

## **FROM RITUAL TO REALITY: The Application of Religious Values and Da'wah in Tahlilan in the Nahdliyin Community**

**Idan Ramdani**

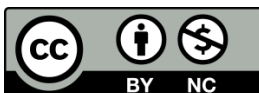
Sunan Kalijaga State Islamic University

[idan.ramdani@uin-suka.ac.id](mailto:idan.ramdani@uin-suka.ac.id)

### **Abstract**

*The tahlilan tradition in Sindangjaya Village is a religious practice rich in Islamic values, functioning as a medium for socialization and actualizing religious values. Not only does it function as a religious ritual to pray for people who have died, but also as an effective da'wah medium to spread Islam. This research aims to explore the role of tahlilan in cultivating religious values among the Nahdliyin community. Through interviews with religious leaders and local communities, it was found that tahlilan functions as a ritual to pray for people who have died and as a means to convey religious messages that include aspects of aqidah, worship, and morals. The process of socializing religious values in tahlilan involves two crucial aspects: the application of religious values in spiritual and social aspects. Tahlilan is a forum to strengthen people's relations with Allah (hablum minallah) and with fellow humans (hablum minannas). In addition, this tradition also serves as a tool to strengthen social solidarity and maintain good relations between citizens. The results of the study show that tahlilan has a significant impact on shaping the character and attitude of the community, as well as in internalizing religious values that are inherited from generation to generation. Thus, tahlilan is not only a religious ritual, but also an integral part of the cultural identity of the Nahdliyin people that needs to be preserved and developed.*

**Kata kunci:** *Da'wah, Tahlilan, Religious Values, Socialization, Nahdliyin, Culture.*



## A. Introduction

Tahlilan is one of Indonesia's most distinctive religious practices, especially among Nahdlatul Ulama (NU) residents. This tradition serves as a religious ritual and contains profound social and cultural values. In this context, tahlilan can be understood as *ghairu mahdhah* worship that reflects the adaptation of Islamic society to local culture and as a means to strengthen social ties among community members. The practice of tahlilan is often held as a form of respect for the deceased, where people gather to read prayers and dhikr. This shows that tahlilan functions as a spiritual ritual and a moment to strengthen the friendship between residents. Religious activities such as tahlilan can serve as a medium to ground the values of diversity and tolerance in society.<sup>1</sup>

In addition, Hamid emphasized that this ritual also reflects a deep spiritual appreciation, where people practice dhikr and prayer as a form of devotion to God.<sup>2</sup> The religious values in tahlilan also reflect the principles of pluralism embraced by the Nahdliyin community. In this context, Zulfadli and Taufani argue that religious practices in Indonesia, including tahlilan, show characteristics that are adaptive to various local cultural influences, thus creating harmony in diversity.<sup>3</sup> This is in line with the view of Fahimah, who stated that religious education and practices must accommodate local values without ignoring Islamic teachings.<sup>4</sup>

Furthermore, tahlilan also educates the younger generation about the importance of religious and social values. In this context, Oktaviani and Husin show that learning religious *amaliyah* in schools can integrate practices such as tahlilan,

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<sup>1</sup> M. T. Nurmadiansyah, 'Pluralisme Dalam Tantangan Era Distursip: Implementasi Nilai Kepemimpinan Kiai Dalam Membumikan Gagasan Keberagaman Di PP. Al-Qodir, Cangkringan, Sleman', *Aplikasia Jurnal Aplikasi Ilmu-Ilmu Agama* 18, no. 1 (2018): 73, <https://doi.org/10.14421/aplikasia.v18i1.1577>.

<sup>2</sup> Asep L. Hamid, 'Studi Etnografi Tentang Keberagaman Komunitas At-Tauhid Di Cisarua Bandung Barat', *Jurnal Sosiologi Usk (Media Pemikiran & Aplikasi)* 16, no. 2 (2022): 241–56, <https://doi.org/10.24815/jsu.v16i2.26956>.

<sup>3</sup> Zulfadli Zulfadli and Taufani Taufani, 'Kemunduran Demokrasi Dan Pelarangan Organisasi Islamis Di Era Pemerintahan Jokowi', *Potret Pemikiran* 26, no. 2 (2022): 117, <https://doi.org/10.30984/pp.v26i2.2033>.

<sup>4</sup> Im Fahimah, 'Kewajiban Orang Tua Terhadap Anak Dalam Perspektif Islam', *Jurnal Hawa Studi Pengarus Utamaan Gender Dan Anak* 1, no. 1 (2019), <https://doi.org/10.29300/hawapsga.v1i1.2228>.

so that students can understand and implement these values in daily life.<sup>5</sup> Thus, tahlilan is not only a ritual, but also an integral part of character education based on Islamic values. Overall, tahlilan as a religious practice in Indonesia reflects the spiritual aspect and serves as a medium to strengthen social solidarity, teach the values of diversity, and educate the younger generation. This shows that tahlilan has a crucial role in shaping the religious and social identity of the Nahdliyin community in Indonesia.

The tahlilan tradition in Indonesia is a clear example of the interaction between Islamic teachings and local culture. In this context, tahlilan is not only seen as a religious practice, but also as a manifestation of an ongoing dialogue between universal Islamic values and specific local wisdom. This process creates a form of acculturation that allows Islam to adapt to the cultural context of society without losing the essence of its teachings. As Geertz reveals, what people believe and practice in their cultural context is an integral part of the broader cultural system, where religion is an essential element in forming cultural identity.<sup>6</sup>

In the tahlilan tradition, we can see how religious values are integrated into pre-existing social practices. This is in line with Ahmad's view, which emphasizes the importance of harmony between Islam and local culture, where religious practices can serve as a bridge to strengthen the community's cultural identity.<sup>7</sup> Tahlilan, as a ritual involving prayer and dhikr, not only serves to honor the deceased but also strengthens social solidarity among community members. Thus, tahlilan creates a space for people to celebrate religious values while maintaining local traditions. Furthermore, Handitya noted that the dialectic between Islam and local culture creates space for universal values, such as monotheism, to be lived in a more local context. This shows that Islam in Indonesia is inseparable from the

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<sup>5</sup> Erlina Oktaviani and Husin Husin, 'Implementasi Pembelajaran Tahsin Al-Qur'an Dan Amaliyah Keagamaan Di Sekolah Dasar', *Jurnal Basicedu* 6, no. 3 (2022): 5063–75, <https://doi.org/10.31004/basicedu.v6i3.3025>.

<sup>6</sup> Iga A. I. Candra, 'Revitalisasi Kebudayaan Melalui Pertunjukan Sawat Untuk Membangun Moderasi Beragama', *Gondang Jurnal Seni Dan Budaya* 6, no. 1 (2022): 222, <https://doi.org/10.24114/gondang.v6i1.33322>.

<sup>7</sup> Abdul K. Ahmad, 'Islam Kultural Di Sulawesi Selatan: Keselarasan Islam Dan Budaya', *Pusaka* 7, no. 2 (2019): 127–40, <https://doi.org/10.31969/pusaka.v7i2.258>.

aspect of locality, but on the contrary, Islamic values can be adapted and internalized into existing cultural practices.<sup>8</sup>

This process creates a synergy that enriches these two aspects, where local culture gives color to religious practices, and conversely, Islamic teachings give deeper meaning to existing traditions. In a broader context, tahlilan reflects how the Nahdliyin community, as part of the Muslim community in Indonesia, can accommodate religious values in their daily lives. This shows that the tahlilan tradition is not just a ritual but also part of a more significant cultural identity, where people strive to balance religious beliefs and local values that have existed for a long time.<sup>9</sup> Thus, tahlilan is a symbol of the diversity and tolerance that exists in Indonesia society, which continues to adapt and develop along with the changing times

The tradition of tahlilan among the Nahdlatul Ulama (NU) community in Indonesia is a clear example of the interaction between religion and local culture. According to Madjid, the cultural patterns in society develop through a dynamic dialogue with religion, which is inseparable from the local and historical context. This shows that culture is rooted in religion and is constantly evolving, not static. Tahlilan, as a religious practice, is the result of human interpretation formed through interaction with history and other cultural elements. In this case, tahlilan serves as a ritual to pray for the deceased and as a means to comfort the grieving family and strengthen social bonds among community members.<sup>10</sup> The tahlilan tradition has become part of the institutionalized culture among the Nahdliyin people. This activity is usually carried out a series of times after a person dies, such as on the third, seventh, fortieth, hundred, to a thousand days, and even a year after

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<sup>8</sup> Binov Handitya, 'Pendidikan Hukum Dalam Aktualisasi Pengembangan Industri Kreatif Berbasis Kearifan Lokal Bagi Mahasiswa Fakultas Hukum Ngudi Waloyo', *Borobudur Journal on Legal Services* 2, no. 1 (2021): 20–26, <https://doi.org/10.31603/bjls.v2i1.7412>.

<sup>9</sup> Emyllia Fatmawati, 'Sistem Penanggalan Candra Sunda Dalam Akulturasi Antara Budaya Sunda Dengan Islam', *Jurnal Adat Dan Budaya Indonesia* 4, no. 1 (2022): 11–19, <https://doi.org/10.23887/jabi.v4i1.42061>.

<sup>10</sup> Fauzi H. Shufya, 'Makna Simbolik Dalam Budaya "Megengan" Sebagai Tradisi Penyambutan Bulan Ramadhan (Studi Tentang Desa Kepet, Kecamatan Dagangan)', *Jurnal Ilmiah Dinamika Sosial* 6, no. 1 (2022): 94–102, <https://doi.org/10.38043/jids.v6i1.3376>.

death, known as haul. This activity contains religious values and serves as a form of strengthening social and cultural values in society.<sup>11</sup>

From the perspective of da'wah, tahlilan can be seen as a tradition with Islamic values, where this practice is loaded with moral messages and is not always synonymous with death. Tahlilan also functions as a forum for dhikr to Allah and a process of delivering advice and teaching.<sup>12</sup> Furthermore, Khoeriyah emphasized that human culture can have da'wah value if it becomes a medium for instilling religious values and actualizing worship of Allah.<sup>13</sup> In this context, tahlilan is not only a religious ritual, but also a form of culture that contains da'wah values that can run effectively in society, especially among Nahdliyin residents. Thus, tahlilan bridges religious values and local culture, creating a synergy that enriches both aspects.<sup>14</sup>

The study of tahlilan seeks to examine how this tradition becomes a cultural product that gives birth to the concept of da'wah that originates from local culture. Tahlilan, as a local cultural treasure, has a da'wah dimension that can function effectively in the da'wah process among the community. This suggests that tahlilan is not just a ritual but also an integral part of a more significant cultural identity, where people seek to balance religious beliefs and existing local values.<sup>15</sup>

According to Ramadhan, the culture in society develops through a dynamic dialogue with religion, which is inseparable from the local and historical context.

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<sup>11</sup> Ahmad, 'Islam Kultural Di Sulawesi Selatan: Keselarasan Islam Dan Budaya'.

<sup>12</sup> I Gusti Agung Sri Rwa Jayantini, Sang P. K. Surata, and Anak A. I. Paraniti, 'Eksplorasi Keanekaragaman Biokultur Masyarakat Adat: Analisis Dokumen Desa Demulih Bangli Di Bali Dengan ATLAS.Ti', *Risenologi* 7, no. 2 (2022): 36–46, <https://doi.org/10.47028/j.risenologi.2022.72.306>.

<sup>13</sup> Handitya, 'Pendidikan Hukum Dalam Aktualisasi Pengembangan Industri Kreatif Berbasis Kearifan Lokal Bagi Mahasiswa Fakultas Hukum Ngudi Waloyo'.

<sup>14</sup> Tanzil, Jamaluddin Hos, and Muhammad Arsyad, 'Modal Sosial Dan Mitigasi Bencana Pada Masyarakat Di Pulau Makasar Kota Baubau', *Talenta Conference Series Local Wisdom Social and Arts (Lwsa)* 2, no. 1 (2019): 1–7, <https://doi.org/10.32734/lwsa.v2i1.638>.

<sup>15</sup> Teguh Pribadi, Dadang Suganda, and Kurniawan Saefullah, 'Inkorporasi Nilai-Nilai Kearifan Lokal Dalam Pengembangan Pariwisata Budaya Di Kampung Sasak Ende, Lombok Tengah', *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya* 12, no. 2 (2021): 89–96, <https://doi.org/10.31294/khi.v12i2.9817>.

This shows that culture is rooted in religion and is constantly evolving, not static.<sup>16</sup> Tahlilan, as a religious practice, is the result of human interpretation formed through interaction with history and other cultural elements. Tahlilan has become part of the institutionalized culture among the Nahdliyin people. This activity is usually carried out a series of times after a person dies, such as on the third, seventh, fortieth, hundred, to a thousand days, and even a year after death, known as haul. This activity not only contains religious values but also strengthens social and cultural values in society.<sup>17</sup>

From the perspective of da'wah, tahlilan can be seen as a tradition with Islamic values, where this practice is loaded with moral messages and is not always synonymous with death. Tahlilan also functions as a forum for dhikr to Allah and a process of delivering advice and teaching.<sup>18</sup> This aligns with the view of Nur et al., who emphasized that human culture can have da'wah value if it becomes a medium for instilling religious values.<sup>19</sup> Research by Sari shows that the personality characteristics of effective counselors in multicultural contexts include empathy and acceptance of counseling.<sup>20</sup>

This is relevant to tahlilan which reflects the values of empathy and solidarity in the community. In addition, research by Maimun et al. highlights the importance of cultural literacy and citizenship in education, which can be integrated with tahlilan practices to teach character values to the younger generation.<sup>21</sup>

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<sup>16</sup> Dadi Kuswandi, 'Pengaruh Ramadan Terhadap Perilaku Pengeluaran Keluarga Di Indonesia: Studi Kasus Pada Keluarga Muslim', *Jurnal Ilmiah Manajemen Ekonomi & Akuntansi (Mea)* 7, no. 1 (2023): 613–27, <https://doi.org/10.31955/mea.v7i1.2993>.

<sup>17</sup> Taufik Jahidin, 'Praktik Walimatul Urssi Dan Relevansinya Dengan Perkembangan Hukum Islam', *Jurnal Usm Law Review* 6, no. 2 (2023): 741, <https://doi.org/10.26623/julr.v6i2.7255>.

<sup>18</sup> Agus Iswanto, 'Keraton Yogyakarta Dan Praktik Literasi Budaya Keagamaan Melalui Media Digital', *Jurnal Lektur Keagamaan* 17, no. 2 (2020): 321–48, <https://doi.org/10.31291/jlka.v17i2.598>.

<sup>19</sup> Fuad Nur, 'Meningkatkan Pemahaman Nilai-Nilai Islam Melalui Dakwah Di Desa Pinaesaan Kabupaten Minahasa Selatan', *Jurnal Pengabdian Masyarakat Bangsa* 1, no. 9 (2023): 1855–62, <https://doi.org/10.59837/jpmba.v1i9.433>.

<sup>20</sup> Zeti N. Sari, 'Keseimbangan Budaya Hukum Islam Dan Kearifan Lokal Dalam Menciptakan Harmonisasi Beragama', *Imtiyaz Jurnal Ilmu Keislaman* 7, no. 2 (2023): 245–56, <https://doi.org/10.46773/imtiyaz.v7i2.937>.

<sup>21</sup> Maimun Maimun et al., 'Internalisasi Nilai-Nilai Karakter Kebangsaan Melalui Literasi Budaya Dan Kewarganegaraan Di Sekolah Menengah Atas (SMA) Kota Banda Aceh', *Civicus*

Tahlilan is not just a ritual but also an integral part of a more significant cultural identity, where people seek to balance religious beliefs and existing local values.<sup>22</sup> This shows that tahlilan has a crucial social dimension in building solidarity and community identity. Thus, tahlilan as a religious practice among Nahdliyin residents not only reflects the spiritual aspect, but also serves as a medium to strengthen social solidarity, teach the values of diversity, and educate the younger generation. This shows that tahlilan has a significant role in shaping the religious and social identity of people in Indonesia.

The tradition of tahlilan among Nahdlatul Ulama (NU) citizens in Indonesia is a clear example of the interaction between religion and local culture. Tahlilan is a religious practice and a culture loaded with da'wah values. In this context, tahlilan is a medium to spread religious values, socialize them, and actualize them in people's daily lives. According to Khoeriyah, human culture can have da'wah value if it becomes a medium for instilling religious values and as an actualization for humans to submit and worship Allah.<sup>23</sup> In this case, tahlilan functions as a process of disseminating Islamic values that are planned and managed in a planned manner. Dissemination, in the context of da'wah, can be interpreted as disseminating Islamic religious values to the community, where this process aims to ensure that the community receives information and utilizes the knowledge gained from the practice.<sup>24</sup> The process of disseminating religious values in tahlilan involves several stages: disseminating information, increasing knowledge, and strengthening.<sup>25</sup> In this case, tahlilan instills religious values from generation to generation, both in the form of aqidah, worship, muamalah, and morals. The process of socializing

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*Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 8, no. 1 (2020): 8, <https://doi.org/10.31764/civicus.v8i1.1789>.

<sup>22</sup> Auliya I. Husnuddlon, 'Tren Dakwah Dan Praktik Komodifikasi Agama Di Mayantara', *Panangaran Jurnal Penelitian Agama Dan Masyarakat* 6, no. 1 (2022): 45–67, <https://doi.org/10.14421/panangaran.v6i1.2808>.

<sup>23</sup> Lukman Fajariyah and Mohammad Dzulkifli, 'Actualization of Pancasila Values in the Tahlilan Tradition in Sapen Village Yogyakarta', *Dialog* 44, no. 2 (2021): 129–38, <https://doi.org/10.47655/dialog.v44i2.485>.

<sup>24</sup> Aprianto Simamora, 'Komodifikasi Budaya Tradisi Mangebang Solu Bolon Dalam Meningkatkan Pariwisata Di Kecamatan Baktiraja', *Kompetensi* 16, no. 1 (2023): 148–59, <https://doi.org/10.36277/kompetensi.v16i1.94>.

<sup>25</sup> Slamet Makhsun, 'Hegemoni Dan Relasi Kuasa: Studi Kasus Tahlilan Di Dusun Gunung Kekep', *Komunitas* 12, no. 2 (2021): 97–119, <https://doi.org/10.20414/komunitas.v12i2.4301>.

religious values is essential to fostering society and instilling religious values from generation to generation.<sup>26</sup> Socialization in the context of tahlilan also functions as a learning process experienced by individuals to acquire knowledge, skills, and values in order to participate in society.<sup>27</sup> In this context, tahlilan is a medium through which Islamic values are transmitted through continuous social interaction. This shows that tahlilan is not only a religious ritual but also an integral part of society's more significant cultural identity. The actualization of Islamic values in tahlilan is essential in building social solidarity among community members. Tahlilan reflects the spiritual aspect and serves as a bridge to strengthen social relationships and create a sense of community among the community.<sup>28</sup> Thus, tahlilan is a symbol of diversity and tolerance in Indonesia society, which continues to adapt and develop along with the changing times. In conclusion, tahlilan as a religious practice among Nahdliyin residents not only reflects the spiritual aspect, but also serves as a medium to strengthen social solidarity, teach the values of diversity, and educate the younger generation. This shows that tahlilan has a vital role in shaping the religious and social identity of people in Indonesia.

The location of this research is Sindangjaya Village, Mangunjaya District, Pangandaran Regency. The subjects of this study are the nahdliyin community in Sindangjaya Village. The key informants in this study are religious leaders in Sindangjaya Village who know religious science and community leaders who know the community's social conditions. This study aims to analyze how tahlilan functions to disseminate religious values, socialize religious values, and actualize religious values in the nahdliyin community in Sindangjaya Village.

This research uses a subjective paradigm with the assumption that to gain a deep understanding, subjectivity must be explored as deeply as possible. As in the

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<sup>26</sup> Sinta O. Safitri et al., 'Pelestarian Tradisi Distrikan Untuk Menjaga Kearifan Lokal Di Desa Ranuklindungan Kecamatan Grati Kabupaten Pasuruan', *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial* 2, no. 4 (2022): 381–89, <https://doi.org/10.17977/um063v2i4p381-389>.

<sup>27</sup> Khusniatun Alviyah, Sigit Pranawa, and Abdul Rahman, 'Perilaku Konsumsi Budaya Masyarakat Dalam Tradisi Labuhan Ageng Di Pantai Sembukan', *Indonesian Journal of Sociology Education and Development* 2, no. 2 (2020): 135–43, <https://doi.org/10.52483/ijsted.v2i2.28>.

<sup>28</sup> Afdhal Afdhal, 'An Examination of Traditional Customs in Minangkabau Leadership Tradition: Continuity and Changes in the Modern Era', *Publicus* 1, no. 2 (2023): 119–34, <https://doi.org/10.30598/publicusvol1iss2p119-134>.



tahlilan tradition, trying to explore how the tahlilan ritual is not only a culture that is rooted among nahdliyin residents, but all religious activities in the community, basically have elements of da'wah. The method used is a case study because case studies place the object of research as a case that must be thoroughly researched. So in this case, the object raised is the tahlilan culture that exists among nahdliyin residents. That object is the case in this study, and it will be researched in detail and comprehensively. As well as using a naturalistic approach because this naturalistic approach is in the form of expressing and explaining everything related to the object being studied (tahlilan culture) in actual or as it is, in a normal situation and not manipulated by its circumstances and conditions. This is by the object of research, that the tahlilan culture practiced by nahdliyin residents was formed a long time ago because of the cultural factors behind it so that the ritual is still very attached to the community to this day.

## **B. Tahlilan as a Religious Ritual in the Nahdliyin Tradition**

The tahlilan tradition in Sindangjaya Village is a religious practice that has been going on for generations, functioning not only as a medium to send prayers for the deceased, but also as an effective means of da'wah.<sup>29</sup> According to the results of interviews with local religious leaders, tahlilan has a vital role in spreading and instilling religious values in the community, as well as in conveying the messages of Islamic da'wah.<sup>30</sup> Tahlilan not only preserves tradition but also functions as a medium for taklim (teaching) and da'wah activities. In this context, tahlilan becomes a means to spread religious values, which in turn can change people's attitudes for the better. This aligns with Muis et al.'s view that religious traditions can function as a tool to convey moral and spiritual values to the community.<sup>31</sup>

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<sup>29</sup> Santri Ayu, Materan Materan, and Muzayyin Ahyar, 'Selimpat: Antara Tradisi Lokal Dan Normatifitas Islam Dalam Masyarakat Kutai', *Pusaka* 10, no. 1 (2022), <https://doi.org/10.31969/pusaka.v10i1.669>.

<sup>30</sup> Moh. A. Hairul and Mabrur Mabrur, 'Cultural-Based Da'wah Education: A Study Toward Totamma' Tradition in Pambusuang Village Community of Balanipa District of Polewali Mandar Regency', *Farabi* 19, no. 2 (2022), <https://doi.org/10.30603/jf.v19i2.2898>.

<sup>31</sup> Sahribulan Muis et al., 'Tradisi Sayyang Pattu'du Dalam Melestarikan Budaya Leluhur Mandar Di Dusun Kanusuang', *Smart Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (2022): 17, <https://doi.org/10.35580/smart.v2i1.33128>.

Thus, tahlilan can be considered an effective da'wah medium, where Islamic values are conveyed through existing cultural practices. Disseminating religious values in tahlilan involves several stages, namely information dissemination, knowledge addition, and strengthening.<sup>32</sup>

In this case, tahlilan serves as a forum where people can learn and deepen the teachings of Islam. Through this activity, the community receives information and is expected to utilize the knowledge gained to improve their spiritual and social quality.<sup>33</sup> Socializing religious values is also an integral part of the tahlilan tradition. According to Rachmiatie et al., socialization is instilling values and norms that last from generation to generation.<sup>34</sup> In the context of tahlilan, this process occurs through continuous social interaction, where people participate in these activities and transmit Islamic values to the next generation. Thus, tahlilan not only functions as a ritual, but also as a means to foster society and instill religious values from generation to generation.

Furthermore, tahlilan as a religious tradition in Sindangjaya Village reflects the acculturation between local culture and Islamic values. This shows that Islamic da'wah can be carried out through existing cultural media so that people can more readily accept and internalize religious teachings.<sup>35</sup> Thus, tahlilan is not only a ritual of a religious nature, but also part of the broader cultural identity of society. In conclusion, tahlilan in Sindangjaya Village is a religious practice rich in da'wah values. Through this tradition, people preserve culture and spread and instill religious values that can shape their character and attitudes. Thus, tahlilan is a clear example of how local traditions can function as an effective da'wah medium in the context of Muslim society in Indonesia.

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<sup>32</sup> Hairul and Mabur, 'Cultural-Based Da'wah Education: A Study Toward Totamma' Tradition in Pambusuang Village Community of Balanipa District of Polewali Mandar Regency'.

<sup>33</sup> Naafi Annisa and Amika Wardana, 'Tradisi Slametan Pada Masyarakat Jlatren, Jogotirto Berbah, Sleman, Yogyakarta', *Dimensia Jurnal Kajian Sosiologi* 8, no. 1 (2020): 1–13, <https://doi.org/10.21831/dimensia.v8i1.35564>.

<sup>34</sup> Entoh Tohani and Sugito Sugito, 'Penguatan Literasi Budaya Bagi Pelaku Seni Budaya Desa Kalirejo, Kecamatan Kokap, Kabupaten Kulon Progo', *Jiv-Jurnal Ilmiah Visi* 14, no. 1 (2019): 39–46, <https://doi.org/10.21009/jiv.1401.4>.

<sup>35</sup> Safira Maudina, 'Analisis Semiotik Pesan Dakwah Web Series Ramadhan "Keluarga Hijrah"', *Komunika Journal of Communication Science and Islamic Dakwah* 5, no. 2 (2021), <https://doi.org/10.32832/komunika.v5i2.6101>.

Tahlilan is a religious practice with deep Islamic religious values, including worship, aqidah, and morals. First, in the aspect of aqidah, tahlilan reflects the belief of the Nahdliyin people that this practice is part of Islamic teachings that adhere to the aqidah of Ahlus Sunnah wal Jama'ah. This confidence is the basis for them to perform tahlilan as a form of devotion to Allah and respect for the deceased.<sup>36</sup> Second, the value of worship in tahlilan can be seen from dhikr activities, reading the Qur'an, and praying to Allah. This activity serves as a ritual and a means to get closer to God and strengthen spiritual bonds among community members.<sup>37</sup> Third, moral values in tahlilan include morals towards fellow humans, such as caring for each other, maintaining friendship, and helping each other. In addition, morals to Allah are also reflected in sincerity, patience, and acceptance of all His decrees.<sup>38</sup> Thus, tahlilan is not just a tradition, but also an effective da'wah medium in spreading religious values to the community. Through this practice, people can learn and internalize Islamic values, better shaping their character and attitude.<sup>39</sup> Tahlilan is a clear example of how local traditions can serve as a means to convey moral and spiritual messages in daily life.

### **C. Tahlilan as a Media for Da'wah of Religious Values in the Nahdliyin Community**

The dissemination of religious values in the tahlilan tradition includes four essential aspects: the delivery of religious messages, the addition of religious knowledge, the teaching of religious science, and the strengthening of Islamic

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<sup>36</sup> Abd Kahar, 'Tradisi Membaca Ya>Si>N Dan Tahlil Untuk Orang Meninggal: Studi Analisis Qs. Al-Hasr:10 Dan Qs. Muhammad: 19 Perspektif M. Quraish Shihab Dalam Tafsir Al-Misbah', *El-Furqania Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 6, no. 02 (2020): 186–213, <https://doi.org/10.54625/elfurqania.v6i02.4002>.

<sup>37</sup> Eka O. I. Librianti and Zaenal Mukarom, 'Budaya Tahlilan Sebagai Media Dakwah', *Prophetic and Research Journal of Islamic Communication and Broadcasting* 5, no. 1 (2019): 1–20, <https://doi.org/10.15575/prophetic.v5i1.1306>.

<sup>38</sup> Syariful Rizal and Nardiyanto Nardiyanto, 'Aktualisasi Pendidikan Life Skill Untuk Meningkatkan Nilai-Nilai Spiritual Santri Di Pondok Pesantren Al-Qodiri Jember', *Al-Riwayah Jurnal Kependidikan* 12, no. 2 (2020): 265–86, <https://doi.org/10.47945/al-riwayah.v12i2.292>.

<sup>39</sup> Sri Purwaningsih and Hazim Ahrori, 'Yasinan Dan Tahlilan Sebagai Strategi Dakwah Pada Jamaah Yasin Dan Tahlil Masjid Sabilil Mustaqim Desa Jimbe Kecamatan Jenangan Kabupaten Ponorogo', *Journal of Community Development and Disaster Management* 1, no. 2 (2019): 91–100, <https://doi.org/10.37680/jcd.v1i2.741>.

religious values.<sup>40</sup> These four aspects are integral to disseminating religious values that occur in the practice of tahlilan. Religious messages are delivered through lectures usually delivered by religious leaders before the tahlilan event begins, where information and religious values are conveyed to the people of Rubaidi.<sup>41</sup> Referring to Rais's opinion, this dissemination process involves stages of internalization known as transformation, transaction, and transinternalization. The internalization of religious values in tahlilan shows that the community can know, understand, and live Islamic teachings.<sup>42</sup> In the context of tahlilan in Sindangjaya Village, H. Masdar, a religious leader, emphasized that tahlilan is a very effective medium to convey religious messages. He noted that people are more enthusiastic about attending tahlilan events than routine recitations, thus making tahlilan the right moment to deliver taushiyah.<sup>43</sup> The process of increasing religious knowledge occurs when people listen to lectures and discussions that take place during tahlilan. This provides an opportunity for them to deepen their understanding of the teachings of Islam. In addition, teaching religious science is also carried out through practices carried out in tahlilan, such as reading the Qur'an and praying.<sup>44</sup> The strengthening of Islamic religious values occurs when people internalize these values in their daily lives, which is reflected in their attitudes and behaviors.<sup>45</sup> Thus, tahlilan not only functions as a religious ritual, but also as a means to spread and instill religious values in society. This shows that the tahlilan tradition has a

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<sup>40</sup> Rubaidi Rubaidi, 'Pengaruhutamaan Nilai-Nilai Sufisme Dalam Pendidikan Islam Indonesia Kontemporer', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (2020): 21–38, <https://doi.org/10.15642/jpai.2020.8.1.21-38>.

<sup>41</sup> Moralman Gulo et al., 'Kontribusi Orangtua Dalam Mengimplementasikan Nilai-Nilai Pendidikan Agama Kristen Di Keluarga', *Teleios Jurnal Teologi Dan Pendidikan Agama Kristen* 2, no. 2 (2022): 124–34, <https://doi.org/10.53674/teleios.v2i2.51>.

<sup>42</sup> Renza A. Putra and Dedy Surya, 'Revitalisasi Nilai-Nilai Islam Pada Anak-Anak Jama'ah Mushala Di Gampong Jawa, Kota Langsa, Aceh Melalui Kegiatan Pesantren Kilat', *To Maega | Jurnal Pengabdian Masyarakat* 4, no. 2 (2021): 160, <https://doi.org/10.35914/tomaega.v4i2.623>.

<sup>43</sup> Pandu Hyangsewu, 'Tantangan Dan Antisipasi Pendidikan Agama Islam Di Tengah Arus Globalisasi', *Jurnal Kajian Peradaban Islam* 2, no. 2 (2019): 1–5, <https://doi.org/10.47076/jkpi.v2i2.27>.

<sup>44</sup> Nurma Nurma and Maemonah Maemonah, *As-Sibyan Jurnal Pendidikan Anak Usia Dini* 7, no. 1 (2021): 29, <https://doi.org/10.32678/as-sibyan.v7i1.4821>.

<sup>45</sup> Pricylia E. Rondo and Valentino R. Moku, 'Implementasi Psikologi Pendidikan Agama Kristen Dalam Pendidikan Karakter', *Didaskalia Jurnal Pendidikan Agama Kristen* 3, no. 1 (2022): 26–43, <https://doi.org/10.51667/djpk.v3i1.878>.

significant role in disseminating religious values among the Nahdliyin community and in shaping their character and attitude for the better.<sup>46</sup>

The practice of da'wah in the context of tahlilan contains three essential elements: the delivery of the message, the information conveyed, and the message's recipient. According to Khoriyah, the delivery of religious messages in tahlilan is carried out by Ustadz or religious leaders, who convey information about religious values that include aspects of aqidah, worship, and morals to the community who attended.<sup>47</sup> In this case, tahlilan serves as a medium to convey religious messages that are important for the community's spiritual life. The delivery of religious messages is the substance of da'wah itself. The goal is for the public to understand the content of the message conveyed. Fariyah emphasized that da'wah activities convey the message of da'wah and the rules of Islamic teachings to the community.<sup>48</sup>

In the practice of tahlilan, the information conveyed is not only limited to prayer rituals but also includes teaching moral and ethical values that align with Islamic teachings. In the tradition of tahlilan in Sindangjaya Village, religious leaders usually deliver religious lectures before the event starts. H. Masdar, a local religious leader, stated that tahlilan is the most effective medium to convey religious messages to the community. He noted that people are more enthusiastic about attending tahlilan events than routine recitations, thus making tahlilan the right moment to deliver taushiyah.<sup>49</sup> This shows that tahlilan not only functions as a religious ritual, but also as a means to strengthen people's understanding and appreciation of Islamic teachings. Thus, tahlilan, as a da'wah practice, has a significant role in disseminating religious values among the community. Through

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<sup>46</sup> Jacob D. Engel, 'Pendampingan Pastoral Keindonesiaan', *Kurios* 6, no. 1 (2020): 47, <https://doi.org/10.30995/kur.v6i1.153>.

<sup>47</sup> Aulia Rahman, 'Peran Taruna Siaga Bencana Dalam Mitigasi Bencana Di Kabupaten Serang Dan Sukabumi', *Sosio Konsepsia* 6, no. 1 (2016), <https://doi.org/10.33007/ska.v6i1.311>.

<sup>48</sup> Mohamad A. Nasir, 'Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication', *Al-Jami'ah Journal of Islamic Studies* 57, no. 2 (2019): 329–58, <https://doi.org/10.14421/ajis.2019.572.329-358>.

<sup>49</sup> Isfiyatun, 'Negosiasi Tradisi Islam Dan Tradisi Lokal Dalam Perayaan Nadran Di Desa Dadap, Kecamatan Juntinyuat, Kabupaten Indramayu', *Jurnal Yaqzhan Analisis Filsafat Agama Dan Kemanusiaan* 3, no. 2 (2017): 13, <https://doi.org/10.24235/jy.v3i2.5477>.

effective messaging, increasing knowledge, and strengthening religious values, tahlilan can help people better understand and appreciate Islamic teachings dail.<sup>50</sup> This shows that the tahlilan tradition has excellent potential as a da'wah medium that can shape the character and attitude of the community in a better direction.

The dissemination of Islamic religious messages to the community in the context of tahlilan can be understood as a stage of value transformation. This process involves communicators who verbally inform messages.<sup>51</sup> In the practice of tahlilan, religious leaders deliver religious messages that aim to make the public receive information related to religious values, including aspects of aqidah, worship, and morals. Thus, tahlilan is not only used as a medium for prayer but also as a medium for taklim (teaching).<sup>52</sup>

H. Masdar, a religious leader in Sindangjaya Village, emphasized that da'wah through verbal messages alone is not enough. He argued that transferring knowledge is limited to transferring knowledge but does not necessarily strengthen Islamic religious values in society. The community still needs encouragement and guidance to be able to apply the religious values that have been conveyed and taught. In his interview, he stated, "If we only give lectures, it is like the word is just transferring knowledge, but it is not certain that the community feels moved to carry out what we convey. So what is needed is that I, as a person who is considered by the community here as a religious leader and also a community leader, must be able to provide motivation for the community so that they want to carry out what I convey".<sup>53</sup> The process of conveying messages in tahlilan is very important because it aims to ensure that the community not only hears, but also understands and internalizes the values conveyed. This shows that tahlilan functions as an effective means of da'wah, where religious messages can be conveyed more attractive and

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<sup>50</sup> Shufya, 'Makna Simbolik Dalam Budaya "Megengan" Sebagai Tradisi Penyambutan Bulan Ramadhan (Studi Tentang Desa Kepet, Kecamatan Dagangan)'.

<sup>51</sup> Nasir, 'Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication'.

<sup>52</sup> Isfiyatun, 'Negosiasi Tradisi Islam Dan Tradisi Lokal Dalam Perayaan Nadran Di Desa Dadap, Kecamatan Juntinyuat, Kabupaten Indramayu'.

<sup>53</sup> Shufya, 'Makna Simbolik Dalam Budaya "Megengan" Sebagai Tradisi Penyambutan Bulan Ramadhan (Studi Tentang Desa Kepet, Kecamatan Dagangan)'.

readily accepted by the community.<sup>54</sup> Thus, tahlilan functions not only as a religious ritual but as a platform to strengthen people's understanding and appreciation of Islamic teachings. In conclusion, tahlilan, as a practice of da'wah, has a significant role in the process of disseminating religious values among the community. Through effective messaging, increasing knowledge, and strengthening religious values, tahlilan can help people better understand and appreciate Islamic teachings daily.<sup>55</sup> This shows that the tahlilan tradition has excellent potential as a da'wah medium that can shape the character and attitude of the community in a better direction.

Motivation in conveying religious messages in the tahlilan tradition is carried out through various ways, including language adjustments so that people can understand religious messages well. This is important to ensure that the message does not offend others and can motivate people to be more enthusiastic about religious activities. Given the pluralistic background of the community, the tahlilan in Sindangjaya Village was attended by various groups, including those from Nahdlatul Ulama (NU), Muhammadiyah, and the Islamic Union. In this context, religious leaders act as mediators to maintain harmony and avoid conflicts related to differences of opinion on matters of furu'iyah.<sup>56</sup> Strengthening religious values in tahlilan is carried out through two forms, namely verbal and non-verbal. This process is known as the transinternalization stage, which is more in-depth than the previous stage. At this stage, value reinforcement is carried out through words, actions, and attitudes involving the individual's mentality and personality. Thus, communicators are expected to get reinforcement of the values that have been disseminated.<sup>57</sup> In the context of this research, religious leaders try to motivate the

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<sup>54</sup> Iflahathul Chasanah, 'Integrasi Teori Al-Jabiri Dan Sains: Analisis Model Pembelajaran IPA Materi Perkembangbiakan Tumbuhan', *Jurnal Tadris Ipa Indonesia* 3, no. 3 (2023): 336–47, <https://doi.org/10.21154/jtii.v3i3.2567>.

<sup>55</sup> Herlina Herlina, 'Perspektif Al-Qur'an Dan Fikih Dalam Membangun Pendidikan Keluarga Yang Berkualitas', *Instructional Development Journal* 6, no. 1 (2023): 27, <https://doi.org/10.24014/idj.v6i1.24429>.

<sup>56</sup> Hairunnas Hairunnas, Afrizal Afrizal, and Asrinaldi Asrinaldi, 'Demokrasi Dan Praktik Konservatisme Ormas Keagamaan Di Sumatra Barat', *Salam Jurnal Sosial Dan Budaya Syar I* 8, no. 6 (2021): 1825–34, <https://doi.org/10.15408/sjsbs.v8i6.23082>.

<sup>57</sup> Purwaningsih and Ahrori, 'Yasinan Dan Tahlilan Sebagai Strategi Dakwah Pada Jamaah Yasin Dan Tahlil Masjid Sabilil Mustaqim Desa Jimbe Kecamatan Jenangan Kabupaten Ponorogo'.

community verbally and non-verbally so that the community can understand and live the religious values.<sup>58</sup> H. Masdar, a religious leader in Sindangjaya Village, emphasized the importance of motivation in da'wah. He stated that more than simply giving a lecture is needed to ensure that the community feels inspired to carry out the teachings conveyed. Therefore, he tries to provide diverse motivation, both through words and real actions.<sup>59</sup> This shows that in the practice of tahlilan, the delivery of religious messages does not only focus on the transfer of knowledge, but also on strengthening and applying religious values in people's daily lives. Thus, tahlilan serves as an effective da'wah medium, where religious messages can be conveyed in an attractive and easily accepted way by the community. Through this process, the community will not only hear but also understand and internalize the religious values conveyed so that they can shape their character and attitude in a better direction.<sup>60</sup>

In the context of tahlilan, the dissemination of Islamic religious messages to the community can be understood as a stage of value transformation. This process involves communicators who convey messages verbally, as explained.<sup>61</sup> In the practice of tahlilan, religious messages are conveyed by religious leaders with the aim that the public receives information related to religious values, including aspects of aqidah, worship, and morals. Thus, tahlilan functions not only as a medium for prayer, but also as a forum for religious teaching.<sup>62</sup> H. Masdar, a religious leader in Sindangjaya Village, emphasized that simply transferring knowledge through lectures is not enough. He argued that the community needs to get motivation and guidance in order to be able to implement the religious values that have been conveyed. In his interview, he stated that motivation can be given

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<sup>58</sup> Maudina, 'Analisis Semiotik Pesan Dakwah Web Series Ramadhan "Keluarga Hijrah"'.  
<sup>59</sup> Yola R. Lia, 'Nilai-Nilai Pendidikan Islam Dalam Syair-Syair Lagu Religi Wali Band', *At-Tarbiyah Al-Mustamirrah Jurnal Pendidikan Islam* 2, no. 2 (2021): 89, <https://doi.org/10.31958/atjpi.v2i2.4612>.

<sup>60</sup> Nurma and Maemonah.  
<sup>61</sup> Uswatun Hasanah, 'Kontroversi Orasi Kebangsaan Gus Miftah Di Gereja Gethel Indonesia (GBI) Penjaringan Jakarta Utara (Analisis Dakwah Dan New Media)', *An-Nida Jurnal Komunikasi Islam* 13, no. 2 (2021): 123–32, <https://doi.org/10.34001/an-nida.v13i2.2092>.

<sup>62</sup> Daeng S. Ferdiansyah, 'Akulturasi Nilai-Nilai Islam Dalam Tradisi Merariq Melalui Pola Komunikasi Tokoh Agama Di Lombok Timur', *Kuriositas Media Komunikasi Sosial Dan Keagamaan* 12, no. 1 (2019): 17–46, <https://doi.org/10.35905/kur.v12i1.775>.



through words and concrete actions so that people feel encouraged to carry out the teachings conveyed.<sup>63</sup> This shows that in tahlilan, the delivery of religious messages must be done in a way that is attractive and relevant to the community, especially considering their pluralistic backgrounds. Strengthening religious values in tahlilan is carried out through two forms, namely verbal and non-verbal. This process is known as the transinternalization stage, which is more in-depth compared to the previous stage. At this stage, value reinforcement is carried out not only through words but also through actions and attitudes that involve the individual's mentality and personality. Thus, communicators are expected to get reinforcement of the values that have been disseminated.<sup>64</sup> In the context of tahlilan, strengthening religious values aims to enable people to understand and appreciate these values in their daily lives. Thus, tahlilan serves as an effective da'wah medium, where the community can convey religious messages in an attractive and readily accepted way. Through this process, it is hoped that the community will not only hear but also understand and internalize the religious values conveyed so that they can shape their character and attitude in a better direction.<sup>65</sup> Tahlilan, thus, is not just a religious ritual but also a means to strengthen people's understanding and appreciation of Islamic teachings.

#### **D. Internalization of Religious Values in Tahlilan**

In the context of the tahlilan tradition, there are two important aspects in the socialization of religious values, namely the cultivation of religious values and the cultivation of religious values. These two aspects are the result of the tahlilan culture inherited from generation to generation by the Nahdliyin people, starting

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<sup>63</sup> Ade Romansyah, 'Tradisi Lokal Dalam Membangun Rumah Dan Religiositas Masyarakat Perdesaan Di Cirebon', *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022): 619–30, <https://doi.org/10.15575/jis.v2i4.20458>.

<sup>64</sup> Retno D. K. Ningrum, Muhammad Hanif, and Parji Parji, 'Nilai Simbolik Situs Lambang Kuning Desa Nglambangan Kecamatan Wungu Kabupaten Madiun Sebagai Materi Pembelajaran IPS SMP/Mts', *Jurnal Pendidikan Indonesia* 2, no. 7 (2021): 1242–48, <https://doi.org/10.36418/japendi.v2i7.229>.

<sup>65</sup> Dermawan Waruwu, Made Nyandra, and Ni M. D. Erfiani, 'Pemberdayaan Modal Sosial Sebagai Model Pencegahan Radikalisme Untuk Menciptakan Harmoni Sosial Di Bali', *Jurnal Kajian Bali (Journal of Bali Studies)* 10, no. 2 (2020): 515, <https://doi.org/10.24843/jkb.2020.v10.i02.p08>.

from the family environment to the social environment. The Nahdliyin people believe that tahlilan contains good values inherited from their parents, so this tradition has become a religious activity that is cultured and continues to be carried out.<sup>66</sup> The principle of "Al-Muhafadzatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah" became the foundation for the Nahdliyin people to maintain the tradition of tahlilan. This principle emphasizes the importance of preserving the good heritage from the past while developing new and better things. H. Masdar, a religious figure, emphasized that the tradition of tahlilan is a ritual to pray for the deceased and as a forum to teach the goodness and religious values to the next generation.<sup>67</sup> Tahlilan also serves as a medium for instilling religious values, where people can learn about kindness to others and increase worship. The community's participation in tahlilan shows high enthusiasm, reflecting that this tradition is still sustainable and cultural. H. Burhanudin stated that tahlilan provides learning for the next generation and helps them get used to carrying out this tradition.<sup>68</sup>

The process of socialization of religious values in tahlilan includes the inheritance of religious values from generation to generation, which starts from the family environment and extends to the social environment. This shows that tahlilan is a tradition that forms a valuable lifestyle to the community. In this context, the inheritance of religious values is a natural process that occurs in society to maintain inherited religious values.<sup>69</sup> Rohidi explained that value inheritance is carried out through instilling values and cultivating.<sup>70</sup> In tahlilan, the socialization of religious values includes instilling and cultivating religious values. Thus, tahlilan serves to

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<sup>66</sup> Raras R. Husna, 'Analisis Nilai-Nilai Pendidikan Karakter Dalam Film Rentang Kisah Dan Relevansinya Terhadap Pendidikan Agama Islam', *Oetoesan-Hindia Telaah Pemikiran Kebangsaan* 5, no. 1 (2023): 8–26, <https://doi.org/10.34199/oh.v5i1.164>.

<sup>67</sup> Nurhayati Nurhayati et al., 'Pengenalan Huruf Hijaiyyah Melalui Media Kartu Gambar Pada Anak', *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2021): 2183–91, <https://doi.org/10.31004/obsesi.v6i3.1850>.

<sup>68</sup> Herlina, 'Perspektif Al-Qur'an Dan Fikih Dalam Membangun Pendidikan Keluarga Yang Berkualitas'.

<sup>69</sup> Hendrik Legi, 'Problematika Pendidikan Kristen Di Indonesia Di Tengah Kemerosotan Moral', *Tevunah Jurnal Teologi Dan Pendidikan Kristen* 1, no. 2 (2023): 166–81, <https://doi.org/10.59361/tevnah.v1i2.13>.

<sup>70</sup> I P. A. Darmawan, Elsi S. B. Simamora, and Yuli Purnamawati, 'Peran Guru Pendidikan Agama Kristen Dalam Penguatan Profil Pelajar Pancasila Dalam Konteks Kurikulum Merdeka', *Proceeding National Conference of Christian Education and Theology* 1, no. 1 (2023): 31, <https://doi.org/10.46445/nccet.v1i1.697>.

preserve religious activities passed down from generation to generation so that this tradition not only remains alive but also grows and develops.<sup>71</sup> Theoretically, Berger and Chaffee explain that the socialization of values in society involves the transmission of information, values, and norms, as well as the ability of individuals to adapt to social situations.<sup>72</sup> In this context, tahlilan, as a religious tradition, is vital in internalizing religious values among the Nahdliyin community. Tahlilan culture is the primary support for the sustainability of intergenerational value inheritance, where religious and cultural values are preserved through two institutions, namely family and rituals that have been cultured.<sup>73</sup>

#### **E. Actualization of Religious Values in Tahlilan**

In the tahlilan tradition, there are two critical aspects in the socialization of religious values, namely the cultivation of religious values and the cultivation of religious values. These two aspects are the result of the tahlilan culture inherited from generation to generation by the Nahdliyin people, starting from the family environment to the social environment. The Nahdliyin people believe that tahlilan contains good values inherited from their parents, so this tradition has become a religious activity that is culturalized and continues to be carried out.<sup>74</sup> The principle of "Al-Muhafadzatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah" became the foundation for the Nahdliyin people to maintain the tradition of tahlilan. This principle emphasizes the importance of preserving the excellent heritage from the past while developing new and better things. H. Masdar, a religious figure, emphasized that the tahlilan tradition is a ritual to pray for the deceased and as a forum to teach goodness and religious values to the next generation. Tahlilan also

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<sup>71</sup> Ruth Mbo'oh, 'Pengaruh Pendidikan Agama Kristen Dalam Keluarga Terhadap Spiritualitas Anak', *Manthano Jurnal Pendidikan Kristen* 1, no. 1 (2022): 85–94, <https://doi.org/10.55967/manthano.v1i1.12>.

<sup>72</sup> Salma Salma, 'Konstruksi Toleransi Beragama Dalam Wasiat Wajibah Melalui Penerapan Maqasid Al-Syari'ah', *Jurnal Yudisial* 15, no. 2 (2023): 167, <https://doi.org/10.29123/jy.v15i2.480>.

<sup>73</sup> Fitri Herawati, 'Perancangan Aplikasi Pembelajaran Pendidikan Agama Islam Tingkat Sd Berbasis Android', *Jurnal Informatika Dan Rekayasa Elektronik* 6, no. 2 (2023): 220–27, <https://doi.org/10.36595/jire.v6i2.985>.

<sup>74</sup> Makhsun, 'Hegemoni Dan Relasi Kuasa: Studi Kasus Tahlilan Di Dusun Gunung Kekep'.

serves as a medium for instilling religious values, where people can learn about kindness to others and increase worship. The community's participation in tahlilan shows high enthusiasm, reflecting that this tradition is still sustainable and cultural.

H. Burhanudin stated that tahlilan provides learning for the next generation and helps them get used to carrying out this tradition.<sup>75</sup> The socialization process of religious values in tahlilan includes the inheritance of religious values from generation to generation, which starts from the family environment and extends to the social environment. This shows that tahlilan is a tradition that forms a valuable lifestyle for the community. In this context, the inheritance of religious values is a natural process that occurs in society to maintain inherited religious values.<sup>76</sup> Rohidi explained that the inheritance of values is carried out through instilling values and cultivating them.<sup>77</sup> In tahlilan, the socialization of religious values includes instilling and cultivating religious values. Thus, tahlilan serves to preserve religious activities inherited from generation to generation so that this tradition remains alive and grows and develops.<sup>78</sup>

Theoretically, Berger and Chaffee explain that the socialization of values in society involves the transmission of information, values, and norms, as well as the ability of individuals to adapt to social situations.<sup>79</sup> In this context, tahlilan, as a religious tradition, is vital in internalizing religious values among the Nahdliyin community. Tahlilan culture is the main support for the sustainability of intergenerational value inheritance, where religious and cultural values are maintained through two institutions, namely the family and rituals that have been

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<sup>75</sup> Laila Madina, 'Nilai-Nilai Sosial Pada Tradisi Mawarung Di Kalimantan Selatan', 2023, <https://doi.org/10.31219/osf.io/werf6>.

<sup>76</sup> Rini L. Ningsih and Anatri Desstya, 'Analisis Konsep IPA Pada Tradisi Kehamilan Di Blora Dan Integrasinya Dalam Pembelajaran IPA Sekolah Dasar', *Jurnal Basicedu* 6, no. 3 (2022): 3982–90, <https://doi.org/10.31004/basicedu.v6i3.2750>.

<sup>77</sup> Nur Islami and Muhammad Hidayat, 'Makna Tradisi Mombasuoh Kaki Pada Masyarakat Minangkabau Dalam Upacara Perkawinan', *Culture & Society Journal of Anthropological Research* 4, no. 2 (2022): 103–12, <https://doi.org/10.24036/csjar.v4i2.114>.

<sup>78</sup> Monica F. Bormasa, 'Menggalang Solidaritas Sosial: Pengaruh Kepedulian Sosial Dalam Mengatasi Tantangan Lingkungan Di Daerah Rentan Bencana (Studi Di Kabupaten Cianjur)', *Jurnal Pengabdian West Science* 2, no. 6 (2023): 477–89, <https://doi.org/10.58812/jpws.v2i6.453>.

<sup>79</sup> Abd Hannan and Khairul Umam, 'Tinjauan Sosiologi Terhadap Relasi Agama Dan Budaya Pada Tradisi Koloman Dalam Memperkuat Religiusitas Masyarakat Madura', *Resiprokal Jurnal Riset Sosiologi Progresif Aktual* 5, no. 1 (2023): 57–73, <https://doi.org/10.29303/resiprokal.v5i1.284>.

cultured.<sup>80</sup> Thus, tahlilan not only functions as a religious ritual, but also as a means to strengthen people's understanding and appreciation of Islamic teachings. Through the process of socialization of religious values that is carried out consistently, the Nahdliyin people can internalize religious values in their daily lives, which in turn shapes their character and attitudes in a better direction.

## **F. Conclusion**

The tahlilan tradition in Sindangjaya Village functions as a religious ritual to pray for the deceased and as an effective medium for socialization and actualization of Islamic religious values. Through tahlilan, the Nahdliyin people can instill and cultivate good values that are inherited from generation to generation. This process includes instilling religious values in spiritual and social aspects, which in turn shapes the character and attitudes of society in a better direction. The importance of the role of religious leaders in conveying religious messages and providing motivation to the community is also in the spotlight. With the right approach, both verbally and non-verbally, tahlilan can be a means to strengthen people's understanding and appreciation of Islamic teachings. In addition, tahlilan also serves as a bridge to strengthen social solidarity and maintain good relations between citizens, creating cohesiveness in a plural society. Finally, the tahlilan tradition shows that culture and religion can complement and reinforce each other. By maintaining these traditions, people preserve cultural heritage and internalize religious values that can guide them in living their daily lives. Therefore, the community needs to continue to preserve and develop the tahlilan tradition as part of their religious and cultural identity so that the values of goodness can continue to live and develop in the community.

## **G. Acknowledgments**

This research will only be carried out with the support and assistance of various parties. We want to express our deepest gratitude to all our fellow

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<sup>80</sup> Nurainun Nurainun and Wirdanengsih Wirdanengsih, 'Solidaritas Sosial Masyarakat Pada Tradisi Pajuguk Koum-Koum', *Culture & Society Journal of Anthropological Research* 5, no. 1 (2023): 22–32, <https://doi.org/10.24036/csjar.v5i1.124>.

researchers and academics who have provided valuable insights and guidance during this research process. Special thanks to the editorial team of *Jurnal Dakwah: Media Komunikasi dan Dakwah (Asian Journal of Da'wah Studies)* for its invaluable support.

We also appreciate the contributions of those who have provided important data and references for this research and family and friends who have always provided moral support. Hopefully, this research will be helpful in the development of science and da'wah practice in the future.

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