

From Social Cohesion to Education: Tahlilan as a Means of Actualising Islamic Education in Society

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Abstract

This study explores the role of the tahlilan tradition in the actualization of Islamic educational values within the community, particularly in Sidomulyo Hamlet, Tanggungharjo Village, Grobogan District, Grobogan Regency. Tahlilan, a long-standing tradition, is often a subject of debate within the community, with some accusing it of being heretical and viewing it as an act of shirk, considering it an evil that must be eradicated. This research aims to delve deeper into how tahlilan functions not only as a religious ritual but also as a means of actualizing Islamic educational values, while simultaneously strengthening social cohesion within society. A qualitative approach with a case study design was employed in this study, involving interviews with religious leaders, observation of tahlilan practices, and documentation of relevant activities. The findings indicate that tahlilan serves as a medium to remind individuals of death and fosters stronger social and spiritual connections among participants. Moreover, tahlilan also acts as a tool for da'wah, enhancing the understanding of Islamic values and encouraging the practice of righteous deeds in everyday life. This research makes a significant contribution to the development of Islamic education, particularly in understanding the role of local traditions as an effective educational tool beyond formal institutions.

Keywords: Tahlilan, Values, Islamic Education, Social Cohesion

Abstrak

Penelitian ini mengkaji peran tradisi tahlilan dalam aktualisasi nilai-nilai pendidikan Islam di masyarakat, khususnya di Dusun Sidomulyo, Desa Tanggungharjo, Kecamatan Grobogan, Kabupaten Grobogan. Tahlilan, sebagai tradisi yang telah lama dilaksanakan, sering kali menjadi sumber perdebatan di kalangan masyarakat bahkan perdebatan ini sampai pada tuduhan sebagai perbuatan bid'ah dan syirik dan menganggap tradisi ini sebagai kemungkaran yang mesti diberantas. Penelitian ini bertujuan untuk menggali lebih dalam bagaimana tahlilan tidak hanya berfungsi sebagai ritual keagamaan, tetapi juga sebagai sarana untuk mengaktualisasikan nilai-nilai pendidikan Islam, serta memperkuat kohesi sosial di masyarakat. Pendekatan kualitatif dengan studi kasus digunakan dalam penelitian ini, yang melibatkan wawancara dengan tokoh agama, observasi pelaksanaan tahlilan, serta dokumentasi terkait kegiatan tersebut. Hasil penelitian menunjukkan bahwa tahlilan berperan sebagai media untuk mengingatkan masyarakat akan kematian dan memperkuat hubungan sosial serta spiritual antar individu. Selain itu, tahlilan juga berfungsi sebagai sarana dakwah, meningkatkan pemahaman nilai-nilai Islam, dan mendorong pelaksanaan amal sholeh dalam kehidupan sehari-hari. Penelitian ini memberikan kontribusi penting dalam pengembangan keilmuan pendidikan Islam, khususnya dalam memahami peran tradisi lokal sebagai alat pendidikan yang efektif di luar lembaga formal.

Kata kunci: Tahlilan, Nilai-Nilai, Pendidikan Islam, Kohesi Sosial

INTRODUCTION

Tahlilan is one of the traditions carried out by Indonesian Muslims, after the procession of janazah, both men and women. tahlilan is often the cause of unproductive debates (Mudzakir, 2018). On the one hand, those who practice this tradition take those who do not, for granted. The other side, however, regards this tradition as an evil that must be eradicated. The debate even goes as far as to accuse it of being an act of bid'ah and shirk, he said. Some of them even consider that the food provided in this tradition is like an offering made to the spirits (Syarif et al., 2023a). The tahlilan tradition is essentially a part of bid'ah idhofiyyah that raises pros and cons in its validity.

The tahlilan tradition is one of the results of acculturation between local community values and Islamic values, where this tradition thrives among Nahdliyyin. The occurrence of problems that exist in the community of Tanggungharjo Village, Grobogan Regency, considers that tahlil is based on each person's perspective in facing and responding to someone's death (Apriyansyah et al., 2024). This can certainly have an impact on the destruction of family ties between Muslims, such as accusing each other and misleading other groups, and the emergence of excessive suspicion.

The literature relevant to this research includes Ahmad Mas'ari's article entitled *"Tahlilan Tradition: A Portrait of Religious and Cultural Acculturation Typical of Islam in the Archipelago"* (Mas'ari & Syamsuatir, 2017) which explains tahlilan as a cultural phenomenon resulting from acculturation between religion and local culture, functions as a social tool to convey emotions and sympathy for the families left behind. The author also refers to the research of Husnul Hatimah et al. (2021) in the journal *'Tahlilan Tradition of Banjar Community in Pahandut Subdistrict, Palangka Raya City'*, which discusses changes in the tahlilan tradition and values that develop over time (Hatimah et al., 2021). These two studies have similarities with this research, namely the study of tahlilan as a result of religious and cultural acculturation. However, this research will put more emphasis on the aspects of

Islamic education contained in tahlilan activities, focusing on how tahlilan not only functions as a social and religious ritual, but also as a means to actualise the values of Islamic education in people's daily lives (Zulfa, 2023).

The main purpose of this research is to understand the contribution of tahlilan in shaping behaviour and social values in the community, as well as revealing its impact on Islamic education outside formal institutions (Ashar, 2023). It is hoped that this research can make a significant contribution to the development of Islamic education science, especially in understanding the interaction between social practices and religious education in people's daily lives.

RESEARCH METHODS

This research uses a qualitative approach with a case study to explore an in-depth understanding of the role of tahlilan in Islamic education in the community (L.J Moleong, 2022). Data collection techniques involved in-depth interviews with religious leaders in Sidomulyo Village, Grobogan Regency. In addition to interviews, researchers also conducted direct observation of the tahlilan event in the village, to understand the practices and social interactions that occurred during the event. Documentation was also used to complement the data obtained from interviews and observations, by collecting important records and written evidence related to the implementation of tahlilan (Prof.Dr.Sugiyono, 2020).

RESULTS AND DISCUSSION

History of Tahlil in the Community of Sidomulyo Hamlet, Tanggungharjo Village, Grobogan Regency

In language, tahlilan has the root word hallala (هَلَّلَا) yuhallilu (يُهَلِّلُ) tahlilan (تَهْلِيلًا)) which means "Laa Ilaa Ha illallah". The term has come to be used to refer to a tradition of reciting certain phrases and prayers taken from verses of the Qur'an, with the intention that the merit may be given and gifted to the deceased (Fajrussalam et al., 2022). As for some scholars also argue like Imam Shafi'i who said that:

وَيُسْتَحَبُّ أَنْ يُقْرَأَ عِنْدَهُ شَيْءٌ مِنَ الْقُرْآنِ، وَإِنْ خَتَمُوا الْقُرْآنَ عِنْدَهُ كَانَ حَسَنًا

It is recommended to recite verses from the Qur'an to the dead person, and if it reaches the end of the Qur'an, then it will be more beneficial and good. In fact, Imam Nawawi explains in his book Majmu that it is not only tahlil and supplication, but it is also recommended for people who visit graves to recite verses of the Qur'an and then afterwards continue to pray for the dead (Saidah, 2021). Likewise, Imam al-Qurthubi explained that the evidence used by our 'scholars' regarding the reward that reaches the deceased, the Prophet used to split the fronds of dates to be stuck on the graves of two of his companions, saying 'May this relieve them in the grave before these leaves become dry.'

In general, tahlilan is a gathering of relatives and the community around the deceased. The event begins with the recitation of Qur'anic verses, chanting dhikr and is accompanied by certain prayers that will be sent to the deceased (Helmawati, 2023). Because of the many readings included in the tahlilan procession, there is a tahlil phrase, 'Laa Ilaa Ha Illallah' that is recited repeatedly, which is why the event is known as 'Tahlilan'. This activity usually takes place after the funeral procession is complete and then continues every day until the seventh day (Gunawan & Akmal, 2022).

This event will take place again on the 40th and 100th days. In addition, tahlilan will also be held annually to coincide with the anniversary of his death. The event consists of a series of processes, one of which is the procession of the banquet, which is served at each event held. The form of the meal can vary (Saidah, 2021). One of the most common forms of kenduri rice is served with various other side dishes, such as fried chicken, egg rendang, sambal tempe, or other dishes prepared according to each region's traditions. Because each region has different qualities and customs, and variations in the way the dishes are served are not the same (Nurdianzah et al., 2023).

Historically, Tahlilan can be seen as the adoption and syncretisation of other religious influences. In practical terms, Tahlilan events in the Muslim tradition are different from the salvation processions of other religions. That is by replacing the dhikr and prayers in the style of other religions or beliefs, by reading and chanting the verses of the Qur'an as well as dhikr and prayers in the style of Islam. The tahlilan activity did not occur during the time of the Prophet Muhammad, the time of the Companions, or the time of the Tabi'in (Rodin, 2013). The Imams of Ahlus Sunnah, such as Al Imam Malik, Abu Hanifah, Ash Shafi'i, and Ahmad, as well as other scholars who were present at the time or who came after them were also not aware of the tahlilan activity, which is basically a form of local wisdom derived from the worship ceremony of the ancestors of the archipelago, who were mostly Buddhists and Hindus in the past. This ceremony is held at a certain time as well as tahlilan. It is a form of respect and praying for people who have left the world and is held to honour the deceased (Rohmah et al., 2023).

Tahlil Tradition in Sidomulyo Hamlet, Tanggungharjo Village, Grobogan Regency, Central Java

In Sidomulyo Hamlet, Tanggungharjo Village, Grobogan Sub-district, Central Java, Tahlilan activities must be carried out because it is one of the actualisation of religious values that has become a tradition that has been passed down for generations (Azami, 2023). This custom has basically developed into a medium to send prayers to the deceased. However, in essence, this tradition is not only a means of sending prayers, but can also function as a medium of da'wah by reminding the general public to always remember death and multiply good deeds through daily worship (Nawali, 2018).

Based on the results of interviews with religious leaders, namely Mr Kyai Nur Hadi in Dusun Sidomulyo, Tanggungharjo Village, Grobogan Sub-district, Grobogan Regency, he stated that tahlilan is basically not just preserving a tradition, but functions as a medium for taklim and also as a medium for remembering death that will inevitably happen to every human being. In addition, there is a belief that

the deceased will come to the house just to see if anyone sends prayers for him or not. On the occasion of the interview he also explained by quoting the following poem:

“Awakmu mesthi pernah reti lirik sholawat iki kan nduk?”
 Sholli Wasallim daaiman ‘alah mada..
 Wal’Ali Wal Ashabi Mang Qodwa Hada... Wal’Ali Wal Ashabi
 Mang Qodwa Hada..
 Saben Malam Jum’at ahli kubur mulih nang umah
 Kanggo njaluk dungo wacan Quran najan sak kalimat
 Lamun ora dikirim banjur brebes bali brebes mili
 Balik nang kuburan mangku tangan tetangisan
 Kebacut tenan ngger anak turunku
 Kowe ora wirang podo mangan tinggalanku
 Lamun aku bisa balik nang alam ndunyo
 Bakal ta ringkesi donyoku seng isih ono

He further explained:

“Awakmu kudu ngerti, Kabeh perkoro kuwi mesthi ono sebabe, kenopo diadakan ritual tahlil kui mergo ono dasare nduk, mulane pentinge ngaji ora mung ben awak dhewe pinter, nanging luwih soko kui, men awak dhewe kabeh iso jadi anak keturunan sholeh sing iso mendoakan leluhur atau wong-wong sing luwih disek sedo ninggalke awak dhewe, keronu amal sing ora bakal keputus, salah sijining yaiku doa anak sholeh. Awakmu ugo kudu faham, lirik mau kui jadi pepeling tenanan, bahwa wong-wong sing wis sedo saben malam jum’at bakal balik tilik omah, kanggo niliki opo yo anak keturunanku podo akur lan gelem nyauri utang-utang wong tuwone, lan niliki do rebutan warisan opo ora? Seng paling penting, opo pernah tetangis karo ndungono wong tuane ” (Interview with Kyai Nur Hadi 2022).

The purpose of the explanation of the poem above is to remind us that there are at least three important points that we must remember and understand, *first*. As descendants who have been left behind, we should pray for those who have died, and one of the activities that are commonly carried out and must be preserved is the Tahlilan activity. *Secondly*. The lyrics explain that when a deceased person visits a house and finds that his descendants are fighting over the inheritance and not paying their debts during their lifetime, he will return to his grave crying (Nursalim et al., 2024). *Third*, The deceased person will ask Allah SWT to be revived so that they can

worship and use their wealth in good things. From this explanation, it can be understood that Tahlilan is a religious practice in which there are Islamic religious values. The religious values contained in tahlilan are religious values related to aspects of worship, aspects of aqidah and also aspects of morality(Khoiriyyah & Sukarman, 2023).

The belief held firmly by the nahdliyin community is that tahlilan is a teaching that has the aqidah ahlusunnah wal jama'ah. The second is the importance of the value of worship, the value of worship here in the form of dhikr worship, reading the Qur'an, and praying to Allah(Albany, 2023). The third is the importance of upholding moral standards, the morals or morals referred to here are morals that are upheld by fellow humans in the form of mutual concern for fellow neighbours, maintenance of silaturrahmi with each other, and helping each other(Fauzi, 2014).

Meanwhile, sincerity, patience, and acceptance of all God's decrees are morals to God. This is in line with Max Weber's social action theory. All actions taken by the perpetrators of a particular tradition are a form of preservation of traditions that have been inherent and lived for generations because there are historical values contained in a particular traditional ritual(Rochmad, 2023).

Actualisation of Islamic Education Values in Tahlilan Tradition

Tahlilan activities have their own impact on those who participate in them. The realisation of Islamic religious values both in daily life and the community environment that surrounds it will be able to make people closer to their God. This can be shown by the fact that religious values have the potential to revive the relationship between the people living in Sidomulyo Hamlet and God, which is the actualisation of the concept of hablum minallah (Fajriyah & Dzulkifli, 2021). In addition, it can be shown in other aspects, namely increasing the closeness of the relationship that Nahdliyin citizens have with community members or in other words hablum minannas. Tahlilan culture can be used as a medium to foster emotional closeness and social closeness between communities, thus strengthening

community solidarity in establishing silaturrahmi relationships (ukhuwah islamiyah).

The actualisation of religious values in expert activities covers at least two aspects, namely the application of religious values in the spiritual aspect and also the application of religious values in the social aspect. Both aspects are included in the actualisation of religious values (Sukarman & Saifullah, 2023). From the explanation above, it can be concluded that the habituation of religious values in the nahdliyin community through tahlil is the result of the actualisation of these religious values. This can be proven by the habituation of upholding these values, followed by implementation in their lives, which can be seen as an act of good deeds or as a pattern of behaviour shown by individuals in their daily lives (Syarif et al., 2023a).

Tahlilan is one of the media used by residents of Tanggungharjo Village and Sidomulyo Hamlet to increase their devotion to Allah. In addition to the recitation of dhikr, the word 'tahlil' is also a statement that brings awareness to remember death. Those who read a series of tahlil recitations are the best people when they die (Yusrina et al., 2024). The recitation of prayers, dhikr in tahlilan, is a form of servitude intended to deepen one's spiritual relationship with God. In addition, the core of tahlilan activities is prayer (Idris, 2020). In addition, the tahlilan custom serves as a means of remembering death so that a person will always be aware of the day of death and be aware of doing good in life.

This is an effort to ensure that one always remembers Allah in his/her life. (Purwaningsih & Ahrori, 2019). The high level of community solidarity in caring for others, in this context, can be seen in the enthusiasm of the people who participate in praying for and even helping families affected by the disaster. They do this solely out of sincerity to pray for and care for the suffering of others.

The actualisation of religious values is an important point in the process of instilling Islamic values, because it is the influence after the existence of a tradition that is one of the ways of preaching that shows the success of a teaching that is believed and continues to be maintained (Muharir & Kusmayadi, 2023). This is

characterised by the community being able to implement these values in aspects of their lives. The aims and objectives of the series of events in the tahlil tradition are as follows:

Sending Rewards

The scholars of Ahl al-Sunnah, who are experts in fiqh, tafseer and hadith, are unanimously agreed that the deceased can benefit from the actions of the living in two ways. Firstly, what he caused or taught during his lifetime, and secondly the prayers, supplications, and charity that the living made for him (Syarif et al., 2023b). The evidence that the deceased can benefit from the actions of others that he caused or taught is the Hadith in Sahih Muslim which reads:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ. مَنْ غَيَّرَ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ. مَنْ غَيَّرَ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ

Meaning: Whoever invites to goodness, then for him is his reward and the reward of those who follow him without reducing their reward at all. And whoever invites to misguidance, for him shall be his sin and the sin of those who follow him, without diminishing their sin at all. In addition, according to the Prophet Muhammad, there are several other actions that if the reward is given to the dead, the reward can be reached. Among the actions explicitly mentioned in the hadith are:

The Reward of Charity

The basis for this is the hadith in Sahih al-Bukhari, namely:

أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُمْ أَخَا بَنِي سَاعِدَةَ ثَوَّيْتُ أُمَّهُ وَهُوَ غَائِبٌ عَنْهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي ثَوَّيْتُ وَأَنَا غَائِبٌ عَنْهَا فَهَلْ يَنْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنِّي أَشْهَدُكَ أَنَّ حَائِطِي الْمَحْرَافَ صَدَقَةٌ عَلَيْهَا

Meaning: Abdullah bin Abbas RA reported that Sa'd bin Ubadah's mother died while he was away, so he came to the Prophet to ask: 'O Messenger of Allah (SAW), my mother has died while I was away, is it beneficial for her if I give charity for her?' The Prophet SAW replied: 'Yes'. Sa'd said: 'Behold, I have given her my fruitful garden in charity'.

Rewards of Fasting

The basis for this is the hadith found in Sahih al-Bukhari and Muslim:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ

Meaning: Aisha RA reported that the Messenger of Allah (SAW) said: Whoever dies with an obligation to fast then his family fasts for him.

Allegiance

Tawasul is the activity of taking means / means so that prayers or worship can be accepted and granted. Al-wasîlah according to the language means everything that can convey and bring closer to something, the plural form is wasâil (Sari, 2023) The evidence that supports tawasul is as follows:

The word of Allah subhanahu wata'ala in Surah Al-Maidah verse 35:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

‘O you who believe, fear Allah seek to draw near to Him, and strive in His way, that you may be happy.’ (QS.Al-maidah:35).

The principle that something can be used as a wasilah is something that is given position and honour by Allah. Therefore, the wasilah referred to in this verse includes various models of wasilah, whether in the form of prophets and righteous people, during their lifetime and after their death, or other wasilah, such as good deeds, the great degrees of the Prophets and saints, and so on (Warisno, 2017)

Hadith of blind companions' tawasul to Prophet Muhammad ﷺ while he was alive

عن عثمان بن حنيف قال سمعت رسول الله ﷺ وجاءه رجل ضريير فشكا إليه ذهاب صره، فقال : يا رسول الله ! ليس لي قائد وقد شق علي فقال رسول الله ﷺ : : ائت الميضاة فتوضأ ثم صل ركعتين ثم قل : اللهم إني أسألك وأتوجه إليك بنبيك محمد نبي الرحمة يا محمد إني أتوجه بك إلى ربك فيجلى لي عن بصرى، اللهم شفعه فيّ وشفعني في نفسي، قال عثمان : فوالله ما تفرقنا ولا طال بنا الحديث حتى دخل الرجل وكأنه لم يكن به ضرر

"Usman ibn Hunaif R.A. reported that he said: 'I heard the Messenger of Allah (may Allah's peace and blessings be upon him) ﷺ say . When a blind man came to him complaining about his eyes not working, he said: 'O Messenger of Allah ﷺ, I have no guide and am very poor. He said: 'Go to the ablution place, perform ablution, pray two raka'ats, then pray (in the words): 'O Allah, I supplicate and turn to You, with the mention of Your Prophet Muhammad' ﷺ, the prophet of mercy. O Muhammad, indeed I turn to your Lord in mention of you, so that my eyes may function again. O Allah accept his intercession for me, and help me in my recovery (Mulyati, 2016). 'Uthman said: "By Allah we had not yet parted and our conversation had not been so long until the man came (to our place) and it was as if he had never been blind at all" (HR. Al-Hakim, At-Tirmidzi dan Al-Baihaqi. Shahih)

This hadith shows that the Prophet Muhammad taught tawasul by mentioning his substance during his lifetime. This is proven in the prayer mentioned in the editorial:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّكَ

"O Allah, I supplicate and turn to You, with (mention of) Your Prophet Muhammad ﷺ the prophet of mercy. O Muhammad, indeed I turn to your Lord in mention of you".

Meals at Tahlilan Events

In every tahlilan event, the host gives food to the people who attend the tahlilan. Apart from being a charity whose rewards are given to the deceased, the host's motivation is to honour the guests who also pray for the deceased's family (Wiguna & Fuadi, 2022). In terms of charity, any form of charity is highly recommended. Giving food to others is a very commendable act. The word of the Prophet Muhammad SAW:

عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ >
قَالَ طَيِّبُ الْكَلَامِ وَإِطْعَامُ الطَّعَامِ. رواه أحمد

From Amr bin Abasah, he said, I came to the Messenger of Allah (SAW) then I asked, 'O Messenger, what is Islam?' The Messenger of Allah (SAW) replied, 'Speaking a good word and serving food.' (HR Ahmad)

In relation to charity for the dead, at the time of the Prophet (SAW), not even food, not even gardens (very valuable property) were donated and the reward was given to the deceased. In a saheeh hadith it is mentioned:

عَنْ بَنِي عَبَّاسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُؤَفِّيْتُ أَفِينَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنَّ لِي مَحْزَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا. رواه الترمذي

Ibn Abbas reported that a man asked, 'O Messenger of Allah, my mother has passed away, is there any benefit in giving charity on her behalf?' The Messenger of Allah replied, 'Yes'. The man said, 'I have a garden, so I testify to you that I will donate the garden on behalf of my mother.' (HR Tirimidzi)

Ibn Qayyim al-Jawziyah explicitly said that the best deeds that are given to the dead are freeing slaves, charity, istigfar, prayer and Hajj. As for the reward for voluntarily reciting the Qur'an and giving it to the deceased, it will reach the deceased as well as the reward for fasting and Hajj (Asikin, 2021). And last but not least, people who perform tahlilan should set the intention in their hearts that what is done is solely for the sake of Allah SWT.

Analysis of Tahlilan's Role in Building Social Cohesion and Actualisation of Islamic Education in Society

Max Weber's social action theory has an orientation towards the motives and goals of the perpetrator. By using this theory we can find out the purpose of a group performing a certain ritual or tradition. According to Weber, social action is behaviour that has meaning directed at others (Ibda, 2019). This theory can be used to understand the types of individual and group community behaviour. By understanding the behaviour of a community group, we can appreciate and understand the reasons why a tradition is carried out. As stated by Weber, the best way to understand various groups is to appreciate the typical forms of action that

characterise them. So that we can understand the reasons why members of the community act.

Weber classifies four types of actions that he distinguishes in the context of the motives of the perpetrators, namely: affective action, traditional action, instrumental rationality and value rationality. From the four classifications of this theory of action, the author will use it to analyse the phenomenon of Tahlilan events in the community in Sidomulyo Hamlet, Tanggungharjo Village, Grobogan Subdistrict, Grobogan Regency, to understand the motives of the perpetrators of the tradition that is still maintained and preserved until now (Rodin, 2013). Before applying this theory of action, the author will first describe and explain the four theories of action as follows: Affective action. this type of action is characterised by the dominance of feelings or emotions without intellectual reflection or conscious planning. Usually this action tends to be irrational and lacks logical and ideological considerations; Traditional action, this action is a non-rational action. Behaviour that is usually carried out by individuals occurs reflexively or without planning. (Surono & Ifendi, 2021). This action can be said to be a habit that has been deeply rooted in the community or individual groups and is accepted without question. Usually they will say that a tradition is a legacy from the ancestors so they carry it out without asking what is the reason why they do a ritual or tradition; Instrumental rational, which is an action aimed at achieving achievements and goals in a rational way calculated by the actor concerned; Value rationality, which is value-based rational action, this action is carried out for reasons of certain beliefs without taking into account the success or failure of the action.

In this discussion using Max Weber's social action theory, the author will analyse the purpose of the tahlilan tradition actors. Weber says that in acting, a person does not only carry it out, but also puts himself into the environment of thinking and behaviour of others. To understand more comprehensively, in this paper the author will review one by one the values contained in the Tahlilan tradition in Sidomulyo Hamlet with the four social actions above (Humaidi et al., 2021).

First, affective action, the continuation of certain actions or behaviours is caused by an emotional orientation for the actors who live it. As for the results of interviews conducted with religious leaders, namely Mr Kyai Nur Hadi, the tradition is carried out because this is a tradition that has been carried out from ancient times by the salafus shalih scholars, the strong emotional ties of the community to the religious values adopted are also the background of this tradition carried out by the local community (Hafidz, 2021). In the process and series of events that are actually historically studied are indigenous traditions acculturated with Islamic traditions such as including chants of shalawat over the prophet reading tahlil and closed with prayers and eating together (Rohidi, 2016). From this, it can be seen that the salaf scholars played an important role in the spread of Islam in the Grobogan area, so the preservation of this tradition is a form of remembering the services of the Salafus-Shalih.

Second, traditional actions, according to the theory of action of Max Weber's social action theory, all actions taken by the perpetrators of a particular tradition are a form of preservation of traditions that have been inherent and lived for generations because there are historical values contained in a particular traditional ritual. Efforts to preserve historical values are also a form of planting the actualisation of Islamic Education values in building morals to current and future generations. By continuing to carry out the Tahlilan tradition in this day and age is a form of preservation of the traditions that have been inherited from generation to generation by the people of Sidomulya Hamlet, Tanggungharjo Village.

Thirth, Instrumental rational, if we analyse using this theory, it appears that the tradition carried out by the people of Sidomulya Hamlet, Tanggungharjo Village, is the result of community thinking that is consciously carried out on the basis of capacity and ability to do so, both in terms of human resources and certain aspects that make the tradition can still be carried out (Riskasari, 2019).

Fourth, value rationality, namely the values obtained by the actors after carrying out the tradition, for example the value of blessings, wisdom that can be

taken from various kinds of traditional processions. In the aspect of implementing tahlilan as a form of effort to send prayers for the deceased, it is a procession such as transferring good merits and giving alms by serving various kinds of food after offering prayers which are believed by the community to get blessings (Kurtubi et al., 2023).

CONCLUSIONS

The tahlilan event is a social gathering involving family, relatives, and the surrounding community, which begins with the recitation of Qur'anic verses, dhikr, and certain prayers offered for the deceased, accompanied by tawasul and the provision of food as a form of alms. This event is usually held after the funeral process and lasts every day until the seventh day. Subsequently, tahlilan is held again on the 40th day, 100th day, and annually on the same date as the day of death.

This tahlilan tradition has become an obligatory activity in Sidomulyo Hamlet, Tanggungharjo Village, Grobogan Subdistrict, Grobogan Regency, Central Java, which is carried out for generations. The implementation of tahlilan not only aims to obtain wisdom and blessings from the scholars who have previously carried out this tradition, but also as a means of actualising the values of Islamic education in the community. The values of Islamic education contained in this tahlilan tradition play an important role in preserving the tradition in an increasingly modern society.

Tahlilan as part of local wisdom is a crucial element in strengthening social cohesion, which in turn contributes to the creation of a harmonious, stable and developed society. In this context, individuals in society feel connected, valued and have equal opportunities to achieve shared prosperity. Tahlilan acts as a means of actualising the value of Islamic education as well as preserving social traditions that strengthen social cohesion in society. Thus, tahlilan not only functions as a religious ritual, but also as a medium that strengthens social relations and increases moral awareness in the community, making it an integral part of local wisdom that should be preserved.

The suggestions that can be given by the author are the importance of preserving the tahlilan tradition as a means of actualising Islamic education values and strengthening social cohesion in society. The government and local communities need to educate the younger generation about the meaning and benefits of tahlilan, and integrate it into Islamic religious education programmes to foster awareness of the importance of local wisdom. In addition, the role of tahlilan as a social activity should be expanded, not only limited to religious rituals, but also as a means to strengthen social relations at the community level. Further research is also needed to explore the impact of tahlilan on various aspects of social life and Islamic education, to ascertain its relevance in the context of modern society.

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