

## THE *TAHLILAN* TRADITION AS A FRINGE SUFISM MOVEMENT

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### ABSTRACT

Javanese society in which Bangunrejo Kidul Kedunggalar Ngawi Village has social, cultural, and religious traditions. Tradition is one of the inherent cultures and becomes a habit of mind to think and act the people of Bangunrejo Kidul Village. One tradition that is still maintained today is the *tahlilan* tradition. This tradition became a fringe sufism movement that influenced the religious practice of the community both *habl min Allah* and *habl min nass*. This research is qualitative, using the case study method with a naturalistic approach because the object raised is the *tahlilan* tradition that exists among *Nahdliyin* residents, especially in Bangunrejo Kidul Village and the approach uses religious sociology. The *tahlilan* tradition is one of the religious cultures that is still maintained and practiced by the people of Bangunrejo Kidul Village, especially *Nahdliyin* as a medium of da'wah to build a balance of personal piety to increase faith in Allah Almighty and social piety in the form of harmony and social harmony. The tradition of *tahlilan* as a fringe urban sufism movement that indirectly teaches *taqarub ila Allah* by strengthening religious messages, increasing religious knowledge, and strengthening other religious values. In its development, the tradition of *tahlilan* experienced an expansion of functions not only identical to death but also in it there was a process of good habituation in all religious activities and passed down from generation to generation.

Keywords: *tahlilan* tradition, da'wa, nahdliyin, village community, prayer of salvation

### A. INTRODUCTION

The propagators of Islam in Indonesia, especially in Java, left many religious traditions as a form of spiritual expression in developing the value of life that is still maintained today, one of which is the *tahlilan* tradition. Tradition is understood as a habit of people who have a historical foothold in the fields of customs, language, community systems of beliefs and so on, as well as the process of handing over or passing on to the next generation as the forwarding process occurs without question (Shadly, 2006). The *tahlilan* tradition that contains religious values and social values at the same time so that it becomes one of the most distinctive religious practices in Javanese society. This *Tahlilan* is a *ghairu mahdhah* worship as well as a religious practice that until now is still being practiced by the Islamic community, especially

nahdliyin residents, people who follow the NU religious pattern. This tradition also makes its own characteristics for nahdliyin which is so adaptive to local culture.

The *tahlilan* tradition is an intersection between Islam and local Javanese culture, the existence of dialectics both is an illustration that Islam has a universal normative side of God accommodated in human culture without losing its identity (Susanto, 2008). Cultural patterns that exist in societies develop based on religion as a dynamic dialogue and are inseparable from locality and things are historical, showing that culture is rooted in religion, so it must be assessed as something that is always evolving, not static, and continues to take root (Madjid, 1999). A religious tradition such as *tahlilan* is an element formed from the results of human interpretation in its interaction with history and other cultural elements.

The tradition of *tahlilan* is a religious social movement that has been carried out for a long time and has become part of the life of the community as a tangible manifestation of the spirit of community unity. In life with the surrounding community, humans realize that as humans it is impossible to live alone, but need others. The tradition is seen by the community as still functional and as a religious ritual that has religious and even social value and is in accordance with the demands of the community's living environment. One of the local wisdom or traditions that is still maintained and continues until now in the community is the *tahlilan* tradition. *Tahlilan* is performed on Friday night or when one of the people dies, a tradition that has a divine dimension (*habl min Allah*) and also has a social dimension (*habl min nass*). Differences in the tradition of *tahlilan* are still widely debated between scholars and *furu'iyah*.

The *tahlilan* culture is one of the religious practices among the *Nahdliyin* community in essence is a medium of da'wa in an effort to disseminate religious messages, increase religious knowledge, teach religious science and strengthen religious values. The tradition of *tahlilan* shows the cultivation of religious values and the cultivation of religious values. Actualization of religious values in the *tahlilan* tradition shows the application of religious values in social aspects and spirital aspects. In addition, *tahlilan* also undergoes an expansion of function so that tahlil is not only synonymous with death but also in it there is a good habituation process and passed down from generation to generation. The *tahlilan* tradition is a religious activity and also a form of religious culture that until now continues to be carried out by *Nahdliyin* residents which not only contains cultural values, but contains da'wa values (Zainuddin, 2015). A living tribute to the deceased. This tradition of *tahlilan* is held by the community so that the deceased person receives charity in the side of Allah Almighty and gets forgiveness for his sins committed while living on earth. The tradition of *tahlilan* in Bangunrejo Kidul Village has become a unique phenomenon to be photographed as a cultural product that has long developed and been preserved for a means of increasing religious and social values.

## B. METHODS

Research on the *tahlilan* tradition in the people of Bangunrejo Kidul Kedunggalar Ngawi Village in strengthening religious and social spirituality is a descriptive qualitative research. This research is expected to reveal the existing meaning of the thoughts and actions of the object of research (Strauss, 2007). This research uses a sociological approach to religion, namely religion is seen as social actions and facts, real things can be observed and affect people's behavior (Sodik, 2006). Religion is a belief system embodied in certain social behaviors (Connolly, 2002). The sociological approach of religion studies the social aspects of religion (Suprayogo, 2003). Data collection was carried out in three ways: direct observation, in-depth interviews, and documentation about the *tahlilan* tradition as a form of safeguarding Javanese Islamic culture as a medium for spiritual, religious and social development in the community of Bangunrejo Kidul Village. Data analysis using interactive analysis models includes data reduction, data delivery, and conclusions. The conclusions were tested for validity by data triangulation and informant review.

## C. RESULTS AND DISCUSSION

### Understanding the *Tahlilan* Tradition

Bangunrejo Kidul Village is one of the villages in Kedunggalar Ngawi District. The majority of the people livelihood is farmers and cottage industries of wood processing. The village consists of 9 hamlets, namely Pohjagal (village government center), Ngubalan, Blumbang, Pohsluku, Sidodadi, Garangan, Bangun, Golan, and Gelon. Each hamlet has a different history and origin. Gelon hamlet has the oldest origin compared to other hamlets. Bangunrejo Kidul Village consists of 10 RWs and 53 RTs. The majority of people follow Nahdlatul Ulama (NU) so that typical NU routine activities such as *dhikr*, *genduri*, *tahlil*, *manaqib*, *berjanjen*, *yassinan*, and other spiritual activities. The *tahlilan* tradition is an expression of the traditional Islamic religion of rural communities. Javanese society has long been known to have high civilization, fair cultural values, and great ethics. The building of Javanese life is congruent, the concept adopted comes from religious teachings and has an impact on its mentality. For Javanese people, ageming religion is something that is *sarira*, *ugemi*, and practiced in everyday life. Religion becomes part of the real life of its adherents, ideas, activities, and works of religious believers (Kahmad, 2002). In the *tahlilan* tradition is a new form of culture resulting from acculturation of Islam and Javanese culture. Acculturation is understood as the preservation of Javanese culture as long as it does not conflict with Islamic teachings. Islamization does not have to be Arabization, because Islam is a religion that is comprehensive in culture, attitudes, and mentality (Rachmad, 2015).

The *tahlilan* tradition is the result of harmonious acculturation between Islamic values and Javanese culture. The result of this acculturation is in the form of a new religious tradition I which contains elements of Islam and Javanese culture. This is because Javanese people have the intellectual and emotional intelligence to translate

religious propositions into cultural traditions that are easy to understand so that they become spiritual intelligence in the midst of social life in the community. This is inseparable from the early propagators of Islam through cultural media introducing religion to the Sufistic community (Azra, 2005), one of which is the *tahlilan* tradition. The spread of Islam in Java by Walisongo made Javanese Islam a sufism style that influenced the way of thinking and acting in expressing Islam based on local culture. One of the emergence of the *tahlilan* tradition so that it becomes a medium and space of expression for rural people to learn *ngaji* by practicing prayer readings in their lives.

The *tahlilan* tradition becomes a separate cultural system and social identity for the community that prioritizes four symbols, namely: first, a constitutive symbol that is formed as a belief and the core of religion. Constitutive symbols formed from the core of belief in *tahlilan* in the form of *tahlil* readings containing calls to Allah, prayers to the Prophet Muhammad Saw, and requests for repentance, and other religious values. Second, cognitive symbols that form discourse and knowledge, Third, moral judgment symbols that form values, norms, and rules (code of conduct) where *tahlil* tradition conveys moral values to strengthen tawhid, *istighfar*, and maintain faith. Fourth, the symbol of falling of expression in the form of lyrics and *tahlil* readings and expressions of faith for the majesty of God. According to Saussure, the relationship between form and meaning is not personal but collegial social based on social consensus (Sumandiyo, 2003).

*Tahlilan* or *tahlil* is the same meaning, because it is from the Arabic word *hallalahu-halliluh-tahlilan* which means to read the sentence *La ilaha illa Allah*. *Tahlilan* is a congratulatory ritual performed by some Muslims, mostly in Indonesia and possibly in Malaysia, to commemorate and pray for the deceased which is usually performed on the 1st day of death to the 7th day, and then performed on the 40th, 100th, 1st day of the first, 2nd, 3rd year and so on, and on the 1000th day. There is also a ceremony held every Friday night once a week, which is done as a routine activity. In Indonesia, *tahlilan* is still cultured, so the term "*tahlilan*" is connoted to commemorate and pray for the dead. Etymologically, the word *tahlil* means "expression of pleasure" or "expression of gaiety." This word can also have the meaning of saying *kalimah thayyibah: Laa ilaaha illallah*, there is no god worthy of worship except Allah. *Tahlil* is a form of dhikr performed by Muslims. This dhikr is considered to have the greatest value and has many virtues. The word *tahlil* aligned with the word *takbir* is saying *Allahu akbar*, *tahmid* or saying *alhamdulillah*, prayer beads: *subhanallah*, and so on (<https://id.wikipedia.org/wiki/tahlilan>). The term *tahlilan* is understood in the *Nahdliyin* community as part of the salvation ritual carried out by some Muslims who follow NU mostly in rural areas with the aim of commemorating and praying for people who have died. It is usually done through the recitation of certain verses and prayers. *Surah Yasin* became the main reading, accompanied by *Ayat Kursi* and chanting *tasbih* (purification), *tahmid* (praises) and *istighfar* (ask for forgiveness).

The word *tahlil* comes from the hadith of the Prophet (peace be upon him) from Jabir, that: "the best recitation of dhikr is to recite Lailahailallah." And the *tahlil* sentence is summarized in two sentences of shahada which is one of the pillars of Islam. Dhikr and prayer to the deceased is an exhortation of the Holy Prophetsa that Muslims pray for the deceased sincerely and sincerely: "If you all pray mayit then pray sincerely". Scholars agree that prayer for the corpse and paying off the debt of the corpse is up to the corpse because there is a nash of the Koran and hadith that explains it. Ceremonies and prayers are offered to those who have passed away, there are no restrictions and even encouraged and can also serve perfunctory food to honor guests. The tradition of *tahlilan* is a religious activity and also a form of religious culture that until now continues to be carried out by nahdliyin residents which not only contains cultural values, but contains da'wa values.<sup>16</sup> This tradition is a form of respect for a living person to the dead. This tradition of *tahlilan* is held by most people so that the deceased person receives charity in the side of Allah Almighty and gets forgiveness for his sins that he has committed while living on earth. This is based on the word of Allah Almighty in Q.S Al-Hashr: 10.

The entry of Islam into Indonesia brought by Walisongo as a figure spreading Islam in the archipelago began the first step, not eradicating the traditions that existed in the past but diverting it into a ceremony that breathes Islam so that it does not conflict with the main teachings of Islam. for example, Sunan Muria held an Islamic breath congratulation activity, Sunan Giri and Sunan Kalijaga had assimilated into Javanese cultural traditions as a means of spreading Islam. The *selamatan* which originally contained mantra prayers was replaced with recitation of the calimah thoyyibah and holy verses of the Qur'an. This tradition, which is full of Sufism wama is carried out in pesantren and palaces, gradually it can be accepted and practiced by the community at large so that it becomes a religious tradition that cannot be separated in people's lives. The tradition of *tahlilan*, haul and others is the result of acculturation between Islam and local traditions so as to strengthen the view of Islam developing in Indonesia not because of violence, but because of missionary wisdom in dialogue and negotiation with local traditions. The tradition of *tahlilan* is the result of acculturation between the values of the local community and Islamic values so that Islam is easily accepted by the community well and lasts a long time. The people of Bangunrejo Kidul, especially Nahdliyin tradition *tahlil* in various celebrations such as on the 1st-7th, 40th, 100th, or 1000th days counted from the day of his death to lighten the journey to the last stopover, sending pious charity assistance in the form of prayer readings in *tahlilan*. *Tahlilan* has become a deeply rooted tradition among the people of Bangunrejo Kidul Village and has become an activity and at certain times, for example, sending prayers to the family of the deceased, is packaged in congregation in a ceremony.

In Islamic boarding schools, students and families usually organize haul events to send "prayers" to their deceased kiai. *Tahlilan* can be carried out as long as the

purpose is good, namely praying for the deceased (ah), but the thing that needs to be underlined from this ritual is that *tahlilan* is not a ceremony to send merit, but pray together for the deceased and do not let the ritual actually burden the family left behind, for example having to feed, money, and others. Meanwhile, in other regions, the tradition of *tahlilan* is not only held to send prayers to relatives of the deceased but is also carried out as a routine tradition on Friday night in certain mosques. In addition, *tahlilan* also held certain events, such as the departure of Hajj, *halal bil halal*, before marriage, circumcision, and other *hajat* (Zainuddin, 2015).

Pilgrims *tahlil* Desa Bangunrejo Kidul activities every Friday night, at 19.30, after Isya. *Tahlilan* is held in rotation to each pilgrim's house based on the order of houses. The position of the house is close together and each house has no fence, the impression is that residents look harmonious. This is because they can visit and visit the house of the *tahlil* pilgrim. The tradition of *tahlilan* becomes a place of friendship that is able to connect something that is broken. Friendship has extraordinary virtues (Zainuddin, 2015). Other activities in the form of recitation are delivered by village *kyai* in turn, the theme delivered by *kyai* is free, no one determines, depending on what material they want to convey. They know better the right material to be delivered to the *tahlilan* community. The material is usually preached such as the virtue of maintaining friendship, *adab* in daily life, and so on. The way of delivering *da'wah* of each *kyai* has its own characteristics in its *da'wa*. Some slip humor and some are very serious about delivering their *da'wa* to the *tahlil* congregation.

The sequence of *tahlilan* activities in Bangunrejo Kidul Village is short but meaningful, namely: first: the recitation of Islamic *shalawat/shi'iran* is chanted while waiting for pilgrims who have not come. The verses are *asma'ul husna*, *shalawat badr*, *shalawat nariyah*, Javanese Islamic shiiran, and so on which are meant to worship Allah Almighty. Second, the recitation of *yasin* and *tahlil* as the core of the event. This *Tahlilan* aims to pray for families whose homes are turned or occupied. The rules that must be considered by worshippers during *tahlilan* include: first, sitting in a holy place such as sitting in prayer or cross-legged. Second, the palms are placed on both knees; Third, facing the qibla if you do *dhikr* alone, but if the congregation is made in a circle. Third, wear fragrances because the seat is silent from the angels who listen to it. Fourth, follow with heart and behave sincerely. Fifth, recite the *dhikr* correctly and follow it to the head of the *dhikr* council; sixth, wear clean and holy clothing; Seventh, the atmosphere of *dhikr* time must be calm. Eighth, understand every recitation recited at the time of *dhikr*; ninth, determine the heart of no one but the asma Allah Almighty so that there is no fear of setan; and tenth, saying *dhikr* out loud so that his heart would not turn to anything other than Allah Almighty.<sup>25</sup>

The order of recitation and *dhikr* in *tahlilan* is: introduction to al-Fatihah, Yasiin, surah al-Ikhlās (3 x), *tahlil* and *takbir*, sura al-Falaq, *tahlil* and *takbir*, sura an-Nas, *tahlil* and *takbir*, Surat al-Fatihah, beginning surah al-Baqarah, Surah al-Baqarah verse 163, ayat kursi (surah al-Baqarah verse 255), surah al-Baqarah verse 284-286, surah Hud

verse 73, surah al-Ahzab verse 33, surah al-Ahzab verse 56, shalawat nabi (3 x), greetings of the prophet, surah Ali Imran verse 173 and surah al-Anfal verse 40, hauqalah, istighfar (3 x), hadith virtue of tahlil, tahlil 160x, two sentences of shahada, tahlil prayer, shalawat zat mukammalah, prayer of inner and outer goodness, prayer of blessing of the Koran, prayer of wahbah for the companions of the apostle and guardian of Allah, prayer for the spirits of the inhabitants of the tomb of mualla, shubaikah, baqi', and those who have never been pilgrimaged, prayer for mercy blessings of the Koran, prayer for salvation for the gravemaster, prayer asking for intercession of the Koran, introductory prayer for the new inhabitants of the grave, prayer for the spaciousness of the grave, prayer for the grave expert, special prayer for the grave expert on pilgrimage, prayer to remember and understand the Koran, and prayer of mercy and willingness Allah Almighty.

### **Tahlilan, Urban Sufism, and Social Literacy**

*Tahlilan* is a form of urban sufism, religious activities and practices that have become a tradition for rural communities, in this case Bangunrejo Kidul Kedunggalar which is passed down from generation to generation. People believe the tradition of *tahlilan* is a medium to send donga to the dead. In principle, this tradition is not only to pray for those who have passed away but also to be able to da'wa media to build community togetherness and even reconciliation media. *Tahlilan* is a religious practice in which there are Islamic, cultural, and social religious values. The religious values contained in *tahlilan* are values related to aspects of worship, aqida, and morals. The aspect of aqida in *tahlilan* is in the form of the beliefs of the Nahdliyin (NU) community, *tahlilan* is a teaching that follows the aqida *Ahlusunnah wal Jama'ah* (Aswaja). Second, the value of worship in the form of dhikr worship, reading the Koran, reading shalawat, and praying to Allah. These three values are summarized in religious values, namely attitudes and behaviors that are obedient to Islamic teachings to always worship because the first duty of humans as servants of Allah Swt ('*abdullah*') is to serve Him as Q.S. adz-Dzariyat: 56, "And I did not create jinns and men but that they might serve Me."

The people of Bangunrejo Kidul Village realize, *tahlilan* is a medium for *ngaji* to get religious knowledge because it contains Islamic religious teaching as well as a means to learn sufism in order to be able to *taqarub illa Allah* Swt. The community places *tahlilan* as a place to spread good values, a means of da'wa, and convey Islam in a peaceful way based on the principle: *takhalaqqu bi akhlaqillah*, especially religious and social values. The addition of religious knowledge can provide a complete understanding of religious values to the community so that they place religion and cultural traditions on opposite sides. *Tahlilan* is not only a religious ritual to send donga an sich, but in it there are da'wah activities in the form of delivering religious messages, teaching religious knowledge, adding knowledge, and strengthening Islamic values.

Sociologically, the existence of *tahlilan* tradition in Bangunrejo Kidul Village prioritizes social values as a form of appreciation given by the community to everything that is proven to have functional usefulness for common life. The social value of the *tahlilan* tradition in the form of principles, assumptions, and beliefs that prevail in a society of these traditions contributes to moral conduct to build harmony and harmony. This value becomes the guideline for life "*mabda' al-hayah*" and the foundation for society to be considered good and true and must be obeyed so as to create conditions for a religious society. Social values are not in the form of writing, but in oral form and are known and mutually agreed upon by the community as a code of conduct and moral guide in moving life together. The inheritance of social values from the *tahlilan* tradition in Bangunrejo Kidul Village is carried out by elders to young people for generations by teaching them to be actively involved in *tahlilan acata* as a form of safeguarding the existing tradition. In the community of Bangunrejo Kidul Village, social values are dynamic and always change following the development of social, political, cultural, and religious dynamics of the community itself. Social values are needed to regulate the relationship of community elements (Suhardi, et al, 2009).

The people of Bangunrejo Kidul Village, most of whom are Nahdliyin (NU), make *tahlilan* as a medium for instilling religious values and social values because this tradition contains the values of kindness, togetherness, and harmony both to others and the universe. The *tahlilan* tradition in principle encourages the participation of the people of Bangunrejo Kidul Village to be directly involved in religious activities so that this tradition is still sustainable and cultured until now. Strong culture, community commitment to maintain, and Sufism pact that easily make this *tahlilan* tradition have "vitality" so that it can influence people's attitudes and behaviors, especially to do good to others. According to Berger and Chaffec, the emergence of value inheritance attitudes in socialization refers to the direct relationship to the transmission of information, values, norms, and a person's ability to stay alive in social situations (Berger, et al. 1987).

For Nahdliyin residents, *tahlilan* has its own impact on them seen as a medium for learning Sufism that can be practiced in community life so that it becomes a habit of mind and living *tahlil* that moves their awareness to continue to thank the tradition. The tradition of *tahlilan* in principle frames a balanced relationship between *habl min Allah*, *habl min nass*, and *habl min alam* as a form of Islamic teaching that is cosmopolitan Islamic universalism. Meanwhile, in terms of *habl min nass*, the tradition of *tahlilan* shapes humanism and *nguwongke wong* behavior, thus displaying the description that those who perform *tahlilan* have an advanced culture and civilization. The people of Bangunrejo Kidul Village place this tradition as a tool of social cohesiveness by strengthening closeness between communities, strengthening solidarity, and strengthening friendship (*al-ukhuwah al-Islamiyah*). In line with Khittah NU for *mabadi' khoiru ummah* and *qaidah fihiyyah* as principles that are expected to realize the personality and behavior of people with character (Zainuddin, 2015).



The *tahlilan* tradition that has lived values for the people of Bangunrejo Kidul should continue to be preserved as one of Javanese cultures with Islamic value as a medium to strengthen social piety and increase personal piety in the form of dhikr ritual activities to Allah Swt. The community also believes in the *tahlilan* tradition as a way to get closer to Allah Swt (*taqarub ila Allah*), this tradition is also a means of praying, *Istighfar* asks for forgiveness and freeing oneself from all sins, and normatively *tahlilan* is an indicator of a Muslim's faith. Because tahlil can be a nutritional intake for hungry, dry souls, calm restless souls, and give birth to happiness in a troubled heart.

In terms of social impact, some of the benefits of this *tahlilan* tradition in the community include: first, training and familiarizing us the people of Bangunrejo Kidul Village to read *kalimah tayyibah*, such as *lailaha illallah*, *subhanallah*, *astaghfirullah*, *Allahu akbar*, and others. This is a motivation for them that if until the end of life they can say the sentence *tahlil* then Allah Almighty is guaranteed to die in a solemn condition and go to heaven. Abi Said: "*Man qala lailaha illa Allah fi end kalamih dakhala al-jannah.*" This hadith ignited the concern of the people of Bangunrejo Kidul Village, especially Nahdliyin by learning to follow their *tahlilan* hasrap when they died to be able to say the *kalimah tayyibah* both silently and verbally so as not to become a person who loses money. They realize that it is not easy to be able to say *kalimah tayyibah* before death, so it must always be traditional to get used to it. People with *tahlilan* activities in shi'iran entitled: "*Pitakon Kubur*" are indirectly taught *talqin* (guidance reading sentence *tayyibah*) important for ordinary people in facing death. All human beings are afraid of the condition of *sakaratul maut* because the time that determines the most is whether *husnul khatimah* or *su'ul khatimah*.

Second, maintain, establish friendship, maintain kinship, and brotherhood between Muslims (*al-ukhuwwah al-Islamiyyah*) in line with the words of the Prophet (peace be upon him): "Whoever believes in Allah Almighty, should establish a relationship of friendship." Another hadith says: "Whoever establishes good relations (*silaturrahmi*), Allah will prolong his life, and expand his wealth." (*Man ahabba an yubsaṭa lahu fi rizkihi wa an yunsaa lahu fi atharihi fa al-yaṣil rahimahu*). The *tahlilan* tradition is taught to always get along, harmoniously, and take turns inviting neighbors to be able to visit each other's homes. Third, be filial to parents and do good to fellow siblings. In the tradition of *tahlilan* praying for parents, family, and ancestors who are not there is the essence of the *ngaji* activity. Filial piety to parents not only while still alive but also when they are dead. *Tahlilan* is one of the proofs of filial piety to parents throughout the ages, such as the hadith of the prophet: "All dead humans are cut off from all their deeds except for three things: *sadhaqah jariyah*, useful knowledge and the son of *shalih* who prays for him (Zainuddin, 2017). *Tahlilan* becomes part of the habit of saying *kalimah tayyibah*, prayer, dhikr, *istighfar*, *shalawat*, reading the Koran, and praying for ancestors who have passed away.

Fourth, almsgiving, in every *tahlilan* activity there is a banquet of dishes according to the ability that gets a turn to be occupied. Through the *tahlilan* tradition, Walisongo teaches indirectly that people love to give alms because they can resist disasters and be loved by others. The assets given away will not run out, instead they become investments and add blessings to the treasure. Fifth, worship and seek the pleasure of Allah Swt. The people of Bangunrejo Kidul Village intend to worship, seek knowledge and seek the pleasure of Allah Swt, not because of other people or anyone (Zainuddin, 2015). Dhikr performed with the ceremony of *tahlilan* in addition to having benefits as in the book "Najhatut Talib Fi Raudhotur Rotib" written by Umar Abu Bakr Abdillah Badhib in Sahab, as follows: first, break the devil by using the dhikr as a protector. Second, getting pleasure from Allah Almighty third, can eliminate distress; fourth, strengthening the heart and body; Fifth, it can move the heart and feelings. Sixth, it can inspire the truth to the problem at hand; and seventh, reduce sin and guilt.

The *tahlilan* tradition that has been running for a very long time even today, has benefits for the Nahdliyyin community, especially Bangunrejo Kidul Village. The tradition of *tahlilan* is carried out every Friday night. The tradition of *tahlilan* has benefits in two aspects, namely worship and social. In the aspect of worship, the tradition of *tahlilan* familiarizes community members to chant dhikr and prayers to Allah. While in the social aspect, *tahlilan* can strengthen relations between surrounding communities. Surely every community has its own busyness, but with this throne can bring them together. So, they can stay in touch with each other (Slamet Anshori interview, 15/03/2023).

#### **D. CONCLUSION**

The *tahlilan* tradition in Bamgunrejo Kidul Village is a mixing activity between culture and religion that has become a tradition for generations as a medium to strengthen personal and social piety. Religious values in *tahlilan* include: training and getting used to reading *kalimah ṭayyibah* (good word) such as: *Lailaha Illallah, subhanallah, astaghfirullah, alhamdulillah*, and others, to get the pleasure of Allah Almighty, and learn to give alms. The social values of the *tahlilan* tradition are: strengthening friendship, binding socialization between others, being able to foster a sense of brotherhood, social interaction and unity of Muslims in the Muslim community in general and especially in the community of Bangunrejo Kidul Village. Through this *tahlilan* tradition, the people of Bangunrejo Kidul Village are taught to be brothers, take care of each other, respect each other, keep their tongues and hands not to hurt each other, comfort each other, remind each other, encourage each other to kindness, and treat their brothers well. *Tahlilan* proves this noble value has the power to bind togetherness and social harmony. The tradition of *tahlilan* can bring the distant closer and familiarize the hostile by shaking hands when they meet. The purpose of *tahlilan* is also to improve the quality of faith in the form of *habl min Allah* and at the same time the social dimension, strengthening the bonds of brotherhood between Muslims as a form of *habl min nass*.

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