



Assistance in the Religious Life of Communities Performing the Friday Night Yasinan Ritual Tradition in Garut Regency

Dewi Kustanti^{1*}, Nurlinah²

^{1,2} UIN Sunan Gunung Djati Bandung, Indonesia

* Corresponding Author, Email: dewikustanti@uinsgd.ac.id

Received: August 2026; *Accepted:* September 2026; *Published:* September 2026

Abstract: This community service program aims to provide guidance to those performing the Friday night Yasinan ritual to help them understand the meaning, values, and religious behaviors inherent in the tradition. This activity also aims to explore the religious, social, cultural, and tolerance values inherent in the Yasinan practice and to encourage the community to respond wisely to differences in religious traditions. The community service method uses a qualitative approach through interviews and direct involvement in the implementation of the Friday night Yasinan ritual. This approach allows the community members to understand the community's religious practices based on their experiences and the meanings they attach to the traditions passed down through generations. Culture and tradition are important elements in shaping human character, which develops through the family, community, educational, and broader social environments. Religious values, norms, and behaviors are instilled through socialization, enculturation, and internalization. In the Muslim community, the Friday night Yasinan tradition is still maintained by some communities, particularly the Nahdlatul Ulama (NU) group, while others choose to recite Surah Al-Kahf or forgo special rituals on Friday nights. These differences demonstrate the diversity of religious practices that must be addressed with mutual respect. The Yasinan tradition has spiritual and social values, including accustoming people to reading the Quran, strengthening memorization, praying for deceased family members, strengthening ties, and building solidarity through togetherness and a post-event meal. Therefore, differences in religious practices should not be a source of conflict, but rather a space for building tolerance, respect, and harmony in community life.

Keywords: Friday night tradition; religious accompaniment; religious life; religious rituals; Yasinan tradition.

1. Introduction

The religious life of a community is inextricably linked to traditions that have developed and been passed down through generations (Rahman, 2025). In community life, particularly in rural areas, religion is expressed not only through individual worship but also through various communal religious practices (Muhyiddin & Rahman, 2025). One religious tradition still maintained by some Muslim communities is the Yasinan ritual on Friday nights. This tradition is part of a socio-religious activity that brings the community together in an atmosphere of togetherness, prayer, and Quranic recitation. The existence of Yasinan demonstrates that religious practices can develop into social customs that have a spiritual function while strengthening relationships among community members.

In practice, the Yasinan tradition is generally held on Thursday evenings after Maghrib prayers or before Isha prayers. In some communities, this activity is held in congregation at mosques or prayer rooms and led by a religious teacher or local religious figure. Participants are not limited to a specific age group. Parents, teenagers, and even children can participate. This cross-generational participation demonstrates that Yasinan is not only a religious activity but also a means of transmitting values and customs to the younger generation. Through direct involvement, children and teenagers learn how to

recite the Quran, the procedures for religious activities, and the etiquette of interacting with the community.

For communities that maintain the Yasinan tradition, Friday night is seen as having special significance in religious life. Some believe that reciting Surah Yasin accompanied by prayer can be a form of respect and sending prayers to family members or those who have passed away. This belief is one reason why communities continue to maintain the Yasinan tradition. Collective prayer is also understood as a form of spiritual care for the family and community for those who have died. While understanding of this practice may vary from group to group, the beliefs that have developed within the community remain an important part of understanding the social and religious significance of the Yasinan tradition.

The Yasinan recitation at the mosque usually takes place in a simple and solemn atmosphere. After the recitation of Surah Yasin and the prayer, the community then performs the Isha prayer. One interesting aspect is the custom of providing snacks or light meals after the recitation. These snacks are generally prepared voluntarily by women or community members who wish to share with the congregation. The custom of providing food is not solely related to consumption, but also reflects the values of sharing, caring, mutual cooperation, and togetherness. The community can enjoy the meal together after participating in religious activities, creating closer and more informal social interactions. Besides being held in mosques, Yasinan is also held in residents' homes. In this practice, a host invites the community to participate in the Yasinan recitation, usually on Thursday evenings around 6:30 p.m. The host also invites a religious leader or religious figure to lead the Yasin recitation and prayer. The recitation is often related to the family's desire to pray for deceased family members. In some practices, the host provides drinking water, which is then prayed over together and then taken home or used by the family. The activity is relatively brief and usually concludes before or at the time of Isha prayer. This pattern demonstrates that the Yasinan tradition can adapt to the conditions and needs of the community without losing its primary character as a communal religious activity.

The Yasinan tradition also flourishes within women's study groups. The recitation is performed in rotation from one congregation member's home to another. After the recitation concludes at one home, the next meeting location is determined based on the group members' availability. This system demonstrates voluntary participation and a sense of shared responsibility for ensuring the continuity of the activity. In addition to serving as a forum for Quranic recitation and prayer, Yasinan within study groups also serves as a space for communication, fostering camaraderie, and strengthening solidarity among members. The social relationships formed through these routine activities can strengthen a sense of belonging to the group and the community.

The existence of the Yasinan tradition demonstrates that religious practices in Indonesian society have diverse forms and meanings. Not all groups share the same views and practices regarding Friday night. Some, particularly those with a Nahdlatul Ulama (NU) background, maintain Yasinan as a religious custom passed down from previous generations. However, others do not practice Yasinan and consider Friday night a time like any other day. Others choose to recite Surah Al-Kahf based on their understanding of the hadith regarding Friday practices. These differences demonstrate the diversity of religious expressions that must be understood proportionally to prevent social conflict or blame.

In this context, the Yasinan tradition is interesting to study not only from its religious ritual aspect, but also from its inherent values. Behind the practice of reciting Surah Yasin and praying together, there are religious values, politeness, morals, togetherness, caring, and social customs. Religious values are seen through the activities of reading the Quran, praying, and drawing closer to Allah SWT. The values of politeness are reflected in the way society respects ustaz, elders, hosts, and fellow congregants. Moral values can be seen in the attitude of helping each other, sharing food, respecting bereaved families, and maintaining good relations between residents. Meanwhile, customary values are formed through the routine implementation of Yasinan and passed down from one generation to the next. Understanding values is important because they serve as a basis for guiding human behavior. Allport, as quoted by Mulyana, explains that values are beliefs that lead a person to act based on certain choices. Values are in the realm of beliefs that then influence a person in making choices about something considered right

or wrong, good or bad, and worthy or unworthy. Thus, the values contained in the Yasinan tradition are not only in the symbolic aspect, but can be realized through people's real behavior in everyday life (Allport, 1953; Mulyana, 2023).

The Yasinan tradition can also be understood as a medium for informal social and religious education. Through routine activities, the community learns about discipline, responsibility, respect for others, cooperation, caring, and tolerance. Children and adolescents who participate in these activities gain firsthand experience of religious practices in their social environment. Thus, the continuity of the tradition depends not only on the community's ability to repeat the ritual, but also on the process of passing on its meaning and values to the next generation. Amid ongoing social and cultural change, the Yasinan tradition faces challenges in the form of changing lifestyles, technological developments, social mobility, and the emergence of diverse religious understandings. These changes do not necessarily mean the disappearance of the tradition, but can encourage adjustments to its form and implementation. Therefore, mentoring the community performing the Yasinan ritual is crucial to help them understand the meaning of the tradition more reflectively and to foster an open attitude toward differences in religious practices. This mentoring is not aimed at contrasting one practice with another, but rather at identifying positive values that can strengthen communal life.

Thus, the Friday night Yasinan tradition can be viewed as a religious practice with spiritual, social, cultural, and educational dimensions. This tradition is not only related to the recitation of Surah Yasin, but also serves as a space for building relationships, strengthening solidarity, instilling moral values, and passing on religious customs to the younger generation. Differences in views regarding the Yasinan practice should be viewed as part of the diversity of religious life. Mutual respect and tolerance are essential to prevent differences from turning into conflict. Therefore, mentoring the religious life of the community performing the Friday night Yasinan ritual in Garut Regency is relevant as an effort to understand, strengthen, and preserve the positive values that exist within the community while building a harmonious and tolerant religious life.

2. Research Methods

This community service activity used a qualitative approach with a participatory mentoring method. This approach was chosen because the activity was aimed at directly understanding the religious life of the community, particularly the practice of the Friday night Yasinan ritual, the meaning the community gives to this tradition, and the religious and social values that develop within it. The qualitative approach allows the community to obtain a more complete picture of the experiences, beliefs, behaviors, and social interactions of the community in carrying out the Yasinan tradition. The location of the activity was carried out in Garut Regency, West Java, with the main target community who actively follow and maintain the Friday night Yasinan tradition. The target groups included religious leaders or ustaz who led Yasinan, male and female congregants, women's study groups, teenagers, and community members involved in the implementation of the activity. The target groups were selected purposively based on their involvement in Yasinan activities and their knowledge of the history, procedures, and values contained in the tradition. In addition to the community who perform Yasinan, the views of communities with different practices were also considered as material for understanding the diversity of religious life in the local environment (Creswell, 2018).

The implementation phase of the activity begins with identifying the social and religious conditions of the community. At this stage, observations are made regarding the existence of the Yasinan tradition, the location of the event, the time of the event, the parties involved, and the forms of interaction that occur during and after the ritual. Observations are conducted directly by participating in Yasinan activities at mosques and in residents' homes. This direct involvement aims to gain an understanding of the natural process of implementing the tradition, from the recitation of Surah Yasin, communal prayer, the leadership of the ustaz, the involvement of the congregation, to the sharing of food after the ritual. Data collection is carried out through participatory observation, interviews, and documentation. In-depth interviews are conducted with religious leaders, mosque administrators, members of study groups, the congregation, and community members familiar with the development

of the Yasinan tradition. Interview questions are directed at the history of the tradition, the community's reasons for performing Yasinan, understanding the meaning of Friday night, the purpose of reciting Surah Yasin, experiences participating in the activity, and the values perceived in community life. Interviews also explore community views on differences in religious practices, including those who choose to recite Surah Al-Kahf or not perform Yasinan (Sugiyono, 2023).

Documentation was used to complement the results of observations and interviews, in the form of activity notes, documentation of Yasinan implementation, activity locations, and community social activities related to the tradition. The data obtained were then analyzed descriptively and qualitatively through the stages of data reduction, information grouping, data presentation, and drawing conclusions. Information was grouped based on themes, such as religious values, moral values, politeness, togetherness, mutual cooperation, solidarity, and tolerance. The mentoring stage was carried out by strengthening the community's understanding of the meaning of tradition and the importance of maintaining a harmonious religious life. The mentoring was not intended to determine the right or wrong of certain religious practices, but to build awareness that differences in understanding are part of the diversity of religious life. Through dialogue and direct involvement, the community was encouraged to maintain the positive values of the Yasinan tradition while developing an attitude of mutual respect for groups with different religious practices (Miles et al., 2014).

The activity evaluation was conducted by assessing changes in community understanding and attitudes following the mentoring process. Evaluation indicators included the community's ability to explain the meaning of the Yasinan tradition, recognize its values, maintain positive social practices, and demonstrate tolerance toward differences in religious practices. Using this method, the community service activities are expected to not only generate an understanding of the Yasinan tradition but also contribute to strengthening religious life, social solidarity, and community harmony in Garut Regency.

3. Research results

Culture

Culture is an inseparable part of human life because its existence is formed through the ongoing processes of interaction, communication, habits, and experiences within society. Efforts to build and maintain a culture always involve humans interacting with other humans. Any behavior that is repeated and then accepted can develop into a habit, while inherited habits that have meaning for society can develop into part of the culture. Therefore, when discussing culture, the discussion is essentially related to social relations, interaction patterns, value systems, and how society builds a life together (Kustanti, 2009).

Humans are essentially social creatures who need the presence of others to fulfill their various needs. No human can live their life completely separate from their social environment. Social interactions can occur between individuals, individuals and groups, or groups within groups. These interactions have been ongoing since humans were born in the family environment and continue to develop as a person grows. Even from infancy, forms of social interaction can be seen through various simple responses, such as crying, smiling, or making certain gestures as a form of communication with those around them. As humans develop, they then use language and various symbols to convey their thoughts, feelings, needs, and desires to others.

Communication is a crucial element in the process of cultural formation. Through communication, humans can convey ideas, knowledge, experiences, values, and norms to other members of society. Communication also serves as a means of transmitting culture from one generation to the next. The knowledge and customs held by parents, community leaders, and social groups can be learned by the younger generation through daily interactions. Thus, culture is preserved not only through inherited objects, but also through language, actions, symbols, customs, and social practices that continue to be practiced in society.

Etymologically, the term culture is related to the word *buddhayah*, which is the plural form of *buddhi* in Sanskrit, meaning mind or reason. This understanding indicates that culture is closely related to the human ability to think, create, choose, and develop various forms of life. In English, culture is

known as culture, which comes from the Latin *colere*, meaning to cultivate or work. Broadly speaking, culture can be understood as the result of human processes in managing the environment and their lives, resulting in certain patterns of life that are then used and inherited by society.

Culture is not formed individually, but develops within a social environment. What a person thinks, does, and believes is related to the environment in which they live. The family is one of the first environments that plays a role in shaping a person's culture. Within the family, individuals begin to learn language, manners, values, norms, beliefs, and customs, which then become the basis for interacting with the wider environment. Afterward, the process of culture formation continues through the community, educational institutions, religious groups, social organizations, and various other environments. This process makes culture a living thing that continues to evolve.

In the context of Indonesia's predominantly Muslim society, cultural life is also strongly linked to religious practices. Religion not only provides guidance regarding humanity's relationship with God but also regulates relationships with others and the environment. The human need for spirituality is one of the factors influencing the formation of various religious customs within society. Practices such as religious study groups, Quranic recitation, communal prayer, commemoration of Islamic holidays, and various other religious traditions demonstrate the connection between religious values and societal culture.

The integration of religious and cultural values can shape a lifestyle that encompasses both spiritual and social dimensions. In this context, religious education plays a crucial role in shaping individuals who possess not only general knowledge but also character, morals, and spiritual awareness. The development of a holistic human life requires a balance between intellectual abilities, social life, and religious values. Thus, religious values can serve as a source of direction for human behavior in society.

The environment also has a significant influence on the formation of culture. A person living in a particular environment will learn the behavioral patterns prevailing there. Habits that are consistently practiced by a society then become something considered normal and accepted by all. In this process, society not only becomes a recipient of culture but also plays a role as a creator and developer of culture. Changes in the social environment, technological developments, education, social mobility, and interactions with other groups can lead to changes in cultural patterns. Therefore, culture is dynamic and can change according to developments in society.

Culture is essentially a pattern of life that develops, is shared by a group of people, and is passed down from generation to generation. Culture encompasses various complex elements, such as belief systems, religion, politics, customs, language, knowledge, technology, tools, social organization, art, and behavioral patterns. Each of these elements is interconnected and forms a system of life that gives a society its identity. Therefore, culture is not simply a collection of customs, but a system of meaning that helps people understand life and determine actions that are considered in accordance with their values.

Language is also an important part of culture. Language serves not only as a means of communication but also as a medium for storing and conveying knowledge and cultural values. Through language, communities can teach history, norms, stories, beliefs, and experiences to the next generation. Differences in language and communication styles between groups demonstrate that culture is learned through social processes. When someone interacts with people from different cultural backgrounds, they will encounter various differences in how they speak, behave, and understand symbols. The ability to adapt to these differences demonstrates that culture is not something entirely inherited biologically, but rather learned through social life (Kholis & Mufidah, 2020).

Culture is also complex, abstract, and broad. The complexity of culture is evident in the many elements that shape the life of a society. The abstract nature of culture is evident in the values, ideas, beliefs, norms, and outlooks on life that exist in the human mind. Meanwhile, the broad nature of culture is evident in its influence on almost all aspects of life. Culture can influence how people think, communicate, dress, work, worship, build families, solve problems, and relate to other people. Therefore, culture serves as a framework that helps a person understand their own behavior and the behavior of others (Roibin, 2012). The relationship between culture and society is also very close. Melville J. Herskovits and Bronislaw Malinowski viewed the life of a society as strongly related to the

culture that develops within it. Herskovits also viewed culture as something passed down from one generation to the next. This view suggests that culture has the ability to endure beyond the lives of the individuals who create it. Values and customs that have been accepted by society can be continuously maintained and passed down, becoming part of the group's identity.

In line with this, Andreas Eppink views culture as the overall understanding of social values, social norms, knowledge, and social and religious structures that characterize a society (Fine, 2010). Edward Burnett Tylor defines culture as a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, and various abilities acquired by a person as a member of society (Watson, 1995). Meanwhile, Selo Soemardjan and Soelaiman Soemardi position culture as the result of a society's work, feelings, and creativity. These various views demonstrate that culture has a broad scope and reflects the overall way humans live their lives (Afrina, 2020).

Based on these various definitions, culture can be understood as a system of ideas, values, knowledge, beliefs, norms, and behavioral patterns that develop within a society. Culture influences how a person understands the environment, makes choices, interacts, and conducts daily life. In the context of religious traditions, culture can also provide a space for expressing the spiritual and social values believed in by a society. The Yasinan tradition, for example, is not only related to the recitation of Surah Yasin but also reflects customs, beliefs, social interactions, solidarity, mutual cooperation, and respect for religious values. The manifestation of culture can be seen in two main forms: abstract ideas or values and concrete actions or objects. Cultural ideas encompass the values, norms, beliefs, knowledge, and outlooks on life that exist in the minds of a society. Meanwhile, concrete manifestations can take the form of behavioral patterns, language, tools, social organizations, religious systems, art, and various forms of human creation. In society, these two forms are interconnected. Values believed in by a society are manifested through behavior, while repeated behavior can strengthen the existence of these values (Saprun, Mappanyompa, Saprun, 2021).

Thus, culture is the result of a long process involving humans, social interactions, communication, the environment, values, and shared experiences. Culture not only serves as a group identity but also serves as a guideline for organizing social life. In religious life, culture can serve as a medium for strengthening the relationship between humans and God while strengthening relationships between people. Therefore, understanding culture needs to be directed not only at preserving its traditional forms, but also at understanding the values, meanings, and social functions contained within. This approach is crucial so that the traditions inherited by society remain relevant in the face of social change and can serve as a means of building a harmonious, religious, and respectful life.

Tradition

Tradition is a habit or practice that is carried out repeatedly and passed down from one generation to the next. Etymologically, the term tradition comes from the Latin *traditio*, meaning something passed on or inherited. A habit can develop into a tradition when it is carried out consistently, accepted by society, and seen as having certain benefits and meaning for communal life. Traditions encompass not only repeated actions or activities but also ideas, values, norms, symbols, and material objects that originate from the past and are maintained to the present. The existence of traditions is a form of identity and character of a society because it reflects historical experiences and shared values (Al-Qardhawi, 1999). Therefore, traditions have an important function as a means of passing on values, shaping social behavior, and strengthening community solidarity. Preservation of traditions needs to be carried out critically while still paying attention to social change and their relevance to community life.

Indonesia is an archipelagic nation with diverse tribes, ethnicities, languages, religions, and beliefs. This diversity has given rise to various traditions that have developed in each region and been passed down from generation to generation. Traditions are not only part of a community's identity but also contain historical, social, religious, and local wisdom. The existence of these traditions demonstrates that Indonesians have diverse ways of expressing their beliefs, respect for ancestors, gratitude, togetherness, and relationships with the environment. Some traditions known in various regions of Indonesia include the following (Bariyah, 2019).

- 1) **Tiwah Ritual – Central Kalimantan**
The Tiwah ritual is a Dayak tradition in Central Kalimantan that honors deceased family members. During the ritual, the bones of the deceased are removed and placed in a special structure called a sandung. This ritual has spiritual significance, relating to the soul's journey to the afterlife. Besides honoring ancestors, Tiwah also serves as a means of strengthening family and community ties and preserving the Dayak cultural heritage.
- 2) **Finger Cutting Tradition – Papua**
The tradition of cutting fingers was once known in the Dani community of Papua as a way of expressing profound grief upon the loss of a family member. Fingers were seen as symbols of family ties, unity, and strength. This tradition illustrates how people in the past expressed loss through bodily symbols. Over time, this practice has largely been abandoned and is no longer widely practiced. Nevertheless, this tradition remains a key element in discussions about the cultural diversity and history of Papuan society.
- 3) **The Sharp Tooth Tradition – Mentawai**
The Mentawai people have various traditions related to female identity and beauty. One such tradition is the practice of tooth filing, traditionally associated with concepts of female beauty and perfection. This tradition is part of the local aesthetic value system and coexists with other traditions, such as tattooing or titi (traditional tattoos). This practice demonstrates that the concept of beauty in a society is strongly influenced by the culture and values that develop within its social environment.
- 4) **Buffalo - Banyuwangi**
Kebo-Keboan is a Banyuwangi tradition, one of which is known in Alasmalang Village, Singojuruh District. During the ceremony, participants wear buffalo-like attributes and perform a procession related to agricultural life. This tradition is linked to hopes for soil fertility, agricultural success, community safety, and shared prosperity. *Kebo-Keboan* also includes parades and various folk art performances, creating a meeting place for ritual, culture, and community social life.
- 5) **Calf Fighting Tradition – South Sulawesi**
Betis (*Betis Fighting*) is a tradition known in several communities in South Sulawesi and is associated with traditional games and physical strength. This tradition is carried out through games that showcase the skills and agility of the participants. In an agrarian society, this type of activity can be part of celebrations and social interaction. Besides showcasing physical prowess, this tradition also reflects a spirit of togetherness, courage, sportsmanship, and intergenerational relationships.
- 6) **Funeral Traditions of the Minahasa People – North Sulawesi**
The Minahasan people have a variety of funeral traditions that demonstrate the strong ties between family, ancestors, and beliefs about the afterlife. One form of traditional observance is the placement of the body in a specific position according to community beliefs. These funeral procedures have symbolic meanings that are passed down through generations. Funeral traditions are an important part of cultural identity because they demonstrate how the community interprets death, respects family, and the relationship between humans and ancestors.
- 7) **Tabuik – West Sumatra**
Tabuik is a tradition of the Pariaman people of West Sumatra, celebrated to commemorate Ashura on the 10th of Muharram. This tradition is marked by the creation and parade of tabuik in a series of ceremonies involving the wider community. Tabuik has strong historical, religious, and cultural dimensions. For the Pariaman people, this tradition is part of their regional identity as well as a way to strengthen togetherness and preserve a cultural heritage that has developed over generations.
- 8) **Dugderan – Semarang**
Dugderan is a tradition held in Semarang city before the arrival of Ramadan. This tradition essentially marks the beginning of the holy month and has evolved into a community celebration. One of the most famous elements of Dugderan is the warak ngendog, a symbolic figure featured in various

activities and parades. Dugderan showcases a blend of religious values, local culture, art, and community participation in welcoming Ramadan.

9) Burning the Barge – Bagansiapiapi, Riau

Bakar Tongkang (Barge Burning) is a Chinese tradition in Bagansiapiapi, Riau, which is regularly held and has become a part of the local cultural identity. The culmination of the event is marked by the burning of a replica ship or barge. This tradition is rooted in the history of the ancestors of the Chinese community who settled in Bagansiapiapi. Besides its historical significance and religious beliefs, Bakar Tongkang also serves as a social gathering space and is an important part of the local cultural identity.

10) Batombe – West Sumatra

Batombe is a Minangkabau tradition involving the art of pantun reciprocation and performance. This tradition initially developed in an atmosphere of mutual cooperation, including during the construction of the traditional house (*rumah gadang*). Pantun and songs were used as entertainment and encouragement for the community while working. Over time, Batombe has become a traditional art form reflecting the community's creativity, togetherness, communication, and spirit of mutual cooperation.

11) Brobosan – Java

Brobosan is a tradition associated with funeral ceremonies in some Javanese communities. This tradition is performed when the body is being taken to the cemetery. Family members perform certain ceremonies as a final tribute to the deceased. Brobosan carries symbolic meaning regarding family relationships, respect for the deceased, and the family's efforts to accept and cope with the loss.

12) Tatung – Singkawang

Tatung is a crucial part of the Cap Go Meh celebrations in Singkawang, West Kalimantan. During the procession, participants perform in a parade, which is the main attraction of the celebration. Tatung is closely linked to Chinese religious traditions and has developed as an integral part of Singkawang's local culture. Besides its ritualistic dimension, this activity also showcases the community's cultural diversity and provides a space for social interaction among residents.

13) Pasola – Sumba, East Nusa Tenggara

Pasola is a Sumbanese tradition involving horseback riding or competitions using wooden javelins. This tradition is linked to a series of traditional rituals and Sumbanese beliefs. Pasola is associated with respect for ancestors, agrarian life, and hopes for soil fertility and agricultural success. Beyond its ritual function, Pasola also serves as a means of strengthening cultural identity and solidarity among the Sumbanese people.

14) Seba Baduy – Banten

Seba is a tradition of the Baduy people in Banten, performed as a form of respect and social connection with the government and communities outside their traditional territory. During this activity, Baduy people bring agricultural produce as a symbolic offering and expression of gratitude. Seba also reflects the values of brotherhood, respect, adherence to customs, and harmonious relations between indigenous peoples and the government. This tradition demonstrates how the Baduy people maintain local wisdom while building social relationships with the wider community.

15) Ma'nene – Toraja, South Sulawesi

Ma'nene is a Torajan tradition related to honoring deceased family members. In this tradition, the family removes the body from the burial site, cleans it, and changes its clothing. This activity serves as a form of respect and an expression of affection for the deceased. Ma'nene demonstrates the strong family ties within Torajan society and the belief that the relationship between living relatives and their ancestors remains vital.

16) Mekare-kare – Bali

Mekare-kare is a tradition of the Tenganan Pegringsingan Village community, Bali, known for its fighting performances using thorny pandan leaves and shields. This tradition is associated with honoring the god Indra and is part of a series of local traditional ceremonies. After the event, the community gathers and shares a meal. This demonstrates that the ritual not only has a religious dimension but also strengthens social ties and community togetherness.

17) The Smell of Nyale – West Nusa Tenggara

Bau Nyale is a Sasak tradition in Lombok, where people catch nyale, sea worms that appear at specific times along Lombok's southern coast. This tradition is closely linked to the legend of Princess Mandalika, a Sasak tradition. Besides its cultural and historical significance, Bau Nyale serves as a platform for community gatherings, various cultural activities, and the strengthening of Lombok's identity.

18) Grebeg Syawal – Yogyakarta

Grebeg Syawal is a tradition of the Yogyakarta Palace held after Ramadan, coinciding with the Eid al-Fitr celebrations. One of its main features is the procession of mountains filled with agricultural produce, which are then carried in a procession. The community participates in this activity as part of the celebration and as an expression of gratitude. This tradition demonstrates a blend of religious values, palace culture, symbols of prosperity, and community togetherness.

The existence of these various traditions demonstrates Indonesia's rich cultural diversity. Each tradition has a distinct historical background, form of practice, and values, reflecting the character of its supporting community. Traditions are not only important as relics of the past, but also as sources of learning about social, moral, and religious values, mutual cooperation, solidarity, and community identity. In the West Java context, one religious tradition still maintained by some Muslims is the Friday night Yasinan (recitation of the Quran). This tradition is typically performed after the Maghrib prayer in mosques, prayer rooms, or residents' homes where religious studies are held. Participants are diverse, from adults to teenagers to children. Yasinan typically includes the recitation of Surah Yasin, dhikr (remembrance of God), and communal prayer. After the ceremony, the congregation sometimes enjoys snacks voluntarily provided by residents. This custom demonstrates that Yasinan serves not only as a spiritual activity but also as a space for friendship, sharing, mutual cooperation, and strengthening social ties (N, 2022).

Yasin

Yasinan is a collective activity involving the recitation of Surah Yasin followed by tahlil, with the aim of collectively remembering God or offering prayers for someone who has been struck by disaster, illness, or someone who has died. Yasinan is not specifically found in the teachings of the Prophet Muhammad (peace be upon him) or his successors. However, in Indonesia, religious traditions such as Yasinan have developed, intended to create togetherness and harmony among believers through positive activities. Yasinan involves the collective recitation of Surah Yasin followed by tahlil. Tahlil is the recitation of the phrase "la ilaha illallah" which means "there is no God but Allah." The culture of Yasinan and tahlilan activities has actually been going on for a long time and remains a part of Indonesian society. This tradition has also been the subject of debate as to whether it is sunnah or bid'ah (innovative innovation) (Dadah et al., 2020). However, these differing views should not become a source of debate and conflict because each community has its own religious beliefs and understanding. With Yasinan, the relationship of brotherhood between people can become closer, the sense of belonging becomes stronger, and the culture of mutual cooperation in society can continue to be maintained.

Surah Yasin is the 36th surah in the Quran consisting of 83 verses. This surah is included in the Makkiyah surah group. The main contents of Surah Yasin include the beliefs of the people before Prophet Muhammad saw, the struggle of the messengers of Allah SWT in conveying the prophetic message, the majesty and power of Allah SWT, and the diversity of human behavior. Surah Yasin begins with the oath of Allah SWT which emphasizes that Prophet Muhammad saw. is the messenger of Allah SWT to warn all humans who have not been warned in the past (Mardhiah et al., 2021). According to Ibn Abbas r.a. and several other narrations, the sentence Yasin has several interpretations, including as a form of oath of Allah SWT, the name of Allah SWT, the name of the Quran, or the name of Prophet Muhammad saw. Many scholars recommend continuing to read Surah Yasin, especially on Friday nights. In various religious statements that develop in society, several virtues of reading Surah Yasin are mentioned, including:

- 1) Surah Yasin is the heart of the Quran. Reading Surah Yasin is believed to have great virtues and rewards for those who recite it.
- 2) Reading Surah Yasin on Friday night. Reading Surah Yasin on Friday night is believed to provide firmness and strength of faith to the person who reads it.
- 3) Reading Surah Yasin with the hope of Allah SWT's pleasure. People who read Surah Yasin with the intention of gaining Allah SWT's pleasure are believed to be forgiven for the sins they have committed.
- 4) Reciting Surah Yasin is a prayer for goodness. Reciting Surah Yasin is believed to be a means of seeking protection from various evils and asking for Allah SWT to fulfill one's needs.
- 5) Reciting Surah Yasin in front of someone who is facing the brink of death. It is believed that reciting Surah Yasin can provide comfort and peace for someone who is facing the brink of death.
- 6) Reciting Surah Yasin when visiting graves. Some people believe that reciting Surah Yasin when visiting graves can benefit the deceased and grant rewards to those who read it.

Thus, the Yasinan tradition can be understood not only as a communal recitation of Surah Yasin, but also as a form of religious practice that has spiritual, social, and cultural value in community life. The Yasinan recitation serves as a means for the community to strengthen ties, foster concern for others, strengthen fraternal relationships, and maintain a spirit of mutual cooperation. Through this activity, the community not only gathers to perform worship but also creates a space for social interaction that allows for communication, togetherness, and a sense of belonging. In addition to its social function, the Yasinan tradition also serves as a medium for passing on religious and cultural values from one generation to the next. The involvement of parents, adolescents, and children in Yasinan activities demonstrates a social learning process that takes place directly within the community. Thus, this tradition can play a role in shaping religious attitudes while strengthening the community's social identity.

Although there are differing views regarding the implementation of Yasinan, particularly regarding its place in religious practice, these differences should not become a source of conflict. Each community group has its own understanding and method of carrying out its religious practices. Therefore, mutual respect, tolerance, and openness must be prioritized to prevent differences from escalating into conflict. In this context, the Yasinan tradition can be viewed as a form of local wisdom that contributes to the creation of harmony, social solidarity, and a harmonious religious life within the community.

Yasinan Tradition in Friday Night Activities

Observing the lives of local communities, especially those living in rural areas, there is a religious custom carried out on Thursdays before Maghrib, or what is commonly referred to as Friday night. After performing the Maghrib prayer, some people perform the Yasinan tradition. This ritual is usually performed in congregation at the mosque and led by a ustaz or local religious figure. The congregation consists not only of the elderly, but also teenagers and children. The community's enthusiasm in participating in the Yasinan tradition is related to the growing belief among some communities that on Friday nights the deceased need prayers from their surviving family. For those who believe this, reciting Surah Yasin accompanied by prayers is believed to bring peace to the spirits of the deceased. The Yasinan tradition usually ends before the time for Isha prayers (Umanailo, 2018).

After the Isha prayer, the congregation usually enjoys snacks provided by local women. These snacks are voluntarily provided for the congregation to enjoy together after the Yasinan ritual is completed. The habit of voluntarily providing food demonstrates the values of togetherness, caring, and mutual cooperation that are developing in community life. Besides being held in mosques, the Yasinan tradition is also carried out in residents' homes. The host usually invites the community to attend the Yasinan around 6:30 p.m. The host also invites a religious teacher to lead the activity and explain the purpose of the Yasinan, for example, to send prayers to deceased family members (Chan & Ananthram, 2019). During the practice, the host usually provides water in small containers or bottles

which are then used as prayer water. The Yasinan activity lasts approximately 45 minutes and usually coincides with the start of the Isha prayer.

The Yasinan tradition is also carried out every Friday night by a women's study group. The practice is carried out in rotation from one congregation's house to another. After the Yasinan activity is completed at one house, the location for the following week is usually determined based on the willingness of the congregation to provide a place. This system demonstrates the community's participation and willingness to maintain the tradition. In religious life, especially in rural areas and some urban communities, the Yasinan tradition is still preserved by some communities. This tradition is widely practiced by community groups within the Nahdlatul Ulama (NU) community. However, there are also communities outside the NU community who do not practice the Yasinan tradition on Friday nights. For some of these communities, Friday nights are considered an ordinary night without the Yasinan ritual. Meanwhile, some other groups believe that the recommended practice on Friday nights is reciting Surah Al-Kahfi (Haryanto, 2015).

Despite these differences in practice, reciting the Qur'an is an act of worship that holds good value for Muslims. Communities that maintain the tradition of reciting Surah Yasin on Friday nights have their own understanding and beliefs regarding the practice. Similarly, those who choose to read Surah Al-Kahf adhere to their understanding of the hadith they believe in. For some Nahdlatul Ulama (NU) members, reciting Yasin on Friday nights has become a tradition passed down from generation to generation and part of their socio-religious life. Considering its advantages and disadvantages, the Yasin tradition has several benefits for those who practice it. One of these is the ability to memorize Surah Yasin because it is read regularly every week, especially on Friday nights. Similarly, people who make it a habit to read Surah Al-Kahf regularly will find it easier to memorize and understand the readings. Another difference is that the Yasin tradition is usually accompanied by the provision of food or snacks together, while reciting Surah Al-Kahf is not always accompanied by this habit (Fine, 2010).

Differences in understanding of the Yasinan tradition should not be a reason for judging one another. Communities that perform Yasinan and those that choose to recite Surah Al-Kahf both have their own fundamental religious beliefs and understandings. Therefore, mutual respect and appreciation for differences are essential in community life. Reading the Qur'an is essentially a worshipful activity, so differences in religious practice should be addressed wisely. By fostering religious tolerance, the potential for conflict caused by differences of opinion can be minimized. Friday holds a special place in the lives of Muslims. According to Al-Jumanatus Syarif, the special qualities of Friday compared to other days include the obligatory Friday prayer for Muslim men who meet the requirements, as well as the various virtues and blessings associated with the day. The Prophet Muhammad (peace be upon him) also explained the various virtues of Friday in several narrations (Lynch, 2024).

Several virtues of Friday that have developed in the public's understanding indicate that the day holds a special place in the lives of Muslims. Friday is seen as a time full of blessings and possesses various spiritual virtues. This understanding encourages people to increase their worship, increase their prayers, read the Quran, remember God, and perform various religious practices. The virtues of Friday are also one of the reasons people maintain various religious traditions, such as reciting Surah Yasin or Surah Al-Kahf, attending religious studies, and carrying out religious activities in congregation. Some of the virtues of Friday that have developed in the public's understanding include the following:

1. When a Muslim prays and asks Allah SWT for goodness on Friday, there is a prime time to pray and ask Him.
2. Friday is a day that has special significance for Muslims and is a momentum to increase worship and draw closer to Allah SWT.
3. Friday is seen as a weekly holiday for Muslims, so it is recommended to increase acts of worship, prayer, remembrance, and reading the Quran.

4. Some narrations explain the virtues of people who die on Friday or Friday night, although understanding these narrations needs to be placed in accordance with the quality and explanations of the scholars.
5. Friday is one of the main times for Muslims to increase their worship, ask for forgiveness, and hope for the mercy of Allah SWT.

The surah commonly recited by some people on Friday night is Surah Yasin, the 36th surah in the Qur'an, consisting of 83 verses and belonging to the Makkiyah surah group. In addition to Surah Yasin, some people also practice reciting Surah Al-Kahf, the 18th surah in the Qur'an, consisting of 110 verses and belonging to the Makkiyah surah group. Reciting Surah Al-Kahf holds an important place in the religious practices of some Muslims, especially on Friday nights. This practice is understood to have various virtues, including gaining light and protection from various trials. Several hadiths also explain the virtues of reciting Surah Al-Kahf on Friday or Friday nights. Therefore, some people maintain this habit as a form of practicing religious teachings as well as an effort to increase spiritual closeness to Allah SWT. The tradition of reciting Surah Yasin and Al-Kahf shows the diversity of religious practices within society. These differences should be understood wisely and not become a source of conflict, but rather become part of the richness of religious expression in Muslim society (Fauzi, 2019).

Yasinan Tradition in the Annual Khaul Activities

The Yasinan tradition is also carried out when a family member passes away. This activity can be performed on the first day after the body is buried or for seven consecutive days. The Yasinan tradition is usually led by a religious teacher and held after the Asr prayer or after the Maghrib prayer, according to the agreement and wishes of the host. In addition, Yasinan is also performed by the bereaved family on the 40th day, the 100th day, and annually after the death of a family member. The commemoration held annually is known as khaul. The series of Yasinan activities at this commemoration is basically not much different from the Yasinan held on Friday night. The difference lies in the activities after the Yasinan is completed, namely that the congregation is usually given food or certain objects as a form of respect and remembrance of the deceased. The food or objects given can vary between the 40th day, the 100th day, and annual commemorations. One item sometimes given to the congregation is a Qur'an accompanied by a photo of the deceased. This gift is intended as a souvenir and a reminder of family members who have died (Marcus, 2011).

Another difference lies in the custom of providing water for prayer. During the Friday night Yasinan (recitation of the dead), congregants typically bring or provide water in bottles or glasses for communal prayer. Meanwhile, in Yasinan, which is intended to pray for the deceased, the water provided is usually only from the bereaved family members. Performing Yasinan to pray for the deceased is essentially intended as an expression of the family's affection for the deceased. The prayers are expected to be a good deed for the deceased and a form of respect and remembrance for the surviving family. This tradition also strengthens ties and social solidarity within the family and community.

4. Conclusion

Based on the implementation of mentoring and observations of the religious life of the community performing the Yasinan Friday night ritual in Garut Regency, it can be concluded that tradition is an important part of the social and religious life of the community. Traditions do not arise suddenly, but are formed through habits that are carried out repeatedly, passed down between generations, and accepted and maintained by the community. In this context, humans have a primary role in maintaining cultural continuity because, without community involvement, a tradition will lose its meaning and existence. The Yasinan Friday night tradition demonstrates the close relationship between religious values and the community's social life. For some communities, especially those within the Nahdlatul Ulama (NU), Yasinan has become a religious custom passed down from generation to generation. Its implementation is not only interpreted as an activity of reciting Surah Yasin and verses of the Quran,

but also as a means of praying for the deceased, strengthening relationships, building togetherness, and fostering social awareness. The habit of reciting Surah Yasin regularly can also help the community improve memorization skills and familiarize themselves with interacting with the Quran. On the other hand, some people choose to read Surah Al-Kahf on Friday nights or forgo special rituals. These differences are part of the diversity of religious understandings and practices that have developed within society. Social change and interaction with various religious schools of thought have influenced how people understand and practice traditions. Therefore, differences in religious practices should not be a reason for judgment. Religious guidance should be directed at strengthening understanding, mutual respect, and tolerance. The Yasinan tradition can be maintained as part of the cultural richness and religious life of the community as long as it is carried out with religious awareness and does not become a source of conflict. Thus, preserving tradition while respecting differences can be a means of realizing a harmonious, inclusive, and civilized society.

References

- Afrina, D. (2020). Manajemen Zakat di Indonesia sebagai Pemberdayaan Ekonomi Umat [Zakat Management in Indonesia as Economic Empowerment for the Muslim Community]. *EkBis: Jurnal Ekonomi Dan Bisnis*, 2(2), 201. <https://doi.org/10.14421/EkBis.2018.2.2.1136> [In Indonesian]
- Al-Qardhawi, Y. (1999). *Berinteraksi dengan al-Quran [Engaging with the Quran]*. Gema Insani Press.
- Allport, G. W. (1953). *The Individual and His Religion*. The Macmillan Company.
- Bariyah, M. B. (2019). Ayat Toleransi Dalam Al-qur'an; Tinjauan Tafsir Al-Qurthubi [Verses on Tolerance in the Qur'an; Review of Tafsir Al-Qurthubi]. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 2(2), 31–46. <https://doi.org/10.31538/almada.v2i2.332> [In Indonesian]
- Chan, C., & Ananthram, S. (2019). Religion-Based Decision Making in Indian Multinationals: A Multi-faith Study of Ethical Virtues and Mindsets. *Journal of Business Ethics*, 156(3), 651–677. <https://doi.org/10.1007/s10551-017-3558-7>
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Dadah, D., Casram, C., & Ismail, E. (2020). Lidwa Pusaka Application in Learning Hadith. *Proceedings of the Proceedings of the 2nd International Conference on Quran and Hadith Studies Information Technology and Media in Conjunction with the 1st International Conference on Islam, Science and Technology, ICONQUHAS & ICONIST, Bandung, October 2-*. <https://doi.org/10.4108/eai.2-10-2018.2295443>
- Fauzi, E. P. (2019). Kedai Kopi Dan Komunitas Seni Sebagai Wujud Ruang Publik Modern [Coffee Shops and Art Communities as Manifestations of Modern Public Space]. *Jurnal Jurnalisa*, 5(1). <https://doi.org/10.24252/jurnalisa.v5i1.9893> [In Indonesian]
- Fine, G. A. (2010). The Sociology of the Local: Action and its Publics. *Sociological Theory*, 28(4), 355–376. <https://doi.org/10.1111/j.1467-9558.2010.01380.x>
- Haryanto, J. T. (2015). Relasi Agama dan Budaya dalam Hubungan Intern Umat Islam [The Relationship Between Religion and Culture in Intra-Muslim Relations]. *SMART*, 1(1). <https://doi.org/10.18784/smart.v1i1.228> [In Indonesian]
- Kholis, N., & Mufidah, N. (2020). Community multicultural integration pattern in environment-based learning. *International Journal of Instruction*, 13(1), 101–124.
- Kustanti, D. (2009). *Pengembangan Nilai-Nilai Kebiasaan Pemakaian Jilbab dalam Meningkatkan Kepribadian Muslimah (Studi Kasus Mahasiswi Fakultas Adab UIN SGD Bandung) [Developing the Habit of Wearing the Hijab to Enhance the Muslim Woman's Personality (A Case Study of Female)*. Bandung: Universitas Pendidikan Indonesia.

- Lynch, J. (2024). Johnson's Dictionary and "the Lexicons of Ancient Tongues." *LEA - Lingue e Letterature d'Oriente e d'Occidente*, 13(1), 27–38. <https://doi.org/10.36253/lea-1824-484x-15825>
- Marcus, G. E. (2011). Geertz's Legacy Beyond the Modes of Cultural Analysis of His Time: Speculative Notes and Queries in Remembrance. In *Interpreting Clifford Geertz* (Vol. 5, Issue 1, pp. 131–143). Palgrave Macmillan US. https://doi.org/10.1057/9780230118980_12
- Mardhiah, I., Hadiyanto, A., Amaliyah, A., & Hakam, A. (2021). Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(1), 81–92. <https://doi.org/10.21009/005.01.04>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: a Methods Sourcebook* (3rd ed.). SAGE Publications, Inc.
- Muhyiddin, A., & Rahman, M. T. (2025). *Agama dan Pembangunan [Religion and Development]*. Yayasan Al-Ma'aarij Darmaraja.
- Mulyana, R. (2023). Incorporating Social Values Toward Islamic Education in Multicultural Society. *Khazanah Sosial*, 5(4), 607–623. <https://doi.org/10.15575/ks.v5i4.31125>
- N, R. (2022). Perbandingan Dua Kitab Syarah Şaḥīḥ al-Bukhārī: Faṭḥ al-Bārī dan 'Umdat al-Qārī [A Comparison of Two Commentaries on Şaḥīḥ al-Bukhārī: Faṭḥ al-Bārī and 'Umdat al-Qārī]. *Jurnal Studi Islam*, 10(2), 209–234. <https://doi.org/10.33477/jsi.v10i2.2374> [In Indonesian]
- Rahman, M. T. (2025). *Metodologi Penelitian Agama [Methodology of Religious Research]*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Roibin, R. (2012). Agama dan Budaya: Relasi Konfrontatif atau Kompromistik [Religion and Culture: A Confrontational or Compromising Relationship?]. *Jurisdictie*. <https://doi.org/10.18860/j.v0i0.1590> [In Indonesian]
- Saprun, Mappanyompa, Saprun, M. (2021). Bimbingan Fiqih Sholat Khusyuk di Masjid Darul Arqom Desa Baturinggit Kecamatan Sekarbela Kota Mataram [Guidance on Fiqh for Prayer with Khusyu' (Humility and Focus) at Darul Arqom Mosque, Baturinggit Village, Sekarbela District, Mataram City.]. *Ibtida'iy: Jurnal Prodi PGMI*, 6(2), 1. <https://doi.org/10.31764/ibtida'iy.v6i2.6297> [In Indonesian]
- Sugiyono. (2023). *Qualitative, quantitative, and literature research methods: Conceptual and applicative approaches*. Alfabeta.
- Umanailo, M. C. B. (2018). Ketahanan Pangan Lokal Dan Diversifikasi Konsumsi Masyarakat (Studi pada Masyarakat Desa Waimangit Kabupaten Buru) [Local Food Security and Community Consumption Diversification (A Study of the Community in Waimangit Village, Buru Regency)]. *SOCA: Jurnal Sosial Ekonomi Pertanian*, 6(3). <https://doi.org/10.24843/SOCA.2018.v12.i01.p05> [In Indonesian]
- Watson, P. J. (1995). Archaeology, Anthropology, and the Culture Concept. *American Anthropologist*, 97(4), 683–694. <https://doi.org/10.1525/aa.1995.97.4.02a00110>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).