

MOTIVATION AND VALUES CONTAINED IN THE TAHLILAN TRADITION

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Abstract

The objective of this research is to discover tahlilan value in the Muslim community. The method used is qualitative descriptive. Meanwhile, the sampling method used is purposive and data are collected in numerous ways including observation, in-dept-interview, and documentation. The result shows that social value in tahlilan encompasses aiding another individual through distributing food and beverage because when the tahlilan is held, food and beverage are provided to individual who attends tahlilan as well as tahlilan content

social value because solidarity among the community is released where the family who undergoes sadness are visited by another person for prying and encourage as well as giving spirit to face grieving circumstances. Additionally, the person who visits tahlilan has the motivation or social motivation where as the person participates in Tahlilan in the public interest rather than individual, in another time when a person experiences the same condition, the community will conduct similar action person. It shows that there is social binding among the community to blend in Tahlilan because social relation which each person have to nurture instead of don't participate in tahlilan.

Keywords: tahlilan, tradition, value, motivation, social, and food.

Introduction

Tahlilan and Yasinan tradition as capital for human to decline sosial life, economic, and it impact to assist vulnerability group to have food from this tradition. Even tahlilan impact to improve human weflfare through meeting in a group when the activity conducted in greviening family. Tahlilan and Yasinan can't seperated to religion, culture and tradition. Religion value have been embedded in Tahlilan and traditin which can be included as culture and tradition value. Both of them can't be splited when there is death person. Yasinan containt life value because societies which they include in Yasinan derive food and beverage ¹. ²Yasinan as a veneu in societies for strenghtening social binding through meeting pattern each week and build social linkage among nighbour as well as jump the rate of sense toward social condiction in the vicinity social environment. Tradition is culture heritage and habit in previous period which is preserved until nowadays. Then, tahlilan can be categorized as tradition because it have embedded in behaviour since previous era until recently³. Tahlilan become tradition in Indonesia when the another person death, the decesead family have responsibility to perform tahlilan. The ritual is visited by close person including family, friend and nighbors⁴. In some area, Tahlilan as habit in person life because before conducting Tahlilan, many people allocate their vacan time for something useless like hang out in cofee shop et night. These occurance as motivation for key leader like Kiai to held yasinan at night friday for distorting hanging out to Tahlilan ⁵. The another finding reveals that when the someone death, the another person visit the greviening family but they disburse their time for gamble, playing cards and they boozy for vanishing drowsiness. Once after viewing this phenomena, the cleric agree to ask the people for prying to sorrow

¹ Anma Muniri, "Tradisi Slametan: Yasinan Manifestasi Nilai Sosial- Keagamaan Di Trenggalek" 6, no. 2 (2020): 71–81, <https://doi.org/10.15548/jpips.v6i2.9050>.

² Hayat Hayat, "STRATEGI DAKWAH NU DALAM MEMBANGUN MENTAL DAN KARAKTER MASYARAKAT Walisongo," *Jurnal Walisongo* 22, no. 2 (2014): 297–320, <http://journal.walisongo.ac.id/index.php/wali/article/view/192>.

³ Rhoni Rodin, "Tradisi Tahlilan Dan Yasinan," *IBDA` : Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 76–87, <https://doi.org/10.24090/ibda.v11i1.69>.

⁴ Andi Warisno and Z. A Tabrani, "The Local Wisdom and Purpose of Tahlilan Tradition ," *Advanced Science Letters* 24, no. 10 (2018): 7082–86, <https://doi.org/10.1166/asl.2018.12413>.

⁵ Muhammad Diak Udin, "Analisis Perilaku Sosial Masyarakat Dusun Plosorejo Desa Kemaduh Kab. Nganjuk Dalam Tradisi Yasinan Dan TahlilAN (Study Deskriptif Melalui Pendekatan Teori Pertukaran Sosial)," *Jurnal Pemikiran Keislaman* 26, no. 2 (2016): 342–61, <https://doi.org/10.33367/tribakti.v26i2.221>.

family⁶. Even tahlilan can be categorized as cultural and tradition which can build social charity each other through eating together as well as unite some class including social status, job, and owning. Tradition is a form of culture and local knowledge which adjust life as well as becoming culture richness that must be preserved⁷. Tahlilan also can be mentioned as aculturation local culture and religion⁸.

Tahlilah can be categorized as tradition which doesn't opposite meaning to religion and have numerous value of life including as entertaint for greavening family and bind social linkage⁹. Tahlilan is the form to worship god because the containt of tahlilan comprises "tahlil" (reading *lailahailallah*) and tahmid which is conform to tradition in one place as well as the understanding of kiai or syeh in that place¹⁰. It have a meaning that no god except Allah, the tahlilan cultivate religion value based on faith value¹¹. Tahlilan is conducted in first day after burying, it continue on 40 day and 100 day¹². Tahlilah have several meaning including it is a form to worship to god because there is prying in this tradition to creator¹³.

Ubad, Hanani, & Iswantir (2020) said that there are several educative value such as amely sociological, cultural and cultural educational values, historical, and leadership.¹⁴remark that the objective of Islamic tradition including (1) Religious traditions are inherited from the ulama, (2) Religious traditions are directly felt spiritually, (3) There are values humanitarian and social values, (4) Other methods of getting closer to God, (5) Islamic tradition as a means of achieving peace of life. Social value in Tahlilan including mutual recognizing and release mutual social relation. Economically, the residents help the people who they experience

⁶ Soerjo Wido Minarto, "Tahlil Sebuah Seni Ritual Kematian Pada Kepercayaan Islam Jawa," *Universitas Negeri Malang* 9, no. 2 (2011): 1-3.

⁷ Dinia Agustia Artika Sari, "Selamatan Kematian Di Desa Jaweng Kabupaten Boyolali," *Haluan Sastra Budaya* 1, no. 2 (2018): 147, <https://doi.org/10.20961/hsb.vii2.15188>.

⁸ Ahmad Mas'ari, "Tradisi Tahlilan : Potret Akulturasi Agama Dan Budaya Khas Islam Nusantara Tradition Tahlilan : Portrait Acculturation Islam Religion and Culture Typical Nusantara," *Kontekstualita Jurnal Penelitian Sosial Dan Keagamaan* 33, no. 1 (2017): 78-95.

⁹ Abdul Wahab Saleem, "Tradisi Perjamuan Tahlilan," *JASNA : Journal for Aswaja Studies* 1, no. 1 (2021): 65-85.

¹⁰ Nurul Mahmudah and Abdur Rahman Adi Saputera, "Tradisi Ritual Kematian Islam Kejawa Ditinjau Dari Sosiologi Hukum Islam," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (2019): 177-92, <https://doi.org/10.24042/ajsk.v19i1.3868>.

¹¹ B Setyanto, "Nilai-Nilai Tradisi Islam Dalam Tradisi Ngijing Pada Upacara Slametan Nyewu," *Al Yasini: Jurnal Keislaman, Sosial, Hukum* 05, no. 36 (2020): 462-77.

¹² Khairani Faizah, "Kearifan Lokal Tahlilan-Yasinan Dalam Dua Perspektif Menurut Muhammadiyah," *Aqlam: Journal of Islam and Plurality* 3, no. 2 (2018), <https://doi.org/10.30984/ajip.v3i2.722>.

¹³ Badru Jaman, "Exploring The Values Of Tahlilan Tradition For Development Of Social Interaction Topic In Social Studies Education Learning (Descriptive Study of Analysis in Gintung Ranjeng Village of Cirebon Regency)," *International Journal Pedagogy of Social Studies* 2, no. 2 (2018): 7, <https://doi.org/10.17509/ijposs.v2i2.10157>.

¹⁴ Ishomuddin, "RESILIENCE OF RELIGIOUS CULTURE IN TRADITIONAL ISLAMIC SOCIETY IN INDUSTRIAL ERA 4.0 IN EAST JAVA," *Proceeding ICOGISS 2019* 3 (2019): 795-801.

catastrophe through mutual cooperation for cooking food and beverage to visitor¹⁵. There are several values of tahlilan tradition including religion activity, local culture but it also has other values such as tabligh (announcement), mau'izhah (teaching), washiyah (advice) and tadzkirah (warming)¹⁶. Tradition also conducted through preparing food which is served directly when the tradition is held and providing food for bringing home¹⁷. Tahlilan and Yasinan are held in several events except death including when someone wants to occupy a new house or when someone wants to leave for the holy land, and go to Mecca¹⁸.

Based on previous discoveries, the research attempts to discover another point about tahlilan. There are some purposes of this study including to find out about the connection of tahlilan and providing food and beverage where it can be mentioned as fundamental necessities. Tahlilan is proof that it can assist the community where they face a lack of fundamental needs temporarily. The other aim is to discover the social value of tahlilan and brotherhood where the community can't be separated from others in social life. Each person needs others when tahlilan is held in the community. It is a social reality where other people have to participate. Additionally, the research also investigates the motivation of a person attending to tahlilan and social morality in tahlilan.

Research Method

This research was conducted in Cangkrang village Rt 02/02, Cikarawang sub-district, Dramaga district, Bogor Regency. The location as studied is related to the location of tahlilan. The method used in this study uses descriptive qualitative methods which are used to find out or describe the reality of the events under study so that it is easier to obtain objective data. Qualitative research is a natural research and the resulting data is descriptive. This research uses a qualitative approach with the type of case study research. Qualitative research method as a research procedure that produces descriptive data in the form of written and spoken words from a person or actor that can be observed. In qualitative research, data collection and analysis go hand in hand to develop a substantive theory based on empirical data (Hasim, 2018). Data collection is the taking of variables to be studied by the method of interviews, tests, documentation, questionnaires and others. As for this study, the data collection techniques used are as follows. In this study, there are three sorts of data gathering in the field contains in-depth-interview. In this section, the researcher asks a cleric of Muslim or it is called ustads in the local community in Cikarawang. The respondent demanded to reply to the question which is regarded with why tahlilan can deal with people who undergo a lack of food and beverage for a temporary time and tahlilan enables them to deal with these issues. It is

¹⁵ Wely Dozan, "HADITS-HADITS TAHLILAN: ANALISIS KONFLIK DAN NILAI-NILAI SOSIAL MASYARAKAT WELY," *Al-Bayan: Jurnal Ilmu Al Qur'an Dan Hadist* 3, no. 2 (2020): 195–211.

¹⁶ Eka Octalia Indah Librianti and Zaenal Mukarom, "Budaya Tahlilan Sebagai Media Dakwah," *Prophetica : Scientific and Research Journal of Islamic Communication and Broadcasting* 5, no. 1 (2019): 1–20, <https://doi.org/10.15575/prophetica.v5i1.1306>.

¹⁷ Ana Riskasari, "Lendah Kulon Progo Yogyakarta," 2013 2 (2013): 189–205.

¹⁸ Muhtadin Muhtadin, "Yasinan Dan Tahlilan Dalam Komunikasi Islam (Disampaikan Pada Jamaah Masjid Al Adil - Jakarta Selatan)," *Jurnal Abdi Moestopo* 01, no. 01 (2017): 23–29.

underpinned by the others question like why the tahlilan possess social values such as solidarity and mutual helping as well as brotherhood value. Then, it also investigates the motivation of the community to attend to tahlilan because when the tahlilan is performed, the community enthusiasts visit and join.

Observation Observation is one of the methods used by researchers to go directly to the object of research, so that the data obtained can be justified. The researcher as a planner has a function to determine the goals to be achieved, not or how, when and how it is done so that the researcher's goals can be achieved. Furthermore, the researcher has the task of collecting the data needed and in accordance with the problem to be studied. Then do an analysis of the data to be studied by describing it using words, and concluding that the final results obtained are in accordance with the research objectives, after doing several things the researcher has succeeded in reporting the results of his research. Interview Interview is a conversation using the question and answer method with the informant. The data collection technique that the researcher wants is to get information orally, through face-to-face directly to informants. This interview was conducted by approaching the informant concerned. Then provoke the informants to tell the meaning in the use of symbols in the traditional tahlilan process ¹⁹. The test is released to ensure valid data through mixing some method for gathering data such as observation, in-dept-interview, and documenatation. As the data is persistent among some data method gathring, it is convince that the data have been realible.

Results and Discussion

The Essence of Tahlilan Tradition

The tahlilan tradition is related to social and cultural life as well as religion. The combination of these three parts makes tahlilan very important in social life. Tahlilan has brought people to be able to connect from one individual to another. Socially, humans and other humans cannot be separated in social life. Tahlilan is a liaison for social life where everyone has become a tradition to attend the house of one's closest relatives, both family and neighbors to be involved in social life. Arrival to carry out tahlilan activities as a form of neighbor solidarity to other neighbors when neighbors are experiencing sadness like a family who has died. The tahlilan activity has called other neighbors to share and relieve the sadness of neighbors who are experiencing sadness. Social life that was previously busy dealing with individual or personal life in world life, when tahlilan is actually all involved in tahlilan activities. Directly, tahlilan is proven as a reconnection bridge between community members who have not interacted but are socially connected again with the existence of tahlilan activities. It show that tahlilan have connected person in community for releasing common goal. It have linked to tradition of community in generally that mutual assisting and working together as the tradition and life fundamental principle. In some community based on previous research show that the social interest still applicate in community. In local communities such as in Situ

¹⁹ Sri Wulandari, "Makna Simbolik Dalam Tahlilan Masyarakat Gorontalo Di Desa Panggulo," *Bahasa Dan Sastra* 5, no. 1 (2020): 81–90.

Udik village, Bogor, West Java, social capital that supports social resilience is through *rereongan sempi* activities. In this activity, each community member allocates 500 rupiah per day to be collected in the village. The funds collected will be used to renovate people's homes that are unfit for habitation.

Even the funds are also earmarked for public interest funds ²⁰. Another finding revealed that indigenous people of Urug uphold the values of *gotong royong*. The value of *gotong royong* means that members are involved in building a common interest ²¹. Even collective work is applied in their lives so that it becomes social capital when a community is affected by a disaster ²². At the same time there is a mixing of various types of work and status of someone who comes to *tahlilan* because *tahlilan* has invited many from various circles. In the community, it is not possible to have only one work and educational background, they come from various backgrounds. This meeting is proof that *tahlilan* has succeeded in connecting and eliminating various social strata and statuses but focusing on doing *tahlilan*. At that time, conversations and greetings took place between individuals who were doing *tahlilan* both before and after *tahlilan*.

This makes friendship re-established, mutual help is possible and the sharing of useful information with the community also occurs when there is *tahlilan*. Coupled with the social resilience of those who are facing sadness. When neighbors come to the place where the family is grieving, it will be different if they are not visited. The presence of neighbors and friends makes the family strong to face life in the future. This condition relates to a person who will be strong if there are other people who help lighten the burden. In social life, one individual definitely needs another individual. Unnatural conditions if there are individuals who do not need other people. The family being visited will feel that there are other people who come to entertain and friends to tell stories so that it can reduce the sadness due to the loss of a family member. It even belongs to the growth of social morals where every young person and older generation witness firsthand how a person in social life must apply social morals. Here social morality is more about involving oneself in *tahlilan* activities because it has become a direct agreement without being told. Social morality is more to someone who cares and behaves well by running the interests of others outside of his own interests. When the *tahlilan* is carried out, everyone has guaranteed the continuity of the public interest compared to personal interests. While including good behavior when someone is involved in public activities where there is value obtained by others for the behavior that is being done. There is even a sharing of food and drinks provided together. During *tahlilan* activities, not everyone can eat and drink on that day.

²⁰ Endin Mujahidin et al., "Rereongan Serumpi for Rural Development in Situ Udik Village Bogor West Java," *Jhss (Journal of Humanities and Social Studies)* 4, no. 2 (2020): 96–101, <https://doi.org/10.33751/jhss.v4i2.2454>.

²¹ Bahagia Bahagia et al., "INDIGENIOUS KNOWLEDGE OF URUG SOCIETIES FOR AGRICULTURE IRRIGATION IN BOGOR WEST JAVA," *Jurnal Sosial Humaniora* 11, no. 2 (2020): 105–224, <https://ojs.unida.ac.id/JSH/article/view/3226/pdf>.

²² Bahagia, Rimun Wibowo, and Fachruddin Majeri Mangunjaya, "Social and Tradition In Local Knowledge For Dealing With Nature Disaster" 4, no. 1 (2022): 338–44.

The Tahlilan Culture

Tahlilan as evidence of real activities to provide food and drinks to others in a sincere way without any coercion. Everyone can help run the tahlilan activities. The food and drinks that are distributed can be donations from residents or individuals to contribute to holding tahlilan activities. Meanwhile, those in attendance will receive food and drink packages that are useful for their families at home. Families who have difficulty in getting food and drinks can be helped by tahlilan activities. At the same time can be saved from hunger in the next few days due to the provision of food and drink. This behavior is included in actions to increase food security for people who are experiencing difficulties in meeting basic needs. Societies still confront to some life disturbances including societies have not been avoided from some sucestibility including distitution, food, culture, social and economic vulnerability as well as phsikology vulnerability. Inability can be categorized as vulnerability. Food sucebtibility have connection with scarcity of food. Member of family can be mentioned as inability for fulfilling food when the family don't have adequate food for fulfilling fisiology and health need for family ²³. In addition, the behavior to establish family values to other community members. From a religious perspective, tahlilan includes concern for neighbors in the social environment. The definition of tahlilan according to the term is: "together say the sentence thayyibah and pray for people who have died". From this description it can be concluded that tahlil is praying together for people who have died. This tahlilan can be carried out in homes, prayer rooms, surau or assemblies in the hope that their deeds will be accepted and their sins forgiven by Allah SWT. the majority are in Indonesia, to commemorate and pray for people who have died ²⁴. Tahlilan is a tradition that has been carried out by some people from generation to generation since the entry of Islam in Java until now to commemorate the time of someone's death.

In Cikarawang village, there are two tahlilan moments, namely when a resident who has given birth to a baby then the resident holds tahlilan (Aqiqah) and there is also a tahlilan when one of his family members dies. As stated by Ustadz. Saiful Bahri that "tahlilan is a tradition of the Muslim community in order to pray for those who have died together. People's goals for participating in tahlilan also vary, such as taqorruban illallah (expecting blessings from Allah) by praying for fellow Muslims, getting closer to Allah by dhikr (reading tahlil, tasbih, sholawat which are usually found in the tahlilan procession), and providing support to the family. abandoned. In addition, there are also people who follow the tahlilan to stay in touch with their neighbors. In addition to praying for people who have died, tahlilan has other functions for the Cikarawang community, for example, it functions as a connector for friendship between relatives, neighbors, relatives and the surrounding community. Directly or indirectly, tahlilan also serves as advice or a lesson to remind us that we too will experience death and to get people used to dhikr.

²³ Herna Octivia Damayanti et al., "Jurnal Litbang Vol. XIV, No.1, Juni 2018: 15-26" XIV, no. 1 (2018): 15-26.

²⁴ Andi Warisno, "Tradisi Tahlilan Upaya Menyambung Silaturahmi," *Ri'ayah* 02 (2017): 69-79.

The people of Cikarawang are more enthusiastic about attending tahlilan instead of going to the mosque because of community encouragement and what is in the minds of the people they will feel afraid if they don't care and are not active in society/socially so when one day they experience a disaster (died) they will feel afraid later the community others will not care about it and most people do not pray to the mosque because of a lack of self-motivation and understanding of religion. Based on the results of interviews with researchers, for them the working community is indeed a place for tahlilan to meet and socialize, because they workers leave in the morning and return in the afternoon, sometimes because of fatigue many of them pray at home, and are not in congregation.

As for the home community, they tend to stay at home a lot, do house activities, the mosque congregation is lacking due to the lack of religious content, so that in matters of tahlil they are more enthusiastic than praying in congregation, but they continue to pray at their respective homes²⁵. The value of charity Giving alms in the way of Allah is certainly very easy to implement, alms are not only in the form of money or valuable objects. Alms can also be done by preparing dishes to feed neighbors and family. And this is done by those who carry out tahlilan, namely by gathering people to pray together. The person whose intention is to give charity to the people who come. From this expression, that those who have a purpose and feed their invited guests are a form of alms from the host. The dishes or food prepared by the host are in the form of water, cakes to various other foods. It is an alms from the host for the invited guests who participate in reading tahlil and also participate in praying.

The value of mutual assistance is a foundation in Islam because human dignity will be maintained, it will also bring good for himself personally and also for society without having to distinguish between ethnicity, language and religion. Please help has become an inseparable part of the teachings of Islam itself. So that mutual help between brothers has become an obligation to each other to help if another brother gets a disaster. Therefore, Islam always teaches good, not bad. Because Islam is a teaching that is rahmatan lil'alamin. So that in terms of helping neighbors, of course, they will help other neighbors who have big intentions, both helping in the form of preparing dishes and helping in the form of thoughts. Anyone who holds an event, whether it's tahlilan, dead people or any event, for example Islamic holidays, the entire community of origin is summoned and announced using the mosque's microphone, then they will come to help and the mutual cooperation is still strong here, both in terms of mothers and fathers. mothers, men, all young parents alike even their children are amazing will surely come to help.

In social life, mutual assistance cannot be eliminated because it has become a habit that must be done if neighbors or other people need help. Similarly, in the event of tahlilan, the tahlilan will need assistance in preparing dishes such as food, cakes and drinks. The value of silaturahmi as ukhuwah Islamiyah In today's rapidly developing era, people often forget their nature as social beings who need each

²⁵ Syifaul Adhimah, "Peran Orang Tua Dalam Menghilangkan Rasa Canggung Anak Usia Dini (Studi Kasus Di Desa Karangbong Rt. 06 Rw. 02 Gedangan-Sidoarjo)," *Jurnal Pendidikan Anak* 9, no. 1 (2020): 57-62, <https://doi.org/10.21831/jpa.v9i1.31618>.

other. However, with the tahlilan tradition, the relationship can be re-glued and the community, whether neighbors or not even family, will gather, even distant and close families will definitely get together and get back together again. So that it can be seen from these Islamic values in their implementation, the most frequently encountered is friendship. Because it is a means for the gathering of Muslims and also a place to do positive things ²⁶.

Conclusion

Based on the result, it enables us to conclude that tahlilan can save the individual from scarcity of food for a temporary time because when the person participates in Tahlilan. Food and beverage will distribute to them directly and give the food when tahlilan has been completed. The other is social value in tahlilan including mutual assistance and building social relationships among the community member. The societies are busy with their work but tahlilan can link them and meet together in tahlilan activity because each person has responsible to the other for mutual encouragement and giving a strong spirit when there is a grieving family in a social environment. Another is there is the social motivation among of the societies because the person thinks that when joint the tahlilan. Meaning that an individual has released public interest whereas the person undergoes the same experience, the other also give help back again. Conversely, as the person doesn't care about the environment like participating tahlilan as another interest, other will not care about that circumstances

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²⁶ Husnul Hatimah, Emawati, and Muhammad Husni, "Tradisi Tahlilan Masyarakat Banjar Di Kecamatan Pahandut Kota Palangka Raya," *Syaams: Jurnal Studi Keislaman* 2, no. 1 (2021): 8, <http://e-journal.iain-palangkaraya.ac.id/index.php/syams>.

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