

MUHAMMADIYAH COMMUNITY PERCEPTIONS OF THE PRACTICE OF THE TAHLILAN TRADITION IN KOTO TINGGI VILLAGE

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ABSTRACT

Tahlilan tradition is a religious practice that has become an integral part of Indonesian culture, including in Koto Tinggi Village. However, in the context of the Muhammadiyah community, approaches to this tradition often encounter different understandings and interpretations. This research aims to explore the perception of the Muhammadiyah community towards the tahlilan tradition in Koto Tinggi Village. A qualitative research method was employed by conducting in-depth interviews with various members of the Muhammadiyah community with diverse backgrounds and social standings. Data analysis revealed variations in the Muhammadiyah community's views on the tahlilan practice, ranging from those who consider it an integral part of worship and social solidarity to those who criticize it as bid'ah or a religious practice not in accordance with Islamic teachings. The findings of this research provide insights into the dynamics of religious thought and practices within the Muhammadiyah community in Koto Tinggi Village, as well as depict the important role of dialogue and mutual understanding in addressing differences in religious interpretations within a multicultural society. This research contributes to understanding the complexity of religious dynamics in Indonesia, particularly in the context of the tahlilan tradition among the Muhammadiyah community.

Keywords: Culture, Interpretation, Koto Tinggi Village, Muhammadiyah Community, Tahlilan Tradition

INTRODUCTION

One important aspect of Islamic cultural heritage in Indonesia is the slametan tradition, which serves as a vessel for the fusion of Islamic values and Javanese culture. Within it, a reciprocal interaction occurs between Islamic teachings and local customs: Islamic values influence the practice of Javanese customs, while local culture in turn colors the way Islamic teachings are practiced. This connection is evident in the slametan traditions related to death, such as the commemorations on the third, seventh, hundredth, and thousandth days, which were originally pre-Islamic customs for honoring the deceased. These traditions were not abolished by the Wali Songo, but



were instead blended with elements of Islamic teaching such as prayer, tasbih, tahmid, sholawat, and tahlil (Amin, 2002, p. 95). Because the tahlil recitation is repeated up to hundreds of times, this tradition came to be known by the term tahlilan (Mardalis, 1995, p. 134).

Tahlilan is a clear example of a religious tradition that has endured and continues to develop in Indonesia, particularly on the island of Java. This island is also the birthplace of one of the largest Islamic organizations in Indonesia, Nahdlatul Ulama (NU). NU does not merely function as a religious organization, but also culturally carries out and passes down the tahlilan tradition as an integral part of its religious practice, so that this tradition has become one of the markers of identity attached to the organization. As is common with any tradition, tahlilan has also undergone dynamic changes alongside developments in society's patterns of life. Whereas the practice was initially closely identified with the Nahdliyyin community, over time the Muhammadiyah community, which originally rejected tahlilan because it was viewed as an innovation inconsistent with Islamic teachings, has come to accept and even adopt the practice. This shift in attitude is closely tied to the interpretation of tahlilan as a means of creating social balance and building an atmosphere of peace within community life (Abbas, 1988).

A similar phenomenon is found among the community of Koto Tinggi Village, Sungai Bungkal Subdistrict, Sungai Penuh City, Jambi Province, as part of the near-uniform spread of the tahlilan practice across almost the entire territory of Indonesia. What is particularly noteworthy is that the majority of the community in this village are members of Muhammadiyah. Nevertheless, they continue to carry out the tahlilan tradition in various contexts, such as death commemorations, prayers for the sick, the inauguration of new homes, thanksgiving events (*syukuran*), and various other religious ceremonies.

The phenomenon of the tahlilan tradition's persistence within this community is worth examining further, given that its practice indirectly affects the welfare of community social life. Based on this phenomenon, the author is interested in examining and further elaborating on the tahlilan tradition, which continues to endure and plays an important role in the life of the Muhammadiyah community in Koto Tinggi Village.

Several studies have previously examined the tahlilan tradition within the Muhammadiyah community, each offering a different angle of analysis. Riskasari (2018), for instance, conducted research titled "The Influence of Perceptions of the Tahlilan Tradition among the Muhammadiyah Community on Social Relations in Gulurejo Village, Lendah, Kulon Progo, Yogyakarta." Using a qualitative approach, this study examined how Muhammadiyah members' perceptions of tahlilan shape patterns of social interaction within their community, with particular attention to how the tradition either reinforces or disrupts social cohesion among residents. The findings emphasized the social function of tahlilan as a mediating practice between religious identity and communal life, yet the study was confined to a single social dimension, relational dynamics, without addressing the broader spectrum of individual perception, such as theological acceptance, motivation, or the demographic variation of respondents.

A different perspective was offered by Aprillia and Sudrajat in their article "Social Motives for Tahlilan among the Muhammadiyah Community, Ploso, East Surabaya." This research explored the underlying motives driving Muhammadiyah members to participate in tahlilan despite the organization's historically purist theological stance, and further constructed a typology of Muhammadiyah adherents based on their level of engagement with the tradition — ranging from strict abstainers to active participants. While this study contributed a useful typological framework for understanding internal variation within Muhammadiyah, it remained descriptive-qualitative in nature and did not attempt to measure the extent or intensity of community perception in a way that could be statistically compared across indicators.

Meanwhile, Hatimah et al. (2021), in "The Tahlilan Tradition of the Banjar Community in Pahandut Subdistrict, Palangka Raya City," shifted the focus away from Muhammadiyah entirely, concentrating instead on the Banjar ethnic community's implementation of tahlilan and the cultural-religious meanings embedded within its rituals. This study is valuable for situating tahlilan within a specific ethnic-cultural framework, but its object of analysis — Banjar society rather than a modernist reformist organization like Muhammadiyah — limits its relevance to understanding the tension between doctrinal purism and local tradition that is central to the Muhammadiyah case.

Taken together, these previous studies reveal a consistent pattern: tahlilan has predominantly been examined through an aesthetic, functional, or motivational lens, using qualitative methods that prioritize depth of meaning over breadth of measurement, and largely within communities where the tradition is either well-established (NU or Banjar) or examined only through a single social dimension (Muhammadiyah in Gulturejo). None of these studies has attempted to quantitatively map how diverse a single Muhammadiyah community's perception of tahlilan actually is, particularly across variations in gender and occupational background, which may plausibly produce differing interpretations given their differing exposure to religious education, social roles, and economic activity. Moreover, no prior research has specifically examined a Muhammadiyah-majority village such as Koto Tinggi, where the tradition persists despite the organization's formal theological objections, making it a distinctive case for investigating the gap between institutional doctrine and grassroots practice.

Unlike previous studies, which generally relied on qualitative methods to explore meaning and motive, this research adopts a quantitative approach to measure and compare the intensity of community perception across indicators, thereby offering a new empirical perspective distinct from earlier qualitative accounts. Accordingly, this research aims to reveal how the Muhammadiyah community in Koto Tinggi Village describes and measures its perception of the practice of tahlilan, contributing a methodologically distinct and locally grounded contribution to the broader literature on tahlilan within reformist Muslim communities.

The Tahlilan Tradition

The Tahlilan Tradition is a ceremony involving a series of activities carried out as part of the community's beliefs and customs. It is a custom passed down through

generations, with various symbols and rules that apply within a community. Some of these customs become traditions that are preserved and respected by a particular group. In Javanese society, the practice of this tradition is strongly influenced by deeply held beliefs and represents a form of preserving the cultural heritage of the ancestors. Javanese culture will continue to endure as long as the Javanese people exist.

The tahlilan tradition for the deceased is a series of rituals commonly performed by Javanese society to commemorate someone's death. It involves gathering, praying, and eating together, which are the defining features of death-related tahlilan in Javanese society. This reflects solidarity and social integration among them. The death tahlilan ritual has become a deeply entrenched custom and is still practiced by Javanese communities that uphold the *kejawen* (traditional Javanese) tradition. For them, death is not the end of everything, but rather the beginning of a new, eternal life. Therefore, death tahlilan is held as an expression of belief in eternal life after death.

History shows that the tahlilan tradition originates from the legacy of the Wali Songo. Initially, Javanese society was still fixed on mystical beliefs and superstition, using offering ceremonies (*sesajen*) to make requests to spirits. However, the Wali Songo sought to transform this mindset into one that was more Islamic and rational.

Thus, the Wali Songo permitted local traditions by altering and removing elements that conflicted with Islamic teachings. Given that the majority of Javanese society embraced Islam, the Wali Songo used the tahlilan tradition as a means of culturally Islamizing the culture. In this way, the Wali Songo did not entirely reject the traditions long upheld by the community.

For Javanese society, death tahlilan carries meaning as both a religious symbol and a symbol of social integration. As a religious symbol, death tahlilan aims to pray for the safety of the departed soul through prayers (Sobur, 2014). Its purpose is so that the soul that has passed on may be spared from all danger and disturbance and be granted a smooth journey toward the afterlife. As a symbol of social integration, death tahlilan becomes a shared moment that strengthens relationships among community members. It serves as a means of reinforcing kinship ties, demonstrating social concern, honoring relationships among residents, and strengthening social unity.

Muhammadiyah

Muhammadiyah, an Islamic organization that has achieved significant growth in Indonesia, was established on 18 November (8 Dzulhijjah) 1912 in the Kauman neighborhood of Yogyakarta, initiated by K.H. Ahmad Dahlan, the founder of the Modernist Islamic movement. Etymologically, Muhammadiyah defines itself as "followers of Muhammad," with the aim of implementing Islamic law in accordance with the teachings of the Prophet Muhammad (peace be upon him). K.H. Ahmad Dahlan founded Muhammadiyah with the aim of supporting the purification of Islamic teachings in Indonesia, addressing the influence of mysticism believed to have infiltrated Islamic religious practice.

Muhammadiyah holds a critical view of Javanese traditions considered to contain mystical elements, such as death tahlilan, weton calculations, mauludan, and so forth. Muhammadiyah views these beliefs as tending to mix local culture with Islamic

teachings, which, in their view, places more emphasis on tradition than on religious values.

Muhammadiyah emphasizes the purification of Islamic teachings, and therefore views Javanese traditions as practices that merely reinforce blind belief, *bid'ah* (religious innovation), and *khurafat* (superstition), without any real practical benefit. Muhammadiyah's attitude toward Javanese traditions tends to be strict, to the point of reluctance to engage with the Javanese cultural and traditional environment.

The attitude of the Muhammadiyah group toward local traditions and culture is understood as an effort toward modernization and increased rationality. This was the core idea of K.H. Ahmad Dahlan, the founder of Muhammadiyah, who promoted the development of a way of practicing religion that relies more on sound reasoning. This is because Javanese Muslim society remained bound to beliefs in ancestors and spiritual forces in their lives. It was this spirit of rationalization that drove Muhammadiyah to eliminate rituals associated with ancestors and spirits, as these were considered inconsistent with the principles of Islamic law and teachings.

METHOD

The method used in this research is a qualitative method, with a survey research design using purposive sampling. The number of samples used was determined using the Slovin formula. The data collection techniques used in this research were interviews and questionnaires, with descriptive techniques and TCR (Respondent Achievement Level).

The survey research method is used to obtain or collect data about a broad population using a smaller sample. The use of surveys in research has developed since the 20th century. Surveys are used to address large-scale problems with correspondingly large populations, thus requiring a representative sample. In line with this view, in survey research, data is collected from respondents through questionnaires. In general, a survey refers to the collection of information from a small portion of the population (the sample) to represent the population as a whole.

Population can be divided into two categories: the sampling population (or study population) and the target population. The target population generally has a larger number than the sampling population. The sampling population refers to the analysis units that provide the information or data needed in a study or research. Meanwhile, the target population encompasses all analysis units within the scope of the research. In this study, the population that is the focus is a portion of the community in Koto Tinggi Village, Sungai Penuh City.

In this research, the selection of respondents as the sample was carried out using the Purposive Sampling Technique, a sampling method based on specific considerations. These specific considerations relate primarily to particular characteristics of the respondents, namely members of the community in Koto Tinggi Village who have been actively and enthusiastically participating in the *suroan* tradition (Ritzer, G., & Goodman, 2014).

The number of samples in this research was determined using the Slovin formula. According to Aloysius Rangga Aditya Nalendra, et al. (2021: 27-28), the Slovin formula is a method for determining the minimum sample size when the behavior of a

population is not yet known with certainty. The sample size in research using the Slovin formula is determined based on a specified margin of error. The larger the permitted margin of error, the smaller the number of samples required. The Slovin formula is as follows:

$$n = \frac{N}{1 + Ne^2}$$

Description:

n : Sample size

N : Population size

e : Margin of error percentage due to sampling error that can still be tolerated or desired, for example 5%

With a population of 100 people, all of whom are considered representatives meeting the research criteria, the researcher used a margin of error of 5% to estimate community perceptions of the suroan tradition (the reading of selected verses and communal prayer) in Koto Tinggi Village. The calculation is as follows:

$$\begin{aligned} n &= \frac{N}{1 + Ne^2} \\ n &= \frac{100}{(1 + 80 \times (0,05)^2)} \\ &= \frac{100}{1 + 80 \times 0,0025} \\ &= \frac{100}{1 + 0,25} \\ &= \frac{80}{1,25} \\ &= 80 \end{aligned}$$

The calculation of the research population size is as follows:

$$n = 80$$

Based on the calculation above, the sample size that was set is 80 people. This number of respondents is considered to adequately represent the population in order to obtain data that reflects the general condition. In this study, the researcher distributed the questionnaire online through Google Forms to a portion of the community of Sungai Jambu Village, Kayu Aro Subdistrict. The use of an online questionnaire was intended to improve the efficiency and effectiveness of the required data collection (Abdurrahman, 2003).

In this study, the researcher used the technique of distributing questionnaires to respondents to collect data. Distributing questionnaires is a data collection

technique that involves giving respondents a series of questions or statements that they must answer. In this research, the researcher distributed the questionnaire online using Google Forms to the respondents.

Validity and reliability of the instrument are two important, inseparable aspects of the research process using a questionnaire. The validity of the instrument aims to ensure that it can produce data consistent with the measure it is intended to assess, while the reliability of the instrument aims to assess the extent to which it can be relied upon for consistent use.

Validity of the Instrument Validity measures how well a research instrument can produce data consistent with the intended purpose. In other words, an instrument is said to be valid if it can accurately measure what it is intended to measure. Instrument validity can be divided into several types, including:

1. Content Validity
2. Criterion-Related Validity
3. Construct Validity

In this research, content validity was used because the instrument used was a questionnaire. The research instrument's validity was examined through the assessment and opinions of experts.

b. Reliability of the Instrument Reliability of the instrument is very important in research. With a reliable instrument, consistent and accurate measurement can be produced. Reliability reflects the extent to which the instrument can be relied upon. To measure the reliability of the instrument in this research, Cronbach's alpha formula was used to obtain the Cronbach's alpha coefficient. The Cronbach's alpha formula is:

Cronbach's alpha =

Description:
$$\left(\frac{Q}{Q-1}\right)\left(1 - \frac{\sum s^2_{qi}}{\sum s^2_x}\right)$$

Q : Number of items in one variable

Sqi : Variance of each item's score

Sx : Variance of the total score of those items

The results of the reliability calculation using Cronbach's alpha will yield a value between 0 and 1. The higher the reliability coefficient value, the better and more reliable the instrument. Categories are used to classify the reliability level of the research instrument based on the reliability coefficient value.

Coefficient Reliability	Level Reliability
0,8-1,0	Very High

0,6-0,7	High
0,4-0,5	Moderate
0,2-0,3	Low
Less than 0.2	Very Low

Descriptive Analysis is an empirical process that involves a detailed description of the information obtained from the research to provide a clear picture of an event. In this analysis, the researcher collects data from respondents' answers to items in the questionnaire, which includes who or what was involved, when and where the event occurred, how the event unfolded, and how many respondents were involved. Next, the collected data is grouped and tabulated, after which the average (mean) is calculated and explained to gain a deeper understanding of its implications (Yusuf, 2017).

3. TCR (Respondent Achievement Level) Data Analysis Technique

The data analysis carried out uses a descriptive approach aimed at describing the state or condition related to Community Perceptions of the Suroan Tradition (the reading of selected verses and communal prayer) in Sungai Jambu Village, Kayu Aro Subdistrict. In this measurement, the Respondent Achievement Level (TCR) is calculated to determine how the sample responded. The formula for determining the Respondent Achievement Level is:

$$TCR = \sum_{i=1}^n (T_i \times SL_i)$$

Description:

TCR : Respondent Achievement Level

Ti : Total Likert Score of Respondent Answers

SLi : Likert Score according to the number of respondent answer choices

Meanwhile, to determine the TCR index, the following formula is required:

$$TCR \text{ Index } = \frac{TCR}{Y} \times 100\%$$

Description:

Y: Highest TCR score (highest Likert score x n)

n : Number of respondents

To view the achievement criteria of respondents based on a particular characteristic, a depiction of the Respondent Achievement Level Index is required. Therefore, every research study always creates a "Master Scale," a measurement scale that generally

shows five levels of a particular characteristic. The depiction of a master scale for various characteristics can be seen in the following table:

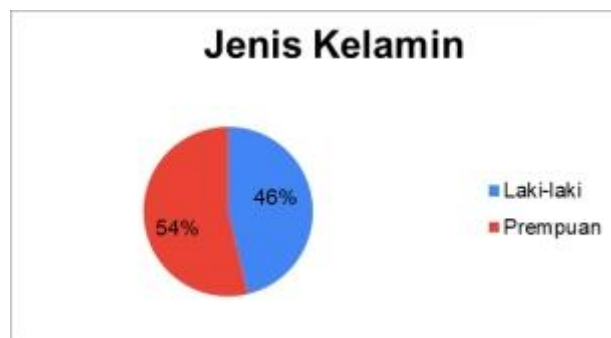
Respondent Achievement Criteria

No	TCR Index	Criteria
1	90%-100%	Very Good
2	80%-89%	Good
3	70-79%	Fairly Good
4	55%-69%	Not Good
5	1%-54%	Very Poor

RESULTS AND DISCUSSION

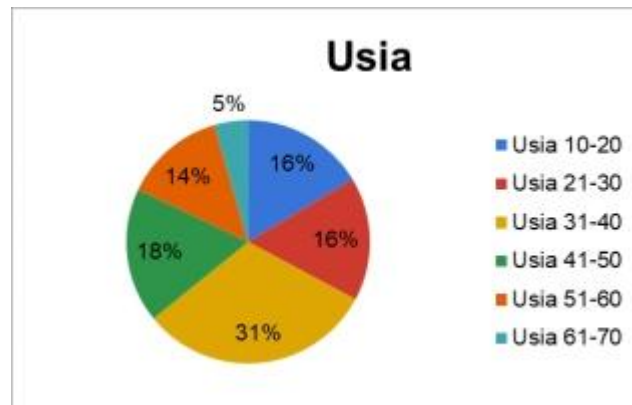
Respondent Demographic Data

Data collection was carried out on-site in Koto Tinggi Village, involving 100 respondents. In this research, the researcher distributed the questionnaire online through Google Forms to respondents and also visited respondents' homes. The following is the respondents' demographic data presented in the diagrams below:



(Diagram 1.1. Respondents' Gender)

Based on Diagram 1.1, it can be seen that in total, the majority of respondents from the community of Sungai Jambu Village, Kayu Aro Subdistrict, are male, numbering 31 people or 46.27%, and female, numbering 36 people or 53.73%. It is clearly evident that the dominant number of respondents is female. This data indicates that women have significant participation in the Tahlilan Tradition in Koto Tinggi Village.



(Diagram 1.2. Respondents' Age)

Based on Diagram 1.2, it can be seen that the age group 10-20 comprises 11 people or 16.41%. This is followed by the age group 21-30, comprising 11 people or 16.41%. Then the age group 31-40 comprises 21 people or 31.34%. This is followed by the age group 41-50, comprising 12 people or 17.91%. Then the age group 51-60 comprises 9 people or 13.43%. And the age group 61-70 comprises 3 people or 4.5%. Thus, in terms of age, the largest group is 31-40 years old, comprising 31% of respondents.

Validity and Reliability

Instrument Validity

The validity used in this research is content validity, because the instrument used in this research is a questionnaire. The research instrument was validated so that it could be established as the instrument for collecting research data. The validity of this instrument was carried out through the assessment and opinions of experts (Expert Judgment). The validation test was carried out by experts based on 3 aspects: content, results, and process. The first validity process was creating open-ended statements related to the Suroan Tradition, after which the validity of the instrument and measurement was carried out by testing it and asking several experts. Based on 6 indicators, there were improvements and revisions, such as in the second and fourth indicators, statements number 4 and 7, where these statements previously contained corrections related to language aspects—from the assessment of standard Indonesian regarding double interpretation—with a slight revision to the rating scale of the statement items. Then, in indicator 6, for each statement, there were corrections related to language aspects, specifically examining sentence clarity, with the rating scale of the statement items requiring extensive revision.

Instrument Reliability

The instrument reliability test is an evaluation of the extent to which the measuring instrument used is consistent (Budiastuti, 2018). The testing technique

used was Cronbach's Alpha, with the help of the SPSS program to assess the instrument's reliability. The Cronbach's Alpha technique is effective for use with scores in the form of a Likert scale.

Reliability Statistics

Cronbach's Alpha	N of Items
.655	19

The results of the reliability calculation using Cronbach's alpha yield a value ranging from 0 to 1. The larger the reliability coefficient value, the better and more reliable the instrument (Arikunto, 2013). Reliability below 0.2 is very low, 0.2-0.3 is low, 0.4-0.5 is moderate, 0.6-0.7 is high, and 0.8-1.0 is very high. Thus, with a statistical reliability result of 0.655 for 19 statements in the questionnaire answered by 67 respondents, the instrument can be classified as high.

Assessment of the Suroan Tradition (the Reading of Selected Verses and Communal Prayer) Studied According to Community Perception

The following is a tabulation of the respondents' answers collected for the suroan tradition, which is the object of this research. Below are the tabulated results of the respondents' answers:

Table 1. Knowledge of the tahlilan tradition

No	Statement	SCORE	MEAN	TCR Index (%)	REMARK
1	I am aware that the tahlilan tradition exists in Koto Tinggi Village	97	4,33	86,67	Good
2	I know that tahlilan in Koto Tinggi Village has long been practiced and has become a tradition	92	4,50	90,00	Fairly Good
3	I have personally carried out tahlilan.	92	4,33	86,67	Good
4	I have attended a tahlilan for someone who passed away.	95	4,75	95,00	Fairly Good
5	I carry it out together with the community, led by an imam reciting verses of the Qur'an, dzikir, and prayers	92	4,33	96,67	Good
6	After carrying out tahlilan, the host usually serves food to me and the other attendees.	92	4,50	90,00	Fairly Good
	Average	585	4,56	91,34	Good

Table 1 above presents the findings of this research regarding community perceptions of the Tahlilan tradition in Koto Tinggi Village. The knowledge indicator regarding the Tahlilan tradition in this research consists of 6 sub-indicators for the statements, namely "I know about the meaning of the Tahlilan tradition, such as gratitude to Allah SWT," for statement number 1, and so on. Based on the research data and after tabulation, it was found that the majority of respondents strongly agreed with the meaning of the Tahlilan tradition, such as gratitude to Allah SWT mentioned above, with a score of 585, a mean of 4.56, and an index of 91.34. This means that, on average, for sub-indicator statement number 1, 274.00% of the community strongly agreed on the meaning of the suroan tradition as an expression of gratitude to Allah SWT.

In the Tahlilan Tradition, the community gives thanks to Allah for all the blessings and grace bestowed upon them. From the companion An-Nu'man bin Basyir, may Allah be pleased with him and his father, the Messenger of Allah, peace and blessings be upon him, said (meaning), "Whoever does not give thanks for a little will not be able to give thanks for a lot." Narrated by Ahmad, 4/278. Shaykh Al-Albani stated that this hadith is hasan, as noted in Silsilah Al-Ahadits Ash-Shahihah, no. 667 (Burhani, 2010).

Table 2. Implementation of the Tahlilan tradition

	Statement	SCORE	MEAN	TCR Index (%)	REMARK
7	I carry out tahlilan with the aim of earning religious merit (pahala)	49	4,08	81,67	Good
8	I carry out tahlilan to pray for those who have passed away	51	4,25	85,00	Good
9	I carry out tahlilan only expecting the food provided by the host.	51	4,25	85,00	Good
10	I carry out tahlilan because I feel obligated to.	47	3,92	78,33	Fairly Good
11	I agree that tahlilan can strengthen relationships among people.	49	4,08	81,67	Good
12	I agree that Tahlilan can provide comfort to the bereaved family.	51	4,25	85,00	Good
	Average	298	4,14	82,78	Good

Table 2 above presents the findings of this research regarding community perceptions of the suroan tradition in Koto Tinggi Village. The implementation indicator of the suroan tradition in this research consists of 2 sub-statements, namely knowing when the tahlilan tradition is carried out, for statement number 2, and participating in tahlilan activities whenever someone passes away, for statement number 4. The research data obtained is shown in Table 2 under the implementation indicator of the suroan tradition. The majority of respondents stated their agreement: for statement number 2, with a score of 273, a mean of 4.07, and an index of 81.67%, providing further insight into the evaluation of the suroan tradition's implementation.

Meanwhile, statement number 3 had a score of 272, a mean of 4.06, and an index of 82.79%.

The tabulation results from both sub-indicators produce an average weighted score of 545, a mean of 44.07 [sic], and an index of 81.34%, so that overall the implementation indicator of the suroan tradition is one that the community agrees with.

Table 3. Benefits of tahlilan for the community

No	Statement	SCORE	MEAN	TCR Index (%)	REMARK
13	I agree that Tahlilan can increase solidarity within the community.	52	4,33	86,67	Good
14	I agree that Tahlilan can strengthen kinship ties within the community.	55	4,58	91,67	Very Good
15	I agree that holding tahlilan can enhance spiritual values within the community.	48	4,00	80,00	Good
16	I agree that the practice of tahlilan serves as an activity that reminds us of death.	56	4,67	93,33	Very Good
	Average	211	3,54	87,92	Good

From Table 3, the Form indicator of the Tahlilan tradition in this research consists of 3 sub-statements, namely carrying out Tahlilan at home led by an imam reciting verses of the Qur'an and communal prayer, for statement number 4; agreeing with the reading of Qur'anic verses in the suroan tradition, for statement number 5; and communal prayer in the suroan tradition being held as an expression of condolence for misfortune experienced by the community, for statement number 5 [sic]. For statement number 4, a score of 273 can be interpreted as a fairly significant or strong result regarding the effectiveness of the Tahlilan tradition; a mean value of 4.07 indicates the average level of community agreement; and an index of 81.49% serves as an indicator of successful implementation, with the majority of respondents stating agreement. For statement number 5, the majority of respondents can be seen to state agreement, with a score of 271, a mean of 4.04, and an index of 80.90%. And for statement number 6, the score value is 273, the mean is 4.07, and the index is 81.49%, with the majority of respondents also stating agreement.

From the indicator statements in Table 3, Imam Ibn Khaldun said, "Tradition in the Qur'an is a chain that connects the past with the present, allowing us to understand social and humanitarian aspects relevant to the history of mankind" (Salamah et.al, 2017)

Attachment to Table 3. Research results regarding the Form indicator of the suroan tradition. From these three sub-statements, an average score of 817, a mean of

4.06, and an index of 81.29% were obtained, so that overall the Form indicator of the Tahlilan tradition is one that the community agrees with.

Table 4. Community response regarding the tahlilan tradition

No	Statement	SCORE	MEAN	TCR Index (%)	REMARK
17	I agree that carrying out tahlilan using a loudspeaker disturbs other people.	42	4,50	90,00	Fairly Good
18	I agree that carrying out tahlilan burdens the host, who must provide food.	54	4,50	90,00	Very Good
19	I see that the community is not disturbed by the existence of the tahlilan tradition.	45	4,75	85,00	Fairly Good
20	I see that the community disagrees with the practice of tahlilan because it is considered bid'ah (a religious innovation)	50	4,17	83,33	Good
Average		191	4,68	89,58	Fairly Good

From Table 4, the Purpose indicator of the Tahlilan tradition in this research consists of 5 sub-statements, namely: following the Tahlilan tradition with the aim of drawing closer to Allah, for statement number 7, a score of 266 reflects a significant level of involvement, while a mean value of 3.97 indicates an agreeing level of consensus, and an index of 79.40% shows that the majority of respondents stated agreement; following the tahlilan tradition at the house of mourning merely out of following friends, for statement number 8, a score of 174 reflects a low level, while the mean value is 2.60, and an index of 51.94% serves as an indicator for evaluating the implementation of the suroan tradition, reflecting the level of success in the context of "just going along" participation. The description "strongly disagree" indicates that the majority of respondents expressed disagreement with following the Tahlilan tradition merely by going along with others; following the suroan tradition only to obtain food, for statement number 9, a score of 148 indicates a fairly low community response, a mean of 2.21 reflects the respondents' level of agreement, while an index of 44.18% and a "strongly disagree" community response indicate that the majority of the community does not fully support or feel satisfied with their experience of following the suroan tradition, particularly in the context of obtaining food. Many people flock to follow the Tahlilan tradition in order to obtain blessings, for statement number 10, with a score of 254, a mean of 3.79, and an index of 75.82%, the majority of community respondents fairly agree; and following the suroan tradition out of compulsion, for statement number 11, with a score of 159, a mean of 2.37, and an index of 47.46%, the majority of respondents strongly disagree.

Viewed based on the assessment indicators, when the five sub-statements are averaged, a score value of 1001, a mean of 2.99, and an index value of 59.76% are obtained. Respondents gave a rating of disagreement; the community response is very

low, indicating that the majority of the community does not fully support or feel satisfied with their experience of following the Tahlilan tradition, particularly with regard to sub-statements number 8, 9, and 11.

CONCLUSION

This research on Muhammadiyah community perceptions of the tahlilan tradition in Koto Tinggi Village reveals the complexity of religious practice within Indonesian society. This study shows a range of opinions among the Muhammadiyah community, from acceptance and participation to skepticism and criticism of the tahlilan tradition. This diversity reflects the complexity of religious interpretation and the dynamic nature of religious practice, even within a particular religious community such as Muhammadiyah. In addition, these findings emphasize the importance of dialogue and mutual understanding in navigating religious differences within a multicultural society. Although there are diverse views on the tahlilan tradition, this research highlights the importance of respectful engagement and open communication among community members. Through such dialogue, individuals can gain a deeper understanding of one another's perspectives and foster greater harmony and unity within society.

In addition, this study also contributes to the broader discussion on the dynamics of religious practice in Indonesia, emphasizing the need for contextual understanding and sensitivity toward diverse interpretations within religious communities. By acknowledging and respecting these differences, society can create a tolerant and inclusive environment in which individuals from various religious backgrounds can coexist peacefully and work together collaboratively. In conclusion, this research provides valuable insight into the complexity of religious perceptions and practices within the Muhammadiyah community in Koto Tinggi Village, affirming the importance of dialogue, understanding, and mutual respect in fostering harmony and unity amid diversity.

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