

TAHLILAN AND YASINAN IN THE FRAMEWORK OF ISLAMIC LAW: THE PERSPECTIVE OF 'URF AS A JUSTIFICATION FOR LOCAL TRADITIONS

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Abstract

This article examines the practices of Tahlilan and Yasinan from the perspective of Islamic law, focusing on the concept of 'urf as a justification for local traditions. Tahlilan and Yasinan are religious traditions commonly found in Indonesia, particularly within the Nahdlatul Ulama (NU) community. These practices involve the recitation of Surah Yasin and other prayers as a form of respect for the deceased. In Islamic law, 'urf, or societal customs, can serve as a basis for legal rulings, provided they do not conflict with fundamental principles of Sharia. Through literature analysis and juridical approach, this article explores how 'urf is recognized as a legitimate legal basis for the practices of Tahlilan and Yasinan within the community. The study reveals that these practices, despite frequent criticism, can be accepted within the framework of Islamic law as they meet the conditions for 'urf recognized by Sharia.

Abstrak

Jurnal ini membahas praktik Tahlilan dan Yasinan dalam perspektif hukum Islam dengan penekanan pada konsep 'urf sebagai justifikasi bagi tradisi lokal. Tahlilan dan Yasinan merupakan tradisi keagamaan yang umum dijumpai di Indonesia, terutama di kalangan masyarakat Nahdlatul Ulama (NU). Tradisi ini melibatkan pembacaan surah Yasin dan doa-doa lainnya sebagai bentuk penghormatan bagi orang yang telah meninggal. Dalam hukum Islam, 'urf atau kebiasaan masyarakat dapat dijadikan sebagai salah satu dasar penetapan hukum, asalkan tidak bertentangan dengan prinsip-prinsip dasar syariat. Melalui analisis literatur dan pendekatan yuridis, artikel ini mengeksplorasi bagaimana 'urf diakui sebagai landasan hukum yang sah bagi praktik Tahlilan dan Yasinan di masyarakat. Hasil penelitian menunjukkan bahwa praktik ini, meskipun sering kali mendapat kritik, dapat diterima dalam bingkai hukum Islam karena memenuhi syarat-syarat 'urf yang diakui syariat.

 OPEN ACCESS

INTRODUCTION

Islamic traditions and cultural practices have long played a vital role in shaping the religious identity of Muslim communities worldwide¹. Among these traditions, *Tahlilan* and *Yasinan* hold significant prominence, particularly in Indonesia and other parts of Southeast Asia. These communal gatherings, which involve the recitation of *Surah Yasin*, supplications (*du'a*), and the remembrance of the deceased, have become deeply embedded in local religious life². While these practices are widely accepted and observed, they have also been subject to theological and jurisprudential debates concerning their legitimacy in Islamic law. The core issue revolves around whether these traditions constitute a valid religious practice based on Islamic legal principles or whether they represent an innovation (*bid'ah*) that lacks a foundation in the Qur'an and Sunnah³.

From a jurisprudential perspective, *Tahlilan* and *Yasinan* are often assessed within the framework of *'urf* (customary practice). Islamic law recognizes *'urf* as a legitimate source of legal reasoning, provided that it does not contradict fundamental Islamic teachings⁴. Many scholars from the Shafi'i and Hanafi schools of thought argue that these practices align with the broader objectives of *Shari'ah* (*maqasid al-shari'ah*), particularly in fostering social unity, spiritual reflection, and communal support for bereaved families⁵. Additionally, proponents of *Tahlilan* and *Yasinan* cite various Qur'anic verses and Hadith that encourage acts of remembrance, charity, and prayer for the deceased. For instance, the Qur'an states:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ"

("And cooperate in righteousness and piety.") (Surah Al-Ma'idah 5:2),

which is interpreted as an encouragement for communal worship and acts of kindness.

Conversely, critics argue that these practices were not explicitly performed by the Prophet Muhammad ﷺ and his companions (*Sahabah*), and therefore, they should not be considered an essential part of Islamic worship. Scholars from the Salafi and Wahhabi traditions often classify *Tahlilan* and *Yasinan* as religious innovations (*bid'ah*) that lack direct textual evidence.⁶ They emphasize the importance of adhering strictly to the practices of the Prophet ﷺ, as stated in the Hadith:

¹ A Sadiq, "Integrating Modern Educational Tools in Traditional Islamic Learning 2022," *Scopus Journal of Education and Culture*, n.d.

² Rido Awal Pratama, "Tradisi Yasinan Dan Tahlilan Dalam Meningkatkan Nilai-Nilai Pendidikan Islam Di Masjid Nur Amanah Yogyakarta," *Mawa Izah Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 2023, <https://doi.org/10.32923/tarbawiy.v10i1.3422>.

³ Isdiana Isdiana, Mustafa Abu Zaid, and Saeed Akhtar, "Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education," 2024, <https://doi.org/10.37251/jpaii.v5i1.906>.

⁴ Pratama, "Tradisi Yasinan Dan Tahlilan Dalam Meningkatkan Nilai-Nilai Pendidikan Islam Di Masjid Nur Amanah Yogyakarta."

⁵ Odeh Al-Jayyousi, "Islamic Values and Rural Sustainable Development," *Rural21*, 2019, 39–41.

⁶ Abdul Malik, "New Variants of Ultra-Conservative Islamic Schools in Indonesia: A Study on Islamic School Endeavor with Islamic Group Movement," *Power and Education* 16, no. 1 (March 6, 2023): 14–28, <https://doi.org/10.1177/17577438231163042>.

"مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

("Whoever introduces into our matter something that is not part of it, it will be rejected.") (Narrated by Bukhari and Muslim).

Despite these differences, the majority of Indonesian Muslim scholars, particularly those affiliated with Nahdlatul Ulama (NU), argue that *Tahlilan* and *Yasinan* serve as positive religious and social functions that are deeply rooted in local Islamic traditions.⁷

In addition to legal and theological perspectives, the sociological dimension of *Tahlilan* and *Yasinan* also plays a crucial role in understanding their significance. These rituals serve as important mechanisms for community bonding, religious education, and emotional support. They provide a structured way for families and communities to come together, reflect on the afterlife, and engage in acts of worship. Furthermore, these gatherings promote a sense of solidarity and collective responsibility, reinforcing Islamic values of charity (*sadaqah*), hospitality (*karamah al-daif*), and remembrance of death (*dhikr al-mawt*).⁸ By analyzing the role of *'urf* in Islamic law, the theological debates surrounding these traditions, and their broader sociocultural impact, this study seeks to provide a comprehensive understanding of *Tahlilan* and *Yasinan* within the framework of Islamic jurisprudence and contemporary Muslim practice⁹.

This paper will explore the historical background, legal interpretations, and social implications of *Tahlilan* and *Yasinan*, highlighting the diverse scholarly perspectives on their permissibility and their role in strengthening communal religious life. By examining both classical and contemporary sources, this study aims to bridge the gap between textual analysis and lived religious experiences, ultimately contributing to a more nuanced understanding of local Islamic traditions in the context of *Shari'ah* and *'urf*.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive-analytical method to explore *Tahlilan* and *Yasinan* within the framework of Islamic law, particularly from the perspective of *'urf* (custom). The research focuses on analyzing classical and contemporary Islamic legal sources, examining scholarly opinions, and contextualizing these traditions within the broader discourse of Islamic jurisprudence. Primary data sources include the Qur'an, Hadith, and classical fiqh texts from various schools of thought, while secondary sources consist of academic journals, books, and scholarly articles discussing *'urf*, local traditions, and their relevance in Islamic legal thought.

⁷ Adrika Fithrotul Aini, "Yasinan Rabu Wage Masyarakat Dukuh Sambong Bojonegoro (Studi Living Qur'an)," *Tebuireng Journal of Islamic Studies and Society*, 2021, <https://doi.org/10.33752/tjiss.v1i2.1715>.

⁸ Nadhifatuz Zulfa and Nisa'ul Kamilah, "Konseling Islami Melalui Tahlilan Untuk Mengatasi Ketidaksiplinan Shalat Anak Di Desa Landungsari [Islamic Counseling Through Tahlilan to Overcome Discipline Children's Prayer in Landungsari Village]," 2022, <https://doi.org/10.59027/jcic.v2i2.164>.

⁹ Zulfa and Kamilah.

A library research method (*library research*) is utilized to collect and analyze data from authoritative Islamic legal texts, including works by scholars such as Al-Qarafi, Al-Suyuti, and Ibn 'Abidin¹⁰. Additionally, contemporary discussions on *'urf* from modern Islamic scholars are reviewed to provide a comprehensive perspective on the evolution of these practices in different cultural contexts. Content analysis is applied to examine how Islamic legal principles accommodate or critique *Tahlilan* and *Yasinan* within various schools of jurisprudence.

To strengthen the analysis, this study also incorporates an ethnographic perspective by considering sociological aspects of these traditions within Muslim communities, particularly in Indonesia. Observations and relevant case studies from scholarly works on Islamic traditions in Southeast Asia are integrated to understand the role of *Tahlilan* and *Yasinan* in fostering religious and social cohesion. The combination of jurisprudential analysis and sociological insights allows for a holistic understanding of how these traditions persist and are justified within the framework of *Shari'ah*.

This research does not rely on fieldwork or direct interviews but instead synthesizes existing literature and scholarly discourse to provide a well-rounded examination of the subject. By adopting this methodology, the study aims to contribute to the ongoing discussion on the relationship between Islamic law and local traditions, offering a critical yet balanced perspective on the legitimacy and relevance of *Tahlilan* and *Yasinan* in contemporary Islamic thought.

FINDINGS AND DISCUSSION

The Legitimacy of *Tahlilan* and *Yasinan* in Islamic Law

The practice of *Tahlilan* and *Yasinan* has been widely debated within the framework of Islamic law, with scholars offering differing perspectives on its legitimacy¹¹. From a jurisprudential standpoint, these traditions fall under the broader category of *'urf* (custom), which plays a crucial role in Islamic legal discourse¹². Islamic jurisprudence recognizes *'urf* as a valid source of law, provided that it does not contradict the fundamental principles of *Shari'ah*. Classical scholars such as Al-Qarafi (d. 1285) and Ibn Abidin (d. 1836) have emphasized that local customs can be integrated into Islamic legal rulings as long as they uphold the objectives of Islamic law (*maqasid al-shari'ah*). In this context, *Tahlilan* and *Yasinan*, which involve communal recitation of the Qur'an and supplications for the deceased, are seen by many scholars as permissible because they reinforce spiritual engagement, community solidarity, and remembrance of God.

¹⁰ Yusuf al-Qaradawi, "The Lawful and the Prohibited in Islam," n.d.

¹¹ A. H. Asari Taufiqurrohman et al., "The Role of Islamic Law, Constitution, and Culture in Democracy in the UAE and Indonesia," *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024): 83-100, <https://doi.org/10.15408/ajis.v24i1.33155>.

¹² Watni Marpaung, "Diskursus Kompilasi Hukum Islam (KHI) Dalam Sistem Hukum Indonesia," *Al-Usrah Jurnal Al-Ahwal as-Syakhsyah*, 2023, <https://doi.org/10.30821/al-usrah.v11i1.16472>.

One of the main arguments in favor of *Tahlilan* and *Yasinan* is their alignment with the concept of *al-birr wa al-taqwa* (righteousness and piety), as emphasized in the Qur'an (Surah Al-Ma'idah 5:2):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

("And cooperate in righteousness and piety, but do not cooperate in sin and aggression.").

These gatherings promote a sense of communal worship and mutual support, which are essential components of Islamic social ethics¹³. Furthermore, the recitation of *Surah Yasin* has been supported by various Hadith narrations, including the widely cited tradition: "اقْرءُوا يَاسَ لِمَوْتَاكُمْ" ("Recite Surah Yasin for your deceased.")—a Hadith reported by Abu Dawood and Ibn Majah. Although the authenticity of this narration has been debated, many scholars accept its meaning in the spirit of encouraging acts of devotion for the deceased.

On the other hand, critics argue that *Tahlilan* and *Yasinan* are *bid'ah* (innovation) because they were not explicitly practiced by the Prophet Muhammad ﷺ and his companions. The Salafi and Wahhabi schools of thought often emphasize that religious acts should strictly follow prophetic traditions (*sunnah*)¹⁴. However, the counterargument from scholars of the Shafi'i and Hanafi schools is that not all innovations are prohibited; rather, they distinguish between praiseworthy (*bid'ah hasanah*) and blameworthy (*bid'ah sayyi'ah*) innovations¹⁵. As argued by Imam Al-Nawawi, religious innovations that align with Islamic values and contribute to spiritual or social well-being are considered acceptable. In this regard, *Tahlilan* and *Yasinan* serve as a means of strengthening faith, fostering unity, and remembering the afterlife—objectives that are deeply rooted in Islamic teachings¹⁶.

The Sociological Significance of *Tahlilan* and *Yasinan*

Beyond jurisprudential debates, *Tahlilan* and *Yasinan* hold significant sociological value in Muslim communities, particularly in Indonesia and parts of Southeast Asia¹⁷. These practices function as social rituals that reinforce communal ties and provide spiritual comfort to grieving families. In many traditional Muslim societies, death is not merely an individual matter but a communal event that necessitates collective support. By gathering for *Tahlilan* and *Yasinan*, family members, neighbors, and religious figures come together to

¹³ Roby Krismoniansyah et al., "NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI SUROAN: Studi Di Desa IV Suku Menanti, Sindang Dataran Kabupaten Rejang Lebong," *At-Ta Dib Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 2020, <https://doi.org/10.47498/tadib.v12i01.335>.

¹⁴ Chris Chaplin, "Salafi Activism and the Promotion of a Modern Muslim Identity," *South East Asia Research*, 2018, <https://doi.org/10.1177/0967828x17752414>.

¹⁵ Syamsurijal Adhan et al., "Aji Ugi: Pergumulan Islam Dengan Tradisi Lokal Dan Gaya Hidup Dalam Masyarakat Bugis," *Al-Qalam*, 2020, <https://doi.org/10.31969/alq.v26i1.846>.

¹⁶ Ali Maksum, "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2016): 81, <https://doi.org/10.15642/jpai.2015.3.1.81-108>.

¹⁷ Azyumardi Azra, *The Origins Of Islamic Reformism In Southeast Asia*, vol. 11, 2019.

offer prayers and solidarity, reflecting the Islamic emphasis on compassion and mutual assistance.

From an anthropological perspective, these gatherings serve as mechanisms for transmitting religious knowledge and strengthening Islamic identity¹⁸. In rural and urban communities alike, *Tahlilan* and *Yasinan* provide opportunities for individuals to engage with Islamic teachings, listen to religious sermons, and participate in acts of worship that they might not otherwise practice regularly. This aligns with Pierre Bourdieu's theory of social capital, which suggests that communal religious practices enhance social cohesion and reinforce shared values within a community. By participating in these rituals, individuals affirm their commitment to their faith and cultural heritage, ensuring the continuity of religious traditions across generations¹⁹.

Moreover, these practices serve an economic function in certain communities. Families hosting *Tahlilan* often prepare food and refreshments for attendees, fostering a culture of hospitality (*karamah al-daif*) and charity (*sadaqah*). This element of communal sharing reflects the Qur'anic principle of mutual aid and generosity, as stated in Surah Al-Baqarah (2:267): "يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ

"طَيِّبَاتِ مَا كَسَبْتُمْ" ("O you who have believed, spend from the good things which you have earned."). In this sense, *Tahlilan* and *Yasinan* are not only acts of devotion but also social practices that embody Islamic values of generosity and care for one another.

Tahlilan, Yasinan, and the Concept of 'Urf in Islamic Jurisprudence

The role of 'urf in Islamic jurisprudence provides a strong foundation for understanding the permissibility of *Tahlilan* and *Yasinan*. According to classical scholars, 'urf refers to customary practices that are widely accepted within a society and do not contradict Islamic teachings. Ibn Abidin, a prominent Hanafi jurist, stated in *Radd al-Muhtar*: "الثابت بالعرف كالثابت بالنص" ("What is established by custom is akin to what is established by text."). This principle underscores the idea that well-established traditions, if they align with Islamic values, hold legal weight in shaping religious practices²⁰.

In the context of Indonesia, *Tahlilan* and *Yasinan* have been practiced for centuries, becoming integral to the religious and cultural life of Muslims in the region.²¹ The Indonesian Council of Ulama (MUI) has acknowledged that these practices are part of the nation's Islamic heritage, provided they do not involve

¹⁸ Chris Chaplin, "Salafi Activism and the Promotion of a Modern Muslim Identity: Evolving Mediums of Da'wa amongst Yogyakarta University Students," *South East Asia Research* 26, no. 1 (January 23, 2018): 3–20, <https://doi.org/10.1177/0967828X17752414>.

¹⁹ Hammis Syafaq, "Kontroversi Seputar Tradisi Keagamaan Populer Dalam Masyarakat Islam," *Islamica Jurnal Studi Keislaman*, 2014, <https://doi.org/10.15642/islamica.2007.2.1.1-15>.

²⁰ Muslimatur Rodiyah, "The Importance of Islamic Religious Education and Moral Education in Building the Character of Primary School Children" 01, no. 01 (2023): 2023.

²¹ Zainul Muin Husni and Iftaqur Rahman, "Islam, Kearifan Lokal, Komunikasi Dakwah; Menakar Konsep Islam Nusantara," *Jurnal Islam Nusantara*, 2020, <https://doi.org/10.33852/jurnal.in.v4i1.211>.

elements of shirk (associating partners with God) or superstition. Additionally, Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, has consistently defended the practice of *Tahlilan* and *Yasinan* as legitimate expressions of Islamic piety rooted in local customs²².

However, while *'urf* can be a basis for legal justification, it must be continually evaluated to ensure it remains aligned with Islamic principles. Scholars argue that any practice—regardless of its cultural significance—should be assessed in light of the objectives of *Shari'ah* (*maqasid al-shari'ah*), which prioritize faith, life, intellect, family, and property. If *Tahlilan* and *Yasinan* serve to strengthen faith, promote social unity, and enhance religious awareness, then they can be classified as *'urf shahih* (valid custom). However, if they lead to extravagance, ritualistic formalism, or financial burdens on grieving families, then they should be critically examined and adjusted to ensure their conformity with Islamic ethics²³.

CONCLUSION / KESIMPULAN

The findings of this study indicate that *Tahlilan* and *Yasinan* can be justified within Islamic law through the principle of *'urf*, provided they align with the broader objectives of *Shari'ah*. While some scholars view these practices as innovations, others argue that they represent a form of *bid'ah hasanah* that strengthens communal worship and religious devotion. From a sociological perspective, these practices play a crucial role in fostering social cohesion, preserving Islamic identity, and supporting grieving families. The acceptance of *Tahlilan* and *Yasinan* ultimately depends on the balance between tradition and textual sources, with an emphasis on their role in promoting righteousness and communal solidarity within an Islamic ethical framework.

²² Ana Riskasari, "Pengaruh Persepsi Tradisi Tahlilan Di Kalangan Masyarakat Muhammadiyah Terhadap Relasi Sosial Di Desa Gulurejo Lendah Kulon Progo Yogyakarta," *Panangkaran Jurnal Penelitian Agama Dan Masyarakat*, 2019, <https://doi.org/10.14421/panangkaran.2018.0202-01>.

²³ Mitra Sasmita, Agus Fudholi, and Rahma Dilla Zainuri, "ISLAMIC EDUCATION AS THE SPIRITUAL AND MORAL FOUNDATION OF THE YOUNG" 4, no. 3 (2024): 857-71.

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