

Research Article

The Influence of Transcendental Communication on the Tahlilan Tradition at Nurul Huda Mosque Bandar Lampung

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Abstract: This study aims to examine the influence of transcendental communication on the practice of the tahlilan tradition among the congregation of Nurul Huda Mosque in Bandar Lampung. Transcendental communication, defined as spiritual interaction between individuals and the divine, is seen as a key factor in shaping religious behavior and sustaining traditional religious rituals within the community. The research employs a quantitative approach using survey methods with 60 respondents selected through total sampling. Data were collected using a structured questionnaire that had passed validity and reliability tests, and analyzed using linear regression through IBM SPSS Statistics 25. The results indicate that transcendental communication significantly influences the tahlilan tradition, with a significance value of 0.004 (< 0.05) and a positive regression coefficient of 0.350. These findings suggest that the stronger the transcendental communication experienced by individuals, the greater their belief in and participation in the tahlilan tradition. Furthermore, the study confirms that the research data meet the classical assumptions of normality and homoscedasticity. In conclusion, transcendental communication plays a substantial role in reinforcing collective religious traditions and spiritual continuity within local Muslim communities. This research contributes to a broader understanding of how spiritual dimensions influence the preservation of Islamic cultural-religious practices in a contemporary setting.

Keywords: communication; religiosity; spiritual tradition; tahlilan; transcendental

1. Introduction

Indonesia is an archipelagic country with a total of 17,508 islands, stretching from Sabang to Merauke (Adila et al., 2019). Each region in Indonesia possesses unique traditions, values, and customary ceremonies that have been passed down from generation to generation, forming distinct social characteristics within each community. This cultural diversity has made Indonesia a country of extraordinary cultural richness, where differences in customs and traditions complement and enrich the social life of its people. This diversity is also reflected in various religious traditions practiced by the community, not only as expressions of faith but also as a means of strengthening social ties in everyday life.

Religious cultural diversity in Indonesia is manifested in practices that serve not only as expressions of tradition but also as instruments for fostering interpersonal bonds. Among these, the Indonesian people are accustomed to engaging in various social-religious activities that emphasize mutual cooperation (gotong royong) and communal unity. One such tradition that embodies these values is Tahlilan, a communal prayer gathering commonly held by Muslims in Java and parts of Sumatra. The Tahlilan tradition is a religious activity aimed at offering prayers for the deceased, involving the gathering of family members, neighbors, and relatives who recite prayers and dhikr together. As noted by Mukzizatin (2018), Tahlilan plays a crucial role in strengthening the values of brotherhood (ukhuwah), generosity, and social solidarity within the community.

Amidst this cultural plurality, belief systems that have developed from consistent traditional practices continue to play a vital role in Indonesian society, particularly in religious

Received: 16 June, 2025

Revised: 30 June, 2025

Accepted: 05 July, 2025

Online Available: 07 July, 2025

Curr. Ver.: 07 July, 2025



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contexts where rituals reinforce collective faith. According to Kamal (2017), belief is a fundamental aspect of every religion. Thus, belief in religious rituals such as Tahlilan involves not only spiritual elements but also fosters social harmony and solidarity that are essential for maintaining peace and cohesion within society.

The practice of Tahlilan exemplifies the importance of collective belief in social life. It is not merely a religious ritual, but also serves as a form of transcendental communication, which refers to communication involving a relationship between humans and their God (Ummah, 2019). This type of communication allows individuals to experience a profound spiritual connection with both the Divine and their ancestors, thereby reinforcing communal belief in religious and moral values passed down through generations.

Over time, traditional practices such as Tahlilan continue to be preserved in many regions of Indonesia, including at Nurul Huda Mosque in Bandar Lampung. The mosque's congregation consists of individuals from various ethnic and cultural backgrounds who uphold strong religious traditions and view Tahlilan as a form of respect for their ancestors. The continuity of this tradition demonstrates how religious values and local culture are maintained in society, even within heterogeneous environments. In this context, transcendental communication that occurs during Tahlilan not only influences individual spirituality but also shapes a unique pattern of social interaction within the community.

Transcendental communication within the Tahlilan tradition illustrates how people internalize their beliefs through prayer and dhikr, which are regarded as channels of communication with the spiritual realm. In this sense, Tahlilan becomes a medium for strengthening their relationship with God, as well as a gesture of respect and supplication for the deceased (Faizah, 2018). This belief system affects not only individuals but also the broader social order, where religious values function as a moral foundation for daily life. For instance, Tahlilan provides community members with opportunities to share, support each other, and reinforce social solidarity during spiritually significant moments. As such, the tradition creates a collective space in which individuals can experience peace and togetherness in facing the realities of life and death.

In a broader social context, Tahlilan as a form of transcendental communication also serves to preserve longstanding customary values. According to Rachman and Tahar (2018), in social interactions, individuals respond by forming specific behavioral patterns toward the objects they encounter. This is evident in the practice of Tahlilan, where the community's belief in the tradition is maintained through active participation and collective support. The Tahlilan tradition provides a platform for the community to uphold values of solidarity and social concern, which not only strengthen interpersonal relationships but also affirm cultural identity within an increasingly diverse society. In this sense, Tahlilan acts as a medium for preserving social harmony through traditional approaches, enabling the continuous transmission of cultural values from one generation to the next.

Over generations, the Tahlilan tradition has continued to play a vital role as a bridge connecting individuals with their ancestors and with God in a profound cultural and spiritual unity. In Indonesian society, particularly within the community surrounding Nurul Huda Mosque in Bandar Lampung, Tahlilan remains an essential practice for strengthening social ties while integrating religious and cultural values. Through this tradition, participants not only recite prayers but also foster communal bonds and cultivate empathy among one another. Tahlilan serves as a communal space where people can experience closeness, ultimately building social harmony that remains highly relevant amidst the dynamics of contemporary life.

The researcher chose to examine the influence of transcendental communication on the Tahlilan tradition at Nurul Huda Mosque in Bandar Lampung due to an interest in how this tradition reinforces collective belief within the community. This study aims to explore the extent to which transcendental communication in Tahlilan affects the public's religious conviction, particularly in their perceptions of the afterlife and core religious values. Therefore, the researcher entitled this study: "The Influence of Transcendental Communication on the Tahlilan Tradition at Nurul Huda Mosque Bandar Lampung."

2. Method

This study applied a quantitative approach using a survey method. The quantitative approach was chosen because the research aimed to examine the relationship between two main variables: transcendental communication as the independent variable and belief in the Tahlilan tradition as the dependent variable. According to Sugiyono (2018), the quantitative

approach is a scientific method that is objective, measurable, and based on empirical data, enabling researchers to test formulated hypotheses and perform statistical analyses on the collected data. The goal of the quantitative approach is to produce data that can be generalized and analyzed using statistical methods, thereby ensuring a high level of reliability in the research findings.

3. Results and Discussion

Nurul Huda Mosque in Bandar Lampung was established as a primary place of worship for the local community residing near Jl. Tamin Gang Lebak Manis, in the Suka Jawa subdistrict of Tanjung Karang Barat. The mosque was first constructed in 1979 as part of a community initiative to create a more accessible and nearby place of worship. Initially, the building was modest in structure and limited in capacity. However, as the number of congregants increased, religious activities also expanded. Today, the mosque not only serves as a place for performing daily prayers but has also become a central hub for both religious and social activities in the surrounding area. Nurul Huda Mosque has thus become an integral part of the spiritual life of Muslims in the region.

Beyond its function as a place of worship, Nurul Huda Mosque also serves as a center for social activities and religious outreach (dakwah). The mosque routinely holds Islamic study sessions and religious lectures attended by residents aiming to deepen their understanding of Islam. Events such as celebrations of Islamic holidays, Yasin and Tahlil recitations, and Qur'anic studies have become part of the mosque's regular programs. Congregants range in age from children to the elderly, highlighting the mosque's significant role in fostering religious life across generations within the community. Through these activities, the mosque acts as a vibrant Islamic center that nurtures faith and unity among its worshippers.

Nurul Huda Mosque also plays a crucial role in the religious education of the younger generation through various learning programs. One of the core initiatives is the Qur'anic learning program for children and adolescents, known as Taman Pendidikan Al-Qur'an (TPA). This program aims to enhance skills in reading, memorizing, and understanding the Qur'an, while simultaneously cultivating Islamic values from an early age. In addition, the mosque organizes regular religious study sessions for adult congregants, supporting their continued Islamic learning. Through these educational initiatives, Nurul Huda Mosque functions not only as a place of worship but also as a center for Islamic education for all members of the community.

The ongoing development of Nurul Huda Mosque is supported by active participation from its congregants and the surrounding community. The spirit of sharing is reflected in programs such as Jumat Berkah (Blessed Friday), where the mosque distributes meal boxes and snacks to those in need. Moreover, donation programs remain open for anyone wishing to contribute to the improvement of the mosque's facilities and religious services. Through these collective efforts, Nurul Huda Mosque continues to fulfill its role as a spiritual, social, and educational center for the community.

3.1. Characteristics of the research respondents

The respondent characteristics highlighted in this study focus on two primary aspects: gender and age. These variables were selected to represent the demographic background of the respondents and are expected to provide a comprehensive overview of the participants' profiles. Understanding these characteristics is essential, as they may influence the respondents' perspectives, experiences, and tendencies when responding to the items on the research instrument.

Table 1

Gender	Amount	Percentage (%)
Man	41	68
Women	19	32
Total	60	100%

Based on the data presented in the table, the total number of respondents in this study was 60 individuals. Of this total, 41 respondents, or approximately 68%, were male, while the

remaining 19 individuals, or 32%, were female. This composition quantitatively indicates a predominance of male respondents participating in this study. The disparity in gender proportion suggests a higher tendency for males to engage in responding to the distributed research instrument.

This phenomenon may be influenced by various factors, such as levels of social involvement, perceptions of the research topic, and the dynamics of gender roles within the society where the study was conducted. Therefore, this demographic characteristic must be taken into account when analyzing the research results, as gender balance may influence the perspectives and response tendencies of participants toward the studied variables.

Out of a total of 60 respondents, 5 individuals (8%) belonged to the age group under 18 years. This group typically consists of early adolescents who likely gained their understanding of Tahlilan through family or community exposure. Next, 8 respondents (13%) were aged between 18 and 25 years, representing young adults who are beginning to actively participate in social and religious activities.

The age group of 26 to 45 years, categorized as the productive age group, comprised 22 respondents (36%). Respondents in this group generally hold greater responsibilities within their families and communities, including in the execution of religious traditions such as Tahlilan. Meanwhile, the age group above 46 years had the highest number of respondents, totaling 28 individuals (46%). This group can be classified as late adulthood to elderly, who are often deeply attached to tradition and play a significant role in preserving religious practices within the mosque environment.

Table 2

Age	Amount	Percentage (%)
<18 years	5	8
18-25 years	8	13
26-45 years	22	36
>46 years	28	46
Total	60	100%

The age distribution of respondents indicates that the majority of participants are individuals of mature age, who are socially and spiritually considered to have a high level of involvement in the Tahlilan tradition. Therefore, their understanding of the practice provides relevant and credible insights for the context of this research.

3.2. Discussion

Based on the results of the data analysis, including descriptive statistics, validity and reliability tests, classical assumption tests, and hypothesis testing, it can be concluded that transcendental communication has a significant influence on the tradition or belief in the implementation of Tahlilan at Nurul Huda Mosque, Bandar Lampung. This conclusion is supported by several key empirical findings that reinforce each other.

First, the validity and reliability tests showed that all items in the questionnaires for the variables of Transcendental Communication (X) and the Tahlilan Tradition (Y) were valid and reliable. This indicates that the instruments used were capable of accurately and consistently measuring the intended constructs. The Cronbach's Alpha value of 0.825 for variable X and 0.650 for variable Y reflects high internal consistency and reliability of the instruments.

Second, the descriptive analysis revealed that the majority of respondents gave positive responses to the indicators of transcendental communication and the Tahlilan tradition. On average, respondents agreed that spiritual activities such as prayer, dhikr, and Tahlilan provided inner peace, strengthened spiritual awareness, and encouraged communal unity and religious values. These findings suggest that spiritual communication not only has individual impacts but also exerts significant social and communal influence.

Third, the classical assumption tests confirmed that the data were normally distributed and showed no signs of heteroskedasticity, meaning the residual variance was constant. This indicates that the simple linear regression model used in this study meets the model fit criteria, and the results can thus be interpreted with confidence.

Fourth, the results of the partial t-test indicated that the Transcendental Communication variable (X) had a significant effect on the Tahlilan Tradition (Y), with a significance value of 0.004 (< 0.05). This confirms that the alternative hypothesis is accepted, and the null

hypothesis is rejected. Moreover, the positive regression coefficient of 0.350 suggests that the more intense an individual's spiritual communication, the more likely they are to engage in and believe in the Tahlilan tradition.

Considering all these findings, it can be stated that transcendental communication plays a vital role in shaping and reinforcing belief in the Tahlilan tradition as a religious practice rooted in both personal and collective spirituality. Communication with God through acts of worship and spiritual symbols not only provides inner peace but also serves as the foundation for sustaining religious values within Muslim communities, particularly in the context of Tahlilan practices.

4. Conclusions

This study aimed to measure the influence of transcendental communication on the Tahlilan tradition at Nurul Huda Mosque in Bandar Lampung. Based on the results of the data analysis conducted through several stages of testing, several key findings were obtained that support the achievement of the research objectives and provide a clear understanding of the relationship between the variables studied.

Thus, the overall analysis results support the hypothesis proposed in this study and conclude that transcendental communication has a real and significant influence on the continuity of the Tahlilan tradition in the Nurul Huda Mosque community. The Tahlilan tradition is not only seen as a form of collective worship but also as a manifestation of the individual's spiritual closeness to God, which is reflected in the social and religious values embedded within the community.

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