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ORIGINAL RESEARCH ARTICLE

The Tahlilan Tradition in Realizing Religious Moderation in Papan Rejo Village

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ABSTRACT

This research is motivated by the importance of understanding the role of local traditions in building religious moderation in multicultural societies. The *tahlilan* tradition, a religious practice of the Nahdlatul Ulama (NU) community to pray for the deceased, is often debated. However, in Papan Rejo Village, this tradition actually serves as a social glue among residents of different religions. This study aims to analyze the influence of the *tahlilan* tradition on community life, identify its positive values, and explore its role in realizing religious moderation. The research employed a qualitative approach with a phenomenological design. The research location was Papan Rejo Village, Abung Timur District, North Lampung Regency. Informants were selected using purposive sampling, including religious leaders, community leaders, and residents from various religious backgrounds. Data collection techniques included participant observation, in-depth interviews, and documentation. Data analysis used the Miles and Huberman model. The results showed that the *tahlilan* tradition has become an integral part of community life, containing values of togetherness, mutual cooperation, friendship, and tolerance. This tradition plays an important role in realizing religious moderation through practices of mutual respect, interfaith participation, and conflict resolution based on local wisdom. Thus, *tahlilan* not only functions as a religious ritual but also as social capital to build harmony.

Keywords: *Tahlilan* Tradition, Religious Moderation, Social Cohesion, Local Wisdom.

ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya memahami peran tradisi lokal dalam membangun moderasi beragama pada masyarakat multikultural. Tradisi *tahlilan*, sebagai praktik keagamaan masyarakat Nahdlatul Ulama (NU) untuk mendoakan orang yang telah meninggal dunia, sering kali menjadi bahan perdebatan. Namun, di Desa Papan Rejo, tradisi ini justru berfungsi sebagai perekat sosial di antara masyarakat yang memiliki latar belakang agama yang berbeda. Penelitian ini bertujuan untuk menganalisis pengaruh tradisi *tahlilan* terhadap kehidupan masyarakat, mengidentifikasi nilai-nilai positif yang terkandung di dalamnya, serta mengeksplorasi perannya dalam mewujudkan moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologi. Lokasi penelitian berada di Desa Papan Rejo, Kecamatan Abung Timur, Kabupaten Lampung Utara. Informan dipilih menggunakan teknik *purposive sampling*, yang meliputi tokoh agama, tokoh masyarakat, dan warga dari berbagai latar belakang agama. Teknik pengumpulan data meliputi observasi partisipatif, wawancara mendalam, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa tradisi *tahlilan* telah menjadi bagian integral dari kehidupan masyarakat dengan mengandung nilai-nilai kebersamaan, gotong royong, silaturahmi, dan toleransi. Tradisi ini berperan penting dalam mewujudkan moderasi beragama melalui praktik saling menghormati, partisipasi lintas agama, serta penyelesaian konflik yang berlandaskan kearifan lokal. Dengan demikian, *tahlilan* tidak hanya berfungsi sebagai ritual keagamaan, tetapi juga sebagai modal sosial dalam membangun kehidupan masyarakat yang harmonis.

Kata kunci: Tradisi *Tahlilan*, Moderasi Beragama, Kohesi Sosial, Kearifan Lokal.

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1. INTRODUCTION

The history of Islam's entry into the archipelago was marked by a peaceful approach undertaken by traders and Sufi scholars, in contrast to the military expansion in the Middle East (Sunanto, 2005; Sunyoto, 2011). The walis, especially Wali Songo, used a strategy of cultural acculturation by integrating Islamic values into deeply rooted local traditions, such as *selamatan*, *kenduri*, and *tahlilan* (Khozin, 2013; Fattah, 2012). This strategy succeeded because it did not destroy customs but rather filled them with monotheistic teachings, such as the recitation of the Qur'an, prayers (*shalawat*), and charity (Sunyoto, 2011). This wise method of *da'wah* became the forerunner of the *tahlilan* tradition, which to this day remains preserved in rural communities.

Etymologically, *tahlilan* derives from the word *tahlīl*, meaning the recitation of the phrase *Lā ilāha illallāh* (Khozin, 2013). In practice, *tahlilan* is a series of rituals that include the recitation of Qur'anic verses (especially Surah Yasin), *tahlil*, *tasbih*, *tahmid*, *takbir*, *shalawat*, and prayers (*doa*) addressed to the deceased (Ramli, 2010; Nugroho, 2012). This tradition is usually held on the first, third, seventh, fortieth, hundredth, and thousandth days after death, as well as annual commemorations (*haul*) (Royyan, 2013). Although not found during the time of the Prophet Muhammad SAW, Ahlus Sunnah wal Jama'ah (ASWAJA) scholars argue that *tahlilan* is a *bid'ah hasanah* (good innovation) because it is based on general evidence (*dalil*) concerning charity and prayer for the deceased (Al-Suyuthi, in Mustaghfirin, 2012).

The history of *tahlilan* in Indonesia is inseparable from the role of Wali Songo, who were descendants of Hadramaut, Yemen, where similar practices had been ongoing (Rinaldi, 2012; Royyan, 2013). The walis, such as Sunan Ampel and Sunan Giri, adapted Hindu-Buddhist *selamatan* traditions into Islamic prayer recitation events (Yudhistira, 2012). Thus, *tahlilan* became tangible evidence of positive syncretism between Islam and local culture. In Papan Rejo Village, Abung Timur District, North Lampung Regency, the *tahlilan* tradition is not only practiced by Nahdliyin Muslims but also involves participation from non-Muslim residents, demonstrating high inclusivity.

Data from the Central Bureau of Statistics (BPS) of North Lampung Regency (2023) shows that Papan Rejo Village has the following religious composition: Islam (85%), Christianity (10%), Catholicism (3%), and Hinduism (2%). This diversity has not become a source of conflict; rather, it has been strengthened by the *tahlilan* tradition, which serves as a forum for interfaith interaction. For example, during Christmas celebrations, Muslim residents help guard the church, while Christians also attend *tahlilan* events as a form of solidarity (Preliminary observation, 2024). This aligns with the concept of religious moderation promoted by the Indonesian Ministry of Religious Affairs (2019) as a balanced, tolerant, and non-extremist religious attitude.

Religious moderation (*wasathiyyah*) in Islam encompasses principles such as *tawassuṭ* (middle path), *tawāzun* (balance), *i'tidāl* (justice), and *tasāmuh* (tolerance) (Ministry of Religious Affairs, 2019; Al-Qaradawi, 2018). These principles are highly relevant to the practice of *tahlilan* in Papan Rejo Village. From the perspective of Islamic education, *tahlilan* can serve as a medium for character education based on local wisdom (Hasan, 2021; Suryadi, 2022). Through togetherness in prayer, the community learns the values of empathy, social concern, and respect for differences.

Relevant previous studies include Nasir (2018), who examined the *tahlilan* tradition in Manongkoki Village, Takalar, focusing on the perspective of Islamic education. Risprabowo (2016) studied the social facts of the *tahlilan* tradition among Javanese Muslim communities in East Jakarta. Andrianto (2008) examined the contribution of *tahlilan* congregations to non-formal religious education in Pacitan. Libranti (2019) analyzed *tahlilan* as a medium for da'wah. Hatimah (2021) studied the meaning of the *tahlilan* tradition among the Banjar community in Palangka Raya. However, no research has specifically examined the role of *tahlilan* in realizing religious moderation in a transmigrant village with active religious diversity.

The research gap lies in the lack of studies that connect the *tahlilan* tradition with the concept of religious moderation, particularly in the North Lampung region, which has the characteristic of a multicultural society from various ethnic groups (Javanese, Sundanese, Lampung). The novelty of this research lies in its focus on exploring how *tahlilan* is not only a religious ritual but also a social practice that builds social cohesion and interfaith tolerance. This study employs a phenomenological approach to understand the meaning behind interfaith participation in the *tahlilan* tradition.

Based on the background above, this research aims to: (1) understand the influence of the *tahlilan* tradition on the community life of Papan Rejo Village; (2) identify the positive values contained in the *tahlilan* tradition; (3) explore the role of the *tahlilan* tradition in realizing religious moderation. The results of this research are expected to contribute to the development of the

sociology of religion and Islamic education based on local wisdom, as well as to serve as a recommendation for strengthening religious moderation in pluralistic societies.

2. RESEARCH METHODS

This study employs a qualitative-interpretative approach based on doctrinal research. This approach was chosen because the object of study consists of normative texts, the intellectual tradition of Islamic politics, and conceptual constructions regarding the caliphate that cannot be reduced to quantitative empirical variables. The quantitative positivist approach generally works through empirical observation, statistical measurement, and generalization of social behavior, whereas this study seeks to understand the structure of meaning, normative legitimacy, and epistemological foundations of the concept of caliphate as a governance paradigm in Islam. Therefore, the research is more appropriately situated within the interpretative research tradition that emphasizes understanding of meanings, values, symbols, and the structure of ideas that shape a socio-political reality (Creswell & Poth, 2018).

In the tradition of Islamic legal and political research, the doctrinal approach is used to examine normative principles found in authoritative texts, whether derived from the Qur'an, hadith, works of *fuqahā'*, or classical and contemporary Islamic political literature. Doctrinal analysis functions not only to describe texts but also to reconstruct the normative logic, legitimacy structure, and philosophical orientation contained within a political concept (Hallaq, 2009). Thus, this study is not directed to empirically test particular political practices but to reconstruct the concept of caliphate as a moral governance paradigm through hermeneutic and epistemological reading of the Islamic political thought tradition.

Ontologically, the research views the caliphate as a normative reality whose existence is determined by the value structure, objectives of sharia, and moral constructions in Islam. In this perspective, the caliphate is not understood merely as a historical institution or formal power system but as a governance paradigm rooted in the concepts of trusteeship, justice, and public welfare. Therefore, the research focus is not directed at the empirical political practices of contemporary Muslim countries but rather at the conceptual construction that shapes legitimacy, stability, and governance in the Islamic political tradition. The ontology of this research departs from the assumption that socio-political reality in Islam is not neutral and value-free but is always tied to the moral structure and objectives of sharia (*maqāṣid al-sharī'ah*) (Kamali, 2014).

Epistemologically, this research operates within the interpretative-constructivist paradigm. This paradigm views knowledge not as an objective fact that stands alone but as the result of dialogue between text, intellectual tradition, interpreter, and socio-historical context. Knowledge is produced through the process of interpretation of symbols, language, and structures of meaning that develop within a particular intellectual tradition (Crotty, 1998). In the context of this research, the concept of caliphate is understood through a hermeneutic process that moves between classical texts, the historical context of their emergence, and the need for reinterpretation in the modern

context. The hermeneutic approach allows researchers to conduct critical reading of Islamic political texts without falling into textual literalism or historical reductionism (Gadamer, 2004).

The interpretative paradigm also allows the research to understand that Islamic political concepts possess epistemological dimensions different from modern Western political theory. In modern political theory, state legitimacy generally rests on social contract, public rationality, and popular sovereignty (Rawls, 1993; Habermas, 1996). In contrast, in the Islamic political tradition, political legitimacy is rooted in divine trusteeship, the supremacy of sharia, and the orientation toward public welfare. Therefore, this research does not merely describe the concept of caliphate but also conducts epistemological dialogue between the Islamic political tradition and modern state theories in order to discover its conceptual relevance in the context of contemporary governance.

Axiologically, this research aims to produce a conceptual reconstruction that has not only academic value but also ethical and social relevance for the development of public governance and Islamic Education Management. The research views science as not value-free but as having a moral responsibility toward the development of a just, moral, and civilized society. Therefore, the concept of caliphate in this research is understood as a moral governance paradigm that integrates administrative professionalism, public accountability, and transcendent responsibility.

The primary data sources for this research consist of normative Islamic political texts that discuss the concepts of *imāmah*, *khilāfah*, *siyāsah shar'iyyah*, and Islamic governance. Primary data include classical works such as *al-Aḥkām al-Sulṭāniyyah* by Al-Māwardī, *al-Siyāsah al-Shar'iyyah* by Ibn Taymiyyah, and *al-Muqaddimah* by Ibn Khaldūn. These texts were selected because they represent the conceptual foundations of classical Islamic politics regarding legitimacy of power, social stability, and the relationship between religion and the state. Additionally, the research also uses classical *maqāṣid* works such as *al-Muwāfaqāt* by Al-Shātibī and *Maqāṣid al-sharī'ah al-Islāmiyyah* by Ibn 'Āshūr to understand the normative orientation of Islamic governance.

Secondary data sources come from classical and contemporary literature discussing Islamic political theory, governance, *maqāṣid al-sharī'ah*, and modern state theory. This literature includes works by Jasser Auda on the systems approach in *maqāṣid al-sharī'ah*, Wael B. Hallaq on criticism of the modern state, Andrew March on sovereignty in modern Islamic politics, as well as theories of legitimacy and deliberative democracy from John Rawls and Jürgen Habermas. The simultaneous use of classical and modern literature aims to build an epistemological dialogue that enables reinterpretation of the concept of caliphate in the contemporary context.

Data analysis techniques were carried out through four main stages. First, identification of normative propositions in the text relating to stability, legitimacy, authority, law, and socio-political governance. At this stage, the researcher conducted textual and contextual reading of the main propositions in classical and modern works. Second, conceptual classification into normative-legal, theological, administrative, sociological, and ethical dimensions. This classification aims to build a systematic conceptual structure of the caliphate paradigm.

Third, theoretical synthesis based on *maqāṣid al-sharī'ah* was conducted. At this stage, Islamic political concepts are analyzed through the *maqāṣid* approach to understand the orientation toward public welfare, justice, and social stability that are the main objectives of Islamic governance. The

maqāṣid approach was chosen because it allows substantive reinterpretation of the concept of caliphate so that it does not stop at mere historical institutional forms but is understood as an ethical and normative paradigm. Fourth, comparative epistemological dialogue with modern state theory was conducted to identify points of convergence and divergence between the caliphate paradigm and modern governance. This dialogue is important to position Islamic political theory in contemporary governance discourse in a more academic and contextual manner.

Research validity is maintained through conceptual triangulation, namely comparing text interpretation with various classical and contemporary intellectual traditions. Triangulation is conducted by bringing together the perspectives of *fuqahā'*, *maqāṣid* thinkers, modern political philosophers, and contemporary governance theories to avoid interpretive reductionism. Additionally, research validity is also maintained through logical consistency of argumentation, depth of hermeneutic interpretation, and epistemological coherence between the concepts analyzed. In normative-interpretative research, validity is not measured through statistical verification but through the strength of theoretical argumentation, accuracy of interpretation, and the ability to explain conceptual relationships systematically (Lincoln & Guba, 1985).

3. RESULTS AND FINDINGS

Papan Rejo Village is located in Abung Timur District, North Lampung Regency, approximately 15 km from the district capital. This village is a transmigrant village established in the 1980s. Residents come from various regions: Java (45%), Sunda (30%), indigenous Lampung (15%), and others (10%). The majority work as rubber and oil palm farmers. Social life strongly upholds mutual cooperation (*gotong royong*). There are 3 mosques, 5 prayer rooms (*mushola*), 2 churches, and 1 temple (village documentation, 2024).

Table 1. Religious Composition of Papan Rejo Village (2024)

Religion	Number of Families (KK)	Percentage
Islam	850	85%
Christian	100	10%
Catholic	30	3%
Hindu	20	2%
Total	1000	100%

The *tahlilan* tradition in Papan Rejo Village is routinely practiced by the Muslim community. Based on observations at the seventh-day *tahlilan* for the late Mr. H. Samin (a religious figure), the event began at 19.30 WIB after the Isha prayer. The activity was led by an ustaz, beginning with the recitation of Surah Al-Fatihah, Surah Yasin, *tahlil* (the recitation of the phrase *Lā ilāha illallāh* 100 times), *tasbih*, *tahmid*, *takbir*, *shalawat*, and prayer. The total duration was approximately 45 minutes. After the prayer, the host provided refreshments for the congregation. Interestingly, several non-Muslim residents (Christians and Hindus) were also present, sitting on the terrace of the house—not participating in the prayer recitation, but joining in the social gathering and helping to serve the food.

Interview with Religious Leader (TAI-01): *"Tahlilan has become a hereditary tradition. We do not force others to join in prayer, but we invite all residents. The important thing is that they attend; that in itself shows a sense of brotherhood. Here, neighbors of different religions still come, sometimes bringing rice or money to help the bereaved family. That is what religious moderation is—mutual respect."*

Positive Values: Based on interviews and observations, several positive values were identified within the *tahlilan* tradition. First, the value of togetherness (solidarity). The community gathers regardless of social status. Second, the value of mutual cooperation (gotong royong). Residents work together to prepare food, tents, and cleanliness. A non-Muslim informant (WNM-02) said: *"I help cook in the kitchen during tahlilan events. That's normal, because we are also often helped during Christmas events."* Third, the value of friendship (silaturahmi). *Tahlilan* becomes an occasion to meet residents who are rarely seen in daily activities.

Table 2. Positive Values of the *Tahlilan* Tradition

Value	Indicator	Field Evidence
Togetherness	Attendance of cross-religious residents	80% of residents attend, including non-Muslims
Mutual Aid	Assistance in labor and materials	Residents take turns donating rice, side dishes, and labor
Friendship	Interaction among residents	Warm conversations, discussions about village issues
Tolerance	Respect for differences	Non-Muslims are not forced to pray; separate seating is provided

The *tahlilan* tradition in Papan Rejo Village has become an effective vehicle for realizing religious moderation. This is evident in several aspects:

1. Active Tolerance: Non-Muslim residents not only attend but also contribute to the activities. A Christian informant (WNM-04) recounted: *"Back in 2021, my father passed away. My family is Christian, but we still held a tahlilan because it has become a habit. The ustaz led the prayer, and we remained silent while showing respect. It made us feel accepted."*
2. Deliberation for Conflict Resolution: In an interview with a community leader (TM-02), it was mentioned that the *tahlilan* forum is often used to discuss village issues, such as road construction, assistance for the poor, and land dispute resolution. *"Sitting together while praying makes the heart calmer, so deliberation runs more smoothly,"* he said.
3. Cultural Adaptation: The *tahlilan* in this village is accompanied by a rebana (frame drum) and the recitation of pantun (rhyming couplets) containing moral messages that combine Islamic values with Malay-Lampung culture. This demonstrates flexibility and the absence of foreign cultural imposition.

The event of the death of a Christian figure whose family requested a *tahlilan* briefly sparked a small debate among puritanical Muslim residents. However, through deliberation facilitated by the village head and religious leaders, it was agreed that the *tahlilan* would still be held with modifications: the prayer would be led by an ustaz, and non-Muslim participants would be allowed

not to recite the prayer but to remain silent or pray according to their respective beliefs. This event became a milestone for strengthening religious moderation in the village.

Overall, the *tahlilan* tradition has had positive impacts: (1) Reduced potential for interfaith conflict; (2) Increased sense of safety and comfort for minorities; (3) Established a system of interfaith mutual cooperation; (4) Preserved religious values without extremism. Interview with the village head (TM-03): "Since I took office, there has never been a SARA (ethnic, religious, racial, and inter-group) conflict. *Tahlilan* is one of the glues. Residents already understand that differences are sunnatullah." Thus, the research results show that the *tahlilan* tradition not only functions as a religious ritual but also as strong social capital for realizing religious moderation in Papan Rejo Village.

4. DISCUSSION

***Tahlilan* Tradition as Cultural and Religious Heritage**

The research results indicate that the *tahlilan* tradition in Papan Rejo Village has been practiced hereditarily and has become an integral part of the community's religious identity. This finding aligns with the theory of tradition proposed by Piotr Sztompka (2007), that tradition is a heritage from the past still practiced in the present. The *tahlilan* in this village is not merely a dead ritual but a living tradition because it continues to be adapted to current contexts. This also aligns with Al-Jabiri's (2000) view that tradition (*turats*) is everything inherited from ancestors, both material and conceptual.

From a historical perspective, *tahlilan* is a result of acculturation between Islamic teachings and local Hindu-Buddhist culture carried out by Wali Songo (Sunyoto, 2011; Khozin, 2013). The da'wah strategy that did not oppose tradition but filled it with monotheistic values proved successful. In Papan Rejo Village, this acculturation is still visible in the use of rebana and pantun in *tahlilan*, influenced by Malay-Lampung culture. This shows that Nusantara Islam has flexible and inclusive characteristics (Nurcholish Madjid, 1995).

Research by Risprabowo (2016) on the social facts of *tahlilan* in East Jakarta also found that *tahlilan* functions as a binder of mechanical solidarity (Durkheim). However, in contrast to that study, which focused on urban communities, the findings in Papan Rejo Village show that *tahlilan* in rural areas is actually stronger in building social capital due to more intense interaction and homogeneity of values. Thus, the *tahlilan* tradition cannot be separated from the local socio-cultural context.

Positive Values of *Tahlilan* and Social Cohesion

This research identified the positive values of *tahlilan*: togetherness, mutual cooperation, friendship, and tolerance. These values align with the Islamic concept of *ta'awun* (mutual help) (QS. Al-Maidah: 2). The mutual cooperation seen in the preparation of *tahlilan* refreshments reflects the principle of helping each other selflessly. Research by Andrianto (2008) in Pacitan also found that *tahlilan* congregations contribute to non-formal religious education through the social values taught.

Furthermore, the value of friendship built through *tahlilan* strengthens the community's social networks. In social capital theory (Putnam, 2000), collective activities like *tahlilan* create both bonding social capital (strong internal ties) and bridging social capital (bridges between different groups). In Papan Rejo Village, the presence of non-Muslim residents in *tahlilan* demonstrates the existence of bridging capital, which is very important for harmony.

Research by Hatimah (2021) on the Banjar community in Palangka Raya also found noble values in *tahlilan*, such as respect for ancestors and gratitude. However, that study emphasized the Banjar cultural aspects, while our research highlights the aspect of religious moderation. Thus, these findings complement previous studies by connecting the *tahlilan* tradition with the contemporary issue of interfaith harmony.

***Tahlilan* as a Medium for Religious Moderation**

Religious moderation promoted by the Indonesian Ministry of Religious Affairs (2019) includes indicators such as tolerance, anti-violence, and acceptance of local traditions. The research results show that the *tahlilan* tradition in Papan Rejo Village fulfills these indicators. The participation of non-Muslim residents in *tahlilan* without coercion to follow the prayer ritual is a form of active tolerance (Quraish Shihab, 2019). This also aligns with the principle of *tasāmuḥ* in Islam, meaning mutual facilitation and not making things difficult.

The 2021 incident, when a Christian family held a *tahlilan* led by an ustaz, demonstrates flexibility and constructive interfaith dialogue. From the perspective of Yusuf al-Qaradawi (2018), a moderate attitude (*wasathiyyah*) allows Muslims to interact with non-Muslims in social matters (*muamalah duniyawiyah*) as long as it does not relate to creed. *Tahlilan*, which is a prayer for the deceased, does not require non-Muslims to change their beliefs; their mere presence is a form of respect.

Research by Libranti (2019), which describes *tahlilan* as a medium for da'wah, is also relevant, but the da'wah referred to here is not conversion da'wah but da'wah bil-hal (da'wah through action). By being open to interfaith participation, the Muslim community of Papan Rejo Village has shown the face of Islam as rahmatan lil 'alamin (a mercy to all worlds). This serves as a concrete example of religious moderation implementation at the grassroots level.

***Tahlilan* and Conflict Resolution**

One interesting finding is the use of the *tahlilan* forum for village deliberations. This shows that *tahlilan* has a latent function (Robert K. Merton) in addition to its manifest function (praying for the deceased). These latent functions include conflict resolution, collective decision-making, and strengthening solidarity. Lewis Coser's (1956) conflict theory states that conflict can be reduced through institutions that allow catharsis. *Tahlilan* becomes a cathartic institution in Papan Rejo Village.

Compared to Risprabowo's (2016) research, which used Durkheim's social fact theory, our research places more emphasis on the phenomenological aspect: how individuals experience and interpret *tahlilan* as a means of peace. The phenomenological approach allowed the researcher to

capture the subjective experiences of informants, such as feelings of relief after deliberating in a religious atmosphere.

Nasir's (2018) research in Takalar also mentioned the social function of *tahlilan* but did not explicitly connect it to conflict resolution. Our research complements this with empirical evidence that *tahlilan* can serve as a local wisdom-based conflict resolution mechanism, which is more effective than formal bureaucratic approaches because it involves emotional and spiritual aspects.

Theoretical and Practical Implications and Limitations

Theoretically, this research enriches the study of the sociology of religion by showing that religious rituals (*tahlilan*) can have dual functions: spiritual and social. This supports structural functionalism theory (Parsons) that religion has an integrative function. However, this research also provides a subtle critique of secularization theory, which assumes that religion will lose its social function in the modern era; in fact, *tahlilan* in this village has grown stronger.

Practically, the results of this research can serve as a recommendation for the government and religious institutions to use local traditions as an entry point for strengthening religious moderation. There is no need to create new programs that are foreign; rather, revitalize existing traditions such as *tahlilan*, *yasinan*, and *selamatan*. The Ministry of Religious Affairs could make this village a model for moderate villages.

Limitations of this research include: (1) it was conducted in only one village, so generalization is limited; (2) it did not quantitatively measure the level of religious moderation; (3) there is potential for researcher subjectivity bias in phenomenological interpretation. Further research is recommended to conduct comparative studies in several villages with different cultural backgrounds, as well as to use mixed methods to measure the impact of *tahlilan* more comprehensively.

5. CONCLUSION AND SUGGESTIONS

Based on the research results and discussion regarding the *tahlilan* tradition in realizing religious moderation in Papan Rejo Village, Abung Timur District, North Lampung Regency, it can be concluded that the *tahlilan* tradition has become an important part of community life and contains various positive values such as togetherness, mutual cooperation, friendship, and tolerance. The implementation of *tahlilan*, carried out hereditarily, not only functions as a religious ritual to pray for the deceased but also as a forum for social interaction that strengthens inter-resident cohesion, including the active participation of non-Muslim residents. The values of religious moderation such as tolerance, balance, and justice are clearly visible in the practice of *tahlilan* in this village, where differences in belief do not become obstacles to mutual help and respect.

The *tahlilan* tradition in Papan Rejo Village has proven to play a significant role in realizing religious moderation through several mechanisms: (1) serving as a vehicle for active tolerance by involving interfaith participation without coercion; (2) serving as a forum for deliberation for conflict resolution and village decision-making; (3) serving as a flexible medium for cultural

adaptation without losing Islamic values. The key event of 2021, in which a Christian family held a *tahlilan* led by an ustaz, demonstrates the high level of harmony and interfaith dialogue. Thus, the *tahlilan* tradition does not need to be viewed as a controversial practice; rather, it can be utilized as a cultural asset and social capital to strengthen religious moderation in pluralistic societies. The researcher recommends that the government and religious institutions use a revitalization approach to local traditions such as *tahlilan* in religious moderation strengthening programs, and that further researchers conduct comparative studies in various regions with different socio-cultural contexts.

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