis Gerakan Anti-Vaksin Astrazeneca dan Relevansinya dengan Hadis di Media Sosial', *Jurnal Studi Hadis Nusantara*, 4.1 (2022), doi:10.24235/jshn.v4i1.11140.

<sup>25</sup> Febriyanti.

<sup>26</sup> Adrika Fithrotul Aini, 'Living Hadist Dalam Tradisi Malam Kamis Majelis Shalwat Diba'bil Musthafa', ..*Journalarraniry*, 2.1 (2014).

<sup>27</sup> Alif Kemal Pratama, Hartati Hartati, and Ahmad Faqih Hasyim, 'Pengaruh Dzikir Ratib Al-Haddad Terhadap Kecerdasan Spiritual dan Emosional (Living Hadis di Desa Nanggela Kab. Kuningan)', *Jurnal Studi Hadis Nusantara*, 4.2 (2022), doi:10.24235/jshn.v4i2.12989.

<sup>28</sup> Ahmad Munif Suratmaputra, 'Reorientasi Pemikiran Al-Ghazali Tentang Masalah Mursalah Dengan Pembaruan Hukum Islam', *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 3.2 (2018), doi:10.33511/misykat.v3n2.29-64.

<sup>29</sup> Fahmi Andaluzi and Abdul Fatah, 'Glorifying Neighbors and Guests From A Hadith Perspective And Its Relation To The Level Of Faith', *TATHO: International Journal of Islamic Thought and Sciences*, 1.3 (2024), pp. 184–95, doi:10.70512/tatho.v1i3.38; Nesia Andriana and Muhyani Muhyani, 'Karakteristik Pendidik Adab Dalam Perspektif Hadis-Hadis Muttafaqun 'Alayh Terkait Makan-Minum', *Tawazun: Jurnal Pendidikan Islam*, 14.3 (2021), p. 251, doi:10.32832/tawazun.v14i3.5881.



maintaining kinship ties,<sup>30</sup> respecting parents,<sup>31</sup> and upholding justice are deeply valued principles in society. In this model, hadith is not merely an academic reference but also a fundamental basis for shaping individual attitudes and behaviors in social life.<sup>32</sup> Furthermore, *Living Hadith* is evident in the cultural model,<sup>33</sup> particularly in various social and traditional events such as weddings, funerals, and religious celebrations. Hadiths that regulate ethical conduct and procedures for these social activities are followed to ensure that Islamic values are preserved within local cultural practices.<sup>34</sup>

Beyond these models, *Living Hadith* can also be found in the contextual adaptation model,<sup>35</sup> which reflects the dynamic application of hadith in response to modern developments.<sup>36</sup> In this framework, hadiths are interpreted and implemented within contemporary spheres such as education,<sup>37</sup> law,<sup>38</sup> politics, and economics.<sup>39</sup> The principles taught by the Prophet regarding social justice, work ethics, and human rights remain relevant and continue to inspire solutions to present-day challenges. Thus, *Living Hadith* is not merely a historical relic but an evolving reality that provides guidance for Muslims in navigating their lives. Its presence underscores the enduring relevance and adaptability of the Prophet's

---

<sup>30</sup> Reni Marwiyanti, 'Keutamaan Menyambung Tali Silaturahmi Menurut Hadis Reni', in *Gunung Djati Conference Series*, 2023, xxiii, 42–54; Siti Maesaroh and Nata Sutisna, 'The Role of Husband and Wife in Maintaining Family Resilience: Study of Takhrij Hadith', *Journal of Takhrij Al-Hadith*, 4.1 (2025), pp. 33–45.

<sup>31</sup> Hofifah Astuti, 'Berbakti Kepada Orang Tua Dalam Ungkapan Hadis', *Jurnal Riset Agama*, 1.1 (2021), pp. 45–58, doi:10.15575/jra.v1i1.14255.

<sup>32</sup> Lilly Suzana Shamsu and Norsaleha Mohd Salleh, 'Menelaah Konsep Living Hadis Dan Kaitannya Dengan Ihyā' Al-Sunnah: Satu Tinjauan Literatur', *HADIS*, 11.21 (2021), doi:10.53840/hadis.v11i21.145.

<sup>33</sup> Ilham Mustafa and Ridwan Ridwan, 'Tradisi Syaraful Anam Dalam Kajian Living Hadis', *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 3.1 (2021), doi:10.31958/istinarah.v3i1.3625.

<sup>34</sup> Hayati Ridha Hayati, 'Transmisi Dan Transformasi Dakwah (Sebuah Kajian Living Hadis Dalam Channel Youtube Nussa Official)', *Jurnal Bimas Islam*, 13.1 (2020), doi:10.37302/jbi.v13i1.185.

<sup>35</sup> Muhammad Zainnurrofiq, Muhammad Satrio, and Wibowo Zaki, 'Thibb Al-Nabawi Cupping Therapy in the Modern Era: A Study of Living Hadith', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 13.October (2024), pp. 23–40.

<sup>36</sup> Durotun Nasukha, 'Pelestarian Lingkungan Dalam Perspektif Hadis (Studi Di Pondok Pesantren Modern Daar El Istiqomah)', *Jurnal Holistic Al-Hadis*, 4.1 (2018).

<sup>37</sup> Muhammad Shaleh Assingkily and others, 'Living Qur'an Dan Hadis Di Mi Nurul Ummah', *Ar-Riyaah*, 4 (2020).

<sup>38</sup> Atailah, Nawawi Marhaban, and Muhammad Reza Fadil, 'Studi Living Hadis Atas Tradisi Tulak Breuh Pada Prosesi Pengurusan Mayit Di Kecamatan Banyak Payed Kabupaten Aceh Tamiang', *Al-Bukhari: Jurnal Ilmu Hadis*, 4.1 (Juni 2021) (2021).

<sup>39</sup> Fadhilah Iffah, 'Living Hadis Dalam Konsep Pemahaman Hadis', *Thullab: Jurnal Riset Dan Publikasi Mahasiswa*, 1.1 (2021).



teachings in the face of social transformations, making it a timeless source of values for Muslim communities.<sup>40</sup>

## **2. The Ritual of *Peu Intat* in the Death Tradition of the Teunom Community**

### **a. Preparations Before Death**

The death ritual in the Teunom community, Aceh Jaya, begins when an individual enters a critical condition (*saket nadak*). When a family member is gravely ill, their extended family and relatives are immediately informed so they can visit. This notification is not merely a formality but holds significant social value in maintaining kinship ties and preventing potential social conflicts in the future. In Teunom society, failing to notify the extended family may lead to assumptions that the immediate family is indifferent to their relatives facing death.<sup>41</sup>

Etymologically, the term *Peu Intat* originates from the Acehnese language, where *peu* means “an action,” and *intat* means “to deliver.” In the context of the death ritual, *Peu Intat* refers to the practice of guiding a person nearing death toward the afterlife by reciting the *tahlil* (*Lā ilāha illallāh Muhammadur Rasūlullāh*) and Surah Yasin.<sup>42</sup> This practice is carried out with the belief that hearing the words of *tauhid* will help the dying person remember Allah and pass away in a state of *husnul khatimah* (a good ending). Typically, *Peu Intat* is performed by close family members or a religious figure such as a village *teungku* (Islamic scholar).<sup>43</sup>

Mahyuddin, a former *tuha peut* (traditional leader) of Alue Ambang Village, emphasized that families who do not perform *Peu Intat* for a dying relative are often criticized by society. They are perceived as lacking care, affection, and respect for their own family members. In some cases, neglecting *Peu Intat* can even strain relationships between extended family members, especially if there is a suspicion that the immediate family deliberately withheld information for certain reasons.<sup>44</sup> If someone passes away before the family has the chance to conduct *Peu Intat*, it is believed to be a bad omen, leading to regret among family members. Consequently, some families continue to recite *tahlil* near the deceased’s body as a form of prayer for the departed soul to find peace.<sup>45</sup>

---

<sup>40</sup> Ja’far Assagaf, ‘Studi Hadis Dengan Pendekatan Sosiologi: Paradigma Living-Hadis’, *Jurnal Holistic Al-Hadis*, 1.2 (2015).

<sup>41</sup> Departemen Pendidikan dan Kebudayaan.

<sup>42</sup> Interview with Nyak Diwan.

<sup>43</sup> Interview with Mahyuddin Z.

<sup>44</sup> Interview with Mahyuddin Z.

<sup>45</sup> Interview with Mahyuddin Z.

**b. Steps of the *Peu Intat* Ritual**

Mardani, the *Imuem Gampong* (village imam), explained that in performing *Peu Intat*, it is crucial to recognize the physical signs of a person nearing death (*sakaratul maut*). According to him, when a person remains silent for long periods, breathes heavily, or exhibits signs of approaching death, family members should approach them gently. They should call their name and engage in positive conversations to reassure and calm them, ensuring they do not feel afraid when facing death. The presence of family members during a person's final moments is not just about physical companionship but also provides significant emotional and spiritual support.<sup>46</sup>

Muslem, a young *teungku* from Alue Ambang Village, described *Peu Intat* as a form of both spiritual and emotional support for a person experiencing *sakaratul maut*. He outlined four essential steps that families should follow to help the dying person pass away in peace and *husnul khatimah*:<sup>47</sup>

- 1) Positioning the body to the right, facing the Qibla. This position is considered the most appropriate for someone experiencing *sakaratul maut* as it aligns with Islamic burial procedures, where the deceased is placed facing the *Qibla*. If possible, the head is slightly elevated using a pillow for added comfort. However, if the individual is in a hospital or another setting where repositioning is difficult, adjustments can be made to ensure their comfort without causing distress.
- 2) Gently performing *talqin*, guiding them to recite the *shahada* without coercion. *Talqin* should be conducted softly and with compassion, avoiding any force or pressure. If the person is still capable of speaking, family members may gently remind them by reciting *Lâ ilâha illallâh* slowly. If they are unable to speak or are in a critical state, merely whispering the words of *tauhid* near them is sufficient. The purpose of *talqin* is not to make them repeat the words continuously but to ensure that their final utterance is the declaration of faith.
- 3) Reciting Surah Yasin nearby to provide comfort and protection from evil influences. The recitation of Surah Yasin is believed to bring tranquility to the dying person and protect them from Satan's attempts to lead them astray in their final moments. The recitation should be done with *tartil* (measured recitation) in a clear yet calm voice so the dying person can hear it without feeling overwhelmed. If the setting does not permit loud recitations, such as in a hospital with strict policies, the recitation can be done silently or played from a digital source at a low volume.

<sup>46</sup> Interview with Teungku Mardani, *Teungku Imam Desa Alue Ambang, Kecamatan Teunom, Aceh Jaya*.

<sup>47</sup> Interview with Muslem, *Teungku Muda Desa Alue Ambang, Kecamatan Teunom, Aceh Jaya*.





- 4) Encouraging the dying person to maintain a positive perception of Allah. In their final moments, an individual may feel anxious about their past sins. Family members should help them focus on Allah's mercy and forgiveness by reminding them of His boundless compassion. They can share stories about divine mercy and avoid discussing topics that might induce fear or worry. This approach ensures that they face death with serenity, hope, and firm belief in Allah's grace.

Beyond these four primary steps, several scholars also recommend that family members engage in continuous prayer and *dhikr* around the dying person. A calm atmosphere, free from loud noises or excessive weeping, is essential to ensure the person does not feel disturbed during their final moments.

### c. The Hadith Basis for the *Peu Intat* Ritual

Teungku Al-Hafidz, a religious figure in Teunom, explained that *Peu Intat* in Islamic tradition is essentially a form of *talqin*, which involves instructing and guiding a person to remember Allah in their final moments.<sup>48</sup> He emphasized that this tradition is rooted in Islamic teachings, as mentioned in the Prophet's hadith:<sup>49</sup>

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

*From Mu'adh bin Jabal (RA), the Prophet (SAW) said: "Whoever's last words are 'Lâ ilâha illallâh,' they will enter Paradise."* (Narrated by Abu Dawud, No. 3116).

According to him, individuals nearing death are encouraged to frequently recite *Lâ ilâha illallâh*. Numerous hadiths highlight the virtue of making this phrase one's final utterance before passing away. This

<sup>48</sup> Interview with Teungku AL-Hafidz, *Pimpinan Dayah Babul 'Ulum Diniyah Islamiyah Asy-Syafi'i, Desa Tanoh Mayang, Teunom, Aceh Jaya*.

<sup>49</sup> Abu Dawud, *Sunan Abi Daud* (Dâr al-Hadîs, 1974). Hadis ini diriwayatkan oleh Imam Abu Daud dalam *Sunan-nya* pada bab *talkin* melalui jalur Sahabat Mu'adz bin Jabal. Selain itu, Imam al-Thabrani dalam *al-Mu'jam al-Kabir*, Imam al-Baihaqi dalam *Syu'ab al-Iman*, dan al-Hakim al-Naisaburi dalam *al-Mustadrak* juga meriwayatkannya dengan sanad yang bersumber dari Sahabat Mu'adz bin Jabal. Menurut Ayman Shalih Sya'ban, sanad hadis ini dinilai sahih. (Ibnu al-Atsir, *Jami' al-Ushul fi Ahadits al-Rasul*, Maktabah al-Hulwani, 1972, juz 9: 363). Al-Hakim sendiri menegaskan bahwa hadis ini memiliki sanad yang sahih (*shahih al-isnad*), meskipun tidak diriwayatkan oleh Imam al-Bukhari dan Muslim dalam kitab mereka. (Imam al-Hakim al-Naisaburi, *al-Mustadrak 'ala al-Shahihain*, Beirut: Dar el-Ma'rifah, juz 1: 351). Di samping itu, Imam Ibnu al-Mulaqqin dalam *al-Badr al-Munir*, yang merupakan takhrij hadis atas karya Imam al-Rafi'i, juga menyatakan kesahihan hadis ini. Imam Abu Daud dan al-Hakim meriwayatkannya dengan lafaz sebagaimana disebutkan sebelumnya, sementara Imam Ahmad meriwayatkannya dengan redaksi (*وحيث له الجنة*). (Imam Ibn al-Mulaqqin al-Mishri, *al-Badr al-Munir fi Takhrij al-Ahadits wa al-Atsar al-Waqi'ah fi Syarh al-Kabir*, Riyadh: Dar el-Hijrah, 1425 H, juz 5, hlm. 189).



understanding aligns with the belief that *tauhid* is the essence of a Muslim's faith, making it the most significant phrase to declare before death. Consequently, the people of Teunom regard *Peu Intat* not merely as a customary tradition but as a religious practice firmly grounded in Islamic beliefs.<sup>50</sup>

Teungku Sanusi stressed that *talqin* should be performed gently and without compulsion. A dying person should not be pressured to recite the *shahada*, as this may cause them distress. If they have successfully recited *tahlil* even once, the person guiding them should remain silent and avoid excessive repetition, ensuring the dying individual remains undisturbed.<sup>51</sup> He referenced a hadith narrated by Abu Said Al-Khudri (RA), where the Prophet (SAW) advised:<sup>52</sup>

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لقنوا موتاكم لا إله إلا الله

"Instruct your dying ones to say: 'Lâ ilâha illallâh.'" (Narrated by Muslim, Abu Dawud, At-Tirmidhi, and An-Nasa'i).

This hadith confirms that *talqin* is not just a societal custom but an established Islamic practice. The Prophet (SAW) himself encouraged companions to gently guide the dying person with patience and compassion, especially when they could no longer articulate words clearly.<sup>53</sup> Through *Peu Intat*, the Teunom community continues to uphold Islamic values while integrating their unique cultural expressions, ensuring that their loved ones depart from this world in a state of faith and peace.

#### d. The Sacredness of *Peu Intat* in Social and Cultural Contexts

Beyond its religious significance, *Peu Intat* holds deep spiritual and social meaning within the Teunom community. This ritual is not merely a recitation of *talqin* but also a collective expression of love, respect, and solidarity among family members and the wider society. The act of accompanying a dying person is considered a sacred duty, demonstrating the community's commitment to ensuring that every individual faces their final moments with dignity, peace, and the remembrance of Allah.

Teungku Aidarus emphasizes that during *sakaratul maut*, Satan attempts to lead a person away from faith by instilling doubts and fears. To counteract these distractions, the recitation of Surah Yasin is often incorporated into *Peu Intat*. The recitation is performed in a measured, audible manner (*jahan*), neither too loud nor too soft, ensuring that the dying person remains focused on Allah rather than external disturbances. However,

<sup>50</sup> Interview with Nyak Diwan.

<sup>51</sup> Interview with Teungku Sanusi

<sup>52</sup> Abu Husayn Muslim bin Hijaj al-Qusyayri al-Naysaburi, *Sahih Muslim*, (Dar al-Kutub al-Ilmiyah, 1412).

<sup>53</sup> Sanusi.



Teungku Aidarus also stresses that *Peu Intat* should not become an overwhelming process. The goal is not to enforce continuous recitation but to create a serene and comforting environment where the final words spoken are those of faith.<sup>54</sup>

In most cases, *Peu Intat* takes place at home, where the dying individual is surrounded by loved ones. This setting allows for an intimate and emotionally supportive atmosphere, where family members can engage in prayers and *dhikr* without external disruptions. However, challenges arise when a person passes away in a hospital or other medical facilities. Basri Yunus recalls his experience performing *talqin* for his brother, who died in a hospital in 2022. He noted that while *Peu Intat* is possible in private hospital rooms or ICU settings, the presence of medical equipment and hospital regulations sometimes limits the extent to which the ritual can be conducted.<sup>55</sup> In such cases, recitation may be done in whispers or even played via digital devices to maintain the presence of *dhikr* in the room.

From a sociological perspective, *Peu Intat* serves as a form of communal support that strengthens familial bonds. Fatimah, a resident of Alue Ambang, describes how *talqin* by close family members provides comfort not only to the dying person but also to the grieving relatives. Hearing a familiar, gentle voice offering words of faith can ease the transition, making the moment of passing less daunting.<sup>56</sup> Similarly, Lena highlights the importance of maintaining a calm and prayerful environment, as excessive weeping or loud lamentations might disturb the dying individual's emotional state.

This communal approach to death underscores the significance of *Peu Intat* as more than just a religious practice—it is also a cultural tradition that fosters compassion and togetherness. By participating in *Peu Intat*, family members reaffirm their commitment to accompanying their loved ones with kindness and faith, ensuring that their final journey is one of peace and spiritual fulfillment. Despite the challenges posed by modern healthcare settings, the core values of *Peu Intat* remain unchanged. Whether performed at home or in a hospital, the ritual reflects the fundamental principles of Islam: devotion to Allah, the importance of family support, and the pursuit of a righteous ending (*husnul khatimah*).<sup>57</sup>

### **3. *Peu Intat* as a Form of Living Hadith in the Local Community**

The Teunom community practices this ritual with the firm belief that the *kalimat tauhid* holds a highly esteemed position in Islam. By uttering it, a person is believed to receive Allah's forgiveness and mercy, ultimately securing

---

<sup>54</sup> Interview with Teungku Mardani.

<sup>55</sup> Interview with Basri Yunus

<sup>56</sup> Interview with Fatimah.

<sup>57</sup> Interview with Mahwi Agus Lena.



a righteous place in the afterlife. The hadiths that form the foundation of *Peu Intat* contain deep spiritual guidance, offering essential instructions on how to face death with peace and serenity.

a. Hadith on *Kalimat Tauhid* as the Last Utterance

One of the primary hadiths supporting the *Peu Intat* practice is narrated by Abu Said Al-Khudri (RA), in which the Prophet Muhammad (SAW) said: <sup>58</sup> “*Instruct your dying ones to say ‘Lâ ilâha illallâh.’*” (Narrated by Muslim, Abu Dawud, At-Tirmidhi, and An-Nasa’i). This hadith underscores the significance of the *kalimat tauhid*, which translates to “There is no god but Allah.” It is considered a highly virtuous and sacred phrase that should ideally be the last words spoken by a Muslim at the end of their life. Prophet Muhammad (SAW) emphasized that reciting this phrase upon death signifies a life devoted to faith and monotheism. By uttering *kalimat tauhid* in their final moments, a Muslim is expected to achieve *husnul khatimah* (a good ending).<sup>59</sup> For the Teunom community, this hadith provides a strong justification for performing *Peu Intat*. They believe that assisting a dying person in reciting *kalimat tauhid* is a noble and meritorious act that benefits both the deceased and those performing the ritual. The practice is carried out with great care and gentleness, ensuring that the dying person remains at ease, free from distress, and focused solely on remembering Allah. <sup>60</sup>

b. Hadith on the Virtue of *Kalimat Tauhid* at the Time of Death

Another hadith that strongly supports *Peu Intat* is the saying of Prophet Muhammad (SAW), narrated by Mu’adh bin Jabal (RA):

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

“Whoever’s last words are ‘*Lâ ilâha illallâh,*’ they will enter Paradise.” (Narrated by Abu Dawud and others)

This hadith holds a crucial place in the Teunom community’s understanding of *Peu Intat*. It reinforces the belief that uttering *kalimat tauhid* in one’s final moments can bring a person closer to paradise. The Prophet (SAW) explicitly stated that this phrase serves as a determinant of one’s final fate in the hereafter. Muslims believe that those who conclude their lives with the testimony of faith demonstrate a life well-lived in accordance with divine guidance and are thus deserving of Allah’s mercy and forgiveness. Classical scholars have elaborated on this hadith. Shaykh Abu al-Hasan al-Sindi, in *Fath al-Wadud fi Syarh Sunan Abi Daud*, explains:

<sup>58</sup> Abu Husayn Muslim bin Hijaj al-Qusyayri al-Naysaburi.

<sup>59</sup> Imam Al-Nawawi, *Sahih Muslim Bi Syarh Al-Nawawi* (Dar Ihya al-Turats al-‘Arabi, 1392).

<sup>60</sup> Sanusi.





وَالْمَعْنَى أَنَّ إِجْرَاءَ اللَّهِ تَعَالَى هَذِهِ الْكَلِمَةِ السَّعِيدَةِ عَلَى لِسَانِهِ فِي هَذِهِ الْحَالَةِ مِنْ عِلَامَاتٍ أَنَّهُ سَبَقَتْ لَهُ الْمَغْفِرَةُ مِنَ اللَّهِ تَعَالَى وَالرَّحْمَةُ فَيَكُونُ أَهْلُ هَذِهِ الْكِرَامَةِ مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: {إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ} وَاللَّهُ تَعَالَى أَعْلَمُ

“The meaning of this hadith is that Allah grants the dying person the ability to utter this blessed phrase as a sign that divine forgiveness and mercy have preceded them. Those who receive this honor are described in the Qur’an: ‘Indeed, those for whom the best [reward] has preceded from Us—they will be far removed from it [Hellfire].’” (Surah Al-Anbiya’ 101)<sup>61</sup>

Similarly, Shaykh Ibn Ruslan, in his commentary on *Sunan Abi Dawud*, states:

وَالْمَقْصُودُ الْقَلْبُ لَا اللِّسَانَ فَلَوْ قَالَ: لَا إِلَهَ. وَمَاتَ وَمُعْتَقِدُهُ وَضَمِيرُهُ الْوَحْدَانِيَّةُ كَانَ مِنْ أَهْلِ الْجَنَّةِ بِاتِّفَاقِ أَهْلِ السُّنَّةِ

“The essential meaning is that the heart, not merely the tongue, should be engaged in the declaration of faith. Even if a person utters only ‘Lâ ilâha...’ and passes away before completing the phrase, as long as their heart is firmly attached to monotheism, they will be counted among the people of paradise, according to the consensus of Ahlus Sunnah.”<sup>62</sup>

These explanations highlight that *kalimat tauhid* is more than just a verbal utterance; it is an expression of deep faith and devotion. Even if a person cannot complete the phrase due to their condition, as long as their heart is sincere in acknowledging Allah’s oneness, they are granted divine favor. Shaykh Khalil Ahmad further states in *Badzl al-Majhud fi Halli Sunan Abi Daud*: “Because of this hadith, it is recommended to remind a dying person to recite ‘Lâ ilâha illallâh.’”<sup>63</sup> This confirms the *sunnah* status of *talqin*, establishing it as a practice rooted in prophetic tradition.

### c. The Principle of *Talqin* in the Hadith of the Prophet

Aside from hadiths that directly emphasize *kalimat tauhid*, *Peu Intat* is also based on the Prophet’s teachings regarding *talqin*, which refers to guiding a person towards remembering Allah in their final moments. The following hadith, recorded in *Sahih Muslim*, *Sunan Abu Dawud*, and *At-Tirmidhi*, further supports this practice, “Instruct your dying ones to say: ‘Lâ ilâha illallâh.’” This hadith highlights the responsibility of those present during a person’s final moments to assist them in reciting *kalimat tauhid*. The guidance should be

<sup>61</sup> Abu al-Hasan al-Sindi, *Fath al-Wadud fi Syarh Sunan Abi Daud*, (Madinah: Maktabah Adhwa al-Manar, 2010), juz 3, hlm. 395.

<sup>62</sup> Sihabuddin al-Ramli, *Syarah Sunan Abi Daud*, (Mesir: Dar el-Falah, 1437), juz 7:, hlm. 258.

<sup>63</sup> Khalil Ahmad, *Badzl al-Majhud fi Halli Sunan Abi Daud*, (India: Markaz al-Syaikh Abi al-Hasan al-Nadwi, 2006), juz 10, hlm. 380.



offered gently, without coercion, so that the dying person remains calm and unpressured.

The Teunom community follows the *Shafi'i* school of thought in jurisprudence and adheres to *Ahlu Sunnah wal Jama'ah* in theology.<sup>64</sup> Their practice aligns with the stance of classical scholars, as outlined by Al-Qadhi 'Iyadh in *Ikmal al-Mu'allim bi Fawaid Shahih Muslim*:

فَتَقَرَّرُ أَوْلًا أَنَّ مَذْهَبَ أَهْلِ السُّنَّةِ بِأَجْمَعِهِمْ مِنَ السَّلَفِ الصَّالِحِ وَأَهْلِ الْحَدِيثِ وَالْفُتُوحِ وَالْمُتَكَلِّمِينَ عَلَى مَذْهَبِهِمْ مِنَ الْأَشْعَرِيِّينَ: أَنَّ أَهْلَ الذُّنُوبِ فِي مَشِيئَةِ اللَّهِ تَعَالَى وَأَنَّ كُلَّ مَنْ مَاتَ عَلَى الْإِيمَانِ وَشَهِدَ مُخْلِصًا مِنْ قَلْبِهِ بِالشَّهَادَتَيْنِ فَإِنَّهُ يَدْخُلُ الْجَنَّةَ فَإِنْ كَانَ تَائِبًا أَوْ سَلِيمًا مِنَ الْمَعَاصِي وَالدَّبِيعَاتِ دَخَلَ الْجَنَّةَ بِرَحْمَةِ رَبِّهِ وَحُرِّمَ عَلَى النَّارِ بِالْجُمْلَةِ

“According to the consensus of *Ahlu Sunnah*, whoever dies with faith and sincerely testifies to the two declarations of faith will enter Paradise. If they repent and avoid sins, they will enter paradise directly, by Allah’s mercy, and be shielded from hellfire.”<sup>65</sup>

This supports the community’s understanding that as long as a person maintains genuine faith at the time of death, they will receive divine forgiveness.

#### d. *Peu Intat* as a Means of Attaining Inner Peace

Another fundamental principle behind *Peu Intat* is ensuring tranquility for the dying person. Teungku Aidarus explains that in the moments of *sakaratul maut*, Satan may attempt to sow doubts in a person’s mind. Therefore, Prophet Muhammad (SAW) instructed that *kalimat tauhid* be recited clearly but softly, ensuring that the dying person remains focused on Allah.<sup>66</sup>

Teungku Mardani emphasizes the need to create a peaceful and prayerful environment during *Peu Intat*. A calm atmosphere, devoid of excessive weeping or loud distractions, allows the person to pass away in a state of spiritual readiness.<sup>67</sup> The Teunom community views *Peu Intat* as a direct implementation of the Prophet’s teachings. It serves not only as a religious obligation but also as an act of compassion, helping loved ones face death with dignity and faith. By understanding the hadiths that form the basis of this tradition, the community continues to uphold *Peu Intat* with the awareness that they are performing a noble and prophetic practice that provides comfort to those departing from this world.

<sup>64</sup> Interview with Teungku Aidarus, *Pimpinan Dayah Darul Mukhlisin, Desa Alue Ambang, Teunom, Aceh Jaya*.

<sup>65</sup> Al-Qadhi 'Iyadh, *Ikmal al-Mu'allim bi Fawaid Shahih Muslim*, juz 1, hlm. 255).

<sup>66</sup> Interview with Teungku Aidarus.

<sup>67</sup> Interview with Teungku Mardani.



#### **4. Forms of *Living Hadith* in the *Peu Intat* Ritual in the Community**

Based on research conducted in Aceh Jaya, particularly in the Teunom community, *Peu Intat* as a *Living Hadith* functions in three domains: social, theological, and cultural. This ritual, which involves accompanying a person through their final moments, demonstrates how the teachings of the Prophet Muhammad (SAW) remain alive in society, adapting to social contexts and being embedded in local cultural traditions.<sup>68</sup>

##### **a. Social Function: Strengthening Family and Community Bonds**

Although *Peu Intat* focuses on the process of death, its impact on social relationships is profound. This practice not only upholds Islamic teachings related to *sakaratul maut* but also strengthens family and community ties in navigating emotionally challenging moments. From a social perspective, *Peu Intat* serves as an expression of solidarity among family members and the wider community, as they come together to provide emotional and spiritual support to the dying person. According to Muslem, *Peu Intat* fosters social values within the community.<sup>69</sup> Family members and neighbors work together in a spirit of mutual cooperation (*gotong royong*), offering prayers and guiding the dying person with the recitation of *kalimat tauhid*. This practice exemplifies the Prophet's teaching, "A Muslim is a brother to another Muslim; he should not oppress him nor abandon him in difficulty." In the context of *Peu Intat*, this hadith is reflected in how family and community members provide moral and spiritual assistance to the dying, fostering a harmonious and compassionate social environment.

##### **b. Theological Function: Strengthening Faith in Facing Death**

From a theological perspective, *Peu Intat* ensures that the dying person's last words are *kalimat tauhid*, which is the essence of Islamic belief. The Prophet Muhammad (SAW) emphasized this in his hadith, "Teach your dying ones to say 'Lâ ilâha illallâh' because it is the most honorable statement." This prophetic teaching forms the foundation of *Peu Intat*, where family members softly recite *kalimat tauhid* near the dying person, reminding them to remain steadfast in their faith. Teungku Mardani (2024) explains that when someone shows signs of approaching death, their family gently encourages them to recite *kalimat tauhid*. This act is not just a tradition but a fundamental aspect of faith, ensuring that the person's final moments are filled with remembrance of Allah. This practice aligns with various hadiths that stress the importance of a righteous death (*husnul khatimah*). It also benefits not only the dying person but also their family, reinforcing their own faith as they witness and participate in this sacred moment. Thus, *Peu Intat* serves as a theological

<sup>68</sup> Munirah, 'Pembacaan Manaqib Dalam Tradisi Masyarakat Banjar', *Jurnal Al Risalah*, 5.2 (2019).

<sup>69</sup> Interview with Muslem.



bridge between religious belief and practical application, demonstrating the continuous relevance of prophetic teachings in the process of dying.

### c. Cultural Function: Integrating Hadith into Local Traditions

Beyond its social and theological significance, *Peu Intat* also functions as a means of preserving local traditions while maintaining alignment with Islamic teachings. The Teunom community views this practice as both an Islamic obligation and a cultural heritage passed down through generations. In the cultural context, *Peu Intat* exemplifies how hadith is embedded in local customs and traditions, blending religious doctrine with deeply rooted societal practices. One example is the recitation of Surah Yasin, which is commonly included in *Peu Intat*. This practice has long been an integral part of Acehese death rituals, serving as a source of comfort for both the dying and their loved ones. As Fatimah noted, the calm and prayerful atmosphere during *Peu Intat* helps individuals face *sakaratul maut* with greater peace.<sup>70</sup> The integration of hadith-based teachings into these customs demonstrates that prophetic guidance is not limited to textual or ritualistic adherence but is actively *lived* in everyday practices. The *Peu Intat* ritual embodies how universal teachings of the Prophet Muhammad (SAW) adapt to specific cultural contexts while retaining their essential meaning. This practice illustrates that *Living Hadith* is not merely about reciting hadiths but about making them a part of real-life experiences, ensuring that the teachings remain relevant and meaningful within the local community.

## C. CONCLUSION

The practice of *Peu Intat* in the Teunom community of Aceh Jaya demonstrates how the teachings of Prophet Muhammad (SAW) continue to be actively practiced, not only as theoretical or textual knowledge but as an integral part of the community's social and cultural life. This study has shown that *Peu Intat* functions as a form of *Living Hadith*, operating across three key domains: social, theological, and cultural. Through this ritual, Islamic teachings permeate various aspects of life, fostering interpersonal relationships, strengthening theological beliefs, and preserving meaningful cultural traditions.

Moreover, this study confirms that *Living Hadith* is not a static religious practice but a dynamic process that involves the adaptation and integration of Islamic teachings within local cultural frameworks. The *Peu Intat* ritual exemplifies how prophetic traditions interact with local customs, ensuring that religious practices remain relevant and meaningful across different social contexts. This highlights the fluidity of Islamic traditions in diverse communities, reflecting an ongoing process of religious internalization and contextualization. The findings of this study contribute to the broader

---

<sup>70</sup> Interview with Fatimah.





academic discourse on *Living Hadith* by providing empirical evidence of its role in shaping communal and spiritual practices in contemporary Muslim societies. By examining *Peu Intat*, this study enriches our understanding of how hadiths are preserved, practiced, and adapted within specific sociocultural settings.

\*\*\*

### REFERENCES

- Abu Dawud, *Sunan Abu Dawud* (Dar al-Fikr, 1984)
- Abu Husayn Muslim bin Hijaj al-Qusyayri al-Naysaburi, *Sahih Muslim*, (Dar al-Kutub al-‘Ilmiyah, 1412)
- Ahyar, Hardani, Universitas Sebelas Maret, Helmina Andriani, Dhika Juliana Sukmana, Universitas Gadjah Mada, M.Si. Hardani, S.Pd., and others, *Buku Metode Penelitian Kualitatif & Kuantitatif*, 2020
- Aini, Adrika Fithrotul, ‘Living Hadist Dalam Tradisi Malam Kamis Majelis Shalwat Diba’bil Musthafa’, ..*Journalarraniry*, 2.1 (2014)
- Aini, Siti Qurrotul, ‘Living Hadith : Companion for the Dead Traditions of the Tamansari Wuluhan Village Community’, *Journal of Islamic History*, 3.2 (2023), pp. 119–36
- Akhmad, Fajrudin, ‘Metodologi Penelitian The Living Qur’an Dan Hadis’, *Jurnal Institute Agama Islam Negeri Metro*, 2014, pp. 1–37
- al-Khatib, Muhammad ‘Ajaj, *Al-Sunnah Qabl Al-Tadwin* (Wahbah)
- Al-Nawawi, Imam, *Sahih Muslim Bi Syarh Al-Nawawi* (Dar Ihya al-Turats al-‘Arabi, 1392)
- Andaluzi, Fahmi, and Abdul Fatah, ‘Glorifying Neighbors and Guests From A Hadith Perspective And Its Relation To The Level Of Faith’, *TATHO: International Journal of Islamic Thought and Sciences*, 1.3 (2024), pp. 184–95, doi:10.70512/tathov1i3.38
- Andriana, Nesia, and Muhyani Muhyani, ‘Karakteristik Pendidik Adab Dalam Perspektif Hadis-Hadis Muttafaqun ‘Alayh Terkait Makan-Minum’, *Tawazun: Jurnal Pendidikan Islam*, 14.3 (2021), p. 251, doi:10.32832/tawazun.v14i3.5881
- Assagaf, Ja’far, ‘Studi Hadis Dengan Pendekatan Sosiologi: Paradigma Living-Hadis’, *Jurnal Holistic Al-Hadis*, 1.2 (2015)
- Assingkily, Muhammad Shaleh, Program Studi, Pendidikan Guru, and Madrasah Ibtidaiyah, ‘Living Qur’an Dan Hadis Di Mi Nurul Ummah’, *Ar-Riyaah*, 4 (2020)
- Astuti, Hofifah, ‘Berbakti Kepada Orang Tua Dalam Ungkapan Hadis’, *Jurnal Riset Agama*, 1.1 (2021), pp. 45–58, doi:10.15575/jra.v1i1.14255



- Ataillah, Nawawi Marhaban, and Muhammad Reza Fadil, 'Studi Living Hadis Atas Tradisi Tulak Breuh Pada Prosesi Pengurusan Mayit Di Kecamatan Banyak Payed Kabupaten Aceh Tamiang', *Al-Bukhari: Jurnal Ilmu Hadis*, 4.1 (Juni 2021) (2021)
- Dawud, Abu, *Sunan Abi Daud* (Dâr al-Hadîs, 1974)
- Departemen Pendidikan dan Kebudayaan, *Upacara Tradisional (Upacara Kematian) Daerah Istimewa Aceh* (Departemen Pendidikan dan Kebudayaan, 1984)
- Febrianto, Sobri, and Munawir, 'Living Hadith: A New Method Of Interpreting The Hadith Of Prophet Muhammad Through Socio-Religious Phenomena In Indonesia', *Raushan Fikr*, 12.1 (2023)
- Febriyanti, Bunga Fitria, 'Living Hadis Tradisi Baburu Kandiak Pada Masyarakat Minangkabau', *Jurnal Studi Hadis Nusantara*, 3.2 (2021), doi:10.24235/jshn.v3i2.9705
- Iffah, Fadhilah, 'Living Hadis Dalam Konsep Pemahaman Hadis', *Thullab: Jurnal Riset Dan Publikasi Mahasiswa*, 1.1 (2021)
- Maesaroh, Siti, and Nata Sutisna, 'The Role of Husband and Wife in Maintaining Family Resilience: Study of Takhrij Hadith', *Journal of Takhrij Al-Hadith*, 4.1 (2025), pp. 33–45
- Marwiyanti, Reni, 'Keutamaan Menyambung Tali Silaturahmi Menurut Hadis Reni', in *Gunung Djati Conference Series*, 2023, xxiii, 42–54
- Munirah, 'Pembacaan Manaqib Dalam Tradisi Masyarakat Banjar', *Jurnal Al-Risalah*, 5.2 (2019)
- Mustafa, Ilham, and Ridwan Ridwan, 'Tradisi Syaraful Anam Dalam Kajian Living Hadis', *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 3.1 (2021), doi:10.31958/istinarah.v3i1.3625
- Mustaghfiroh, Avina Amalia, 'Living Hadis Dalam Tradisi Ziarah Dan Bersih Kubur Di Desa Majapura, Purbalingga', *Living Islam: Journal of Islamic Discourses*, 3.1 (2020), p. 47, doi:10.14421/lijid.v3i1.2197
- Nasukha, Durotun, 'Pelestarian Lingkungan Dalam Perspektif Hadis (Studi Di Pondok Pesantren Modern Daar El Istiqomah)', *Jurnal Holistic Al-Hadis*, 4.1 (2018)
- Niam, Mohammad Fattahun, 'LIVING HADIS GERAKAN ANTI-VAKSIN ASTRAZENECA DAN RELEVANSINYA DENGAN HADIS DI MEDIA SOSIAL', *Jurnal Studi Hadis Nusantara*, 4.1 (2022), doi:10.24235/jshn.v4i1.11140
- Parwanto, Wendi, 'Kajian Living Hadits Atas Tradisi Shalat Berjamaah Maghrib-Isya Di Rumah Duka 7 Hari Di Dusun Nuguk, Melawi, Kalimantan Barat', *Jurnal Al-Hikmah*, 12.1 (2018), pp. 51–64
- Pratama, Alif Kemal, Hartati Hartati, and Ahmad Faqih Hasyim, 'PENGARUH DZIKIR RATIB AL-HADDAD TERHADAP KECERDASAN SPIRITUAL DAN



- EMOSIONAL (LIVING HADIS DI DESA NANGGELA KAB. KUNINGAN)', *Jurnal Studi Hadis Nusantara*, 4.2 (2022), doi:10.24235/jshn.v4i2.12989
- Rahman, M. Amirur, 'Ngalap Barokah Minuman Bekas Kiai Kajian Living Hadis Teori Sosial Emile Durkheim', *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara*, 1.2 (2022), doi:10.37252/jpkin.v1i2.172
- Rahmiati, *Tuntunan Praktis Penyelenggaraan Jenazah* (IAIN Bukittinggi, 2020)
- Ridha Hayati, Hayati, 'Transmisi Dan Transformasi Dakwah (Sebuah Kajian Living Hadis Dalam Channel Youtube Nussa Official)', *Jurnal Bimas Islam*, 13.1 (2020), doi:10.37302/jbi.v13i1.185
- Saniatul Hidayah, 'Studi Living Hadis Atas Tradisi Kenduri Bulan Ramadhan Di Padukuhan Sanggrahan Maguwoharjo', *Al-Shamela: Journal of Quranic and Hadith Studies*, 1.2 (2023), pp. 142–60
- Sanusi, Wawancara dengan Teungku, *Teungku Sagoe Desa Alue Ambang, Kecamatan Teunom, Aceh Jaya*
- Shamsu, Lilly Suzana, and Norsaleha Mohd Salleh, 'Menelaah Konsep Living Hadis Dan Kaitannya Dengan Ihyā' Al-Sunnah: Satu Tinjauan Literatur', *HADIS*, 11.21 (2021), doi:10.53840/hadis.v11i21.145
- Suratmaputra, Ahmad Munif, 'Reorientasi Pemikiran Al-Ghazali Tentang Masalah Mursalah Dengan Pembaruan Hukum Islam', *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 3.2 (2018), doi:10.33511/misykat.v3n2.29-64
- Suryadilaga Alfatih, Muhammad, 'Living Hadis Dalam Tradisi Sekar Makam', *Jurnal Al-Risalah*, 13.1 (2013), pp. 163–72
- Susanto, Roni, Wahyu Widodo, and Nur Kolis, 'The Implication of the Sima'an Ahad Pahing on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo', *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 18.2 (2023), pp. 125–32
- Suwartono, 'Dasar-Dasar Metodologi Penelitian', *Dasar-Dasar Metodologi Penelitian*, 2010, pp. 45–53
- Tabran, Muhammad, and Abdul Halim Talli, 'Talkin Dead Before and After Buried; an Analysis of the Al-Shafi'i and Maliki Schools of Thought', *Mazahibuna*, 3.2 (2021), pp. 130–41, doi:10.24252/mh.v3i2.22003
- Zainnurfiaq, Muhammad, Muhammad Satrio, and Wibowo Zaki, 'Thibb Al-Nabawi Cupping Therapy in the Modern Era: A Study of Living Hadith', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 13.October (2024), pp. 23–40