

## Social Capital Value in Tahlilan and Yasinan Tradition

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### ABSTRACT

*Tahlilan and Yasinan are part of religious activities so they are very beneficial for social life. The research will find social values contained in tahlilan and yasinan activities including social capital. While the research method used is a qualitative research method. This method intends to do a detailed description of the findings of each variable in tahlilan and yasinan activities. While the research results will be analyzed using a triangulation approach, namely an analysis that combines various data collection methods so that results and conclusions are obtained. The results of this study indicate that tahlilan and yasinan contain social value because tahlilan includes social care where neighbors have a social responsibility to families who are grieving, such as family members who have died. At the same time strengthens social cohesion because each individual will gather where so far they have their own activities. In fact, it includes acts of alms because these activities provide food and drink for everyone present at the tahlilan and yasinan events. Finally, there is the value of gotong royong because neighbors participate hand in hand to take care of the funeral process. Mutual cooperation activities began to help prepare the needs of yasinan and tahlilan.*

**Keywords:** *Islamic Value, Tahlilan, Yasinan, Tradisition, social capital*

## A. INTRODUCTION

Indonesia is a country that has diversity culture. So it's so hard to leave because it's so thick with the culture of their ancestors. One of those cultures is a tradition from the archipelago is tahlilan. tahlilan is traditions from ahlu sunnah waljama'ah Nahdlatul Ulama (NU) that are applied throughout the archipelago because this tradition is very dynamic and interesting so that until now it is still maintained. It's not just on beliefs that are theological but also on issues of social tradition and culture in the society that accompanies it (Badry et al., 2022). Culture or tradition is a tool to raise society for back to nature, back to the human soul that is owned by each individual social society. Tradition or culture is an activity that requires togetherness, caring, affection and mutual help so as to create a social life both in the form of aspects of behavior, lifestyle, economy, agriculture, kinship system, social stratification, religion, myths, and so on (Mustofa et al., 2022).

Historically, the tahlilan tradition is a legacy of the wali songo. At first, the tradition of tahlilan was not yet known by the Javanese people, because the people at that time still believe in spirits and supernatural beings to ask for something you want by preparing it offerings. Seeing this fact, the wali songo intend to change habits Javanese people who are thick with mystical and superstitious nuances which are then directed to become Islamic and realistic patterns. That's why, wali songo tolerate local traditions with way of modifying and removing elements that are contrary to Islam (Aprillia & Arief Sudrajat, 2022). Tahlilan as biological child of marriage between Islam and culture local Archipelago, especially Java, has implemented since the Walisongo era. Tahlilan is part of the community's tradition Java which has been firmly rooted to this day. Almost all regions on the island of Java know and still practice the tahlilan ceremony, even in some areas outside Java (Dzulkifli, 2021).

It has become a tradition among Indonesian Muslims, if any If someone dies, then the family of the deceased has responsibility morals to hold tahlilan. The event was attended by relatives, family, neighbors and friends. After the implementation of tahlil, usually followed by a ceremony. The takziah is often filled with religious lectures which aims to comfort grieving families, as well as delivering religious spiritual cleansing to the people present (Andi Warisno, 2017). In other words this tahlilan tradition is an acculturation of local culture and Islamic teachings express sympathy and empathy for the bereaved family and for pray for the person who has died. The group to explore about tahlilan in Indonesia. Art in Islam is an expression of beauty about nature, life and human beings who are in line with the values in Islam and bring together with haqq or truth. Islam does not allow art that has no value Islamic

and describes human weakness. In earlier times art prohibited because it is often used as a means of worship to other than Allah.

Islam is a perfect religion Islam has left many teachings that noble, walled the world and became a guide to culture since several period (Fajrussalam et al., 2022). Social value in tahlilan encompasses helping others individually through distributing food and beverage because when the tahlilan is held, food and beverage are provided to individuals who attend tahlilan as well as tahlilan content social values because solidarity among the community is released where the family is who undergoes sadness are visited by another person for praying and encouraging as well as giving spirit to face grieving circumstances. Beside that, the person who visits tahlilan has the motivation or social motivation where as the person participates in Tahlilan in the public interest rather than individually, in another time when a person experiences the same condition, the community will conduct similar action person. It shows that there is social binding among the community to blend in Tahlilan because of social relations which each person have to nurture instead of don't participate in tahlilan (Bahagia et al., 2022).

The tahlilan and yasinan traditions were popularized by the Wali Songo during par-Islam in Java, such as the kenduren tradition, 4 months of pregnancy, etc. Tradition or culture that is rooted in society is a tool that can be used in carrying out Islamic symbols, and it is not forbidden in Islam. Because the success of the da'wah carried out by the Wali Songo is by preserving the culture and adopting the existing culture by applying Islamic teachings and acculturation of local culture. According to Sunyoto, quoted from Muniri (2020), this is also inseparable from the role of Sunan Kalijaga who spread Islamic teachings by means of acculturation. This opinion is reinforced by the role of Sunan Kalijaga in spreading Islamic teachings through a cultural process, which simultaneously forms social ethical values that originate from Islamic teachings. According to Warisno, quoted from Muniri (2020) stating, "Based on this historical aspect, the yasinan tradition basically existed at the same time as the beginning of the entry of Islam in Java. So the yasinan tradition is the result of acculturation between indigenous religions and Islam, which is carried out by missionaries who understand the conditions of Indonesian society.

Tahlilan and yasinan are practices whose essence is practicing the teachings of the Prophet Muhammad, namely dhikr, praying to the Prophet Muhammad , and giving charity. Amaliah Tahlilan is usually done when a neighbor/relative/relative/family member dies. And amaliah yasinan is often done by some Indonesian people every Friday night. However, the two practices are actually the same in practice. In the practice of tahlilan in addition to praying

for the deceased/deceased, of course, practice reading the letter Yasin. And so does Yasinan, in his practice apart from reading Yasin's letter, of course there is the practice of praying for the spirits who have left the world. So the two practices are essentially the same in their practice. Tahlilan and yasinan are practices that are very closely related to the soul of the Indonesian people, and these practices have become entrenched in Indonesia. The tradition of tahlilan and yasinan is carried out by the Indonesian people from generation to generation and is preserved from the previous generation to the next generation. From various regions in Indonesia, it is certain that there are those who practice and preserve this tradition, both in the city and in the village. This allows family or close people who live far away to spend time together. Now tahlilan is not only carried out by men, but also carried out by the association of mothers by holding a social gathering at the same time yasinan in homes or at the nearest mosque. This is also routinely done every week to strengthen friendship and also add activities Public (Wiguna & Fuadi, 2022).

There are values contained in the tahlilan and yasinan traditions, namely from a social perspective. With the tahlilan and yasinan traditions, communities, especially Muslims, can unite and gather in one assembly, thus harmony between residents can be well established. And also, with the tahlilan and yasinan traditions, families who are grieving the loss of one of their families can be comforted by gathering relatives, relatives, and neighbors in one house, then the grieving family feels helped by being prayed for by relatives, relatives. , and neighbors who were present and also felt helped from an economic point of view, namely when someone gave charity for the bereaved family. In addition, there are values of character and moral education. In addition, there are values of character and moral education. According to Ali Masykur quoted from 'Adzim (2018), character is a unique personality in a person who is formed due to the influence of his environment.

Human character will greatly determine the direction of human life, both individually and communally. Good character will give birth to a good order, and vice versa. Character education requires efforts that involve all parties, both households and families, schools and the environment, as well as the wider community. Therefore, the system of this educational network must be reconnected because education will not succeed as long as the conditions between educational environments are disconnected from each other. So, as described above, we will conduct a study entitled "Social Capital in the Tahlilan and Yasinan Tradition". There are several objectives of this research, including to find out how the implementation of the tahlilan and yasinan traditions can be a means to generate social capital in people's lives.

Another research objective is to find out whether the implementation of the tahlilan and yasinan traditions can be an alternative in character or moral education.

## **B. METODE**

The research method used is qualitative research. According to Habsy (2017), qualitative research is research that aims to understand reality or see the world from what it is, not the world that should be carried out in natural conditions and is discovery, to find hidden meanings, to understand social interactions, to develop theories, to ensure the correctness of the data, and examine the history of development. According to Sugiarto (2015) Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation and aims to reveal symptoms in a holistic-contextual manner through collecting data from natural settings by utilizing the researcher himself as a key instrument. Meanwhile, another definition of Study literature is looking for theoretical references relevant to the case or problem found. These references are searchable from books, journals, research report articles, and sites on the internet (Puspananda, 2022). Literature study research is research that seeks to collect various sources of data and information from various library sources ranging from documents, books, magazines, and historical stories (Timotius, 2017).

In this study all articles and books and references that support the realization of the research objectives will be collected. The articles collected are related to social values in tahlilan and yasinan activities. The social values obtained from the journal are whether there is social value in tahlilan and yasinan activities. Then, researchers will also look for research results related to why tahlilan and yasinan are a form of social care for others through the provision of food and drink. coupled with why this activity contains alms value so that it is useful for those who are still alive and those who have died. Other articles that are also taken are those that are directly related to why Tahlilan has traditional and cultural values. The data obtained was then compared between the results of one study and another. Followed by providing support in the form of new theories so as to get new things from the results of the literature review. This analysis can be categorized as qualitative description. Deep data analysis process qualitative research includes: (1) reduction data, summarizing, selecting things the main thing, focus on things what is important, look for themes and patterns, (2). Display data, is the presentation of data, so that the data obtained organized and easy to understand, (3) Conclusion Drawing or withdrawal conclusion (Rozali, 2022).The researcher then writes directly on the results and discussion.

## **C. RESULT AND DISCUSSION**

Tahlilan in understanding gathers, celebrates together, and releases lafaz lafaz tahlil. This will form togetherness, and revive the tradition of takziah, including lifting sadness together with the two of you. Together, read the tahlil lafaz so that there is a value of togetherness. What is the strategy to grow the tradition of tahlilan and yasinan. Although it is not a habit that was carried out by the Prophet SAW, this tradition is also not a part that must be forbidden. There are many benefits that can be learned so it needs to attract public attention. For example, adding other activities such as Tausiah so that people are interested. Second, by increasing togetherness. How to increase moral values when dating to the community. At a moment like this, it can support togetherness in the midst of society where individual traits have begun to grow. There is a history during the time of Jafar bin Husein. In the past, people were ordered to help people who were stricken by disaster and stricken by disaster. How to help by cooking and by giving help and assistance. Do not let people who are grieving actually increase their burden by burdening them by providing food, preparing envelopes, and preparing something so that they have the potential to be in debt to provide. The culture that must be built is a lightning culture.

When they are grieving, it is the nearest neighbor who cooks food and drinks. When they need something, the neighbors fulfill it, this kind of culture includes the teachings of Islam. As someone who is human, it does not escape the desire to be entertained by neighbors and closest friends. When he is experiencing grief, such as their relatives die, they need entertainment. The other role of tahlilan and yasinan have significant connection to erasing mournfulness. Tahlilan and yasinan are ways to make neighbors happy who are experiencing a disaster where a family member has died. When other neighbors visit, the family will be happier compared to when a family member dies but no neighbors come to console. This function includes a way to increase happiness hormones called endorphins. This hormone can be increased when someone is released from the sadness he has. When sadness drags on, this hormone also disappears from oneself. In some theory, Hormone endorphin have some definition including. What is more is, tahlilan and yasinan including ways to train the social morals of society. There are social values contained, including when tahlilan is held, friendship will be re-established.

Even though social relations may not be established because everyone is busy with their respective jobs. The existence of tahlilan and yasinan makes a person gather with other neighbors so that there is social cohesion among the people. People who previously did not associate with others, when the tahlilan is held everyone will come. This reality will grow in the next generation to strengthen brotherhood through tahlilan activities. Even though they don't meet in everyday life, they can meet when there is tahlilan. directly this will invite each

individual to always live in groups or congregations. Humans are social creatures who live in groups need each other. As social and living beings in groups in everyday life, of course, can not be separated from its name interaction or communication. Communication makes it easier for humans to interact, the aims and objectives to be conveyed can be materialized. In this case humans have and interests personal interests and common interests (community) (Ety Nur Inah, 2018).

It is supported by humans need each other and must interact with other humans. This is because humans cannot fulfill their daily needs alone. Humans will join with other humans to form groups to fulfill their needs and life goals, which in this case will always be in contact with other social creatures because they cannot live alone (Iffah & Yasni, 2022). This matter in line with human existence as social beings created on earth by the Creator through the upper birth the love of our parents. Every humans will establish social relationships, at least with the people closest to him, that is parents and family. Then, interactions as social beings, humans will form tribal units to nations in various parts earth (Iffah & Yasni, 2022). Based on literature review conducted it was found that the human character as an individual being and a social being in space public open, there are 2 forms of space, namely personal space, namely virtual space that is in around the body of each individual and the territory (territory) that is formed according to conditions certain conditions but can still be harassed by other individuals so that this human defense is not massive in nature (Dedi Hantono, 2018). In another sense creatures that coexist as well as social.

During human life will never be regardless of societal influence. Interests and common features is someone's excuse relate to other people (Indriyana et al., 2018). Moreover, tahlilan have essential role to create community moral in social environment. It is strong link to the young generation must be care each other. Despite they can communicate through handphone. When the neighbour confront to sadness because they family member as the person who pass away. Tahlilan dan yasinan as the tradition, it make the young generation care to other because they understand that they must be responsible to other despite no policy to show it must not be baned. Moral is always associated with special obligations, associated with norms as a way of acting in the form of relative or absolute demands. With regard to moral values, we can divide the relationship of responsibility, namely responsibility towards himself, his family and God Almighty, as explained in the following sentence (Sri & Salawazo, 2022). The other value is Tahlilan and yasinan conserve mutual helping among of the communities. There are mutual cooperation values because when Tahlilan and Yasinan are carried out, there is a principle of mutual assistance among others.

Forms of mutual assistance activities can be seen from each individual working to take care of the corpse. There are some who take care of procuring flowers for those who have died. then, there are also those who prepare food and drink together in the community environment so that it is not a burden for the family left behind. Forms of mutual assistance are also seen in the process of bathing the corpse, praying, and also at the time of burial. each of these activities is carried out by a team so that mutual help activities arise when someone dies. In fact, mutual help was also seen when there were many neighbors who collected money to take care of the bodies. Mutual help activities belong to the culture and tradition where when there are other people in need, other members should help. Gotong royong is a form of cooperation and concern for people others and work hand in hand to help and solve problems to achieve common goals. As for the form of gotong royong values, namely mutual respect, cooperation, obedience to decisions, consensus deliberation, mutual cooperation help, have high solidarity, empathize, do not like discrimination and violence, and are willing to sacrifice (Hayati1 & Utomo, 2022).

Helping fellow human beings is a sunnatullah that does not can be avoided. Every human being is free in terms of choosing a livelihood desired and will get a share for his efforts. Someone is not will get more than anything what he has done (Delvia, 2019). It is supported by And help you in (doing) virtue and piety, and do not help each other in committing sins and transgressions. And fear Allah, verily Allah is very severe in punishment” (QS. al-Maidah [5]: 2). Building bonds noble among others in the hope that it will bring goodness and prevent it wrath of Allah SWT. and between ways of building interpersonal relationships with Humans described in the Qur'an are by way of Ta'awun or often means "help". In simple terms, Ta'awun is attitude and practice help each other (Wahab, 2020). In Arabic the word ta`awun is originally ta`awana-yata'awanu ta'awunan which means is helping each other, mutual cooperation and helping each other in human life regarding goodness and piety to Allah SWT, not helping about sinful act. According to Islamic law, helping is an obligation for every Muslim who have personal rights as well as social needs, so they will not be able to live without other people. People with ta'awun character are usually soft-hearted, don't want anything reward for what is done in helping others in need, avoid enmity, prioritizing brotherhood. There is the same thing in the concept of ta'awun with concept of altruism (Dewi Hanum Azizah, 2022).

The word ta'awun and its derivations are mentioned 12 times in the Qur'an, namely in surah al-Fatihah: 5, surah alBaqarah: 45, 68 and 153, surah Maidah: 2 mentioned 2 times, surah al-A'raf: 128, surah Yusuf: 18, surah al-Kahf: 95, surah al-Anbiya: 112, surah al-Furqan: 4, and surah al-Ma'un: 7 and the concept of ta' awun in the Qur'an is divided into two, namely asking



for help from Allah SWT and helping fellow humans in the way of Allah SWT (Saputra, 2022). In addition, The definition of Ta'awun in Arabic (quoting from the al-Ma'ani dictionary) means mutual help, help each other, work together, support each other, broaden each other, mutually support and help. Meanwhile, in the Big Indonesian dictionary explained that helping means helping to relieve the burden (suffering, difficulty, etc.), help in doing something, which can be in the form of energy, time, or funds (Wahab, 2020). Mutual assisting tradition is linked also to life condition when individual undergo the death. For humans who are still alive, there are activities that must be carried out related to corpse, including bathing, shrouding, praying, and burying.

All These activities require equipment and preparation of costs or funds. Next, from year after year the price of shrouds, perfumes to burial grounds is getting more and more expensive go on. So to bury our bodies we have to pay a lot of money A little. Humans do not know when death will come and in the state of the economy how humans will die. If death comes when humans are in a state existing economy, certainly will not cause problems (Jirhanuddin et al., 2017). Finally, tahlinan and yasinan include acts of giving alms to others through the family of the deceased. Many neighbors would come to get food and drink. after finishing tahlinan, usually also get food parcels. Such actions are classified as actions to feed others. That behavior in Islam includes good behavior. Many of the neighbors cannot afford to buy food so that when there are tahlinan and yasinan activities, the family can get food. in the midst of life's difficulties as it is today, it is possible that there are less fortunate families.

Charity is very easy to implement, Alms are not only in the form of money or valuable things. Alms can also be done by preparing dishes to feed to neighbors and family. And this is done by those who carry out tahlilan namely by gathering people to get together pray (Hatimah et al., 2021). Rasulullah SAW said: "If the son of Adam dies, then cut off all his deeds, except three things, sodaqah jariyah, knowledge that useful and pious child who pray for him" (HR. Muslim). This hadith shows that a Muslims should multiply good deeds before death. When someone has died can still get the reward, this is it God's grace. The practice is still continuing flowing reward even after died, including charity jariyah, useful knowledge and prayer pious / pious child (Sami & HR, 2014). Concretely, with a sincere sincere heart, and depart with good intentions and determination to give alms then every spontaneous giving and good treatment to others is charity. Even more than that, every little practice we go through every day tasbih, tahmid, tahlil and takbir that we recite, as well as sunnah prayer routines the two rakaats at Duha time have also brought us alms. Exclaim others to do good and prevent others (nahyi munkar) from evil deeds also includes charity (Maria Ulfah Syarif, Husaini, 2021).

#### **D. CONCLUSION**

Tahlilan and Yasinan contain social values because tahlilan is a form of concern for fellow human beings for families who are grieving. When a family is grieving, other neighbors come to pray and give encouragement. Socially, this activity will foster social strength, especially social capital where social cohesion will grow in the midst of such an advanced civilization. while at the same time reconnecting family values which had been cut off due to a lot of work which made it impossible to continue friendships. In addition, there is a value of alms given because tahlilan and yasinan activities are always accompanied by the provision of food and drink and receiving gifts in the form of food when they return from tahlilan and yasinan activities. at the same time containing the value of helping each other, when tahlilan and yasinan, mutual assistance activities will grow because there is cooperation between neighbors and other neighbors to make it happen together. When someone dies, neighbors who are still alive will work hand in hand to take care of the body, from washing it to burial.

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