

ISSN (Print): 1412-7075

ISSN (online):

**THE TRADITION OF *TAHLILAN* (THE PRAY FOR THE DEAD):
IS IT A LOCAL CULTURE?**

Anwar Salafuddin

Universitas Wahid Hasyim, Semarang

m.anwarsalafudin@gmail.com

Abstrak

This article discusses the tradition of *Tahlilan* in Indonesian which has always been the pros and cons. some people claim that *Tahlilan* is a Hindu and Buddhist heritage and it does not originate from Islam. This research shows that *Tahlilan* is not a local Javanese product and Hindu and Buddhist heritage but it comes from the Middle East, especially Yemen, which is the land of the *Walisongo* ancestors, where the *Walisongo* were spreader Islam in Indonesia.

Tahlil and the ritual of praying for the dead is a *Sunni* tradition and it is carried out in several countries such as Egypt, Morocco and Yemen. To analyze this problem the author adjusts to the historical approach. The data are taken from media, books and research results related to the tradition of *Tahlilan*.

Key Words: *Tradition, Tahlilan, Pray, pray for the dead, Local Culture*

Introduction

This paper will discuss the *Tahlilan* tradition in Indonesia, where this tradition has been running for a long time and is an ongoing debate. *Tahlilan* has been studied by many people, *Tahlilan* is seen from the social side by Risprabowo¹, Warisno,² Warisno and Tabrani.³ *Tahlilan* was seen from the

¹ Dinar Risprabowo, "Fakta Sosial Pada Tradisi Tahlilan Dalam Masyarakat Islam Jawa Di Kelurahan Gedong Kecamatan Pasar Rebo Kota Jakarta

socio-politics researched by Syaripulloh⁴ dan Fauzi⁵, Fanani, Z & Sabardila, while Amrulloh⁶, Ansory⁷ examines the pros and cons of *Tahlilan*.

Most researchers view *Tahlilan* as a local culture that emerged with the development of Islam in Indonesia, they (researchers) also assume that the propagators of Islam combined Hindu and Buddhist culture with Islamic teachings so that a new culture or syncretism emerged as their da'wa strategy.⁸ This is like Bulliet, he considers this kind of Islamic tradition and culture by looking at Islam from the edge, such as seeing Islam from India, Indonesia, Malaysia and other Asian regions, because it has a different style, not just seeing Islam from the Middle East.⁹

From here the author views differently that the existence of *Tahlilan* is not a local wisdom, but a culture brought by the Da'i from their home country, if there is a similar tradition it can happen and make it easier for Islam to be accepted. Could there be a cultural similarity between countries from one country to another? From the statement above, this article will

Timur", *Skripsi*, Fakultas Ilmu Tarbiyah Dan Keguruan, UIN Syarif Hidayatullah, Jakarta, 2016.

² Andi Warisno, Tradisi Tahlilan Upaya Menyambung Silaturahmi, *Ri'ayah*, Vol. 02, No. 02 Juli-Desember 2017.

³ Andi Warisno & Tabrani. ZA, "The Local Wisdom And Purpose Of Tahlilan Tradition", *Journal of Computational and Theoretical Nanoscience* (October 2018), 7082- 7086.

⁴ Drs.H.Syaripulloh, "Tahlilan di Kalangan Abangan: sebagai pencarian Ekstasi atau Keamanan Politik", *Thesis*, UGM, 2003.

⁵ Muhammad Iqbal Fauzi, "Tradisi Tahlilan dalam Kehidupan Masyarakat desa Tegalangus (analisa sosio cultural)", *Skripsi*, FITK UIN Syarif Hidayatulloh, 2014.

⁶ Abdul Alam Amrulloh, "Pro kontra Tahlilan pada masyarakat dusun Cancangan Wukirsari Cangkringan", *skripsi*, Fakultas Syariah UIN Sunan Kalijaga, 2008.

⁷ Isnan Ansory, Lc., M.Ag, *Pro Kontra Tahlilan dan Kenduri Kematian*, (Jakarta: Rumah Fiqih Publishing, 2019).

⁸ Alim Puspianto, "Dakwah Antarbudaya Diperlintasan Zaman", *An-Nida" : Jurnal Prodi Komunikasi Penyiaran Islam*, STAI Luqman Al Hakim Surabaya, 41-62

⁹ Richard W. Bulliet, *Islam, The view from the edge*, (New York: Columbia University Press, 1994)

ISSN (Print): 1412-7075

ISSN (online):

discuss about *Tahlilan* tradition in Indonesia as well as answering questions on the creator of *tahlil*, investigation of *Tahlilan* event and sequence whether it is only in Indonesia or other country.

The author also connects *Tahlilan* with several other traditions associated with it, for example Yasinan, Haul and alms. Because it is well known that some of these traditions are related to people who have died, so if you carry out Haul, of course there is *Tahlilan* or yasinan or alms, and some facts that serve as a comparison and consideration for the existence of *Tahlilan*, but *Tahlilan* remains the main topic.

Theoretical Framework

Before the arrival of Islam, Indonesian society, especially Java was consisted of Hindus, Buddhists and other faiths. The thing that needs to be understood is the changes that occurred after the entry of Islam in Indonesia, these changes certainly cannot be separated from the figures who become agents, namely the preachers from the Middle East.¹⁰

This article uses Giddens' structural theory to understand the changes that have occurred, especially the tradition of praying for the dead which being changed by agents of preaching to *Tahlilan* that brought from their home country. This is natural, because they preachers as people in foreign countries must defend themselves so that they can exist and spread the teachings of Islam that they believe in along with the culture they bring, this is like the concept of diaspora which Esposito uses to describe the condition of Muslims who are in exile, although this theory exemplifies Muslims who live in non-Muslim countries in Europe,¹¹ this is the same as

¹⁰ This is apart from the theory of the entry of Islam in Indonesia both from Gujarat and Malabar, from Bengal, from China and directly from Arabia, read Prof. Azyumardi Azra, Ph.D., M.Phil., M.A., CBE, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara abad XVII dan XVIII*, edisi perennial, (Depok: Prenada Media Grup, 2018).

¹¹ John L. Esposito, "The Muslim Diaspora and Islamic World", in Shireen (ed), *Islam Europe's Second Religion: The New Social and Cultural and Political Landscape*, (Washington DC: CSIS, 2002), 245-255.

when the *Da'i* spread Islam to maintain the traditions they brought in Indonesia, which at that time still embraced Hinduism, Buddhism and other beliefs such as animism and dynamism.

Methodology

This article is a qualitative study with a historical approach to explain *Tahlilan* as a culture that has been going on for a long time since Islam came to Indonesia. I have an argument that *Tahlilan* is not a local product of Indonesia (especially Java). I take various sources including books, journals, news and websites related to this research.

Even though there have been many studies that have discussed it, at a glance I will explain whether *Tahlilan* is both in terms of language or terms, before discussing *Tahlilan's* problems extensively.

Etymology and Terminology

The word *tahlil* is derived from the Arabic word which means reading *Lailaha illAllah*. This is the same meaning of that *tasbih* meaning to reading *subhanallah*, *tahmid* meaning to say *alhamdulillah*, *takbir* meaning to say *Allah Akbar*, *istrighfar* meaning to say *astaghfirullah al-adzim* and others. Arabic, in addition, has two meanings either in language (*lughowiyah*) or in *istilahi* or *urf*. *Tasbih*, for example, is defined as to admire and purify the Supreme God the creator for all shortcomings and weaknesses, which is reflected with gratitude, awe and others accompanied by reciting *Subhanallah*.¹²

Lailaha Illalah is one of the *attayyibah* sentences which means that there is no God that must be worshiped except God. Indonesia's Muslim populations, especially Javanese, believe that reading *tahlil* is taken by scholars for generations since the time of Walisongo. At first, Javanese people are unfamiliar with the word *tahlil*, because it is not Javanese language. Yet, gathering at the home of the dead have become tradition and habit of javanese. This maybe happen in any tribes and groups as a proof of kinship and brotherhood ties.

¹² Muhammad Ma'ruf Khozin, *Tahlilan Bidah Hasanah* (Surabaya: Muara Proresif, 2013), 1.

Javanese people have certain accent and habit when they do something jointly by adding a suffix "an" to the word used such as the word "sepatu" when coupled with the suffix "an" it turns into "sepatunan" which means to wear shoes. The word "subuh" added with the suffix "an" turns into "subuhan" which means doing the dawn prayer. This is also happening with the word "tahlil" when added with suffix "an" it turns into "Tahlilan" which means to recite *tahlil*, or in several cities in Indonesia it is called "kenduri or a feast".

Tahlil consists of Qur'an verses and *toyyibah* sentences which can be describe as follows: 1), Fatiha Surah, which is awarded to the Prophet Muhammad PBUH, His Companions, the saints and scholars, as well as all Muslims who have died, and more specifically to those who died. 2). Surah Al Ikhlas. 3). Surah Al-Muawwidzatain (Al-falaq and An-nas), 4). Al-Fatihah Surah, 5). The beginning of Surah Al-Baqarah (1-5 verses), verse 255 and 284 to the end of Al-Baqoroh. 6) *Ayat Kursi* (*Kursi* verse), 7). Istigfar, 8) *Tahlil (lailahaillah)*, 9). Tasbih, 10). Sholawat to Prophet Muhammad, 11) Doa, which is ended with Surah al-Fatihah and then closed with a closing prayer (*takhtim*).

Lailaha illallah (There is no God but Allah) will always be heard in every *Tahlilan* event, it is *toyyibah* sentence that is concurrently recited at the house of a person who has died. In the first night, at the house of someone who died, neighbors come to his home after evening prayers to pray. Without invitation and without coercion, people voluntarily come as an expression of condolences. Previously, the dead has been treated in the Islamic tradition to be buried. Through this event, the family left will feel comfortable by the presence of neighbors. Beside coming to the funeral for *takziya*,¹³ neighbors also pray for the families left to be patient, and hope that the dead person will be forgiven by God and his charity is accepted by God.

The event takes place for seven days, and then will be held again on the 40th day, 100th day, and then 1000th day after funeral. The celebration is made annually after the 1000th day is celebrated. This event is commonly

happening in Indonesia, especially citizens of *Nahdhiyin* (a call for Nahdlatul Ulama follower). Javanese people call the event by the term "*Tahlilan*", while the 3rd day is called "*nelung dino*", 7th day is called "*mitung dino*", and the 40th day is called "*matang puluh*", the 100th day is called "*nyatus*", while the 1000th day is called "*nyewu*". Before "*nyewu*" is conducted, there are other commemorations preceded that need to be made to commemorate the death. The commemoration made in the first year is called "*mendak pisan*", while the second one is called "*mendak Pindo*" and then "*nyewu*" as the third year. After "*nyewu*", the annual celebration is called the "*haul*".

The event of *Tahlilan* covers various recitations made by all people coming. They pray the dead by reciting *tayyibah* sentences and some Suras of the Quran. *Tahlilan* tradition has been running for centuries since the time of Walisongo, the Saints who bring Islam to Indonesia. However, the event, in its development, has generated some pros and cons. Some Muslims who disagree with *Tahlilan* event will forbid it although there are no cases of the dissolution of *Tahlilan* event. Several Islamic organizations even have been campaigning to ban *Tahlilan*. It is accused of something heretical and the verses read will not get the reward and will not reach to the dead aimed. That is what is called *Tahlilan*. *Tahlilan* will talk about haul, praying for the dead, alms that are sent to the dead.

After *Tahlilan* has been completed, the host usually serves food as alms, but this does not become a liability. In some parts of central Java, there is a tradition of bringing foods to be served not by the dead person family, but by the neighbors with the aims not to burden the family who has been left by its family member.

Fadhoil Quran

The Qur'an is the way of life of every Muslim. Every aspect of Muslims lives from their relationship with God through worship, their relationship with fellow Muslims and fellow human beings is set in the Quran. Besides, the Koran as a source of Islamic law has a lot of virtues called by experts as *Fadhoil Quran*.

Asma Afsaruddin's research on books of *Fada'il Qur'an* concludes that, in general, these books provide an explanation about the virtues of reading certain surahs in the Qur'an or learning al-Quran¹⁴. In the theory of enlivening the Quran, Muslims always use the Quran in many occasions, such as weddings and *tilawatil Quran* contest, and for different purposes, such as the use of Quranic verses as amulets or heirloom, so that anyone who takes it will be saved, and as *penglaris* – a mystical way to generate lots of profits on merchandise – and so on¹⁵. This all are included in *Fadhoil Quran*.

The basis of *Fadhoil Quran* relates to tahlil which is explicitly not written directly either in the Quran or in hadith. However, it implicitly has the Quran and hadith to explain whether or not the reward to others either alive or dead. Some Sayings of the Prophet Muhammad PBUH, such as hadith Ahmad, Abu Dawud and Ibn Majah narrated from Ma'qil bin Yasaar *radliallahu 'anhu*, said: The Prophet PBUH said: "Read the surah Yaasiin for the dead men."¹⁶ The hadith narrated by Ahmad bin Yasaar from Ma'qil verily explains the Prophet PBUH said that Surah Al-Baqarah is the highlight of the Qur'an. 80 angels accompany the revelation of every paragraph of this surah. And Paragraph *Laailaha Illaa Illa Huwa al-Hayyu al-Qayyuumu* (*ayat Kursi*) is removed through the bottom Throne, then put in section Surat Al-Baqarah. And Surah Yaasiin is the heart of the Qur'an, someone did not read it to expect Allah wa Tabaaraka Ta'aalaa and the Last Day (the Day of Judgment), unless his sins are forgiven.

Imam Ahmad bin Hanbal, the madhhab Hambali founder, once said that reading the Quran at the grave is a heresy, and even Imam Ahmad strictly prohibits it. Then Muhammad ibn Qudaamah said to him: "O Abu

¹⁴ Asma Afsaruddin, "In Praise of the Word of God: Reflections of Early Religious and Social Concerns in the Faḍā'il al-Qur'ān Genre", *Journal of Qur'anic Studies*, Vol. 4, No. 1 (2002), pp. 27-48 Published by: Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS, Stable URL: <http://www.jstor.org/stable/25728053>.

¹⁵ Sahiron Syamsuddin, Ed., *Metodologi Penelitian Living Qur'an dan Hadits*, (Yogyakarta: TH Press dan Penerbit Teras, 2007), p. 43-45.

¹⁶ Hadith from: Ahmad, Abu Dawud dan Ibnu Majah

Abdillah (the nickname of Imam Ahmad), what do you think about Mubasyir (a narrator of hadith)?" Ahmad ibn Hanbal said: he is a person who is *tsiqah* (strong and credible history). "Then Muhammad bin Qudamah said: Mubasyir has been related to me from his father that when he died that was read early the surah al-Baqarah and the lid, and that Ibn Umar intestate so too! "So said Imam Ahmad: "Tell the people that I commanded was that he continued to read it again to read the Quran in the grave." And other narration of Ahmad bin Hanbal, advocates that if you enter the cemetery read *Ayat Kursiy*, then al-Ikhlâs three times, then say: "O Allah, reward for experts grave indeed."¹⁷

In al-Quran Surah Muhammad verse 19, Allah says "So know, (O Muhammad), that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place."¹⁸ " In Surah al-Hashr verse 10 God gives an overview on the application for pardon for Emigrants and Ansor as well as those who believe that life before them (Emigrants and Ansor).¹⁹

Some of the above information shows that the Quran and hadith encourage Muslims to pray for other Muslims, with a series of prayer and reading the Quranic verses. The reward will come to the people prayed for both the living and the dead. In everyday life, if there is a dead Muslim or *mayyit*, prayers must be performed (kifayah) though not by everyone (represented by a few people). The prayer contains the reading of Quranic verses and prayers. it is not different from the tradition of the longstanding *Tahlilan* in Indonesia.

If people believe in God, it depends on the power and will of God whether or not the reading will reach to people who have died. Since God is

¹⁷ Syaikh Muwafiquddin Ibnu Qudamah, 1997, *Al-Mughniy*, Muhaqqiq: Abdullah bin Abdul Muhsin Dar Alamul Kutub, At-Turki , juz 2 . 225

¹⁸ Terjemah *Quran, surah Muhammad ayat 19*, Departemen Agama Indonesia, 508.

¹⁹, *Quran, surah Al-Hasyr ayat 10*, Departemen Agama read also M. Yusuf Amin Nugroho, *Fiqh Al-Ikhtilaf NU-Muhammadiyah*, 147.

ISSN (Print): 1412-7075

ISSN (online):

able to do everything, we should believe that the readings and prayers will be associated with faith in the live.

Pros and cons

In Indonesia, the debate about *tahlil* has never finished until now, especially ince the entry of the Islamic puritanical school to Indonesia through an organization focused Islamic Wahabism. The different idea is started with the area of whether or not the reward of prayers and verses from the Quran awarded to the dead is accpeted or no, and then it extends further on the issue of tahlil as *bid'a*, grave pilgrimage, and *haram* or *halal* to give alms for the prayers in *tahlil* event.

Some Indonesian Islamic organizations reject *tahlil* or *Tahlilan*, one of which is Muhammadiyah. This organization was born in 1912 founded by KH. Ahmad Dahlan. According to some sources stating that KH. Ahmad Dahlan -the founder of Muhammadiyah- and KH. Hasyim Ashari- founder NU- have the same teacher²⁰ since studied at KH. Kholil in Bangkalan Madura, then studied at KH. Soleh Darat in Semarang. They then studied in Makah to Sheikh al-Tarmasy Mahfud, and Sheikh Ahmad Khatib Minangkabawi.

Muhammadiyah forbids its members to follow *Tahlilan* (including tradition 7 days, 40th day and so on). The *tahlil* recommended is the one having no association with the death and they judge it as *bidah* because it was not done on the time of Prophet Muhammad PBUH. They only recognize *tahlil* by reading just "*lailaha illa Allah*", without any addition of reading series, and is not read to the dead people. They also suggest that any reward aimed can't reach to the people who already dead.

Another organization forbid *Tahlilan* is Persis (Islamic Unity). It is one of the Islamic organizations in Indonesia, which was established on September 12, 1923 in Bandung by a group of Muslims who are interested in

²⁰ . Susatyo Budi Wibowo, *Dahlan Asy'ari kisah perjalanan wisata hati*, (Jogjakarta, Diva Press, 2011)

education and religious activity led by Haji Zamzam and Haji Muhammad Yunus. I do not have his specific statement about *Tahlilan*, but viewed from the characters of its figure such as A. Hassan, then it is possibly that that they refuse *Tahlilan*. Although do not agree and tend to refuse *Tahlilan* but their attendance is for the sake of *ukhuwah Islamiyah*.

Other organizations such as the Islamic Defenders Front (FPI) and Hizb ut-Tahrir Indonesia (HTI) have diverse members. Recently, they allow *tahlil* because they do not have specific ideology like Muhammadiyah as well as a way in recruiting members. In contrast to the Majelis Mujahidin Indonesia (MMI) led by Abubakar Ba'asyir, and Jama'ah Anshorut Tauhid (JAT) do not approve *tahlil*.

Currently, the growing organization named Majelis Tafsir of the Qur'an (MTA) Surakarta is an educational institution and Dakwah Islamiyah. The organization is founded by Ustadz Abdullah Thufail Saputra in Surakarta on 19 September 1972.²¹ After Abdullah Thufail Saputra died, it is then led by Ahmad Sukino, the disciple of Abdullah Thufail Saputra. Until now MTA is growing in Indonesia and has more than 50 representatives with more than 170 branches.²² MTA is in contrast to the teachings of NU about *tahlil*. It considers that *tahlil* performed by NU is *haram* or unlawful, and It considers those who are *Tahlilan* who are not *ngaji* (studying Islamic religion), while those who are *ngaji* are people who are not *Tahlilan*. Its teachings do not believe that prayer or the Quran reciting can be awarded to the dead people.²³

Tracking the tradition

²¹ Oktavia Prastyaningrum, "Sejarah Yayasan Majelis Tafsir Al-quran (MTA) di Kabupaten Sragen Propinsi Jawa Tengah 1971-1993", *Skripsi*, Fakultas Adab dan Ilmu Budaya, UIN Sunan Kalijaga, Yogyakarta, 2017.

²² Abdul Alam Amrulloh, "Pro kontra Tahlilan pada masyarakat dusun Cancangan Wukirsari Cangkringan", *skripsi*, Fakultas Syariah UIN Sunan Kalijaga, 2008

²³. Nur Hidayat Muhammad, *Meluruskan Doktrin MTA Kritik-Kritik Atas Dakwah Majelis Tafsir Al Quran di Solo*, (Surabaya: Muara Progresif, 2013)

Most of the Muslim community in Indonesia perform and receive *Tahlilan* tradition, but there is also a small part of Indonesian Muslims who refuse it even consider it as an adopted worship from Hindu and Buddhist teachings. They also assumed that *Tahlilan* exists only in Java Island.

After searching for several references, I have not found any information about *Tahlilan* celebrations in other countries, especially like the one in Java. Finally, I find *Tahlilan* implementation in Singapore²⁴, Malaysia²⁵, even Southeast Asia. The existence of *Tahlilan* event in those countries is possibly affected by the figures who spread Islam southeast Asian region associated with the Wali Songo.

Some countries which have Sunni Muslim also often carry Yaseen recital and *tahlil* but in different term. Some prominent scholars in Egypt held a *tahlil* to commemorate the 7th day of the death of Dr. Zainab Abdul Aziz, the wife of Sheikh Jabr Yusri Rushd, who is also the mother-in-law of Osama Sayyid Mahmud al-Azhari, a lecturer at Al-Azhar University and Advisor to the President of the Arab Republic of Egypt.²⁶

Haul is also done in the Islamic Republic of Chechnya, on Thursday 21 Dzulqa'dah 1437 H which coincides with August 25, 2016 in Grozny to commemorate and pray al-Shaheed President Sheikh Ahmad Haji Kadyrov, and coincided with the Aswaja world congress which was attended by the Sunni scholars of Islamic countries.

In Morocco there is also *tahlil* event which is currently implemented but it is performed longer than that in Indonesia²⁷. *Haul* of Sheikh Ahmed

²⁴. <https://islamicevents.sg/event/2816#>

²⁵ Tanti Yulianingsih, 31 Hari Tragedi MH17 Tahlilan di gelar Kerabat Malaysia, <http://global.liputan6.com/read/2093211/31-hari-tragedi-mh17-tahlilan-digelar-kerabat-malaysia>, accessed 2 May 2020.

²⁶ Ruwaqazhar.com, Hari ke-7 Wafatnya Dr. Zainab, Syaikh Usamah Gelar Yasinan dan Kenduri, <http://ruwaqazhar.com/hari-ke-7-wafatnya-dr-zainab-syaikh-usamah-gelar-yasinan-dan-kenduri.html>. accessed 23 May 2018, unfortunately this site had erased and we can't find again the article.

²⁷.Republika.co.id, Melihat Tradisi Islam di Maroko, <https://www.republika.co.id/berita/jurnalisme-warga/kabar/12/09/17/mah9ca-melihat-tradisi-islam-di-maroko>, accessed 1 May 2020, see also Tahlilan di

Attijani, founder of Tijaniyya tariqa, is attended by many followers of tariqa tijaniyah from either Morocco or outside Morocco including Indonesia to commemorate the sheikh.²⁸

Turkey, which was once a large Islamic caliphate, also has a tradition related to the death almost the same as the implementation of *Tahlilan* in Indonesia. Muslim-majority of Turkey commemorates the death of a person on the 3rd, 7th and 40th day, even the 52nd day although it is rare. On this day, along with the ritual of death food is also provided, it has been going on for centuries.²⁹ Such commemoration can be seen in Turkish soap opera entitled "elif love" and "Shehrazat" where *tahlil* is conducted to pray the dead person led by an imam. This tradition of *tahlil* is similar to that performed in Indonesia³⁰.

From some descriptions above, it obvious that the tradition of praying for the dead is practiced not only Indonesia, especially Java, but also other parts of the world, but with different names and series. In Indonesia, "*tahlil*" has automatically meant as an event to pray for the dead.

Scholars are in disagreement in the origin of *tahlil* especially on who did it for the first time. Some scholars argue that the first tariqat preparing *tahlil* is Sayyid Ja'far Al-Barzanji. While other opinions say that the first time preparing *tahlil* is Sayyid Abdullah bin Alwi Al Haddad.

First, Sheikh Ja'far al-litany bin Hussein bin Abdul Karim was a preacher of Nabawi Mosque in Medina born in 1690 M and died 1776 AD in Medina. He was the author of a poem collection and stories depicting the birth of the Prophet Muhammad entitled '*Iqd al-Jawahir*, Which meant in

Maroko, <https://faqih666.blogspot.co.id/2014/01/tahlilan-di-maroko.html>, accessed 1 May 2020.

²⁸ . Attijani Sampang, Makam Syaikh Ahmad Attijani Fas Maroko, <http://attijanisampang.blogspot.co.id/2016/03/makam-syaikh-ahmad-attijani-fas-maroko.html>, accessed 2 May 2020.

²⁹ TCF (Turkish Cultural Foundation), Death Tradition, <http://www.turkishculture.org/lifestyles/ceremonies/death-and-funeral-544.htm?type=1>, accessed 1 May 2020.

³⁰ . It can be seen in soap operas (sinetron the series) from Turki the title are " elif's love" and "Shehrazat " the series.

Arabic a jewel necklace, but later it became famous with the author's name Barzanji³¹. This book contained praise to the Prophet and reciting Surah Fatihah awarded to Prophet was done prior the reading of the book.

Second, Abdullah bin Alawi bin Muhammad al-Haddad, born in Tarim, Hadramaut, Yemen, on July 30 1634 and died in Tarim, Hadramaut, Yemen, 10 September 1720 AD at the age of 86 years, was a scholar in the field of jurisprudence and doctrinal Ash'arite. He earned Shaykh al-Islam title, Qutb ad-Da'wah wa al-Irshad and was known as a reformer Ba'Alawiyya³².

From there, the opinion that Imam Sayyid Abdullah bin Alwi Al Haddad as the first constituent of *tahlil* was considered stronger. It was based on the argument that Imam Al-Haddad who died in the year 1720/1132 H was earlier than Sayyid Ja'far Al - Barzanji who died in 1776 AD / 1177 H.

The opinion was reinforced by the writings of Sayyid Alwi bin Ahmad bin Hasan bin Abdullah bin Alwi Al-Haddad in Sharh Ratib Al Haddad stating that the habit of Sayyid Abdullah bin Alwi Al Haddad after reading Ratib is reciting *tahlil*. All people who attended the majlis of Imam Al Haddad joined to read *tahlil* together up to 500 times.³³

Indeed, not many references are gained on the history *tahlil*, but historically *tahlil* growing in Indonesia has similarity with the arrangement existing in *Rattib Tahlil al Haddad* in Yemen. Islam with Sufi develops in Yemen,³⁴ the one similar to that grows in Indonesia during the era of Wali Songo. The difference is only in the delivery composition of *tahlil* prayer (reciting Fatihah as award) for the Qutub guardian. In *Ratib haddad*, prayers

³¹ Murodi, Silk Ad-Durar fi A'yaani al-Qorni Ats-Tsani 'Asyr, Jilid II, (Beirut Lebanon: Dar Ibn Hazm, 1988), Cet ke-3, 9

³² Tim Majlis Khoir, *Sejarah Hadramaut* (Malang: Majlis Khoir Publishing)

³³ H. Yunus Ali al-Muhdor, mengenal lebih dekat al-Habib Abdullah bin Alawy al-Haddad, (Surbaya: cahaya ilmu, 2010). See also Syed Ahmad bin Muhammad bin Zain bin Semit, *Syarah Ratib al haddah*, (Singapura: Pustaka Nasional, 1997) 94.

³⁴ Aziz, Muhammad Ali, *Religion and Mysticism in Early Islam: Theology and Sufism in Yemen*. (I.B.Tauris, 2011), 26.

to the Qutb guardian, Syekh Faqih Al-Muqaddam Muhammad bin Ali Ba'alwi the founder of tariqat Alawiyah or tariqat Madyaniyah (founded by Sheik Abu Madyan al-Maghrabi). On the other hand, while Sheikh Abdullah bin Alwi Al-haddad is the innovator of this tariqat³⁵. In Indonesia, *tahlil* is delivered by awarding Surah Fatihah to Sheikh Abdul Qadir al-Jilani, (founder of tariqat Qadiriyya) because Wali Songo who spread Islam and teach *tahlil* in Indonesia follow the Path Qadiriyya.

Thus, the link between *tahlil*, *haul* and tariqat even the birthday of the Prophet Muhammad is very close, because there is a tradition to send prayers to those people who have died, and this was followed by the followers of Islam Sunni around the world, in Indonesia this tradition is mostly done by Muslims affiliated to NU (Nahdlatul Ulama)³⁶.

Each country has its own characteristics, as well as religions that are integrated with local culture, various Islamic cultural features in various places may have similarities with traditions, for example, Indonesian Islam and Islam in Yemen, because the majority of the propagators of Islam in Indonesia come from of Yemeni descent.³⁷ It was Like Berg's writing which tells of the process of migration of the Yemeni people to Indonesia, and that was where the cultural migration from Yemen to Indonesia took place.³⁸

A characteristic of Arabs who really adhere to tradition, so that tradition is a part of their life. Like the Arabic proverb which says that "Tarkul Adah Adawah" (whoever leaves adat is the enemy). The hadrami, who are of Arab blood, are tantamount to the belief of Arabs who are very

³⁵ Yusuf Ali Muhdhor, *Mengenal lebih dekat al-Habib Abdullah bin Alawi al-Haddad: kisah hidup, tutur kata dan tarekatnya*. (Jakarta: Cahaya Ilmu, 2010)

³⁶ Faisal Ismail, "Islamic Traditionalism in Indonesia: a Study of the Nahdhatul Ulama's Early and Religious Ideology (1926-1950)", (Proyek Peningkatan Pengkajian Kerukunan Hidup Umat Beragama, Puslitbang Kehidupan Beragama, Badan Litbang Agama dan Diklat Keagamaan, Departemen Agama R.I, 2003).

³⁷ L.W.C Van Den Berg, *Le Hadramout et les colonies Arabes dans „l'Archipel Indien*, translated by Rahayu Hidayat, Hadramaut dan Koloni Arab di Nusantara, Jilid III (Jakarta: INIS, 1989).

³⁸ *Ibid.*

ISSN (Print): 1412-7075

ISSN (online):

strong in holding traditions, if they are not strong, they will be easily influenced by other traditions, this is very unlikely they will give up the Tahlilan tradition, because they do not want to be considered as enemies by their people.

Conclusion

In Indonesia, reading *tahlil* (lailaha illalloh) is called *Tahlilan*. *Tahlilan* has been assembled by the Ulama and contains some verses of the Quran, *istighfar*, *tahlil*, *tahmid*, and prayers dedicated to people who are already dead.

Tahlil is practiced not only in Indonesia, but also carried out by Muslims who embrace the ideology of Sunni like Egypt, Morocco, Turkey, Chechnya, the United Arab Emirates, Singapore, and Malaysia. *Tahlilan* (tradition of prayer), instead of identical with the teaching of Hinduism and Buddhism, is a tradition of the Sufis packed through the teachings brought *tariqat* Islamic preachers. In Indonesia *Tahlilan* is taken by *wali songo*, the nine saints, who hailed from the Yemeni descent, So Tahlilan can be considered a tradition brought by the Hadramis to Indonesia.

Muslims who pray for other Muslims will be rewarded. It is supported by the argument which is in the Quran and the hadith, and it is the God's power to give the reward. Such traditions are popular in everyday life with al-Quran, in any condition and in any context.

Bibliography

Books

Ahmad, Syed, bin Muhammad bin Zain bin Semit, *Syarah Ratib al haddah*, (Singapura: Pustaka Nasional, 1997).

Anies, Madchan, *Tahlil dan Kenduri; Tradisi Santri dan Kiai*. Yogyakarta: Pustaka Pesantren. 2009.

- Ansory, Isnan, Lc., M.Ag, Pro Kontra *Tahlilan* dan Kenduri Kematian, Jakarta: Rumah Fiqih Publishing, 2019.
- Aziz, Muhammad Ali *Religion and Mysticism in Early Islam: Theology and Sufism in Yemen*. I.B.Tauris. (2011).
- Azra, Azyumardi, Prof.Ph.D., M.Phil., M.A., CBE, Jaringan Ulama Timor Tengah dan Kepulauan Nusantara abad XVII dan XVIII, edisi perennial, (Depok: Prenada Media Grup, 2018).
- Berg, L.W.C Van Den., *Le Hadramout et les colonies Arabes dans „l'Archipel Indien*, translated by Rahayu Hidayat, Hadramaut dan Koloni Arab di Nusantara, Jilid III (Jakarta: INIS, 1989).
- Bulliet, Richard W.. *Islam, The view from the edge*, (New York: Columbia University Press, 1994).
- Esposito, John L., "The Muslim Diaspora and Islamic World", in Shireen (ed), *Islam Europe's Second Religion: The New Social and Cultural and Political Landscape*, (Washington DC: CSIS, 2002).
- Khozin, Muhammad Ma'ruf *Tahlilan Bidah Hasanah* (Surabaya: Muara Proresif, 2013).
- Muhammad, Nur Hidayat, 2013, *Meluruskan Doktrin MTA Kritik-Kritik Atas Dakwah Majelis Tafsir Al Quran di Solo*, Muara Progresif Surabaya.
- Mukhdor, Yunus Ali, H., *Mengenal lebih dekat al-Habib Abdullah bin Alawi al-Haddad : kisah hidup, tutur kata dan tarekatnya* (Surabaya : Cahaya Ilmu, 2010).
- Murodi, Silk Ad-Durar fi A'yaani al-Qorni Ats-Tsani 'Asyr, Jilid II, (Beirut Lebanon : Dar Ibn Hazm, 1988), Cet ke-3.
- M. Yusuf Amin Nugroho, *Fiqh Al-Ikhtilaf NU-Muhammadiyah*, (Wonosobo, Januari 2012).
- Romli, Muhammad Idrus, *Membedah Bidah dan Tradisi dalam Prespektif Ulama Salaf* (Surabaya: Khalista, 2010).
- Syaikh Muwafiquddin Ibnu Qudamah, 1997, *Al-Mughniy*, Muhaqqiq: Abdullah bin Abdul Muhsin Dar Alamul Kutub, At-Turki , juz 2.
- Syamsuddin, Sahiron Ed., *Metodologi Penelitian Living Qur'an dan Hadits*, (Yogyakarta: TH Press dan Penerbit Teras, 2007).

ISSN (Print): 1412-7075

ISSN (online):

Quran dan tafsirnya, Departemen Agama Indonesia.

Tim Majlis Khoir, *Sejarah Hadramaut* (Malang: Majlis Khoir Publishing)

Wibowo, Susatyo Budi, *Dahlan Asy'ari kisah perjalanan wisata hati*, (Jogjakarta: Diva Press, 2011).

Journals

Afsaruddin, Asma., "In Praise of the Word of God: Reflections of Early Religious and Social Concerns in the *Faḍā'il al-Qur'ān Genre*", *Journal of Qur'anic Studies*, Vol. 4, No. 1 (2002), pp. 27-48 Published by: Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS, Stable URL: <http://www.jstor.org/stable/25728053>.

Faizah, Khairani, "Kearifan Lokal *Tahlilan*-Yasinan Dalam Dua Perspektif Menurut Muhammadiyah", *Jurnal Aqlam Journal of Islam and Plurality* Vol. 3, Nomor 2, (Desember 2018), 213-227,

Ismail, Faisal, "Islamic traditionalism in Indonesia: a study of the Nahdlatul Ulama's early history and religious ideology (1926-1950)". *Proyek Peningkatan Pengkajian Kerukunan Hidup Umat Beragama, Puslitbang Kehidupan Beragama, Badan Litbang Agama dan Diklat Keagamaan, Departemen Agama R.I*, (2003).

Puspianto, Alim, "Dakwah Antarbudaya Diperlintasan Zaman", *An-Nida': Jurnal Prodi Komunikasi Penyiaran Islam*, STAI Luqman Al Hakim Surabaya, 41-62

Warisno, Andi, "Tradisi *Tahlilan* Upaya Menyambung Silaturahmi", *Ri'ayah*, Vol. 02, No. 02 Juli-Desember 2017.

----- & Tabrani. ZA, "The Local Wisdom And Purpose Of *Tahlilan* Tradition", *Journal of Computational and Theoretical Nanoscience* (October 2018), 7082- 7086.

Widodo, Sembodo Ardi, "Konstruksi Keilmuan Muhammadiyah dan NU", *Jurnal Al- Ulum* Volume. 11, Nomor 2, Desember 2011, 205-238.

Thesis

Ashadi, "Nahdhotul Wathan dalam gerakan Islam di Nusantara (Studi atas pemikiran dan model dakwah Tuan Guru Muhammad Abdul Majid

- di Kabupaten Lombok Timur Nusa Tenggara Barat)", *Tesis*, UIN Maulana Malik Ibrahim Malang, 2019.
- Abdul Alam Amrulloh, "Pro kontra *Tahlilan* pada masyarakat dusun Cancangan Wukirsari Cangkringan", *Skripsi*, Fakultas Syariah UIN Sunan Kalijaga, 2008.
- Dinar Risprabowo, "Fakta Sosial Pada Tradisi *Tahlilan* Dalam Masyarakat Islam Jawa Di Kelurahan Gedong Kecamatan Pasar Rebo Kota Jakarta Timur", *Skripsi*, Fakultas Ilmu Tarbiyah Dan Keguruan, UIN Syarif Hidayatullah, Jakarta, 2016.
- Ekayanti, Iik Dian, "Kenduri Dalam Perspektif Majelis Tafsir Al-Qur'an (MTA) (Studi Kasus Di Desa Bringin Kecamatan Bringin Kabupaten Semarang)", *Skripsi*, Fakultas Tarbiyah Dan Ilmu Keguruan, IAIN Salatiga, 2016.
- Fauzi, Muhammad Iqbal, "Tradisi *Tahlilan* dalam Kehidupan Masyarakat desa Tegalangus (analisa sosio cultural)", *Skripsi*, FITK UIN Syarif Hidayatulloh, 2014.
- Prastyaningrum, Oktavia., "Sejarah Yayasan Majelis Tafsir Al-quran (MTA) di Kabupaten Sragen Propinsi Jawa Tengah 1971-1993", *Skripsi*, Fakultas Adab dan Ilmu Budaya, UIN Sunan Kalijaga, Yogyakarta, 2017.
- Syaripulloh, Drs. H., "*Tahlilan* di Kalangan Abangan: sebagai pencarian Ekstasi atau Keamanan Politik", *Thesis*, UGM, 2003.

Internet

<http://attijanisampang.blogspot.co.id>

<http://ruwaqazhar.com>

<https://www.republika.co.id>

<http://www.turkishculture.org>

<http://global.liputan6.com>

<https://islamicevents.sg>

<http://global.liputan6.com>

<https://faqih666.blogspot.co.id>