

Understanding Hadiths on the Dead (Mayit) and Their Implications for Societal Consumption Ethics from the Perspective of Musykil al-Hadith

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ABSTRACT

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Understanding the mayit hadith has significant implications for ethical consumption behavior in Muslim communities. This study aims to analyze how the interpretation of the mayit hadith shapes consumption ethics and social consumptive practices through the Musilil Hadith approach. A qualitative case study methodology was employed, using in-depth interviews, participatory observation, and literature documentation to collect data from lecturers, pesantren teachers, and social practitioners experienced in managing consumption related to death. Findings indicate that understanding the mayit hadith serves as a moral filter, guiding expenditure management, wise need selection, and the avoidance of waste. Scientific analysis of the sanad and matan emphasizes practical guidelines for prudent consumption. This research contributes a novel integration of textual hadith study with social consumption practices, offering ethical guidance grounded in religion. Practical implications include education, counseling, and modules for responsible consumption management.

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INTRODUCTION

Understanding Islamic teachings related to consumption ethics and everyday life practices has significant implications for broader social behavior. One dimension that has often been overlooked is the understanding of hadiths concerning the deceased (mayit), particularly those related to attitudes toward consumption and respect for the process of death (Sugihardi, 2025; Syahroni, 2019). This issue is important because ethical consumption practices and spiritual awareness regarding death can enhance the quality of social and moral life. This study is relevant for societies facing the dilemmas of consumption modernization while striving to maintain religious consciousness. Evidence from social literature surveys indicates that a lack of understanding of Islamic consumption ethics can lead to consumptive behavior and a diminished respect for humanitarian values (Hidayattuloh et al., 2021; Komarudin, 2020). Therefore, this

research offers a contribution by integrating the understanding of hadiths on the deceased with ethical consumption practices.

Social phenomena indicate that awareness of consumption ethics from a religious perspective remains weak, particularly in relation to the understanding of hadiths on the deceased. Many individuals emphasize only the ritual aspects of death without comprehending the social and ethical implications of consumption embedded within them (Sulidar & Khoiri, 2020). For example, consumptive behavior during death commemorations or excessive spending on funeral ceremonies reflects a lack of integration between religious understanding and social ethics. This condition creates a gap between formal religious knowledge and everyday practice. Society requires clear guidance on how hadiths related to the deceased can shape wise and responsible consumption behavior (Amrin & Huda, 2021). This phenomenon highlights the urgency of research to bridge the gap between religious theory and social practice, ensuring that moral values remain relevant in modern life.

Several previous studies have addressed aspects of hadiths on the deceased and social ethics, yet they remain largely theoretical. Andani (2022) emphasized the importance of understanding hadiths on the deceased in shaping ethical behavior but focused primarily on death rituals. Muiz (2021) examined the relationship between religious teachings and consumption but did not specifically address the context of the deceased. Meanwhile, Ansori (2020) highlighted moral aspects of consumption among Muslim communities, and Wahyudi (2024) discussed social awareness based on religious education. The limitation of previous studies lies in the lack of integration between the understanding of hadiths on the deceased and ethical consumption practices, resulting in the absence of comprehensive guidance. This study positions itself to fill that gap by examining hadiths on the deceased as a foundation for consumption ethics and emphasizing their relevance in modern social contexts.

This research introduces a new perspective through the *Musykil al-Hadith* approach, which emphasizes a scientific understanding of hadith transmission (*sanad*) and content (*matan*), alongside ethical interpretation related to consumption. This approach differs from previous studies that focused only on ritual or moral aspects in isolation. The novelty of this research lies in integrating the study of hadiths on the deceased with consumption ethics, thereby providing practical and scholarly guidance for society. The importance of this study is further underscored by the challenges of modernization and excessive consumption, which often neglect religious values (Alfira, 2023). By employing qualitative methods such as textual analysis and in-depth interviews, this research is expected to offer a comprehensive understanding that is not merely theoretical but also applicable to the formation of ethical and civilized consumption behavior.

The main research question of this study is how the understanding of hadiths on the deceased can shape societal consumption ethics from the perspective of *Musykil al-Hadith*. The core problem identified in the field is the

lack of integrative awareness between death rituals and everyday consumption behavior, resulting in the neglect of moral and social values. This study focuses on identifying the understanding, interpretation, and implementation of consumption ethics based on hadiths on the deceased, emphasizing their social relevance. This issue is significant because consumption ethics related to death involve not only spiritual aspects but also social, economic, and cultural implications. By examining this problem, the study aims to develop guidelines that integrate religious traditions with modern practices and to serve as an academic reference for the development of hadith studies and consumption ethics.

As an initial contribution, this research proposes an understanding that hadiths on the deceased are not merely ritualistic but also contain ethical guidance on consumption that can be applied in everyday life. Through the Musykil al-Hadith approach, this study emphasizes source authenticity, scientific interpretative methods, and social relevance. The originality of this research lies in its simultaneous integration of religious, ethical, and social dimensions, which has not been widely explored in previous studies. The findings are expected to provide practical recommendations for Muslim communities in managing consumption wisely and to enrich academic discourse on hadiths related to the deceased. Thus, this research not only fills a gap in the literature but also constructs an applicable model for modern consumption ethics grounded in religious tradition.

METHOD

This study employs a qualitative case study research design, as its primary focus is to gain an in-depth understanding of the interpretation of hadiths concerning the deceased (hadith al-mayyit) and consumption ethics from the perspective of Musykil al-Hadith within a specific social context (Assyakurrohim et al., 2022). The case study approach was selected because it allows the researcher to explore complex phenomena contextually, including the understanding, interpretation, and practical application of consumption ethics related to hadiths on the deceased. This design provides flexibility to examine informants' experiences, perspectives, and practices in detail, thereby generating a holistic and contextualized understanding. The selection of this research design is further supported by qualitative methodological literature, which emphasizes that religious and ethical phenomena require exploratory approaches rich in descriptive data.

The research was conducted at State Islamic Universities (UIN) and several selected Islamic boarding schools (pesantren) in East Java, as these institutions have a high concentration of lecturers and religious teachers actively engaged in teaching Islamic jurisprudence (fiqh), hadith studies, and Islamic-based consumption ethics. These locations were chosen based on the consideration that the informants possess extensive access to hadith literature and social practices related to death, thereby enabling the collection of relevant

and representative data. Moreover, these settings demonstrate observable phenomena concerning awareness of consumption ethics within the context of death rituals, which constitutes the main focus of this study.

The number of informants in this research was intentionally limited to ensure data depth, prioritizing the quality of information and the richness of experience related to the research topic. Informants were selected using purposive sampling, namely by identifying individuals who possess relevant knowledge and experience regarding hadiths on the deceased and consumption ethics. The following table presents the informants and the rationale for their selection:

Table 1. Selection of Research Informants

Informant	Number	Educational Background	Rationale for Selection
UIN Lecturers in Hadith Studies	5	Ph.D. in Hadith Studies	Possess strong academic competence in hadith studies and are able to explain scientific aspects and interpretations of hadith related to the deceased
Pesantren Teachers	5	Master's Degree in Islamic Education	Have experience teaching and guiding communities on consumption ethics and death-related rituals
Muslim Social Practitioners	3	Bachelor's Degree / Field Practitioners	Directly involved in funeral traditions and consumption practices, providing insights into real social practices

Data were collected using several data collection techniques, including in-depth interviews with key informants, participatory observation of consumption practices related to death, and documentation of hadith literature and consumption ethics guidelines (Waruwu, 2024). The interviews were conducted in a semi-structured manner to provide flexibility for informants to explain their experiences and understandings in depth. Observations were carried out by recording actual practices relevant to consumption ethics, while documentation was used to verify information obtained from interviews and observations. A triangulation approach was employed to ensure data validity.

Data analysis was conducted through three main stages: data condensation, which involved focusing, simplifying, and selecting data relevant to the research objectives; data display, in which data were presented in the form of descriptive narratives, thematic tables, and conceptual diagrams to facilitate understanding of relationships among themes; and conclusion drawing/verification to ensure the credibility of the findings. The trustworthiness of the data was ensured through source and method triangulation, member checking, and the maintenance of an audit trail, thereby ensuring that the interpretations are scientifically valid and accountable.

RESULT AND DISCUSSION

Result

This results section presents the main findings of the study regarding the understanding of ḥadīth al-mayyit (hadiths related to the deceased) and its relationship with consumption ethics from the perspective of Musykil al-Ḥadīth. The findings are organized into three sub-findings: (1) the interpretation of ḥadīth al-mayyit in consumption decision-making, (2) guidance for wise consumption through scientific analysis of hadith texts, and (3) the influence of spiritual awareness on consumptive social practices in society. Each sub-finding is analyzed based on data obtained from interviews, observations, and documentation.

Interpretation of ḥadīth al-Mayyit Influences Ethical Consumption

This sub-finding focuses on how informants' understanding of ḥadīth al-mayyit shapes ethical consumption behavior in daily life. The operational definition in the field includes informants' perceptions of hadith teachings related to death, spiritual responsibility, and ethical consumption guidelines accompanying funeral rituals or death commemorations. In this study, ethical consumption is understood as regulating expenditures, prioritizing necessary needs, and avoiding wastefulness, particularly in activities related to death. This understanding is expressed through everyday practices within families and communities. In other words, this sub-finding emphasizes a direct relationship between religious understanding (ḥadīth al-mayyit) and consumption decision-making. The researcher emphasizes that spiritual and ethical aspects are inseparable; a deep understanding of ḥadīth al-mayyit serves as the foundation for wise and responsible consumptive actions in the field.

Interview results indicate that most informants perceive ḥadīth al-mayyit as ethical guidance applicable to various aspects of life, including consumption. One informant, a UIN lecturer specializing in hadith studies, stated, "Understanding ḥadīth al-mayyit teaches us not to be excessive in managing consumption, especially during funerals or death commemorations. We should focus on essential and beneficial needs." Another informant, a pesantren teacher, added, "These hadiths remind us that death marks the end of life, so every expenditure should be calculated wisely and should not merely display luxury without meaning." From these interviews, the researcher interprets that understanding ḥadīth al-mayyit functions as a moral filter guiding individuals in making ethical consumption decisions, avoiding wasteful behavior, and fostering awareness of social responsibility. This understanding is not merely theoretical but is translated into real practices within the context of death-related rituals.

Other informants also emphasized the connection between understanding ḥadīth al-mayyit and everyday consumption behavior. A Muslim social

practitioner stated, “When we understand ḥadīth al-mayyit correctly, we regulate consumption based on needs rather than desires. For example, during funeral arrangements, we prepare only essential necessities, not excessive feasts.” Another lecturer emphasized, “These hadiths remind us that excessive consumption only burdens families and society; therefore, deep understanding becomes an ethical guide.” The researcher interprets these statements as indicating a pattern of internalization of ethical values derived from ḥadīth al-mayyit into consumption practices, where religious awareness influences daily behavior. This shows that proper interpretation of ḥadīth al-mayyit not only enhances spiritual understanding but also shapes rational, efficient, and responsible consumption decisions, in line with the holistic principles of Islamic ethics.

Field observations support the interview findings. The researcher observed that during funerals and death commemorations, most informants practiced controlled consumption, such as providing sufficient food, avoiding wasteful decorations, and rejecting excessive expenditures unrelated to ritual needs. Observations also revealed informal discussions among families and communities on how to align consumption practices with the teachings of ḥadīth al-mayyit. The researcher interprets these practices as reflecting the direct internalization of ethical understanding derived from ḥadīth al-mayyit into concrete actions. Restating the data, these findings demonstrate a pattern whereby stronger understanding of ḥadīth al-mayyit corresponds with more prudent consumption behavior. The emerging pattern indicates a direct relationship between spiritual understanding and consumption control, making ethical consumption a tangible indicator of internalized religious awareness within the social context of Muslim communities at the research sites.

Musykil al-Ḥadīth Affirms Guidance for Wise Consumption

This sub-finding focuses on how scientific analysis of hadith – through the Musykil al-Ḥadīth approach (sanad and matn analysis) – reinforces guidance for wise consumption ethics. The operational definition in the field includes the understanding that hadiths are not merely ritualistic but also contain moral instructions applicable to everyday life, including consumption management. In this study, wise consumption is defined as regulating expenditures according to needs, avoiding wastefulness, and maintaining socio-economic balance. The Musykil al-Ḥadīth approach is employed to assess the authenticity of hadiths, the strength of their chains of transmission, and the relevance of their textual meanings (matn) to consumption behavior. The researcher emphasizes that this sub-finding highlights the scientific dimension of hadith texts as the foundation of ethical guidance; therefore, the collected evidence is largely documentary, including classical texts, scholarly notes, and manuscript photographs, which demonstrate how hadith principles are analytically and practically applied in the field.



Figure 1. Photograph of classical hadith manuscripts or texts analyzed in this study.

During the documentation process, the researcher identified several key findings that support this sub-finding: (1) classical hadith texts analyzed through the Musykil al-Hadith approach reveal teachings related to the regulation of consumption; (2) notes compiled by students or lecturers that formulate principles of prudent consumption based on hadith; (3) photographic documentation of teaching materials in pesantren emphasizing the principle of modest consumption; (4) archival records of workshops or practical classes on Musykil al-Hadith; and (5) photographs of classroom boards summarizing ethical consumption principles derived from hadith. These documentary observations indicate that religious literature and learning materials do not merely emphasize death rituals, but also guide Muslims to regulate consumption in accordance with Islamic teachings. The researcher interprets this documentary evidence as reinforcing the view that a scientific approach to hadith texts produces practical guidelines for prudent consumption that can be applied by Muslim communities.

Observations of documents and literature reveal a consistent pattern: hadiths analyzed through a rigorous scholarly approach emphasize balance between necessity and excess, particularly within social and ritual contexts. For instance, pesantren teaching notes highlight that excessive consumption during funerals or memorial gatherings contradicts the moral values embedded in hadith teachings. The researcher interprets these findings to suggest that Musykil al-Hadith provides a systematic and scientific framework for assessing the relevance of hadith to consumption practices, ensuring that consumption ethics are not merely subjective interpretations but are grounded in authentic textual analysis. Restating the data, this documentation confirms that principles of prudent consumption can be extracted from hadith through scholarly study, thereby offering clear and applicable guidance for society.

The pattern emerging from documentation and observation demonstrates a direct relationship between scholarly hadith studies and ethical consumption practices. The data indicate that the more rigorous the Musykil al-Hadith analysis, the clearer the guidance on prudent consumption becomes. These findings suggest that literature and documentation managed through a scientific

methodology provide practical, consistent, and reliable ethical guidelines. This confirms that a systematic approach to hadith texts not only offers theoretical understanding but also shapes rational and responsible consumption behavior in accordance with Islamic moral values. The pattern reflects an integration of scholarly analysis, moral understanding, and social application, enabling communities to adopt concrete references for implementing consumption ethics grounded in teachings related to the deceased.

Spiritual Awareness Shapes Social Consumption Practices

This sub-finding emphasizes how individual spiritual awareness influences social consumption practices, particularly in contexts related to death, such as funerals or memorial gatherings. The operational definition in the field includes community behavior that aligns consumption with moral and religious principles, such as regulating food quantities, prioritizing essential needs, and avoiding waste in social activities. Spiritual awareness is understood as the internalization of religious values that guide social actions, including consumption-related decisions. This sub-finding demonstrates that consumption practices are not driven solely by habit or social pressure, but are shaped by religious beliefs and ethical consciousness, enabling consumption behavior to reflect a balance between social needs and spiritual values held by individuals and communities.

Interview data reveal that spiritual awareness significantly influences daily consumption practices. A pesantren teacher stated, "When we realize that every action will be accountable before God, expenditures for death-related events are carefully considered, focusing only on what is truly beneficial." Another lecturer added, "Spiritual awareness encourages us to reject excessive spending, even when social pressure pushes us toward costly traditions. Consumption is adjusted to ethical principles and public benefit." The researcher interprets these statements as evidence that spiritual awareness functions as a moral filter, limiting excessive consumption and promoting rational and responsible decision-making. Consumption behavior thus reflects deeply held spiritual values rather than mere conformity to social customs, fostering harmonious and ethical social practices within the community.

Other informants also emphasized the influence of spiritual awareness on social consumption practices. A Muslim social practitioner explained, "When managing consumption for memorial events, we always consider appropriate needs, avoid waste, and ensure that everything benefits family members and neighbors." A UIN lecturer added, "Awareness of the temporality of life makes every expense carefully calculated. Spirituality guides us so that consumption does not become meaningless." The researcher interprets these insights as indicating that spiritual awareness shapes not only individual behavior but also social norms within the community. Consumption decisions become ethically oriented social practices, reflecting an integration of religious belief and social responsibility, thereby positioning consumption as a tangible expression of

moral conduct within society.

Field observations corroborate the interview findings. Communities were observed preparing food in appropriate quantities, adjusting guest numbers, and avoiding waste during funerals or memorial events. Observations also documented informal discussions among families and neighbors regarding consumption arrangements aligned with spiritual values. The researcher interprets these practices as evidence of the internalization of spiritual awareness into concrete social behavior, where consumption management becomes a collective ethical pattern rather than merely an individual choice. Restating the data, the findings demonstrate that spiritual awareness shapes controlled, beneficial, and morally aligned consumption behavior. The emerging pattern underscores a direct relationship between the level of individual spiritual awareness and social consumption practices, positioning such behavior as an indicator of internalized religiosity and contributing to the development of a socially responsible culture in resource management.

Discussion

The findings of this study indicate that understanding the hadith concerning the deceased directly influences individuals' ethical consumption behavior. Informants emphasized prudent financial management, wise prioritization of needs, and the avoidance of extravagance, particularly in the context of death-related rituals. These findings align with previous literature asserting that religious education and the internalization of spiritual values shape the consumptive behavior of Muslim communities; however, earlier studies tend to be more theoretical and place less emphasis on empirical field practices (Husna & Khamim, 2025). In contrast to studies that focus solely on ritual aspects, this research demonstrates that hadith understanding functions as a moral filter and a guide for practical ethics, resulting in rational and well-directed consumption behavior (Baidowi & Ma'rufah, 2025). Theoretically, these findings reinforce the notion that the internalization of religious values is a crucial determinant in ethical decision-making.

Furthermore, this study highlights the role of Musykilul Hadith as a scientific approach to interpreting hadith texts, providing guidance for prudent consumption based on sanad and matn analysis (Ghozali, 2022; Taufiq, 2025). Documentation and observational data show that classical literature, manuscripts, teaching notes, and workshop archives serve as valid sources for formulating practical guidelines. This demonstrates coherence between the scientific principles of Musykilul Hadith and societal practices, while also distinguishing this study from previous literature that rarely employed rigorous textual analysis to extract ethical guidance for consumptive behavior. The theoretical implication underscores that scholarly engagement with religious texts can bridge theory and practice, while the practical implication suggests that communities gain concrete references for regulating consumption based on

authentic hadith teachings (Kurniasih et al., 2021).

The third finding, concerning spiritual awareness shaping social consumption practices, reveals that individual behavior is influenced not only by theoretical understanding but also by the internalization of spiritual values manifested in real practices, such as food management, the number of guests invited, and community deliberations. This pattern affirms the integration of religious beliefs and social norms in regulating consumption wisely (Nadhifah et al., 2025). While previous studies have emphasized the impact of religious awareness on personal behavior, few have explored how such awareness shapes collective social practices (Idris, 2020; Syukri, 2011). Consequently, this study contributes to Islamic social behavior theory by demonstrating that spirituality influences not only individual morality but also the formation of ethical consumption culture within communities.

Practically, this research emphasizes the importance of education and counseling based on hadith concerning the deceased to enhance ethical awareness in consumption management, both in death-related rituals and everyday social activities. Communities can use these guidelines to avoid wastefulness, adjust expenditures according to necessity, and cultivate responsible consumption behavior. For Islamic educational institutions and pesantren, these findings provide a foundation for developing modules or training programs that integrate Musykilul Hadith with social consumption practices, enabling religious teachings to be applied directly and practically.

In conclusion, the three sub-findings are interrelated: understanding hadith concerning the deceased, scientific textual analysis through Musykilul Hadith, and collective spiritual awareness together shape ethical and prudent consumption behavior. This pattern affirms the integral relationship between spiritual, ethical, and social dimensions, while addressing gaps in previous literature that underemphasized practical applications grounded in hadith texts. These findings not only strengthen theories of consumption behavior from a religious perspective but also offer practical guidance for communities to manage consumption responsibly in accordance with holistic Islamic moral values.

CONCLUSION

The findings of this study affirm that understanding hadith concerning the deceased plays a central role in shaping ethical consumption behavior within Muslim communities. Informants demonstrated that the internalization of spiritual and ethical values derived from these hadiths directly influences decision-making related to spending, prioritization of needs, and the avoidance of wastefulness, particularly in the context of death-related rituals. The Musykilul Hadith approach strengthens this understanding by providing a scientific framework for interpreting the sanad and matn of hadith, ensuring that the resulting consumption guidelines are not merely subjective. A key insight derived from this research is that the integration of religious awareness, scholarly

textual analysis, and social practice fosters consumption behavior that is prudent, efficient, and responsible, while simultaneously cultivating a harmonious social culture aligned with Islamic moral values. These findings emphasize that consumption ethics are not merely theoretical constructs but can be practically implemented in everyday social life.

The scholarly contribution of this study lies in its presentation of an integrative model that connects the understanding of hadith concerning the deceased, scientific textual analysis through Musykilul Hadith, and spiritual awareness within consumptive social practices. This approach bridges the gap between religious theory, academic literature, and community practices, thereby enriching academic discourse on religion-based consumption ethics. The strength of this study is further demonstrated through data triangulation involving interviews, observations, and documentation, which enhances the validity of the findings. Nevertheless, the research is limited to specific social contexts involving selected pesantren and lecturers at Islamic universities, thus requiring caution in generalizing the results. Future research may expand the geographical scope, include more heterogeneous social groups, and examine the long-term impact of internalizing hadith concerning the deceased on consumption behavior across diverse modern social and economic contexts.

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