

Tahlilan Tradition of the Suka Jaya Village Community in Perspective Islamic Education

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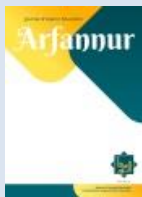
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ABSTRACT

This study examines the role of the tahlilan tradition in Islamic education in Suka Jaya Village. Tahlilan, a local religious ritual for praying for the deceased, holds significant informal educational value for the community. The research shows that through tahlilan activities, the community, particularly the younger generation, learns Islamic teachings such as tauhid (the oneness of God), aqidah (faith), and akhlaq (ethics). In addition to serving as an educational medium, tahlilan also strengthens social bonds and solidarity among the village residents. This tradition reflects a form of acculturation between Islamic teachings and local culture, which has long developed in the archipelago. Despite facing challenges from groups opposing this practice, the majority of Suka Jaya residents continue to uphold tahlilan as part of their religious and social identity. The findings of this research affirm that tahlilan is not only a spiritual ritual but also plays significant social, moral, and educational roles in shaping the Islamic character of the community.

Keywords: Tahlilan, Islamic Education, Acculturation, Local Traditions, Suka Jaya Village

ABSTRAK

Penelitian ini mengkaji peran tradisi tahlilan dalam pendidikan Islam di Desa Suka Jaya. Tahlilan, yang merupakan ritual keagamaan lokal untuk mendoakan orang yang telah meninggal, memiliki nilai pendidikan informal yang penting bagi masyarakat. Penelitian ini menunjukkan bahwa melalui kegiatan tahlilan, masyarakat, terutama generasi muda, belajar mengenai ajaran-ajaran Islam seperti tauhid, akidah, dan akhlak. Selain sebagai sarana pendidikan, tahlilan juga memperkuat ikatan sosial dan kebersamaan di kalangan warga desa. Tradisi ini mencerminkan bentuk akulturasi antara ajaran Islam dan budaya lokal yang telah lama berkembang di Nusantara. Meski menghadapi tantangan dari kelompok-kelompok yang menentang praktik ini, mayoritas masyarakat Suka Jaya tetap mempertahankan tahlilan sebagai bagian dari identitas keagamaan dan sosial mereka. Hasil penelitian ini menegaskan bahwa tahlilan bukan hanya ritual spiritual, tetapi juga memiliki fungsi sosial, moral, dan pendidikan yang signifikan dalam membentuk karakter Islami masyarakat.

Kata kunci: Tahlilan, Pendidikan Islam, Akulturasi, Tradisi Lokal, Desa Suka Jaya

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A. INTRODUCTION

Tahlilan is a tradition that is commonly practiced by Indonesian Muslims in various regions, including in Suka Jaya Village. This tradition is usually carried out as a form of joint prayer to pray for the soul of the deceased. (Fajrussalam et al., 2022). From the perspective of Islamic Education, the Tahlilan tradition can be seen as a practice that contains important educational values, especially in the formation of the religious and social character of the community

The Tahlilan tradition teaches the importance of maintaining friendship and unity among Muslims (Warisno, 2017). Islamic education emphasizes the importance of togetherness and Islamic ukhuwah as one of the social pillars in the lives of religious people. Through Tahlilan, the community gathers to pray for the deceased, which indirectly strengthens social relationships between individuals and between families (Mubarok, 2021). The Prophet PBUH said, *"Whoever wants to have his sustenance and his life prolonged, then let him maintain friendship"* (HR. Bukhari and Muslim). This value is in line with the goals of Islamic education which encourages an attitude of togetherness and affection among others.

Islam provides space for humans to learn religion in various channels. Tahlilan can also be a learning channel about prayer and dhikr, which is an integral part of Islamic Education. In its implementation, Tahlilan involves the recitation of verses of the Qur'an, tahlil, and prayer, all of which have deep spiritual significance (Librianti & Mukarom, 2019). This is in line with the concept of tarbiyah ruhiyah in Islamic education which directs the ummah to always get closer to Allah SWT through worship and dhikr. Surah Al-Baqarah verse 152 affirms, *"Remember me, I will remember you."* Tahlilan is one of the tangible manifestations of practicing this teaching in daily life.

Tahlilan activities serve as a means of moral education, especially in terms of respect for parents and ancestors. Islamic education teaches the importance of *Birrul Walidain* (filial piety to parents), which is not only done while they are alive, but also after they die by praying for them. In this case, Tahlilan can be a means of internalizing these teachings in the community, thus forming a generation that always respects ancestors and cares for others (Suprihatin et al., 2021). Thus, the Tahlilan tradition carried out by the people of Suka Jaya Village contains many dimensions that are in line with the goals of Islamic Education, both in terms of spiritual, social, and moral. This shows that cultural practices such as Tahlilan not only have a ritual function, but also play a role in building the character of individuals and a more Islamic society.

Participating in Tahlilan activities is also a form of collaborative learning that teaches community involvement in religious activities. In Islamic education, the social aspect is very important, because Islam teaches the importance of mutual cooperation, mutual help, and sharing in kindness. Tahlilan usually involves various elements of society who contribute to its implementation, from preparing the venue to arranging food. This is one of the manifestations of the application of the concept of *ta'awun* (help) in society, as stated in the Qur'an Surah Al-Maidah verse 2, *"And help you in (doing) virtue and piety."* This tradition indirectly teaches the value of togetherness and social contribution that is important in the development of a harmonious Islamic society.

Local traditions need to be maintained and preserved, Tahlilan reflects efforts to maintain local traditions that do not contradict the teachings of Islam. From the perspective of Islamic Education, the maintenance of local culture in accordance with Islamic values is highly recommended because it is a means to strengthen Islamic identity in the context of local culture

(Asherer, 2021). As mentioned in the concept of *Maqashid Shariah* (the goals of the Shari'ah), one of the goals is to maintain good traditions, as long as they do not contradict the basic principles of Islam. The Tahlilan tradition in Suka Jaya Village is an example of how local wisdom can be harmonized with Islamic teachings, which teach to respect the deceased and increase prayers for them.

Finally, from the perspective of character education, Tahlilan helps to form an attitude of humility and awareness of death (*dzikrul maut*) which is one of the important teachings in Islam. Islamic education emphasizes that death is part of the journey of human life, and Tahlilan reminds the public of the importance of preparing oneself with good deeds. This tradition also teaches gratitude and self-introspection, because through Tahlilan, the people are reminded of the mortal life and the obligation to always increase piety to Allah SWT. In Surah Al-Ankabut verse 57 it is stated, "Everyone who has a soul will feel death. Then only to Us are you returned." By internalizing this awareness, Tahlilan plays a role in shaping the character of individuals who are more pious and have noble character in accordance with the main purpose of Islamic education.

The main discussion in this paper focuses on the explanation of the function of Tahlilan as an effective educational tool in shaping religious, social, and moral character and values in society, especially in Suka Jaya Village. Then explained the Integration of Character Education and Social Learning in the Tahlilan Religious Tradition as a community tradition containing values relevant to character education, such as mutual cooperation, solidarity, and respect for others. This approach provides new insights into how Islamic education can leverage religious traditions to build social and ethical skills at the societal level. This aspect enriches the concept of character education which is usually more focused on formal institutions.

B. METHOD

The method used in this study is a qualitative method with data collection methods of observation and interviews. Observations were made during tahlilan activities taking place in Suka Jaya village and interviews were conducted with religious leaders who lead tahlil and also hosts as Tahlilan organizers. In addition, it also collects data in the form of notes, photos, or videos from the implementation of Tahlilan related to the research theme. Research questions are developed through in-depth interviews according to the context and theme of the research.

Data analysis is carried out with several systematic steps, namely: a) coding openly and selectively to find important information about each phenomenon seen. Furthermore, selective coding is carried out to find facts as the main source of information for findings in research. After the coding is completed, it is continued to formulate themes as a reference in marketing data. Next, make an interpretive narrative of the data and draw conclusions. However, previously a data triangulation process with sources had been carried out so that the data was declared valid.

C. RESULTS AND DISCUSSION

1. The Historical Roots of the Tahlilan Tradition

Tahlilan is one of the religious traditions that develops among Muslims, especially in the archipelago. This tradition is usually held as a form of joint prayer to pray for the deceased. The term "tahlil" itself comes from the word *la ilaha illallah* which means "there

is no God but Allah," a monotheistic statement that is the core of the prayers offered in the tahlilan event. Although tahlilan is not explicitly mentioned in the Qur'an and hadith, this tradition still has strong roots in the development of Islamic religion and culture in Indonesia.

Experts have various opinions, but the general consensus is that this tahlilan tradition is a modification of the culture of the previous people in the archipelago. According to legend, the locals had Animism beliefs—their original beliefs—before Hindu-Buddhist teachings came into the archipelago (Warisno & Tabrani, 2018). During the spread of Islam in the archipelago, especially in the Java region, scholars used various methods to spread Islamic teachings, including acculturation with local culture. In this context, the tahlilan tradition is believed to be a form of adjustment of Islamic da'wah with the habits of the local community who are used to holding rituals to honor ancestors. Guardians and scholars use these moments to include elements of Islamic teachings such as dhikr, prayer, and prayer to Allah SWT. In this way, Islam can be accepted more easily without contradicting the local culture.

Tahlilan then developed into one of the important traditions among many Muslim communities in Indonesia, especially in areas affected by the spread of Wali Songo Islam in Java (Saleem, 2021). This tradition is usually held on certain days after a person's death, such as on the 3rd, 7th, 40th, and 100th day, as well as on every annual anniversary. Although there are differences of opinion regarding the validity of tahlilan in Islam, especially among Salafi scholars who consider it as a practice of bid'ah, traditional Muslim society still uses tahlilan as a means of strengthening ties and praying together

Historically, tahlilan is also a reflection of the character of the Muslim people of the archipelago who highly prioritize the values of togetherness and mutual cooperation. Through tahlilan, community members help each other in difficult times such as after the death of a family member. Tahlilan is not only a means of prayer, but also a place for families left behind to get emotional support from the surrounding environment. This tradition has survived to this day as part of the Islamic identity in Indonesia.

2. Values of the Tahlilan Tradition in Suka Jaya Village

According to a study, the tahlilan tradition is a form of religion that explicitly upholds Islamic principles (Tanjung et al., 2023). Religious values related to morals, worship, and morals contained in tahlilan are related to various aspects of faith. The belief of those who practice this custom, who believe that what they do is in accordance with the Aqidah ASWAJA, reveals this aspect of Aqidah (Suprihatin et al., 2021). The content of the Tahlil reading, which contains various prayers and verses of the Qur'an, which according to Islamic beliefs is worship when read, reveals the worship aspect of the deed. The community's concern to help each other and take care of grieving neighbors is evidence of the moral aspect, the third of three factors. This includes the host who provides food for the Tahlilan participants.

Observing how the tahlilan tradition, which is one of the components of the tradition of Islamic society, is rich in religious values, we can see that Clifort Geertz's statement that religion is an integral part of culture is supported by the tahlilan tradition. The three elements mentioned above will also be ingrained in the tahlilan society, where they can be used for good effects in daily life and obtain rewards from Allah SWT in heaven. There are many benefits that the community can take from the implementation of tahlilan

in Suka Jaya village, such as the following principles of Islamic education.

a. Shodaqoh / Alms Value

The practice of alms is highly recommended by Islam. Because of the significant contribution of shodaqoh to the economic welfare of Muslims. Banquet at the Tahlilan Event The host at each Tahlilan event provides food for the participants. In Suka Jaya Village, food and drinks are often referred to as tahlilan, which is the core of the ritual implementation. Tahlilan is beneficial for ensuring self-protection from danger or suffering. Islam teaches that tahlilan is also performed at other times, such as when a loved one dies.

Some residents of Suka Jaya Village emphasized that tahlilan performed at the time of death is a form of virtue recommended by Islam. These virtues are called almsgiving, with the hope that the reward from it will reach the deceased or the deceased. The tahlilan that is usually performed by the person who does it comes from the property of the deceased or the deceased himself, the family of the deceased or deceased, as well as from various gifts from the people who are in condolences (usually the person who pays tribute to the family of the deceased or the deceased for the disaster that befell them). Some necessities are always included with them).

Holding a banquet which is usually done when someone dies is allowed by law (mubah), and most of the people of Suka Jaya Village believe that it is a noble and recommended worship. Because in terms of banquets, it contains the type of alms recommended by Muslims, as a reward for the deceased. In addition, banquets have another purpose, which is to teach participants how to respect guests, maintain patience when facing difficulties, and avoid showing distress or anxiety in front of others. Alms are a door to generosity, so that some Muslims, especially residents of Suka Jaya Village, do alms in congregation even if only at the time of death (Nofiaturrehman, 2018). At least the time of death is the best time anticipated to ward off and fortify the body from the wrath of the grave.

b. The Value of Help-Helping

The tradition of tahlilan in the people of Suka Jayaq village, mothers (neighbors and close relatives of the deceased or deceased) help prepare dishes (eat and drink) for three consecutive days. This practice exemplifies the value of mutual assistance. for invitees, as in Tahlilan, depending on the status of a person in society, the attendance can range from 50 to 100 people. They continued to clean the discarded area even after the death ritual had passed. Because there is an exchange process that guarantees reciprocity or other people providing services to him, there is a relationship of interdependence in mutual help. Many of the assistance in the tahlilan ritual procession are spontaneous and voluntary, but some are motivated by the common needs felt by the community as a whole. This activity is referred to as "mutual aid" and is defined as a job function in which employees participate in helping those in need without payment (assistance in times of tragedy or death is usually given voluntarily) (Syaiful et al., 2021). Islam is a teaching that opposes God Almighty. The teachings of Islam thus emphasize helping to fulfill the desires and benefits of Allah SWT, not to disobey Him.

c. The Value of Solidarity

Giving condolences (condolences) by bringing gifts to be given to the family of the deceased or the deceased is the nature of the people of Suka Jaya Village when facing grieving families in the hope of helping to alleviate their suffering during mourning. The Nyumbang tradition refers to the standard form, which can be in the form of rice, sugar, money, or other goods. The tahlilan tradition is one of the ways for community members to show support to friends, family, co-workers, or other community members who are celebrating. In a sociological context, this death tahlilan ritual is a tool to strengthen social solidarity, namely a tool to strengthen the balance of the community in Suka Jaya Village.

This ritual is carried out by fostering an atmosphere of harmony and tolerance among the participants and taking turns helping each other to give blessings (prayers) that will be addressed to the family of the deceased. The people of Suka Jaya Village showed solidarity by doing more than just giving them materials; They also show it by showing it to others in a loving and caring way. Islam is very anti-division and exhales hostility in society, and strongly advocates unity and togetherness.

d. The Value of Harmony

If the invitation to attend the event is a social attitude that has the meaning of condolences to the family of the deceased or the deceased for the disaster that befell him, namely the death of one of the family members, then there will be harmony between them. , they gather together as one, old and young. Muslims are like limbs, so when one part of the body is sick, the other part of the body also feels it. To maintain the integrity of a region, as well as the nation and state, it is very important for the community to live in peace.

e. The Value of Silaturahmi as Ukhuwah Islamiyah

Fostering Islamic unity among the ummah, both those who are still alive and present at the place of tahlil and those who have passed away with the merit of reading because in fact this ukhuwah is not interrupted by death. The meaning of Silaturahmi in the Tahlilan tradition of the people of Suka Jaya Village offers an opportunity for a group of people to pray together, eat together simply, and is a social attitude that has the meaning of condolences for the family of the deceased or deceased. The disaster that befell him was the death of one of his family members. In addition, it includes showing hospitality to one another and fostering fraternal bonds. According to the tradition that exists until now, the mourning gathering is held in the afternoon or evening and in it there is a joint prayer for the survival of the residents of Suka Jaya Village. Although in general, if the activity is carried out in the morning or evening, the people of Suka Jaya Village will be willing to sacrifice material gains, the people of Suka Jaya Village, whose daily life is always colored by togetherness, always consider the activities that will be carried out carefully so that they do not feel disturbed by others in working to earn a living to support their families.

f. Da'wah Value

There is also the importance of da'wah in upholding the tradition of tahlilan. There are many opportunities where tahlilan is used as a forum for preaching, such as family gatherings, Muslim events, village recitations, and others. Public lectures are

sometimes combined with brief readings on dihauli history, which include lineage, dates of birth and death, as well as exemplary achievements and privileges.

3. Transformation of Educational Values in the Tahlilan Tradition in Suka Jaya Village

a. Tahlilan as a Means of Informal Religious Education

Research shows that the tahlilan tradition in Suka Jaya Village not only functions as a joint prayer ritual, but also as a means of informal religious education for the community. In each tahlilan event, the participants, especially the younger generation, learn about prayers, dhikr, and other Islamic teachings that are usually led by an ustaz or local religious leader. By attending tahlilan regularly, the children and teenagers of Suka Jaya Village are used to hearing and understanding the values of monotheism, creed, and Islamic morals. As (Muhtadin, 2018) It is said that the tahlilan tradition shows how Islam is able to adapt to local culture as well as become a means of religious teaching in the community.

b. Tahlilan Strengthens Social and Religious Connectivity

The tahlilan tradition in Suka Jaya Village also plays an important role in strengthening social connections between residents. In every tahlilan event, the community gathers to pray and share with each other, creating a strong bond of togetherness. The value of mutual cooperation and mutual care for the bereaved family is the main aspect resulting from this tradition. According to studies (Wulandari, 2021) tahlilan is a forum for the community to strengthen social ties while preserving Islamic spiritual values in the midst of social life.

c. Tahlilan as a Medium for Conveying Moral Teachings

This study also found that in the tahlilan tradition, religious leaders often deliver short lectures on Islamic moral teachings. These lectures aim to remind the residents of Suka Jaya Village about the importance of behaving well, maintaining noble morals, and strengthening their relationship with Allah SWT. This is one of the ways of character education in Islam that is conveyed contextually through local traditions. As conveyed by (Fajrussalam et al., 2022), religious events such as tahlilan are often used as a means to instill Islamic moral and ethical values in society.

d. Tahlilan as a Form of Adaptation of Islam to Local Culture

The results of this research reveal that the tahlilan tradition in Suka Jaya Village is a form of acculturation between Islamic teachings and local culture that existed before. As Geertz (1960) has researched, Islam in Java, including in areas such as Suka Jaya Village, often adapts to pre-Islamic traditions that are deeply rooted in society, without eliminating the core values of religious teachings (Maulana, 2018). Tahlilan is an example of how Islam in Indonesia is able to blend with local customs, so that Islam is more easily accepted by the local community.

The participation of the younger generation in the tahlilan event in Suka Jaya Village is also significant. They were not only present, but also began to be involved in leading prayers, chanting dhikr, and delivering short lectures. This is a form of regeneration in the village religious tradition, which also has an impact on religious education. The younger generation is beginning to learn the responsibility of bringing

Islamic traditions to life, and indirectly they are also involved in the development of spirituality and deeper religious awareness.

Although the tahlilan tradition in Suka Jaya Village is well received by most people, this study also finds several challenges, especially from more puritanical circles in understanding Islam. Some residents who are influenced by the Salaf-Wahhabi understanding tend to consider tahlilan as a heretical practice that is not in accordance with Islamic law. However, the majority of residents still maintain this tradition on the grounds that tahlilan has become part of the cultural heritage as well as a means to strengthen faith and Islamic ukhuwah in the village. As stated by (Chadziq, 2017) The debate on bid'ah and local Islamic traditions is one of the challenges in maintaining local wisdom in the midst of the development of religious modernization.

Thus, the tahlilan tradition in Suka Jaya Village not only functions as a spiritual ritual, but also becomes a vehicle for Islamic education that strengthens social, moral, and religious values in society. This tradition reflects how religion and culture can complement each other in shaping the religious identity of the local community.

D. Conclusion

The tahlilan tradition in Suka Jaya Village has a significant role in the social and religious life of the community. Apart from being a form of ritual to pray for the deceased, tahlilan also functions as a means of informal religious education. In every tahlilan activity, the values of monotheism, creed, and Islamic morals are taught directly, especially to the younger generation, who actively participate in these activities. Tahlilan also strengthens social ties through a sense of togetherness and mutual cooperation among the community.

The existence of religious lectures in tahlilan adds to the dimension of moral and spiritual education, so that this tradition becomes an important medium in shaping Islamic character in Suka Jaya Village (Husna Nashihin dkk, 2024). Tahlilan also reflects the acculturation between Islam and local culture, showing how Islam in the archipelago can adapt without losing the core of its teachings. Despite challenges from those who reject this tradition, the majority of the people of Suka Jaya Village still view tahlilan as an important part of their religious and social identity. This tradition shows the role of religion which is not only spiritual, but also social in shaping the harmony of society.

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