



**Book Chapter of Proceedings  
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

**Tradisi Tahlilan dalam Acara Kematian  
(Hubungan Erat dengan Budaya, Praktek Negatif, dan Implikasi  
Ekonomi bagi Keluarga yang Berduka)**

**Tahlilan Tradition in Funeral Events  
(Close Relationship with Culture, Negative Practices, and  
Economic Implications for Grieving Families)**

**Fitri Hidayah**

**Universitas Islam Negeri Sumatera Utara**

*Corresponding author: [fitri0331224032@uinsu.ac.id](mailto:fitri0331224032@uinsu.ac.id)*

**Abstract**

The method used in this research is a qualitative descriptive method with a literature study approach. To explore the understanding of the close relationship between the tahlilan tradition and culture, as well as to identify potential negative practices and economic implications that may occur, this qualitative method with a literature study approach will help researchers gather in-depth and qualitative information about the researched topic. The data sources used in this study are derived from literature such as books and journals published in the last 10 years. The research findings indicate that the tahlilan tradition refers to a series of religious events conducted collectively and with a loud voice. This series of tahlilan events involves reading several verses and surahs from the Qur'an, such as al-Ikhlâs, al-Falaq, al-Nas, Ayat al-Kursi, the beginning, and the end of surah al-Baqarah, as well as reciting various types of remembrance (dzikir) such as tahlil, tasbih, tahmid, shalawat, and others. The tahlilan event is then concluded with prayers and a meal which is usually considered blessed and will be provided to the guests and participants of the event. Negative practices of the tahlilan tradition and their economic implications include excessive spending and increasing debts, commercialization of the event and extortion, as well as neglecting financial priorities. The solutions to address these practices include education and socialization, promoting prudent spending habits, collaboration with religious institutions and mosque authorities, and implementing religious values and ethics.

**Keywords: Economic Implications; Negative Practices; Tahlilan Tradition.**

**Abstrak**

*Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif dengan jenis studi kepustakaan. Untuk menggali pemahaman tentang hubungan erat tradisi tahlilan dengan budaya, serta mengidentifikasi praktek-praktek negatif dan implikasi ekonomi yang mungkin terjadi, metode kualitatif dengan jenis studi kepustakaan ini akan membantu peneliti untuk mengumpulkan informasi secara mendalam dan kualitatif tentang topik yang diteliti. Adapun sumber data yang digunakan dalam penelitian ini berasal dari literatur-literatur seperti buku dan jurnal yang terbit 10 tahun terakhir. Hasil penelitian menunjukkan bahwa tradisi tahlil mengacu pada rangkaian acara keagamaan yang dilakukan dengan berjama'ah dan dengan suara yang keras. Rangkaian acara tahlil ini melibatkan membaca beberapa ayat dan surah dari Al-Qur'an, seperti al-Ikhlâs, al-Falaq, al-Nas, ayat al-Kursi, awal dan akhir dari surah al-Baqarah, serta membaca dzikir- dzikir seperti tahlil, tasbih, tahmid, shalawat, dan sejenisnya. Acara tahlil kemudian diakhiri dengan doa dan hidangan makan yang biasanya bersifat berkah dan akan diberikan kepada para tamu dan peserta acara. Adapun praktek negatif tradisi*



**Book Chapter of Proceedings  
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

---

*tahlil dan berimplikasi pada ekonomi antara lain; pengeluaran yang berlebihan dan peningkatan hutang, komersialisasi acara dan pemerasan, serta pengabaian prioritas keuangan. Solusi yang dapat dilakukan dalam mengatasi praktik tersebut meliputi; pendidikan dan sosialisasi, penyuluhan tentang pengeluaran yang bijaksana, kolaborasi dengan lembaga keagamaan dan pengurus Masjid, serta penerapan nilai-nilai agama dan etika.*

**Kata Kunci: Implikasi Ekonomi; Praktik Negatif; Tradisi Tahlilan.**

## INTRODUCTION

Traditions are an inseparable part of a society's identity, connecting current generations with rich historical roots. In Indonesia, the tahlilan tradition has become an event that permeates people's lives, especially among Muslim communities, as a way to remember and pray for people who have passed away. According to Muhyidin, as quoted by Puji Rahayu et al, revealed that tahlilan is a group prayer event held for people who have died, with the hope that their deeds will be accepted and their sins will be forgiven by Allah SWT. During the tahlilan event, several thayyibah sentences such as hamdalah, shalawat, prayer beads, and holy verses from the Koran are said, and also include the sentence "la ilaha illallah" (there is no god but Allah) which is called tahlil (Rahayu, Farkhami, & Afifah, 2019). Thus, tahlilan contains spiritual and religious values for the Muslim community in order to remember and pray for people who have passed away.

Islam in Indonesia is closely related to the culture and traditions of Indonesian society. This is similar to the Middle East region where Islam also struggles with Arab culture. The Prophet Muhammad saw, with Allah's guidance, cleverly understood the sociology of Arab society at that time, and used Arab traditions to develop Islam. A concrete example of the relationship between Islam and Indonesian culture is when the Prophet Saw moved to Medina, the people there welcomed him with the accompaniment of drums, drums and singing thala'al-badru alaina. This shows that Islam in Indonesia and the Middle East not only brings religious teachings, but also adopts or adapts several aspects of local culture (Buhori, 2017).

This also emphasizes the importance of understanding how Islam interacts with local culture and how aspects of this culture can become part of Islamic practices and celebrations in Indonesian society. This also teaches that Islam is a religion that is able to adapt to local values without sacrificing the principles of the religion itself. Thus, understanding and respecting cultural diversity in an Islamic context can enrich religious experiences and unite Indonesian society within a framework of unity and tolerance.

Tradition is an inseparable pillar of a society's identity, binding today's generations to rich historical roots. In the midst of Indonesia's cultural diversity, one tradition that has become deeply rooted and gives deep meaning to the Muslim community is the tahlilan tradition in Islam.

Death event. Tahlilan has become an important means of remembering and praying for people who have passed away, providing a momentum to pray together for the family, friends and relatives left behind. However, over time, there have been developments in the practice of implementing tahlilan that have attracted attention. Some tahlilan events show a tendency towards excessive spending and other negative practices that can disrupt the essence of a truly meaningful tradition. Tahlilan events held on a large scale and with high expenditure can cause an economic burden for the family left behind by the deceased. Uncontrolled spending on these events can have a negative impact on a family's financial stability, reducing their ability to meet their daily needs, or even causing debt problems.

In this article, the author will explore the tradition of tahlilan on death occasions, and highlight its close relationship with culture and the complexity of its implementation. The author will discuss how tahlilan is a form of harmonious fusion between Islam and Indonesian culture, as is the case in the Middle East region. Apart from that, the author will review negative practices that may arise during tahlilan events, especially those related to excessive spending. The economic implications of these practices will be presented, with a focus on the financial burden they can cause for bereaved families.

Through a deeper understanding of the tahlilan tradition and the problems that arise around it, it is hoped that we can maintain the spiritual and religious values contained in this event. The author will also explore steps that can be taken to overcome negative practices and maintain social harmony and the welfare of grieving families. In order to realize unity and tolerance, it is important for society to respect and understand cultural diversity in the Islamic context, so that the tahlilan tradition remains a meaningful means of remembering and praying for people who have passed away.

## **WRITING METHOD**

The method used in this research is a qualitative descriptive method with a literature study type. To gain an understanding of the close relationship between the tahlilan tradition and culture, as well as identifying negative practices and economic implications that may occur, qualitative methods with this type of literature study will help researchers to collect in-depth and qualitative information about the topic under study. The data sources used in this research come from literature such as books and journals published in the last 10 years.

## **DISCUSSION**

### **Understanding Tahlil and its Relationship with Indonesian Culture**

Tahlil was originally taken from the Arabic "al-tahlil" which means reading the Tauhid sentence "la ilaha illallah", which means "there is no god but Allah". However, the meaning of Tahlil in our tradition has expanded from its original meaning in Arabic. In our tradition, tahlil refers to a series of religious events carried out in congregation and loudly. This series of tahlil events involves reading several verses and surahs from the Koran, such as al-Ikhlâs, al-Falaq, al-Nas, verse al-Kursi, the beginning and end of surah al-Baqarah, as well as reading dhikr such as tahlil, tasbih, tahmid, shalawat, and the like. The tahlil event then ends with prayers and a meal which is usually a blessing and will be given to the guests and event participants (Kholilurrohman, 2018).

This tahlil tradition is a form of respect for people who have died, and is often carried out in a series of events commemorating someone's death, such as seven days, 40 days, or a year after death. This is a form of religious cultural diversity in Indonesia, and this Tahlil event can be carried out by Muslims from various communities, not only by Nahdhiyyin residents or NU followers. In Indonesia, the tahlilan tradition has become an inseparable part of people's lives, especially among Muslim communities. When someone dies, a tahlilan event is often held as an expression of condolences and respect for the deceased. This tahlilan tradition usually involves family, relatives and neighbors gathering together to pray and remember the person who has passed away.

From the naked eye, the tahlilan tradition is more identical to the practice usually carried out by Nahdhiyyin residents or followers of NU or Nahdhatul Ulama mass organizations (Supriyanto et al., 2023). Nahdhatul Ulama (NU) is one of the largest Islamic organizations in Indonesia and has many followers. This Tahlilan tradition is more often associated with Nahdhiyyin residents or NU followers because NU has a large role in shaping religious culture and Islamic customs in Indonesia. However, it is important to remember that Tahlilan can also be performed by other Muslims in Indonesia and is not exclusive to NU followers. This practice can be found in various Islamic communities in the country and is part of the diversity of religious culture in Indonesia. In its implementation, the tahlilan tradition in Indonesia is often colored by local cultural nuances. For example, apart from

reading tahlil sentences, tahlilan events also often include reading verses from the holy Qur'an, providing food or banquets for guests who attend, and sometimes accompanied by traditional music or dancing. This shows how Islam in Indonesia combines elements of local culture, so that the tahlilan tradition has nuances and colors that are uniquely Indonesian.

On the other hand, although the prevalence of tahlil death banquets can be considered the result of syncretization (merging elements from several religious traditions, especially Hinduism), in the public's view, these events are seen as an act of practice and application of the sunnah (guidance) and teachings of the Prophet Muhammad (PBUH). Saleem, 2021). This means that the tahlil death banquet, which is often carried out by reading several verses and surahs of the Koran, dhikr, prayer, and providing food, is considered a form of practice and application of the teachings of the Prophet Muhammad. However, Agus Suyonto in his research as quoted by Faisal Ismail stated that there are no strong indicators to say that the tahlil tradition originates from Hindu culture. In fact, he found that this tradition came from the Shiite tradition (Ismail, 2019).

Although historically, this tradition may be an influence and amalgamation of other traditions, in the view of society, this series of events is believed to be the embodiment and implementation of the guidance taught by the Prophet Muhammad SAW. In fact, for some people holding a tahlilan is a form of devotion from a child to parents who have died. This tahlilan involves costs for buying snacks and making blessings. Blessings are food served to residents who attend the tahlilan event, which usually invites neighbors and local residents to join in chanting the tahlilan sentences. This blessing takes the form of gifts that the attendees can take home (Hadi, 2019). In this context, holding a tahlilan is considered a form of respect and remembrance of parents who have died. The tahlilan event is also a moment for prayer and remembrance together, and the blessing functions as a form of togetherness and solidarity by inviting neighbors and local residents to participate in the event.

Although this view may vary in various cultures and communities in Indonesia, and each individual or family may have a different understanding and purpose in holding a tahlilan and giving blessings to the attendees. The influence of local culture on the tahlilan tradition is in line with the Islamic concept of accommodating local cultural values, as long as they do not conflict with the principles of religious teachings. As a result of this acculturation process, the tahlilan tradition has become easier for the public to understand and follow, and has become an important form of religious expression and togetherness in the life of the Indonesian Muslim community.

Thus, the relationship between tahlil and Indonesian culture is part of the integration of Islam with local culture, which has formed a tradition that has deep meaning in people's lives and is a form of religious and cultural identity that is unique to the Indonesian Muslim community. Although views regarding tahlilan and blessings may vary in various cultures and communities in Indonesia, this tahlilan tradition has undergone a process of acculturation with local culture which is in line with Islamic concepts. Islam as a religion accommodates local cultural values as long as they do not conflict with the principles of religious teachings.

This acculturation has made the tahlilan tradition easier for the public to understand and follow. This tradition is an important form of religious expression and togetherness in the life of the Indonesian Muslim community. The influence of local culture in tahlilan shows the adaptability of the Islamic religion in facing cultural differences, so that people can celebrate religion in a cultural context that is more recognized and accepted. This tahlilan tradition also has strong relevance to Indonesian culture as a whole, because it is part of the religious tradition carried out and practiced by the majority of Muslim communities in this

country. Through the acculturation process, tahlilan becomes a religious practice that is not only ritualistic in nature, but also has social meaning and value, namely strengthening social ties and togetherness between citizens at important moments such as death anniversaries. In this way, the tahlilan tradition remains part of the cultural identity of the Indonesian Muslim community and shows how Islam can live in harmony with local cultural values.

The influence of tahlil on Indonesian culture is very significant, because it has become an integral part of the religious practices and traditions of Muslim communities in Indonesia. The following are some of the impacts of tahlil's influence on Indonesian culture:

1. Strengthening Religious Identity

Tahlil has become an important symbol of the religious identity of the Indonesian Muslim community. The practice of tahlil reminds and actualizes Islamic religious values in everyday life, thereby helping to strengthen Islamic identity in society.

2. Preserving Cultural Heritage

Tahlil contributes to preserving cultural heritage and religious traditions in Indonesian Muslim society. The practice of tahlil involves various elements of local culture, including readings from the Koran, prayers, dhikr, and sharing food with neighbors and local residents.

3. Strengthening Social Ties

Tahlil strengthens social ties in the community, because this event often invites neighbors and local residents to participate together. Tahlil is a moment to gather, pray and recite dhikr together, thereby strengthening social relations between residents.

4. Commemorating Death and Respecting Ancestors

Tahlil is often held as a commemoration of death, especially seven days, forty days, or a thousand days after someone dies. This is a form of respect and remembrance of people who have died, especially parents or ancestors.

5. Adoption and Acculturation

The influence of tahlil reflects the ability of the Islamic religion to adopt and accommodate local cultural values. In the process, tahlil has experienced acculturation with Indonesian culture, thus forming a unique tradition that reflects local wisdom and religious identity.

6. Controversy and Dialogue

The tahlil tradition has also created debate and dialogue among Indonesian Muslims. The pros and cons of tahlil reflect social and cultural dynamics in society as well as various interpretations of religious teachings.

7. Continuity and Transformation

Even though it has become an important part of Indonesian culture, tahlil has also undergone a transformation in responding to the challenges of the times and the demands of modern life. The practice of tahlil continues to evolve to remain relevant and effective in an ever-changing cultural and social context.

Overall, the influence of tahlil on Indonesian culture shows how significant this tradition is in shaping the religious identity and togetherness of Muslim communities in Indonesia. Its influence reflects the adaptability of Islam to local culture and its relevance as a pillar of social and religious life in Indonesia.

### **Negative Practices of the Tahlilan Tradition and Their Implications for the Economy of Grieving Families**

Whether we like it or not, tahlilan still causes debate between the pros and cons among

Muslims to this day. Some groups consider tahlilan to be bid'ah (teachings that have no basis in the Qur'an or hadith) and claim that tahlilan is rooted in Hindu religious teachings, so it is considered a mixture of religious teachings. Pro-tahlilan groups, on the other hand, state that tahlilan did not originate from Hinduism, but was brought by Sunan Ampel from Champa, Vietnam. They argued that the Islamic teachings that existed in Champa at that time were Islamic teachings brought from the Middle East, so they had nothing to do with the teachings of Hinduism. Apart from that, the pro-tahlilan tradition group also believes that all processions carried out in the tahlilan tradition have a basis or proposition, both from the Koran and hadith. This means that they believe the practice of tahlilan is based on valid and religiously valid Islamic teachings (Mas'ari & Syamsuatir, 2017).

In other words, the debate between the pro and con tahlilan groups centers on the origins and validity of the tahlilan tradition. Some groups reject it because they see it as heresy and influence from other religions, while other groups defend and believe in the validity of the tahlilan tradition by stating that this practice is in accordance with Islamic teachings and has a strong postulate. This debate reflects the variety of views and interpretations in Islam, which also reflects the diversity of Islamic culture and history in various regions. This debate reflects the variety of views and interpretations in Islam, which also reflects the diversity of Islamic culture and history in various regions. The existence of these differences in views is normal in religious discussions and a reflection of the richness and flexibility in the understanding of the Islamic religion.

Apart from that, it should be noted that in the practice of the tahlilan tradition, negative practices or deviations that are not in accordance with Islamic teachings can sometimes occur. For example, there are deviations in understanding the true purpose of tahlilan, misuse in carrying out rituals or practices, or focusing solely on material aspects without a deep understanding of true religious values. Therefore, it is very important for Muslims to always refer to strong teachings and foundations in carrying out religious practices such as tahlilan. A good approach is to gain a deep understanding of Islamic teachings from valid sources, such as the Koran and hadith, and connect them with the cultural and historical context of the local community.

Negative practices in the tahlilan tradition that often occur are in the economic sector. This can have a significant impact on the economy of the bereaved family. Some negative practices that often arise in the implementation of the tahlilan tradition and their implications for the economy of bereaved families include:

#### 1. Excessive Spending and Increased Debt

One of the negative practices that often occurs in the tahlilan tradition is excessive spending on organizing this event. Some families may feel compelled to hold a large-scale and luxurious tahlilan, which requires quite a lot of money. These uncontrolled expenses can cause a heavy financial burden for a grieving family. This of course can drain savings and cause financial problems for the bereaved family. The family may have difficulty meeting their daily needs or may even be forced to go into debt to cover the costs of the expensive tahlilan event.

Because some families may feel forced to borrow money or go into debt to hold the tahlilan event. These loans or debts can create additional economic stress for the bereaved family, especially if they have difficulty repaying the loans or debts. Borrowing money or getting into debt for the tahlilan event can cause the family to experience financial burdens in the long term. If families cannot afford the tahlilan event with their own funds,

they may be tempted to use debt as a solution. If debt cannot be managed wisely, this can cause long-term financial problems.

The Muslim community should understand that the family left behind after someone's death has experienced deep sorrow. They should not be busy with providing dishes for the visitors. On the other hand, if there are neighbors or relatives who can afford it, they should provide assistance in the form of food to the bereaved family, so that the family does not have to bother thinking about food at that time (Kharisman, 2022).

## 2. Event Commercialization and Extortion

In some places, tahlilan can become a commercial event, where certain parties seek to profit from holding the event. In some cases, the tahlilan tradition, which is supposed to be a religious event to remember and pray for people who have died, can experience commercialization. Commercialization occurs when the tahlilan event becomes an opportunity to gain financial profit by selling food, drinks or other goods to event participants. This can reduce the religious essence of the tahlilan tradition and divert the focus from its original purpose. In other cases, there were also reports of extortion in the tahlilan tradition. Blackmail occurs when a person or group of people forces or demands money or goods from a grieving family as a condition for carrying out the tahlilan. This practice can cause additional emotional and financial burdens for grieving families, as well as harming the human values and religiosity of the event (Mas'ari & Syamsuatir, 2017).

This can lead to exploitation or extortion in purchasing food or other goods related to the tahlilan event. In fact, there is also social pressure to make large donations or donations at the tahlilan event. This kind of blackmail can make people feel coerced and compromise their financial stability. However, it is important to note that not all tahlilan events experience commercialization or extortion.

## 3. Neglect of financial priorities

Carrying out expensive tahlilan events can cause families to neglect more important financial priorities, such as children's education, health and planning for the future. Focusing on the large expenses of the tahlilan event can cause families to miss the opportunity to allocate funds wisely for more urgent needs. Neglecting financial priorities can cause families to miss opportunities to improve their quality of life and achieve better financial well-being. This can impact the economic future of bereaved families and the children left behind.

Neglecting financial priorities can result in families not having emergency fund reserves. Emergency funds are funds specially prepared to anticipate various emergency conditions that require immediate cash funds (Fatihudin et al., 2023). An emergency fund is important for dealing with unexpected emergency situations, such as a health crisis or job loss. Without an emergency fund, families can find themselves in a very difficult financial situation in the face of unexpected challenges. Moreover, if the person who dies is a person who has been the backbone of his family.

Therefore, like other religious practices, tahlilan also needs to be carried out wisely and proportionally in the economic aspect. It is important for individuals and families to understand the limits of their financial capabilities and place appropriate priorities in spending to ensure that economic stability and family well-being are not disrupted by the tahlilan event. The government and religious institutions can also play a role in providing education and guidance to avoid negative and unhealthy practices in economic aspects related to tahlilan.



## **Solutions and Efforts to Control the Negative Practices of the Tahlilan Tradition**

To control negative practices in the tahlilan tradition, there needs to be awareness and efforts from various parties, including the family holding the tahlilan event, the community and related parties. The following are several solutions and efforts to control the negative practices of the tahlilan tradition:

### **1. Education and socialization**

Meskipun pada dasarnya, tradisi tahlil merupakan tradisinya yang didalamnya banyak termuat berbagai bentuk ibadah, dan memepertahkannya bukanlah sesuatu yang terlarang dalam agama (Aziz,2020). Namun, meningkatkan kesadaran dan pemahaman masyarakat tentang tradisi tahlilan yang sebenarnya, tujuan acara, dan nilai-nilai yang terkandung di dalamnya adalah sesuatu yang penting demi menghindari kesalahan dan ketidapkantasan dalam pelaksanaannya. Pendidikan dan sosialisasi mengenai makna dan tujuan tradisi tahlilan dapat membantumengurangi praktek negatif dan meningkatkan pemahaman akan pentingnya menjalankan acara tahlilan dengan benar dan bertanggung jawab. Selain itu, penting untuk meningkatkan kesadaran masyarakat tentang pentingnya menjaga esensi religius tradisi tahlilan dan menghindari praktek komersialisasi, pemerasan dan sebagainya. Kampanye edukasi melalui media sosial, ceramah keagamaan, dan kegiatan komunitas dapat membantu menyampaikan pesan yang tepat.

Pendidikan dan sosialisasi mengenai makna dan tujuan tradisi tahlilan dapat membantu masyarakat memahami bahwa acara ini seharusnya lebih berfokus pada aspek spiritual dan religius, serta menjaga esensi dari tradisi tersebut. Dengan pemahaman yang baik, diharapkan masyarakat dapat lebih menghargai nilai-nilai agama yang terkandung dalam tahlilan, sehingga menghindari praktek komersialisasi atau pemerasan yang dapat merusak nilai-nilai tersebut. Semakin banyak masyarakat yang teredukasi dan menyadari pentingnya menjaga esensi religius dalam acara tahlilan, semakin besar pula kemungkinan untuk mengurangi praktek negatif yang terkait dengan aspek ekonomi dalam tradisi tersebut.

### **2. Counseling on wise spending**

Providing education to the public about the importance of wise spending in implementing the tahlilan tradition. Bereaved families can be encouraged to hold a tahlilan event on a scale that suits their economic capabilities. Avoid excessive spending and prioritize spending on daily needs and the family's future. If you need to raise funds for a tahlilan event, families or communities can look for alternative fundraising that does not lead to negative practices. For example, organizing charity activities or voluntary donations to help bereaved families.

This is in accordance with the recommendation in Islam for mutual cooperation and mutual assistance between neighbors or close friends and families who are grieving in Islamic tradition. Providing food or necessities for bereaved families is a form of emotional and practical support in dealing with the busyness and burdens that arise due to loss. This is in accordance with the recommendation in Islam to care for each other and provide help to others, especially in difficult moments such as grief. On the other hand, scholars emphasize that bereaved families should not provide food or necessities for mourners, except for those who come from far away (Baqir, 2015).

### **3. Collaboration with religious institutions and mosque administrators**

Religious institutions and mosque administrators can play an active role in guiding and providing direction to bereaved families on how to carry out tahlilan correctly and in accordance with religious values. They can also help ensure the tahlilan event is

not excessive in terms of expenses. Because in Islam, excessive (wasteful) behavior is considered an act of Satan as confirmed in the Koran. Simplicity in spending (consumption) should be done in order to fulfill needs, not to fulfill desires by means of luxury (Anita et al., 2023).

With the active role of religious institutions in providing guidance and reminding them of the values of simplicity, it is hoped that bereaved families can carry out the tahlilan tradition wisely and responsibly, and respect the religious values contained therein. In this way, the authenticity of the tahlilan tradition can be maintained as a moment of spiritual togetherness that brings benefits to the family and community. The community can also play an active role in monitoring the practice of tahlilan carried out in their environment. Relevant institutions such as local governments or religious institutions can monitor and impose sanctions on tahlilan practices that violate applicable rules and principles.

#### 4. Application of Religious and Ethical Values

Prioritize religious and ethical values in implementing the tahlilan tradition. Encourage bereaved families to prioritize spiritual and religious goals in the tahlilan event, and respect the religious values contained therein. During the tahlilan event, it is important to maintain a family and togetherness atmosphere. Focusing on religious values and the spiritual goals of tahlilan can help bring peace and calm during this moment of grief.

Apart from that, religious leaders or religious figures in the community can provide guidance and direction to bereaved families regarding how to carry out tahlilan correctly and in accordance with religious values. This guidance can provide clearer guidance about the spiritual and ethical aspects that should be prioritized. With this step, it is hoped that bereaved families can encourage more prioritization of spiritual and religious aspects in the implementation of tahlilan and respect the religious values contained therein. This will maintain the authenticity of the tahlilan tradition as a moment of spiritual togetherness that brings benefits to the entire community.

Through solutions and efforts to control these negative practices, it is hoped that the tahlilan tradition can be carried out in a more wise, responsible manner, and in accordance with the cultural and religious values contained in it. This will maintain the essence of the tahlilan tradition and reduce negative implications that can affect the economy of bereaved families and social harmony in society. Don't let the tahlilan, which should be a means of sending rewards, instead create and cause sorrow and sin.

### **The Importance of Respect for Culture and Religious Values**

Penghormatan terhadap budaya dan nilai-nilai agama memiliki peran penting dalam menjaga keragaman dan keharmonisan masyarakat. Berikut adalah beberapa alasan mengapa penghormatan terhadap budaya dan nilai-nilai agama sangat penting:

#### 1. Maintaining Cultural Identity

Each society has a unique cultural identity, which reflects the history, traditions and values they wish to maintain amidst currents of change. Cultural change is a natural phenomenon and occurs along with developments over time and the functions that exist in people's lives. The ever-evolving needs of society can be the main driver for cultural change, which in turn forms new patterns of behavior, values and norms in society. Cultural change can be influenced by various factors such as technology, globalization,

social change, and intercultural interactions. In this process of change, old traditions and values can change or adapt to the new demands and needs of society (Miswar, Selian, Sari, Hasanah, & Wahyudi, 2021).

Respect for culture ensures that the cultural heritage remains alive and is not forgotten by future generations. Without respect for culture, a society's cultural identity can be threatened with being replaced by culture from outside. Respect for culture helps people to feel proud of their cultural heritage and feel connected to the history and traditions of their ancestors. In addition, respect for culture ensures that traditions, values, language, art and knowledge that have been passed down from generation to generation are preserved and not forgotten. This helps maintain the uniqueness and cultural identity of a society. **Creating Social Harmony**

Respect for culture and religious values helps create social harmony among diverse societies. When each individual respects and appreciates cultural and religious differences, social conflict can be minimized, and society can coexist peacefully. Because, there are some people who make culture a religious principle, so that if a religious conflict occurs, it is resolved using cultural methods (Subakir, 2020).

In the Islamic view, creating social harmony is a highly valued goal. Islam encourages its followers to live in peace, compassion and mutual respect. Islam teaches tolerance towards differences in religion, ethnicity, race and culture. Muslims are taught to respect the rights of others and respect different views and beliefs. When individuals respect other people's cultural beliefs and practices, they will be more open to interacting and communicating in better ways. Apart from that, Islam also encourages peace and reconciliation as a way to resolve conflicts and disputes. Prioritizing dialogue and efforts to improve relations between individuals and between groups are important values in creating social harmony.

## 2. Enriching Life Experience

Respect for culture and religious values enriches each individual's life experience. Through interaction with different cultures and religions, a person can broaden their horizons and perspectives, thereby becoming wiser and more tolerant. In Islamic education, one of the main goals is to create positive changes in individual behavior in society. Respect for culture and religious values is an important aspect in achieving this goal. Through education that prioritizes respect for culture and religion, individuals can enrich their life experiences in society (Kusumastuti, 2019).

Interaction with different cultures and religions can open wider insights and perspectives. By understanding and appreciating cultural and religious diversity, a person can become wiser and more tolerant. Rich life experiences with various cultures and religious values help shape a personality that is more open, appreciates differences, and is able to communicate well with people from different backgrounds. Thus, education that encourages respect for culture and religion can have a positive impact on individual personal development and also contribute to creating a more harmonious and inclusive society.

## 3. Increasing Unity and Solidarity

Respect for culture and religious values strengthens the bonds of unity and solidarity among people. When each individual feels valued and recognized in their cultural and religious identity, they will feel more connected and have a sense of belonging to the society in which they live. In the context of Indonesian society, efforts to increase unity and solidarity are still inherent in community life. One of them is through mutual

cooperation which is one of the characteristics of the Indonesian nation (Sugiono, 2021).

Through mutual cooperation, Indonesian people can work together to achieve common goals, overcome differences, and strengthen bonds of unity. Indonesian cultural principles, such as a sense of kinship, tolerance and respect for differences, also support the formation of harmonious relationships and solidarity between communities. By continuing to foster respect for cultural and religious values and preserving the value of mutual cooperation, Indonesian people can overcome common challenges, strengthen unity, and achieve sustainable progress. All of this will have a positive impact on social life that is harmonious and united in diversity.

#### 4. Appreciate historical heritage and traditions

Studying history is an important step so that someone is able to appreciate historical heritage and traditions. This is important because through knowledge of history, a person can appreciate, love and grow a sense of pride in their ancestral heritage. Knowledge of historical events helps recognize the cultural roots and traditions that have shaped the identity of a society. Through understanding history, a person can learn from past experiences, both successes and failures, so that they can improve their lives in the future. History also opens up opportunities to learn about values and teachings from the past that are still relevant and can be adopted in everyday life (Akhyar, 2015).

Cultural and religious values often reflect historical heritage and traditions that have been passed down from generation to generation. Respect for cultural and religious values is a way to protect and maintain this valuable heritage so that it does not simply disappear. By appreciating and preserving this heritage, people can continue to identify with their cultural roots and maintain cultural diversity amidst changing times. As individuals and as a society, understanding history and respecting culture and religious values are effective ways to maintain identity, respect ancestral traditions, and form a strong foundation for the future.

By respecting culture and religious values, people can live in harmony and unity, respect each other's differences, and build an inclusive and just society. It is important for every individual to become an agent of change by setting an example of respect for culture and religious values in everyday life, so that it can have a positive impact on all of society's lives.

## CONCLUSION

Based on the explanation and discussion above, it can be concluded that the tahlil tradition refers to a series of religious events carried out in congregation and with loud voices. This series of tahlil events involves reading several verses and surahs from the Koran, such as al-Ikhlâs, al-Falaq, al-Nas, verse al-Kursi, the beginning and end of surah al-Baqarah, as well as reading dhikr such as tahlil, tasbih, tahmid, shalawat, and the like. The tahlil event then ends with prayers and a meal which is usually a blessing and will be given to the guests and event participants. The negative practices of the tahlil tradition and their implications for the economy include; excessive spending and increasing debt, commercialization of events and extortion, as well as neglect of financial priorities. Solutions that can be taken to overcome this practice include; education and outreach, counseling about wise spending, collaboration with religious institutions and mosque administrators, as well as the application of religious and ethical values.

## REFERENCES

- Akhyar, A. A. I. Al. (2015). *Muqoddimah Ngrowo, Tutur Lisan Hingga Tutur Tulisan*. Sleman: PENERBIT DEEPUBLISH (Grup Penerbitan CV. Budi Utama).
- Anita, S. Y., Supatminingsih, T., Rusmalinda, S., Karyono, Sudrajat, A. S. S. N. S., Maulana, L., ... Zumara. (2023). *Etika Bisnis Dalam Kajian Islam*. Serang: PT Sada Kurnia Pustaka.
- Aziz, A. (2020). *Tahlil Bukan Pesta Kematian dan Transfer Pahala Bukan Menambah Duka (Salah Satu Pengamalan Sunnah)*. Pustaka HAZ.
- Baqir, M. (2015). *Panduan Lengkap Ibadah Menurut Al-Qur'an, AL-Sunnah, dan Pendapat Para Ulama*. Jakarta: PT Mizan Publika.
- Buhori. (2017). *ISLAM DAN TRADISI LOKAL DI NUSANTARA (Telaah Kritis Terhadap Tradisi Pelet Betteng Pada Masyarakat Madura dalam Perspektif Hukum Islam)*. *Al-Maslahah*, 13(2), 3.
- Fatihudin, D., Wikanta, W., Fauzi, H., Firmansyah, M. A., Holisin, I., & Luqyana, I. (2023). *Membangun Kemandirian Petani Garam (Literasi Keuangan Petani Garam : Untuk Akses Modal, Produktivitas dan Informasi Pasar)*. Surabaya: UMSurabaya Publishing.
- Hadi, M. A. (2019). *Ayah Ibu Kubangunkan Surga Untukmu : Amalan-amalan Dahsyat Untuk Orangtua yang sudah Meninggal*. Bantul: Araska.
- Ismail, F. (2019). *Studi Islam Kontemporer*. Yogyakarta: IRCioD.
- Kharisman, A. U. (2022). *ISLAM RAHMATAN LIL ALAMIN (Menebarkan Kasih Sayang dalam Bimbingan al-Quran dan Sunnah)*. Probolinggo: Pustaka Hudaya. Kholilurrohman.
- (2018). *AYO, KITA TAHLIL! MENGUNGKAP DALIL-DALIL SAMPAINYA HADIAH PAHALA AMAL SALEH BAGI MAYYIT*. Tangerang: Nurul Hikmah Press.
- Kusumastuti, E. (2019). *Hakekat Pendidikan Islam: Konsep Etika dan Akhlak Menurut Ibn Miskawaih*. Surabaya: CV. Jakad Media Publishing.
- Mas'ari, A., & Syamsuatir. (2017). *Tradisi Tahlilan: Potret Akulturasi Agama dan Budaya Khas Islam Nusantara*. *KONTEKSTUALITA: Jurnal Penelitian Sosial Dan Keagamaan*, 33(1), 10-11.
- Miswar, Selian, F. H., Sari, P., Hasanah, U., & Wahyudi, I. (2021). *Ritual Keagamaan dan Tradisi Budaya Masyarakat Alas yang ada di Kabupaten Aceh Tenggara*. *AlAmin: Jurnal Kajian Ilmu Dan Budaya Islam*, 4(2), 4.
- Rahayu, P., Farkhami, R. H., & Afifah, S. F. (2019). *Tradisi-tradisi Islam Nusantara Perspektif Filsafat dan Ilmu Pengetahuan (Kumpulan Artikel Ilmiah Mahasiswa Prodi PAI 1A STAINU Temanggung Tahun Akademik 2018-2019)*. Semarang: Forum Muda Cendekia (Formaci).
- Saleem, A. W. (2021). *TRADISI PERJAMUAN TAHLILAN (Studi Living Hadits Tradisi Perjamuan Tahlil "Kematian" di Jinggotan, Jepara)*. *JASNA : Journal for Aswaja Studies*, 1(1), 6.
- Subakir, A. (2020). *RULE MODEL KERUKUNAN UMAT BERAGAMA DI INDONESIA: Gambaran Ideal Kerukunan Umat Muslim-Tionghoa di Pusat Kota Kediri Perspektif Trilogi Kerukunan dan Peacebuilding*. Bandung: CV. Cendikia Press.
- Sugiono, B. (2021). *Pancasila sebagai Perekat dan Pemersatu Bangsa*. Malang: MNC Publishing.
- Supriyanto, S., Marfuah, A., Munawaroh, S., Andriyani, P., Sa'adah, N. A., Khafidzah, N., ... Salsabila, Z. (2023). *Studi Analisis Living Qur'an terhadap Tradisi Masyarakat Linggoasri*. Pekalongan: PT Nasya Expanding Management.