

# Tahlil Tradition and Its Impact on Moslem Community's Psycho-social Stability

Abdul Basid<sup>1</sup>, N. Habibi<sup>1</sup>, M. F. B. Bella<sup>1</sup>, M. Faisol<sup>1</sup>, E. B. Yusuf<sup>2</sup>, M. Z. Hamzah<sup>1</sup>,  
A. M. Al-Anshory<sup>1</sup> and Muassomah<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

<sup>2</sup>Institut Agama Islam Negeri, Purwokerto, Indonesia

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Abstract: This study aims to describe the form of *tahlil* tradition, to understand the cause of citizens participating in *tahlil* tradition, and to understand the impact of the *tahlil* tradition on stabilizing psycho-social aspects. The subject of this study is 40 persons staying in Sumbergesing Kulon, Gedangan, Malang, Indonesia. The study was conducted in May, 2018. The techniques of data collection are observation, interview, and documentation. The results of this study show that the form of *tahlil* tradition contains of many readings, the causes of citizens participating in *tahlil* tradition are their pretension to pray the passed away relatives, to gather with other, to recite the Qur'an, etc, and the impacts of *tahlil* tradition in stabilizing psychological and social aspect among citizens such as feel quieter, sense of mercy, fearer to God, more familiar, often praying in the mosque, etc.

## 1 INTRODUCTION

The *tahlil* or *tahlilan* tradition is very familiar among the Javanese Muslim communities. Tradition comes from the word *traditium* which means everything that is transmitted, inherited from the past to the present, and cultural heritage or past habits that have been continuously preserved until now (Suyatno, 2012) (Rodin, 2013).

*Tahlil* comes from the Arabic *hallala-yuhallilu-tahlilan* which means the expression of pleasure or expression of joy. This word also has meaning of pronunciation *thayyibah Laailaahailallah* which means no God except Allah. In terminology, *tahlil* means uttering the sentence of *thayyibah* and pray for people who have died together (Warisno, 2017a).

The *tahlil* tradition is mostly performed on certain days such as 1 day, 3 days, 7 days, 40 days, 100 days, 1000 days after the death of a person until the ceremony of haul to commemorate each death date (Anwar, 2017). Initially, according to scholars, the tradition of *tahlil* was adopted from an animist faith ceremony. In fact, the tradition continues until the religion of Islam came into Indonesia brought by *Wali Songo*. The *Wali Songo* also takes advantage of it as a means of preaching by replacing the substance

to be more breathing Islam. Then the ceremony is called *tahlil* or *tahlilan* which now has become a tradition and culture in most of Moslem communities in Indonesia (Warisno, 2017b).

The *tahlil* tradition can also be a way of *da'wah* by inserting *mauidhoh hasanah* at the beginning or the end of *tahlil* event (Hadiono, 2017). It also has closed links with a statement declaring that Javanese culture is filled with symbols (Sartini, 2009), where in *tahlil* tradition is also full of philosophical aesthetics.

One of the Javanese Muslim community who hold tight *tahlil* tradition until now is citizens staying in Sumbergesing Kulon, Gedangan, Malang, Indonesia. This community has development of religious activities because of their religious leader. As stated by Berger, man as the creator of society is an objective reality in which society will re-affect the figure who created it by the changes of attitudes, beliefs, morality, politics, religion, living behavior and work (Poerwanti, 2006) (Maryati, K., & Juju, 2007). This community also has good environment. The good environment will support the development of religious activities (Arif, 2017).

Based on the explanation above, the researchers described the form of *tahlil* tradition, the cause of citizens participating in *Tahlil* tradition, and the

impacts of *tahlil* tradition on stabilizing Moslem community's psycho-social stability. Therefore, this study has significant values to moslem community who keeps going on the *tahlil* tradition and the next researchers who will conduct the study in the same topic.

## 2 THE FORM OF TAHLIL TRADITION

*Tahlil* tradition has a form contains of many readings. The readings are usually same in general in most of Moslem's communities, but the researchers found the additional form of *tahlil* tradition in Sumbergesing Kulon, Gedangan, Malang, Indonesia as shown in Table 1.

Table 1: Forms of *tahlil* tradition.

Reading	Quantity
Announcement	-
<i>Surah al-Fatihah</i>	1 time
<i>Surah al-Ikhlash</i>	3 times
<i>Surah al-Falaq</i>	1 time
<i>Surah an-Nas</i>	1 time
<i>Surah al-Fatihah</i>	1 time
<i>Surah al-Baqarah verses 1-5</i>	1 time
<i>Surah al-Baqarah verse 163</i>	1 time
<i>Surah al-Baqarah verse 255</i>	1 time
<i>Surah al-Baqarah verses 284-286</i>	1 time
<i>Tahlil</i>	11 times
<i>Istighfar</i>	100 times
<i>Sholawat</i>	7 times
<i>Tasbih</i>	5 times
Praying <i>isha'</i> together	-
Eating together	-

*Tahlil* tradition is held regularly on Thursday at 6.30 pm. Participants in the *tahlil* are around 60 citizens. The activity was led by a religious leader. The *tahlil* is opened by an announcement about the public interest, then proceed to read together *tahlil* readings. *Tahlil* readings contain of *surah al-Fatihah*, *surah al-Ikhlash* three times, *surah al-Falaq*, *surah an-Nas*, *surah al-Fatihah*, *surah al-Baqarah* verses 1-5, *surah al-Baqarah* verse 163, *surah al-Baqarah* verse 255, *surah al-Baqarah* verses 284-286, reciting *Istighfar* 11 times, reciting *tahlil* text one hundred times, reciting *solawat* seven times, reading *tasbih* five times, pray together, *isha'* prayer together, and is closed by eating together.

## 3 THE CAUSE OF CITIZENS PARTICIPATING IN TAHLIL TRADITION

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Based on interview data from 40 citizens in May, 2018, the researchers found the causes of citizens participating in *tahlil* tradition as shown in Figure 1.

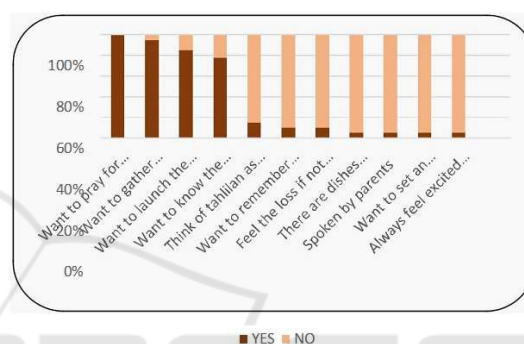


Figure 1: Simplified diagram showing the causes of citizens participating in *tahlil* tradition.

The diagram gives a brief overview of causes of 40 citizens participating in *tahlil* tradition as follows: 100% want to pray for the relatives who have died, 95% want to gather with other citizens and need time to share, 85% want to recite the *Qur'an*, 77.5% want to know the latest news about the citizens, 15% think of that *tahlil* is as an obligation like praying 5 times in a day and sinful to be left, 10% want to remember God, pray together, and motivate each other in increasing their religious side, 10% feel loss many things if not participate such as they cannot gather with citizens, cannot exchange information with other people, and cannot pray with other citizens, 5% there are dishes provided. 5% obey the orders of their parents as long as they do not violate the *Sharia*, 5% want to give an example to the children, 5% always feel the spirit in following any activities.

## 4 THE IMPACTS OF TAHLIL TRADITION

Based on interview data from 40 citizens in May, 2018, the researchers found the impacts of *tahlil*

tradition in stabilizing psychological and social aspect as shown in two figures of subsection 4.1 and 4.2.

#### 4.1 The Impacts of Tahlil Tradition in Stabilizing Psychological Aspect among Citizens

The researchers found the impacts of *tahlil* tradition in stabilizing psychological aspect among citizens as shown in Figure 2. In this context, psychology means one of the knowledges belonging to empirical science based on human experience (Faizah, & Lalu, 2006).

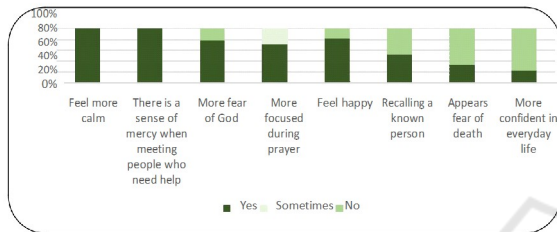


Figure 2: Simplified diagram showing the impacts of *tahlil* tradition in stabilizing psychological aspect among citizens.

The diagram gives a brief overview of the impacts of *tahlil* tradition in stabilizing psychological aspect among citizens as follows: 100% feel that their feeling quieter, 100% feel that they more responsive when meeting people who need a help, 77.5% felt that their fear of God increasing after they followed the tradition of *tahlil*, while the remaining 22.5% said that their fear of God was still the same as before they followed *tahlil*, 72.5% felt more focused during prayers while 27.5% felt *tahlil* did not affect the quality of their prayers, 82.5% feel happy after following *tahlil*, while the rest about 17.5% did not feel it, 52.5% recalled someone passed away after following *Tahlil* while the remaining 47.5% did not feel that, 32.5% began to fear death after following *tahlil*, while the rest about 67.5% did not feel it, and 22.5% feel more confident in their daily life, while the remaining 77.5% do not feel that way.

#### 4.2 The Impacts of Tahlil Tradition in Stabilizing Social Aspect among Citizens

The researchers found the impacts of *tahlil* tradition in stabilizing social aspect among citizens as shown in Figure 3. In this context, social means a way of how individuals interact related (Suryani, 2017).

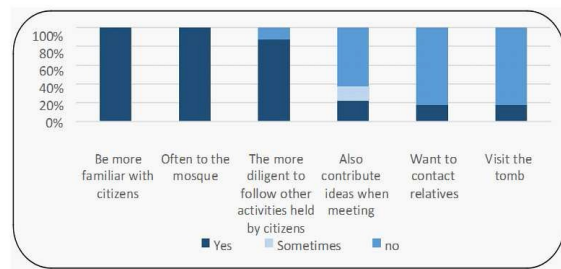


Figure 3: Simplified diagram showing the impacts of *tahlil* tradition in stabilizing social aspect among citizens.

The diagram gives a brief overview of the impacts of *tahlil* tradition in stabilizing social aspect among citizens as follows: 100% feel more familiar among citizens, 100% are more diligent doing prayers in the mosque, 87.5% feel more diligent in following other activities that was held by citizens, 22.5% always contribute ideas at meetings, 15% sometimes contribute ideas at meetings and the remaining 62.5% prefer silence and do not contribute ideas at meetings, 17.5% will contact their relatives, while 82.5% only contact if there is a need only, and 17.5% regularly visited the tomb of their relatives while the remaining 82.5% did not.

### 5 THE IMPACTS OF TAHLIL TRADITION

One of the traditions that still alive until nowadays in the Javanese Moslem community is the *tahlil* tradition. From the various explanations above can be taken the essence that the *tahlil* tradition has many readings, is caused by various aspects and has impact on stabilizing the psychological and social aspects among citizens. The psychological and social impacts bring citizens to the positive side of life. Therefore, it is very much expected that the existence of a good tradition must be alive among member of community because the good tradition will lead good environment and society.

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