

**ALMS IN THE NAME OF THE DECEASED IN THE PERSPECTIVE OF  
NAHDLATUL ULAMA AND MUHAMMADIYAH  
CASE STUDY OF TANJUNG MORAWA DISTRICT, DELI SERDANG REGENCY**



**Mutiara Liza<sup>1</sup>**

**Universitas Islam Negeri Sumatera Utara, Medan, Indonesia**  
[mutiara202213040@uinsu.ac.id](mailto:mutiara202213040@uinsu.ac.id)

**Aidil Susandi<sup>2</sup>**

**Universitas Islam Negeri Sumatera Utara, Medan, Indonesia**  
[aidilsusandi@uinsu.ac.id](mailto:aidilsusandi@uinsu.ac.id)

**Abstract**

This study examines the practice of alms on behalf of the deceased from the perspective of NU and Muhammadiyah, with a case study in Tanjung Morawa District, Deli Serdang Regency. This alms is a tradition to pray and ask for forgiveness for the deceased, having religious and social meaning in Muslim society. The goal is to understand the concepts, procedures, and views of the laws and Islamic teachings of the two organizations in forming alms practices in the region. A normative-empirical approach with a comparative method is used, with a normative focus on the study of the Qur'an, hadith, and fatwa of NU (Bahtsul Masail) and Muhammadiyah (Tarjih) on the law of alms for the deceased. Data was collected through interviews with 10 informants (religious leaders, communities, residents who have given alms) and a study of documentation from written sources, archives, and fatwas. The results of the research show differences in interpretation: NU allows alms on behalf of the deceased with merits to the deceased based on authentic hadith narrated by Muslims, while Muhammadiyah states that charity is cut off after death except for three things according to the words of the Prophet PBUH. Empirically, the majority of the people of Tanjung Morawa follow NU because it is in line with tradition and filial values. This research is innovative by connecting the theological differences between the two CSOs and local social practices in an integrative manner.

**Keywords:** Alms, Corpse, Nahdlatul Ulama, Muhammadiyah

## INTRODUCTION

Islam advocates alms as a social worship. The spiritual benefits of alms are more than just material. Alms purify the soul, increase sincerity, and strengthen one's relationship with God, in accordance with the Qur'an and Sunnah. More than just providing physical assistance, alms reflect a sincere heart, a sense of care for others, and is a tangible manifestation of a servant's love and obedience to Allah SWT (Rifa, 2024).

Humans basically do good to the dead, because they believe it will bring good in the hereafter. Some worship and obedience can reward the deceased after death. Worship and obedience can come from the deceased's own efforts during life or from others who aim to benefit them. In addition to showing care for others, alms have an important position in Islam and are believed to be a way to expand sustenance with a multiplied reward (Sami & Nafik, 2015). Indonesian Muslims practice alms for the deceased. This sustainable alms pray for the deceased in the hope that the alms will continue to be useful for them. This alms builds Muslim brotherhood and solidarity and provides social care (Paslah et al., 2021).

The two main Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, have different opinions about almsgiving. NU, which is known for its traditional approach, considers alms of the deceased as an integral part of religious rituals such as tahlilan and joint prayer. Meanwhile, Muhammadiyah, which prioritizes reformist and puritan aspects, applies an alms approach by focusing on charity that directly helps the poor according to sharia principles (Suryani, 2020).

The perspectives of these two organizations are very interesting to study because they both have a large mass base and influence in the socio-religious life of the Indonesian people. This difference in the concept and implementation of alms on behalf of the deceased has the potential to cause significant variations in practices in the community. Research that focuses on the perspective of NU and Muhammadiyah can provide a deep understanding of how this alms tradition developed and applied in the local context (Wulandari et al., 2025).

Tanjung Morawa District, Deli Serdang Regency was chosen as the location for the case study because the community showed diversity in the implementation of the alms tradition on behalf of the deceased and the existence of an active NU and Muhammadiyah community. In addition, Tanjung Morawa District is an area that represents urban and semi-urban Muslim communities with their respective dynamics. Local social, economic, and cultural factors greatly influence how alms on behalf of the deceased are understood and institutionalized. Thus, this study will not only uncover the ritual and theological aspects, but also the socio-cultural aspects behind the practice (Abdullah, 2023).

Furthermore, the implementation of alms on behalf of the deceased can be realized in various forms, including by donating the Qur'anic mushaf, building or renovating mosques, providing basic food assistance to the poor, and giving pocket money to orphans. As long as the benefits of the alms continue to be felt by the community, the rewards of the practice are believed to continue to flow to the deceased.

Various previous studies on the arrival of charitable rewards to the deceased have mostly focused on normative-theological aspects. Alfi Syukri (2011), For example, examining it through the perspective of fiqh muqaran about the giving of rewards to the deceased, while Afifat Sa'adah (2022), examine prayers for the deceased, according to the views of Indonesian interpretation scholars. The results of the study do show that there is a

diversity of opinions among scholars, but the discussion is still limited to text analysis and has not touched the reality of practice in society.

On the other hand, research that raises the religious traditions of the community focuses more on the cultural dimension and 'urf. For example, the study of Nury Nurazizah dan Udin Juhrocin (2022), about the tradition of giving prayer money in Majalaya, or Safitri (2025) research on the practice of *bahilah* in Kalimantan. Both emphasize the traditional aspect, but do not directly link it to the official views of major Islamic organizations. As a result, normative discourse and social practice seem to go hand in hand without many bridges that bring the two together.

In addition, comparative studies on the views of Nahdlatul Ulama (NU) and Muhammadiyah do exist, but they often discuss other issues such as *talqin* or *tahlilan*. Meanwhile, comparative studies that specifically discuss alms on behalf of the deceased are still very rare. academic in the form of a more comprehensive understanding of the relationship between religious texts, fatwas of Islamic organizations, and socio-religious dynamics at the local level.

Based on these gaps, this study seeks to fill the void by examining the views of Nahdlatul Ulama (NU) and Muhammadiyah regarding alms on behalf of the deceased, and relate it to the practices of the people of Dagang Kelambir Village, Tanjung Morawa District. With this method, the research is aimed at increasing scientific knowledge about the interaction between the holy book, the fatwa of Islamic organizations, and the local religious social dynamics.

This study aims to comprehensively describe the practice of alms on behalf of the deceased from the perspective of NU and Muhammadiyah in Tanjung Morawa District. The analysis focuses on the theological views, procedures of implementation, and social function of alms, with the hope of describing the diversity and dynamics of religious traditions in society. The research also identified the role and contribution of the two organizations in shaping public understanding of alms on behalf of the deceased. Through a comparative approach, this study reveals the advantages, strengths, and potential conflicts or harmonizations between NU and Muhammadiyah in the socio-religious context.

## REVIEW OF LITERATURE

The discussion of this theory serves as a conceptual foundation to understand the practice of alms on behalf of the deceased from the perspective of Nahdlatul Ulama (NU) and Muhammadiyah. The theories that will be described next become the main foothold for theological and *fiqhiyah* analysis of the phenomenon.

### 1. The Theory of Charity that Continues to Flow (*Shadaqah jariyah*)

Hadith of the Prophet Muhammad PBUH narrated by Abu Hurairah ra. mentioning that when a person dies, his deeds are cut off except for three things: charity, useful knowledge, and pious children who pray for him (HR. Muslim). This theory is the basis for charities whose benefits continue to flow even after the perpetrator dies. NU views the practice of alms in the name of the deceased as charitable (An-Nawawi, 2022), while Muhammadiyah considers the reward only for charitable doers (Chusna, 2022).

## 2. Theory of Charity of the Living for the Dead (Reward Prize)

Imam al-Shafi'i in *Al-Umm* explained that charities such as prayer, hajj badal, and alms can be conveyed to the deceased. NU uses this theory as the legitimacy of alms on behalf of the deceased, while Muhammadiyah limits it to worship that has explicit postulates (Chusna, 2022).

## 3. Legal Theory of Individual Worship

QS. An-Najm [53]:39 affirms that a person only obtains rewards from his own deeds. The Muhammadiyah Tarjih Council made this principle to refuse the transfer of merits directly to the deceased. According to this view, alms given on behalf of the deceased are considered to be independent of good deeds for the person who performs them, not as a continuation of the deceased's deeds. This view also distinguishes between Muhammadiyah and NU's understanding of the relationship between the charity of the living and the deceased.

## 4. Contemporary Maslahah and Ijtihad Theory

Al-Ghazali and Yusuf al-Qaradawi explained that Islamic law can be established based on the public good. NU sees alms on behalf of the deceased as *maslahah diniyyah*, while Muhammadiyah considers it as a social benefit for the beneficiaries (Al-Ghazali, 2005) (Mun'im, 2021).

## 5. The Theory of Difference in Madhhab (Related to the Arrival of Reward to the Deceased)

In the Study of *Fiqh Muqaran* (comparison of madhhabs) shows that there are two main views. The Hanafi, Hanbali, and some Shafi'i schools argue that the reward of charity can reach the dead, while the Maliki school limits it (Khalaf, 1998). NU follows the Shafi'i madhhab, while Muhammadiyah tends to Maliki's more textual views (Chusna, 2022).

## RESEARCH METHOD

This research is normative-empirical and comparative. The normative aspect examines the sources of Islamic law such as the Qur'an, hadith, and fatwa of Nahdlatul Ulama (NU) and Muhammadiyah regarding the law of almsgiving. The empirical aspect examines the tradition of alms in Hamlet I, Dagang Kelambir Village, Tanjung Morawa District, Deli Serdang Regency, to reveal how the views of the two institutions are reflected in community practices. The field research involved 10 informants selected for purposive sampling, consisting of religious leaders, communities, and residents who had carried out almsgiving, based on knowledge and direct experience. The data collection technique includes in-depth interviews to explore views on alms, as well as a study of documentation from written sources, archives, and fatwas of NU and Muhammadiyah. A descriptive-comparative qualitative approach is used to reduce the data, display it in descriptions and tables, and draw conclusions by comparing the arguments of the two organizations using the *fair munaqasah* method related to the social context. This approach presents a comprehensive picture of the differences in religious views and their application in the social practice of alms on behalf of the deceased. This method provides a theoretical understanding of the legal basis and teachings of the two organizations, as well as explaining the social reality of the community as a reference for the harmonization of religious practices in Tanjung Morawa District.

## RESULTS AND DISCUSSION

### 1. Alms

#### a. Defenition of Alms

The origin of the word "Alms" comes from the Arabic language, namely "*shadaqah*" (صَدَقَةٌ) taken from the word "*sidq*" (صِدْق) Which means Truth or Truth (Abduh, 2008). While alms according to the term is giving something sincerely without expecting anything in return, solely for the sake of obtaining rewards from Allah SWT (Zulkifli, 2020). Giving money to the poor, needy, or those who deserve to receive without expecting anything in return is almsgiving. Muslims who have enough food are obliged to give alms (Al-Jurjawi, 1992). It is called alms because it brings blessings, cleanses the soul, encourages goodness, and is the hope to get a good return (Al-Jurjawi, 1992).

#### b. The Basis of the Shari'a of Alms

The Qur'an and Hadith are the main sources of Islamic law. Some texts of the Qur'an and Hadith support the law of almsgiving. The Qur'an justifies almsgiving. The following verses discuss alms:

1) In surah Al-Baqarah verse 267 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy (*Kementrian Agama RI, 2019*).

In surah Al-Baqarah verse 271 explains alms in the sense of giving:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ خَبِيرٌ

If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted (*Kementrian Agama RI, 2019*).

#### c. Legal Basis of Alms

Islamic jurists agree that alms are sunnah, the reward is great if it is done, and the sin is great if it is not done. Some situations can change the law of alms:

If the giver of alms mentions his own goodness and harms others, then his alms are haram (Az-Zuhaili, 2011). This is based on the Word of Allah SWT which means: "O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day..." (QS. Al-Baqarah:264).

Alms become makruh, if a person who gives alms with something bad, ugly and unworthy (Az-Zuhaili, 2011). Based on the Word of God which means: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending

[from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.” (QS. Al-Baqarah:267).

Alms may be obligatory when a person swears to contribute to a person or the Board (Barkah, 2020).

#### d. The Priority of Alms

First, alms has a meaning that means a way to cleanse oneself from the mistakes that have been made. Alms can erase sins like water extinguishes fire (H.R. Tirmidzi). Second, Allah SWT has promised that when we give alms with a sincere heart, we are planting seeds of goodness that will return to us in a greater form.

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." (Q.S. Saba: 39).

Third, being able to save from hell, Ady bin Hatim RA said that the Prophet PBUH said: "Be afraid of the fire of hell, even with half a date. But whoever does not get it, let him say good-bye." (Muttafaq' alaih dan Ibn Hibban, Hadist Shahih). Fourth, Alms acts as a protector for the person who gives it. Through it, various disasters, diseases, or disasters that are invisible can be avoided. As the Prophet said: "Hurry up and give alms, because the army can never precede almsgiving". (HR. Al-Baihaqi). Fifth, Alms are acts of social and spiritual devotion that purify the soul and forgive sins. Almsgiving, both overtly and covertly, is appreciated by Allah SWT and can forgive sins, according to the Qur'an. (Q.S. Al-Baqarah: 21).

## 2. Alms in the Name of the Deceased According to Nahdlatul Ulama (NU)

In the tradition of Nahdlatul Ulama (NU), alms on behalf of the deceased is considered a form of worship that is permissible and it is highly recommended to pray for the deceased so that rewards flow to him (Ulama, 1926). Based on the decision of the 1st Nu Congress, the reward of alms given to a deceased person will still be received by that person (Ulama, 1926). The main evidence underlying this practice is the hadith of the Prophet PBUH which states:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: "If a person dies, then his charity is cut off except for three things: charity, useful knowledge, and pious children who pray for him " (HR. Muslim) (An Nasa'i, 1993).

As Allah SWT says in Q.S. Al-Baqarah verse: 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing."

NU views alms in the name of the deceased as a social worship that helps strengthen ukhuwah and solidarity between Muslims. The tradition of tahlilan and joint prayer is often held to send prayers and rewards to the deceased. In this context, alms are not only individual charities but also the manifestation of community mutual cooperation that strengthens family and social relations in the Nahdliyin community. The belief that the reward of alms carried

out by the heirs and worshippers will reach the deceased is an important part of a lively and dynamic religious practice (D. A. Lestari et al., 2024).

The view of NU fiqh refers to the principle of jariyah alms where continuous good deeds will bring sustainable rewards to the deceased. Imam Shafi'i, who is respected in the NU tradition, confirmed that alms and charities carried out by the living can reach the dead as affirmed in the book *Al-Umm*. This is the basis for the implementation of alms such as building mosques, waqf, or compensation to the poor in the name of the deceased which has benefits in this world and the hereafter for both parties (Mamduh et al., 2024).

Sincerity is an important point in carrying out alms on behalf of the deceased according to NU. Sincere intentions for the sake of Allah and the avoidance of deviant elements of belief are conditions for alms to be accepted and the reward reaches the deceased. Alms activities are used as a spiritual and social momentum, where prayer and alms are carried out as a form of respect and continuity of goodness that encourages togetherness in the community (Syarif et al., 2022).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّيْ افْتَلَتَتْ نَفْسَهَا وَلَمْ تُوصِ فَأَظَنُّهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: نَعَمْ

*From Aisyah RA., "A man asked the Prophet PBUH: "My mother died suddenly and did not have time to make a will. I suspect that if he could make a will, of course he would give alms. Will he be rewarded if I give alms on his behalf? The Prophet PBUH replied, "Yes" (Al-Hajjaj, 2007).*

A Muslim hadith states that alms in the name of the deceased will be rewarded. The beauty of Islamic law is that a deceased Muslim can benefit from the prayers of others. For NU, the fiqh of Muhazzab Imam asy-Shafi'i states that alms can be given to the deceased in his name. Alms on behalf of the deceased according to NU is not only a matter of individual worship, but also a social practice that builds spiritual bonds and togetherness in society. Through alms and sincere prayers and accompanied by the tradition of tahlilan, families and communities can pay their respects while strengthening the rewards for the deceased. This tradition remains a vital part of the implementation of NU-style Islamic teachings that prioritize a balance between sharia and local traditions (Aini & Al-Hanifah, 2023).

### 3. Alms in the Name of the Deceased According to Muhammadiyah

After Nahdatul Ulama conveyed their views on alms on behalf of the deceased and discussed it, as a writer I will explain the views of Muhammadiyah that have differences in this matter, namely: According to the Tarjih Fatwa, giving alms or giving alms for the deceased does not produce rewards or is almsgiving. Muhammadiyah is of the opinion that only three charities remain after death: charity, useful knowledge, and good children's prayers, in accordance with the hadith of the Prophet. However, related to other worship practices, Muhammadiyah views that if a person has died, his charity is cut off, including giving alms on behalf of the deceased.

This shows that according to Muhammadiyah's view, alms that have merit value and are recorded as a person's charity is alms that are carried out while he is still alive. As used by the Muhammadiyah tarjih team in Surah An-Najm verse 39:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

*"And that there is not for man except that [good] for which he strives" (Kementrian Agama RI, 2019).*

The above verse emphasizes that each individual cannot be held accountable for the sins of others, because retribution in the form of rewards and other rewards will only be given based on the individual, not from the deeds of others. In other words, the reward of alms will only be recorded as long as a person is alive, if the individual has died, then the practice of good deeds is cut off, including other people who do alms on his behalf. Muhammadiyah emphasizes that people who are still alive must carry out positive activities such as giving alms. Since the deceased did not receive alms awards, they could not be held accountable.

#### **4. Community Practices in Hamlet I, Dagang Kelambir Village, Tanjung Morawa, Regarding Alms on the Name of the Deceased**

After asking the residents of Hamlet I, Dagang Kelambir Village, Tanjung Morawa District, about the permissibility of alms on behalf of the deceased and the delivery of rewards to the deceased, it was known that this practice was carried out by the community and in line with the views of Nahdlatul Ulama (NU) and Muhammadiyah.

Mr. Ahmad Efendi, revealed that he had given alms on behalf of his deceased parents by providing assistance to the mosque. According to him, the reward from the alms intended for the deceased will arrive as taught by the scholars. Muhammadiyah advocates selfless actions such as giving alms. A person who has died cannot be held accountable for his alms because they do not receive a reply. Meanwhile, Ustadz Sahril emphasized that alms for the deceased are also rooted in the tradition of the community which interprets it as a form of devotion to parents. He considered that although in general a person's charity is cut off after death, the efforts of a righteous child are still an extension of charity for his parents. This view is also in line with the experience of Mr. Hidayat who often does alms on behalf of his deceased parents. According to him, when viewed from the point of view of Sufism and taujidi, he believes that the reward will arrive because if this is not the case, it means that the power of Allah is seen as weak.

Then this practice was also conveyed by Mrs. Rahmaniah and Mrs. Laily. Both of whom have given alms on behalf of their parents who have died as a form of repaying their parents' services, the forms of alms they do are varied, ranging from providing basic necessities, monetary compensation to orphans, to food alms. Both affirmed the belief that the reward of the alms will reach the deceased thanks to the love of Allah SWT.

In addition, Ustadz Irham Rusydi added that alms on behalf of the deceased is not only a charity, but also a form of prayer that is manifested in real actions. According to him, this alms is doubly beneficial, because not only the reward reaches the deceased, but the perpetrator also gets a reward. This shows the understanding of the community that alms intended for parents and relatives who have died are highly recommended and of double value in Islam.

Based on the results of interviews with several informants in Hamlet I, Dagang Kelambir Village, it can be seen that some people affiliated with the Muhammadiyah view have different understandings regarding the practice of sedekah on behalf of deceased people. In general, they argue that the reward of a person's deeds is valid as long as he is alive, so that after death, the reward cannot be transferred to the deceased.

Mr. Prayitno, for example, stated that alms are only of charitable value if they are done during life. According to him, after death a person can no longer receive rewards from the deeds done by others in his name. Zahratun Thoyyibah also affirmed the hadith of the Prophet Muhammad PBUH which states that human practices after death will be cut off

except for continuous generosity, righteous children's prayers, and useful knowledge. He considered that alms carried out on behalf of the deceased family were more symbolic as a form of respect, but did not provide a reward for the deceased. Meanwhile, Dinda Zulaikha added that although alms on behalf of the deceased can be done, the reward of the practice still belongs to the person who did it, not to the deceased.

**Table 1.**  
**Interview Results**

No	The people of Hamlet I, Dagang Kelambir Village, who were interviewed regarding alms on behalf of the deceased	According to the opinion of Nahdlatul Ulama (NU)	According to the opinion of Mohammed
1.	Pak Ahmad Efendi (53 Years)	✓	
2.	Ustadz Eka Pristiawan (41 Years)	✓	
3.	Ustadz Sahril (50 Years)	✓	
4.	Pak Hidayat (54 Years)	✓	
5.	Buk Rahmaniah (49 Years)	✓	
6.	Buk Laily (34 Years)	✓	
7.	Ustadz Irham Rusydi (55 Years)	✓	
8.	Pak Prayitno (58 Years)		✓
9.	Zahratun Thoyyibah (32 Years)		✓
10.	Dinda Zulaikha (24 Years)		✓

**a. Munaqasah Adillah From Two Opinions and Evidence of Nahdlatul Ulama and Muhammadiyah**

After understanding the postulates of the two Islamic organizations, the next step is munaqasah adillah. Debating is munaqasah. The plural form of the proposition is just. Munaqasah adillah will compare and contrast the fatwas of the Islamic organizations Bahtsul Masail NU and Tarjih Muhammadiyah to determine which one is stronger based on these postulates. Nahdlatul Ulama is of the opinion that alms to the deceased are permissible and give rewards to the deceased. A sahih hadith from Aisha RA narrated by al-Bukhari and Muslim supports this opinion:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّيْ افْتَلَتَتْ نَفْسَهَا وَلَمْ تُوَصِّ فَاظَنُّهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: نَعَمْ

*From Aisyah RA., "A man asked the Prophet PBUH: "My mother died suddenly and did not have time to make a will. I suspect that if he could make a will, of course he would give alms. Will he be rewarded if I give alms on his behalf? The Prophet PBUH replied, "Yes" (Al-Hajjaj, 2007).*

This hadith, according to NU, is an explicit postulate that alms intended for the deceased are still useful for him. On the contrary, Muhammadiyah rejected this view. The Muhammadiyah Tarjih Council adheres to the words of Allah in QS. An-Najm verse 39:

وَأَنْ تَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝ ٣٩

*"And that there is not for man except that [good] for which he strives" (Kementrian Agama RI, 2019).*

This verse, according to Muhammadiyah, is the basic principle that charity only applies to the perpetrators themselves. Alms made by heirs or family members cannot transfer the reward to the deceased, because the charity is not the result of his efforts. In addition, they also affirmed the hadith of the Prophet PBUH which reads:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يَنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: "When a man dies, his deeds are cut off except for three things: charity, useful knowledge, and the prayer of a righteous child." (HR. Muslim) (An Nasa'i, 1993).

This hadith is understood as a restriction that after a person dies, his deeds cease except for three things that are expressly stated. In response to this denial, NU argued that the verse in QS. An-Najm: 39 is general (*'amm*), while the hadiths of the Prophet that affirm the ability of alms in the name of the deceased are specific evidence (*khass*) as said by Abdul Wahab khallaf:

ولا خلاف بين الأصوليين: في أنه يجوز تخصيص عموم القرآن بالقرآن، والقرآن بالسنة المتواترة

There is no difference among ushul scholars, that it is permissible to specialize the generality of the Qur'an with the Qur'an, to specialize the Qur'an with the Sunnah mutawatir (Lubis & Munir, 2022).

Special postulates take precedence to explain and limit the general meaning of the verse. Therefore, the authentic hadiths regarding the ability to give alms on behalf of the deceased cannot be ignored, but must be understood as an exception to the general principle mentioned in the Qur'an. Muhammadiyah then strengthened its argument with QS. Al-Isra' verse 15:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

Meaning: Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger (Kementrian Agama RI, 2019).

According to Muhammadiyah, if sin alone cannot be transferred to others, then the reward cannot be transferred. Alms remain the property of the person who does it, and cannot be gifted to the deceased (Chusna, 2022). From the results of this fair munaqasah, it can be seen that Muhammadiyah bases its opinion on the verses of the Qur'an which are general, while NU adheres to the specific sahih hadiths. Methodologically, in ushul fiqh, specific postulates take precedence over general postulates in discussing the same issue.

The differences and similarities between the perspectives of Nahdlatul Ulama (NU) and Muhammadiyah on alms on behalf of the deceased have a significant theological and practical basis, but still prioritize the basic principles of Islamic teachings. NU views alms on behalf of the deceased as a permissible and even recommended tradition, including tahlilan and joint prayer as part of practices that can flow rewards to the deceased. NU refers to hadith and religious traditions that state that prayers and alms from Muslims to the deceased can be the cause of increased rewards for them, believing that good deeds involving the community still play a role in helping the deceased.

On the contrary, Muhammadiyah emphasizes the principle of worship which must be clear in its postulation and clean from elements of bid'ah or traditions that do not have a strong basis from the Qur'an and Sunnah. They reject the practice of tahlilan and excessive

rituals that usually accompany alms in the name of the deceased in the NU tradition. For Muhammadiyah, alms whose rewards reach the deceased are real and sustainable charities, such as providing direct assistance to the poor or charities that have concrete social benefits. In this case, Muhammadiyah emphasizes worship that is individual and does not depend on the practice of collective rituals.

The similarity between the two is that both believe in the importance of alms as a form of charity that is highly recommended and the rewards are very valuable in Islam. The two organizations also agreed that rewards for charity that bring lasting benefits can be a cause of goodness for the deceased, even though they differ in the manner and form of their implementation. Both agreed that sincere intentions and in accordance with sharia are the key to receiving the alms, and the distribution of alms must provide benefits for the public so that it becomes charity (Trigiyatno, 2017).

Differences also arise in the aspect of more structured alms management and implementation in Muhammadiyah with the use of institutions such as Lazismu, which distribute funds transparently and on target. NU prioritizes social and cultural approaches through the tradition of togetherness in tahlilan and joint prayer that strengthen spiritual and social ties in the community. NU's approach creates a family atmosphere and mutual cooperation as part of worship, which is a characteristic of the Nahdliyin community.

Muhammadiyah tends to reject the use of rituals that do not have strong evidence, including tahlilan or joint prayer with the hope of reward reaching the deceased, because it is considered to cause the practice of bid'ah. In this frame of mind, they prioritize alms which are considered as direct and concrete charities whose benefits can be accounted for in religious teachings. Muhammadiyah emphasizes that rewards cannot be transferred directly from one person to another, so that the good deeds sought must still be real and the benefits are felt (Abdurrahman & Kurniawan, 2022).

Both have similarities in maintaining the ultimate goal of almsgiving, which is to help others and pray for the deceased to get good in the hereafter. NU's perspective emphasizes social and cultural aspects in religious practice, while Muhammadiyah places the principle of clarity of postulates and direct benefits in social benefits. This difference does not eliminate the basic values of the two organizations in encouraging the people to continue to do good deeds as part of faith and piety.

#### ***b. Qaul Mukhtar***

Nahdlatul Ulama (NU) allows and acknowledges the merits of the deceased for almsgiving, so the author believes that this is the right qaul. According to a sahih hadith narrated by Muslims, the Prophet specifically allowed giving alms on behalf of a father who died suddenly without a will and emphasized that alms would reward him. Methodologically, a sahih hadith should be higher than the texts of the Qur'an in general. Therefore, Surah An-Najm verse 39 establishes general rules about people's devotion to their charity, instead of denying exceptions. The hadiths of the Prophet that affirm the ability of alms in the name of the deceased are an exception to this provision.

In addition, community practices based on research interviews found that many people, especially in Hamlet I, Dagang Kelambir Village, are still consistent in carrying out alms on behalf of the deceased can be seen as a form of social charity as well as worship based on sincere intentions. This tradition also strengthens family ties with the deceased,

fosters the value of children's devotion to parents, and provides real benefits to the community.

Thus, *qaul mukhtar* of this research is alms on behalf of the deceased, the law is permissible, and the reward of the practice reaches the deceased. Based on the evidence and views of Nahdlatul Ulama and Muhammadiyah, the author believes that the chosen qaul is the qaul of NU, which allows and acknowledges the reward of the deceased's alms. According to a sahih hadith narrated by Muslims, the Prophet specifically allowed alms for parents who died without a will and emphasized that the reward of the alms would reach him.

### **5. Social and Religious Implications**

Alms on behalf of the deceased also have very important social implications in the life of the Muslim community, especially in building solidarity and togetherness between citizens. When someone gives alms in honor of the deceased, it not only impacts the spiritual reward for the deceased, but also strengthens social relationships between community members. Alms given for public benefits such as the construction of mosques, orphanages, or other social facilities provide tangible benefits that are felt by the wider community, thus helping to create a harmonious and tolerant atmosphere of community life (Rido, 2021).

In a religious context, alms in the name of the deceased is a manifestation of faith and social responsibility for Muslims. This practice emphasizes the importance of the sustainability of good deeds that can provide benefits beyond just the life of the world. Theologically, jariah alms as one of the charities whose rewards continue to flow are the foundation for Muslims to continue to do good even after they have died. With sincere intentions and in accordance with sharia, alms in the name of the deceased are believed to bring blessings and forgiveness to the deceased (Sami & Nafik, 2015).

From the social side, alms function as a means of learning the value of mutual cooperation and care. This tradition strengthens brotherhood, empathy, and social communication through activities such as tahlilan or joint prayer, which maintain community stability and help the poor (I. Lestari et al., 2024). Funds from alms can be used to help the basic needs of the community, improve the quality of life and open up opportunities for improving welfare. This shows that alms are not only individual worship, but also an effective instrument in efforts to redistribute economic welfare in the community (Abdurrahman & Kurniawan, 2022).

In a spiritual context, alms in the name of the deceased strengthens the relationship between the living and the deceased through the continuation of good deeds. This provides peace of mind for the families of the deceased who feel that they have carried out their social and religious obligations. This tradition also strengthens the belief and effort that the reward of charity is passed on to the deceased as a testament to Allah's mercy and forgiveness. In addition, alms on behalf of the deceased is also a vehicle for religious education that teaches the importance of good deeds and social care to the younger generation. By involving family members and the community in alms activities, the values of kindness and social responsibility are effectively instilled, resulting in a collective awareness to continue to carry out the tradition of kindness as part of the teachings of Islam (Chotib, 2021).

From a sociocultural perspective, alms in the name of the deceased is part of the archipelago's Islamic cultural heritage which combines sharia and tradition. This practice shows the adaptation of religion with local wisdom that strengthens religious identity as well as social togetherness. Thus, alms on behalf of the deceased contributes to the preservation

of traditions while strengthening social ties between residents (Mahessa et al., 2024). Alms on behalf of the deceased have profound philosophical implications regarding the meaning of life and death in Islam. The practice that continues after death reflects a strong belief in the afterlife and the eternity of rewards. This encourages Muslims to continue to do good deeds that become an enduring spiritual legacy, giving full meaning in the journey of life and death (Y. J. Lestari, 2021).

## CONCLUSION

Based on the results of the research, it can be seen that there is a difference of opinion between Nahdlatul Ulama (NU) and Muhammadiyah regarding alms for deceased people. NU believes that the reward of alms can reach the deceased on the basis of authentic hadith, while Muhammadiyah opposes this view by referring to the evidence that human deeds end after death, except for three exceptions: continuous almsgiving, useful knowledge, and prayers from pious children. In Dagang Kelambir Village, Dusun I, Tanjung Morawa District, most residents prefer to follow NU's views by carrying out various types of almsgiving, such as assistance to orphans, distribution of staples, and contributions to mosques.

Through the process of *munaqasah adillah*, it can be seen that the postulate used by NU is more methodologically strong because it is special, while the postulate of Muhammadiyah is general. Therefore, the opinion of NU that allows alms on behalf of the deceased is chosen as *qaul mukhtar*. This study reveals that giving alms to the deceased is not only an act of personal devotion, but also a social ritual that encourages togetherness, devotion to parents, and community cohesion. Therefore, this research raises awareness of the dialectic between the holy book, fatwas issued by Islamic organizations, and socio-religious realities in Indonesia, and encourages mutual tolerance in responding to different perspectives of Islamic organizations.

This difference reflects the diversity of religious approaches in the community and affects the way the people of Tanjung Morawa District, especially Hamlet I of Dagang Kelambir Village, understand and carry out alms on behalf of the deceased. Nevertheless, the practice of alms is still considered important as a form of social solidarity and worship that has high religious value. This research recommends the need for dialogue and harmonization between the NU and Muhammadiyah approaches so that the tradition of alms on behalf of the deceased can be carried out more effectively, in accordance with Islamic teachings and the needs and social conditions of the local community.

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