

The Sufistic Values in the Tolokin Tujuh Tradition in The Village of Rambah Samo Barat, Rokan Hulu

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Abstract

This article contains about the procession and sufistic values in the Tolokin Seven ritual in the community which is still going on until now. The purpose of the tradition is to pray for people who have died in the community of Desa Rambah Samo Barat, Rokan Hulu. Data collection in this descriptive qualitative research is done through observation, interviews, and documentation. Informants numbered seven people, consisting of mursyid, traditional figures, religious figures, community figures, culturalists and adult male and female community members. The results of the research explain the traditional seven-day tolokin procession, which begins with the community going to the destination grave after the dawn prayer, and sitting in a circle around the grave. They read istighfar, silsilah Yasin, surah al-Fatihah, surah al-Insyrah, surah at-Takatsur, Surah Yasin, prayer tolokin seven, surah al-Ikhlas, surah al-Falaq, surah an-Nas, tahlil, prayer, salam- shake hands and end with the members of the temple giving alms in the form of food and drink. The sufistic values contained in the seven tolokin tradition are the values of asceticism and repentance, khauf and raja', patience and gratitude, sincerity, trust, reflection, and rida. The tradition of tolokin seven is maintained and practiced by the people of West Samo Rambah Village because it is believed to be in accordance with religious teachings or not contrary to Sharia and teaches that each individual will be held accountable for all actions.

Abstrak

Artikel ini mengkaji tentang prosesi dan nilai-nilai sufistik dalam ritual tolokin tujuh dalam masyarakat yang masih berlangsung hingga kini. Tujuan dari tradisi tersebut untuk mendoakan orang yang telah meninggal dunia di dalam masyarakat Desa Rambah Samo Barat, Rokan Hulu. Pengumpulan data dalam penelitian kualitatif deskriptif ini dilakukan melalui observasi, wawancara, dan dokumentasi. Informan berjumlah tujuh orang, terdiri dari mursyid, tokoh adat, tokoh agama, tokoh masyarakat, budayawan dan anggota masyarakat laki-laki dan perempuan dewasa. Hasil penelitian menjelaskan tentang prosesi tradisi tolokin tujuh diawali dari masyarakat mendatangi kuburan yang dituju setelah salat subuh, dan duduk melingkar mengelilingi kuburan tersebut. Mereka membaca istighfar, silsilah Yasin, surah al-Fatihah, surah al-Insyrah, surah at-Takatsur, Surah Yasin, doa tolokin tujuh, surah al-Ikhlas, surah al-Falaq, surah an-Nas, tahlil, doa, bersalam-salaman dan diakhiri pemberian sedekah oleh ahli bait, berupa makanan dan minuman. Nilai-nilai sufistik yang terkandung dalam tradisi tolokin tujuh adalah nilai zuhud dan tobat, khauf dan raja', sabar dan syukur, ikhlas, tawakal, muhasabah, dan rida. Tradisi tolokin tujuh tetap dipertahankan dan dipraktikkan oleh masyarakat Desa Rambah Samo Barat karena diyakini sesuai dengan ajaran agama atau tidak bertentangan dengan syariat dan memberikan pengajaran bahwa setiap individu akan dimintai pertanggungjawaban atas segala perbuatan.

Keywords:

Sufistic's Values;
Tradition;
Tolokin Tujuh

Kata kunci:

Nilai-Nilai
Sufistik;
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Introduction

Indonesia is a country with a rich diversity of ethnic groups, traditions, cultures, languages, and religions. This diversity has given rise to various cultural practices in terms of community belief systems, perspectives on life, traditional ceremonies, and religious traditions. One religious tradition still practiced by some Muslim communities is whispering (uttering) the Shahada to a dying person or (in the form of a prayer) to a newly buried body, often referred to as "talkin".¹ The deceased are honored and treated with respect through the performance of fardhu kifayah, or communal obligations, for the body. Additionally, the body is recited verses from the Quran to ask for mercy and pray for the deceased.² Some communities consider accompanying the deceased with talkin, praying with tahlil, and reading the Quran as part of the fardhu kifayah rituals, which are preserved to this day.³ In some regions, this practice reflects local customs, such as *hileyiya* in Gorontalo⁴, *mappasoro* among the Bulukumba community, *selametan* in Boyolali,⁵ and the death feast of *kerjanjahat* in the Muslim community in Sidikalang.⁶

According to scholars, talkin is divided into two types. *First*, talkin performed when the deceased is facing the pangs of death.⁷ This is based on the narration of Umar bin Khattab r.a. "Prompt those who are dying with the words "laa ilaaha illallah", because they see what you do not see."⁸ *Second*, talkin is performed after death and after the body has been buried. A person stands beside the grave to pray, asking for forgiveness for the deceased's sins and mistakes during their lifetime. The prayer also includes a plea to prepare and ease the deceased in answering the questions of the angels Munkar and Nakir in the grave.⁹ Both types of talkin are administered to those who have reached puberty and are either dying or newly buried.¹⁰

¹ Abdul Karim, "Makna Kematian Dalam Perspektif Tasawuf," *ESOTERIK* 1, no. 1 (2015): 21–46.

² Abu Izuddin Solihin, *Tarbiyah Djatiyah* (Burhanul Ikhwan Produk, 2000).

³ Muhammad bin Ibrahim bin Abdullah At-Tuwaijiri, *Ensiklopedi islam al-Kamil* (Yayasan Mitra Netra, 2019).

⁴ Rizal Darwis, "Tradisi Hileyiya: Persinggungan Antara Agama Dan Tradisi Pada Masyarakat Kota Gorontalo Persektif Sosiologi Hukum Islam Tradition Of Hileyiya: The Interaction Between Religion And Traditions In Gorontalo In Sociology Of Islamic Law Perspective," *Analisa Journal of Social Science and Religion*, 2015, 57–68.

⁵ Dinia Agustia Artika Sari, "Selametan Kematian Di Desa Jaweng Kabupaten Boyolali," *Haluan Sastra Budaya* 1, no. 2 (2017): 147–61, <https://doi.org/10.20961/hsb.v1i2.15188>.

⁶ Zuria Ulfi Simanjuntak, "Tinjauan Hukum Islam Terhadap Tradisi Kerjanjahat (Kenduri Kematian) Pada Masyarakat Muslim Suku Pakpak Sidikalang, Dairi," *Al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial Islam* 10, no. 2 (2022): 623–48.

⁷ Imam Abu Husain Muslim bin Hajjaj al-Qusyairi An-Nasibury, *Mukhtasar Shahih Muslim* (Yogyakarta: Lontar Mediatama, 2017).

⁸ M. Quraish Shihab, *Lentera Hati: Kisah dan Hikmah Kehidupan* (Bandung: Mizan Pustaka, 2007).

⁹ Hussein Bahreis J, *Himpunan Hadits Shahih Muslim* (Surabaya: Al Ikhlas, 2009).

¹⁰ Al Qasim dan Izudin Ahmad, *Ensiklopedia Kematian Muslim*, Cet.1 (Depok : Mutiara Allamah Utama, 2014).



One region in Indonesia with strong Islamic religious rituals is Riau Province and the Malay community, including Rokan Hulu. In Rokan Hulu, the Malay customs and culture have been deeply intertwined with religious or Islamic Sharia values since ancient times.¹¹ One religious practice there is *tolokin tujuh*, or talkin related to death ceremonies. *Tolokin tujuh* is a talkin activity for the deceased after being buried for seven days and is performed after the Fajr prayer beside the grave, led by a *mulaqin* (the person who performs talkin), such as a *mursyid* or caliph in the Naqshabandi order at a *suluk* mosque. This *tolokin tujuh* practice continues in several areas in Rokan Hulu Regency, including Surau Gading, Kaiti, Boter, and Rambah Samo Barat villages. The local community views *tolokin tujuh* as a practice in accordance with the hadith of Prophet Muhammad SAW, which recommends performing talkin for the dying and after the deceased is buried.¹²

The practice of talkin for the deceased follows various procedures that continue within the context of local culture.¹³ Numerous studies have examined the acculturation of local death rituals and Islamic teachings like talkin, highlighting distinct characteristics.¹⁴ Funeral procession traditions in Muslim communities, such as Quran recitation at the grave in the morning and evening for a week in Nagari Balimbang, West Sumatra.¹⁵ In the Sasak community, burial rituals combine Sasak customs and talkin recitation, as studied by Lalu Nasrullah.¹⁶ Among the Banjar community in Hulu Sungai Tengah, South Kalimantan, there is a tradition of guarding the grave along with talkin and Quran recitation.¹⁷ In Gunung Sahilan, Kampar Riau, there is a *tarokin* tradition, which is talkin recitation in the Naqshbandi order.¹⁸ According to Amanan, talkin is performed for someone facing death or after burial, similar to the talkin practiced in Rambah Samo Barat village. The practice is not only studied from a cultural aspect but also from a legal perspective. For instance, the authenticity of the hadith about talkin has been

¹¹ Alimin Siregar, "Potensi Unggulan Objek Pariwisata Kabupaten Rokan Hulu," Visit Rohul - Database Pariwisata Rokan Hulu, 2 Desember 2023.

¹² Muhammad Barry Hanifa, "Tradisi Ratik Togak Dalam Tarekat Naqsyabandiyah Di Kota Tengah Kabupaten Rokan Hulu (Studi Living Hadis)" (Pekanbaru, 31 Mei 2023).

¹³ Muhammad Haji Noh, "Islam dan Akulturasi Jawa," *JSSH: Jurnal Sains, Sosial dan Humaniora* 3, no. 2 (2023): 162-69.

¹⁴ Maw Airun Wardatul Hasannah, "Akulturasi Islam Dan Budaya Dalam Prosesi Pemakaman," *Sosiologi Pendidikan dan Pendidikan IPS* 1, no. 1 (2023).

¹⁵ Novia Permata Sari dan Risman Bustamam, "Study Living Qur'an terhadap Tradisi Pembacaan Al-Quran di Kuburan Pagi dan Petang Selama Tujuh Hari," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 3, no. 2 (2021): 32-49, <http://ojs.iainbatusangkar.ac.id/ojs/index.php/istinarah/index>.

¹⁶ Lalu Nasrulloh, "Ritual Penguburan Mayat Suku Sasak Desa Montong Baan Selatan Lombok Timur," *Journal Educational of Indonesia Language* 1, no. 01 (2020): 32-42, <https://doi.org/10.36269/jeil.v1i01.300>.

¹⁷ Miftahul Jannah, "Living Hadis Dalam Tradisi Menjaga Kubur Masyarakat Banjar Kabupaten Hulu Sungai Tengah Kalimantan Selatan," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 1 (2014), <https://doi.org/10.14421/esensia.v15i1.763>.

¹⁸ Amanan, "Tradisi Tarokin Pada Jama'ah Tarekat Naksabandiyah Di Desa Kebundurian Kecamatan Gunung Sahilan Kabupaten Kampar Riau," *Ensiklopedia Social Review* 1, no. 2 (1 Juni 2019): 97-104.



analyzed by Slamet Arofik.¹⁹ The perspectives of scholars from Nahdlatul Ulama and Muhammadiyah on talkin have also been discussed by Yulia²⁰ and Karnedi.²¹

This field study aims to describe the process and the Sufi elements in tolokin tujuh, which characterize the culture of the Muslim community in Rambah Samo Barat village. For data collection, this qualitative and descriptive study selects informants purposively. The results of this study emphasize meaning rather than generalization.²² Interviews were conducted with seven informants, including a Naqshbandi *mursyid* who leads the *tolokin tujuh* tradition in Rambah Samo Barat village. Other informants include religious leaders, cultural figures, community leaders, and those who recently participated in *tolokin tujuh*.²³ For observation, the researcher acted as a participant observer, directly participating in *tolokin tujuh* activities five times. From these experiences, the researcher documented situations, recorded the atmosphere created by *tolokin tujuh* participants, and experienced all processes and *talkin* prayers recited during the event.

Results and Discussion

Tolokin Tujuh Tradition Procession

The word *tolokin tujuh* in Rambah Samo Barat village comes from the Malay language, namely “*tolokin*” which means “*talkin*”. While *tujuh* means counting or numbering seven times, if combined with the meaning of *tolokin tujuh* it is a prayer that is carried out for seven consecutive days with the special purpose of praying for the corpse to be given fluency in answering the questions of the angels Munkar and Nakir, and asking for leniency for the torture given to the corpse. This goal is the same as the *hileyiya* in Gorontalo and other similar traditions in various regions in Indonesia.²⁴

The practice of *tolokin tujuh* tradition is only if the members of the community who have reached puberty who have experienced a death event, are carried out next to the grave after the dawn prayer on the next day and are counted as the first day of death, and continue until they reach the seventh day of death.²⁵ Special prayers for the deceased are carried out in the hope that the deceased will receive relief from

¹⁹ Slamet Arofik, “Talqin Mayit Analisis Kualifikasi Hadith Dalam Kitab Sunan Abu Dawud,” *Universum* 11, no. 2 (2017), <https://doi.org/10.30762/universum.v11i2.695>.

²⁰ Minati Dhara Yulia, “Talqin Mayit Menurut Tokoh Nahdlatul Ulama Dan Tokoh Muhammadiyah (Studi Kasus Di Kecamatan Kotanopan Kabupaten Mandailing Natal)” (Universitas Islam Negeri Sumatera Utara, 2018).

²¹ Rozian Karnedi, “Diskursus Hadis dalam Perspektif Kaum Tua dan Kaum Muda di Indonesia,” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 12, no. 2 (Juni 2022): 134–56.

²² Sugiyono, *Metode Penelitian Pendidikan : (Pendekatan Kuantitatif, Kualitatif dan R & D)*, Cet. 6 (Bandung: Alfabetia, 2008).

²³ Ari Wahyudi, *Metodologi Penelitian Pendidikan Luar Biasa* (Surabaya: Unesa University Press, 2009).

²⁴ Rizal Darwis, “Tradisi Hileyiya: Persinggungan Antara Agama Dan Tradisi Pada Masyarakat Kota Gorontalo Persektif Sosiologi Hukum Islam Tradition Of Hileyiya: The Interaction Between Religion And Traditions In Gorontalo In Sociology Of Islamic Law Perspective.”

²⁵ Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 11 February 2024.



the punishment that he may receive in the grave, get forgiveness, be facilitated and protected in facing the trials in the grave and the hereafter. Through a series of ceremonies carried out for seven consecutive days after death, the community tries to give prayers for the corpse. In addition to the corpse, the *tolokin tujuh* can also gather the family and relatives of the corpse to unite and strengthen each other in the face of death.

According to Muhammad Zen, the mursyid who led the *tolokin tujuh*, the tradition of *tolokin tujuh* which is carried out for seven days has a reason, namely during these seven days every morning the corpse will be given a different torture. The first day the corpse was tortured in the form of darkness, the second day was silence, the third day was hot, the fourth day was fear, the fifth day was hungry, the sixth day was narrow, the seventh day was very cold. The purpose of reading the *tolokin tujuh* is to pray for the corpse to be given relief for the torture that befell him.²⁶ Mursyid also stated that *tolokin tujuh* is a tradition that has been carried out by previous scholars in the village of Rambah Samo Barat. Based on the handwritten records held by Mursyid Muhammad Zen, the genealogy of the *tolokin tujuh* prayer is as follows. "From the words of Allah the Almighty to the Archangel Gabriel, then from Gabriel down to Mikail 'alaihissalam, from Mikail down to Israfil 'alaihissalam, from Israfil down to Izra'il 'alaihissalam, from Izra'il down to our prophet Muhammad SAW, from Muhammad down to Abu Bakr Radhiyallahu 'anhu, from Abu Bakr down to Sayyidina Umar bin Khattab, from Umar down to Sayyidina Uthman Radhiyallahu 'anhu, from Sayyidina Uthman down to Sayyidina 'Ali karomallahu wajha, from 'Ali down to Shaykh Badaruddin, from Shaykh Badaruddin down to Maulana Sulthon, down to Sholahuddin, from Sholahuddin down to Ja'far Shiddiq, from Ja'far down to Shaykh Muhammad, down to Malim Saidi, down to Malim Matum."

Because of this genealogy, the community of the seventh *tolokin* congregation feels confident and believes that the practice of talkin is correct and has been firmly rooted for a long time. From generation to generation, this belief has survived so that the tradition of the *tolokin tujuh* has become an integral part of the community of Rambah Samo Barat village. Almost every time there is a death event, the community voluntarily pays tribute to the deceased by carrying out the practice of the *tolokin tujuh*. This shows their increasingly strong belief in continuing this good tradition.

The meaning of the *tolokin tujuh* tradition, according to Ismail as a traditional figure of Rokan Hulu, states that the *tolokin tujuh* tradition is carried out as a form of effort to provide help to the corpse through prayer readings. This ceremony is carried out as a form of respect and prayer for the soul of the corpse so that it is well received before Allah SWT. Through the *tolokin tujuh*, families and the community try to provide moral support and prayers for goodness and tranquility for the

²⁶ Muhammad Zen, Interview, *Ibid.*

corpse in the grave. In addition, this ceremony is also a moment for families and relatives to unite, remember, and mourn the passing of the deceased.²⁷

Community Understanding

According to Ismail, a traditional leader in Rambah Samo Barat village, the *tolokin tujuh* is a traditional activity since ancient times, which is considered good so that its preservation is maintained.

"Tolokin tujuh ko olah munjadi tradisi di masyarakat awak ko dan doreh dilakukan setiok lai yang muningga. Lah doreh di buk urang-urang potang dan tolokin tujuh ko adalah perbuatan yang elok, karano awak mumbaco yasin, tahlil dan doa untuk menolong si mayat, dan kami pun sebagai tokoh adat disiko sangat menjunjong tinggi tradisi iko dapek di toruihkan ke generasi selanjutnya".

(Tolokin tujuh has become a tradition in our community, performed whenever someone passes away. It has been practiced frequently since the days of our ancestors, and tolokin tujuh is considered a good deed. As cultural leaders here, we highly respect this tradition and hope it will continue to be practiced by future generations).²⁸

Still according to Ismail, the reading of the *tolokin tujuh* is specifically for corpses that have reached puberty and as a lesson for those who are still alive.

"Tolokin tujuh ko wak buk untuk urang-urang yang muningga yang olah akil balig, kalo masih paja leh olun balig nyo leh mako cukup dibacakan doa miangnya. Adopun tujuan tolokin tujuh ko sebagai pembelajaran dan peringatan untuk awak yang masih iduik ko akan kematian, siksa kubur, dan hari akhirat".

(The tradition of *tolokin tujuh* is only performed for the deceased who have reached puberty. For babies or children who have not yet reached puberty, only prayers are recited. The purpose of *tolokin tujuh* is to serve as a lesson and a reminder for the living about death, the torment of the grave, and the afterlife).²⁹

This traditional leader believes that the *tolokin tujuh* is a tradition that does not deviate from religious rules, already in the customary line with the joint of shara', shara' with the joint of kitabullah. For him, as long as the tradition does not contain elements of polytheism or exaggeration, then he wants to preserve it for the next generation. The tradition of Tolokin Seven, which does not contradict Islamic law, is actually a means of da'wah, especially about death, also conveyed by a religious leader, Munawar: "The reading of this talkin is carried out because this is part of the effort of da'wah and religious teaching. Therefore, when reading *tolokin tujuh*, I give an explanation so that the people present understand the content of the reading, namely that life in this world is only temporary, we will return to the earth like the one who has been buried, and we must realize that our existence in this world is not eternal."³⁰

²⁷ Ismail, Traditional figure, Interview, in Desa Rambah Samo Barat, 13 February 2024.

²⁸ Ismail, Interview, *Ibid*.

²⁹ Ismail, Interview, *Ibid*.

³⁰ Ustaz Munawar, Religious figure, Interview, in desa Rambah Samo Barat, 14 February 2024.

Munawar also explained that there is a difference of opinion among scholars about *tolokin tujuh*. Some scholars argue that it is sunnah, while others argue that it is sunnah. He then affirmed his view to scholars who viewed him as a sunnah by explaining that his purpose was to provide teaching to the living. The beginning of the establishment of the *tolokin tujuh* as a tradition in society began from scholars and previous people who stated that the tradition was sunnah. Therefore, this opinion is finally firmly embedded in the understanding of society and the *tolokin tujuh* has become an accepted tradition, and is always carried out in the event of death.

Because of the conformity of the opinions of traditional leaders and religious leaders in Rambah Samo Barat Village about the ability to implement *tolokin tujuh*, the local community also unhesitatingly supports and hopes that the tradition can be maintained. A community leader of Rambah Samo Barat, Ari Kurniawan, explained the reason:

"Tolokin tujuh ko subuah tradisi yang lai di daerah awak ko, dan menuruik informasi yang aku tau tradisi iko olah lamo dibuek semenjak dari ulama-ulama terdahulu pada setiap urang yang telah muningga selamo tujuh hari, dan awak kini mo meneruskan dan mengikuik amiangnya. Tapi selagi tadisi itu baik tidak bertentangan dengan ajaran Islam, maku ndo lai salahnya awak lestarikan do".

(*Tolokin tujuh* is a tradition in our region, and from what I know, it has been practiced since the time of early scholars. For seven days following a person's death, this tradition is carried out, and we continue to observe and maintain it today. As long as the tradition is good and does not contradict Islamic teachings, there is no harm in preserving it).³¹

Furthermore, Ari Kurniawan believes that when a person dies, his soul is lifted to the sky and then returned when the body is buried. Although the corpse can hear the words of the living, it cannot give an answer. He referred to the book *al-Ruh* by Imam al-Jauzi so that he felt confident to continue practicing the tradition of the *tolokin tujuh*.

Another member of the community, Amir Sukri, stated that even though a person has been buried, his spirit is still able to hear the words of others. This is because even though the individual has died and been buried, his spirit is still alive, even though he is in the sky. This concept is based on the belief from the hadith of the Prophet Muhammad SAW that when a person dies, there are only three deeds whose rewards continue to flow, namely, charity jariyah, useful knowledge, and pious children who always pray for their parents. Therefore, according to madhhab Shafi'i, the practice *tolokin tujuh* is still necessary because it is believed that the deceased still has a connection with the living, especially when they will be faced with the question of the Munkar and Nakir angels, so the *tolokin tujuh* that are recited can help him in answering these problems.³²

³¹ Ari Kurniawan, Religious figure, interview, in Desa Rambah Samo Barat, 29 February 2024.

³² Amir Sukri, Community, Interview, in Desa Rambah Samo Barat, 29 February 2024.

Procedure Tolokin Tujuh

According to Munawar, the *tolokin tujuh* has become a tradition that is attached to the people of Rambah Samo Barat village when someone who has reached puberty dies. After the funeral procession has been completed, the next day after the dawn prayer, the people of Rambah Samo Barat village do *tolokin tujuh* and this has become their habit. The reading of these talkin prayers aims to provide demands for the corpse to make it easier to answer questions in the grave, and alleviate the punishment felt by the corpse every day. Meanwhile, according to Ismail, a traditional leader in Rambah Samo Barat Village, the talkin procedure they do is the same as what has been practiced since ancient times. Similarly, according to community member Ari Kurniawan, the procedure:

"Tolokin tujuh ko subuah tradisi yang lai di daerah awak ko, dan menuruik informasi yang aku tau tradisi iko olah lamo dibuek semenjak dari ulama-ulama terdahulu pada setiap urang yang telah muningga, selamo tujuh hari, dan awak kini mo meneruskan dan mengikuik amiangnya."

(Tolokin tujuh is a tradition in our region, and according to the information I have, this practice has been carried out since the time of early scholars. It involves performing the ritual for seven days following a person's death, and we continue to observe and maintain this tradition today).

So, *tolokin tujuh* is done to a puberty Muslim who has passed away and has been buried, the recitation is done in the morning for seven days. This implementation is different from the talkin event in *tarokin* di Mount Sahilan which is carried out when the body has been buried or *hileyiya* in the Gorontalo Muslim community which is held on certain nights not consecutive for seven nights.³³

Based on the observations involved, the researcher directly experienced the *tolokin tujuh* process in Rambah Samo Barat Village. After a member of the community dies, the next day, after the dawn prayer from the first day to the seventh day, a *tolokin tujuh* is held with the following series of processions: (1) After the dawn prayer, the community goes to the grave of the newly deceased person by sitting around the grave. For the position of the mursyid is at the head of the corpse because he will later read the *tolokin tujuh* prayer which is special to guide the corpse, the leader of the yasin reader in the abdomen, the tahlil bearer at the legs, and the community sitting around the grave.³⁴ (2) After everyone is seated, there are a number of readings that are read together by the community who follow the tradition of *tolokin tujuh*. Among them are reading *istigfar* 3x, reading the genealogy of surah Yasin 1x, reading surah *al-Fatihah*, reading surah *al-Insyirah* 40x, reading surah *at-Takatsur* 40x, reading Surah Yasin 1x, reading surah *al-Ikhlas* 3x, surah *al-Falaq* 3x and surah *an-Nas* 3x, tahlil 200x, and prayer. (3) Mursyid did not recite Surah Yasin together with the community, but at that time he recited a special

³³ Amanan, "Tradisi Tarokin Pada Jama'ah Tarekat Naksabandiyah Di Desa Kebundurian Kecamatan Gunung Sahilan Kabupaten Kampar Riau."

³⁴ Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 11 February 2024.



prayer for the deceased 40 times by holding the wooden tombstone of the deceased's grave, and the prayer was recited according to the count of the first to the seventh day. (4) After the prayer reading, it is continued with greetings and temple members give alms in the form of snacks such as bread and drinking water. The reward of the alms is intended for the corpse. (5) After the distribution of food and drink, the *tolokin tujuh* are completed and the people return to their respective homes and will return to the graves on the next day for up to seven days.

Thus, the procession of implementing the *tolokin tujuh* in Rambah Samo Barat Village is different from the reading of talkin in other communities such as *the death celebration* in Boyolali which carries out the reading of tahlilan after the burial, after the third, seventh, forty, hundred, one-year, two-year and thousand-day days.³⁵

Sufistic Values in the Tolokin Tujuh Tradition

The implementation of the seventh milestone to the deceased for seven consecutive days is not only a tradition or custom of the community that has been passed down from generation to generation, but also contains Sufistic values. These sufistic values come from the practices or dhikr that are carried out when talking about the deceased. According to the author's analysis, the sufistic values in *tolokin tujuh* tradition are as follows:

1) Zuhud and Repentance

Ibn al-Qayyim described a person who behaves as zuhud will remove all the pleasures of the world from his heart. The world is seen as a misleading temptation and is not worth keeping in mind. In line with the above opinion, Abdul Muqit's research that zuhud is necessary in the life of the world because it neglects the hereafter and leads its owner to misleading anxiety..³⁶ In the *tolokin tujuh* tradition, the value of zuhud is found when worshippers come to the grave dressed in ordinary clothes and atibut as a reflection of the community who do not consider the *tolokin tujuh* as a place to show off wealth and luxury.

The ceremony was held at the cemetery, in simple terms, sitting on a mat provided by the temple members. Murshid Muhammad Zen stated:

"Dalam tradisi ko mungajakan juo ndo lai yang patuik wak banggakan di dunia ko do, awak iduik ko akan mati, kekayoan yang wak punyo kan tingga, hanya amal lah kawan awak dalam kubua tu, awak datang kesiko untuk beribadah, ndo lai unsur yang lain do"

(This tradition also teaches that there is nothing we should be proud of; we live and we will die, and our wealth will remain behind. Only our deeds will accompany us in the grave. We come into this world to worship, and there are no other considerations.).³⁷

³⁵ Sari, "Selametan Kematian Di Desa Jaweng Kabupaten Boyolali."

³⁶ Abdul Muqit, "Makna Zuhud Dalam Kehidupan Prespektif Tafsir Al-Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 1, no. 2 (September 2020): 36–51.

³⁷ Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 12 February 2024.



In addition to this simplicity, one of the prayers recited in the *tolokin tujuh* is surah at-Takatsur. "Surah at-Takatsur that we read is to remind us as human beings not to boast, we humans were created from the ground and will return to the land like this corpse, the position we have, the property we have, the children and wives will all stay. There is nothing that we deserve to be proud of, indeed we will be responsible for all of it before Allah, so what is better is to invest our wealth in the way of Allah SWT, so that the reward flows to us, even if we have left, the reward will still flow to us."³⁸

There is a harmony between the meaning of zuhud according to Ibn al-Qayyim and al-Qurthubi³⁹ with the practice in the *tolokin tujuh* tradition. This can be seen from the clothes worn when carrying out the tradition, sitting on mats and reciting surah at-Takatsur, which reminds us that boasting in the world is not beneficial. The life of Javanese Muslims who are used to living in zuhud and archaic life was also discussed by Suwito et al. A simple pattern of life that forms a value system as a belief and awareness of God.⁴⁰

The sufistic value after a person zuhud is repentance, that is, regretting sinful deeds, returning to the path of Allah from all reprehensible deeds to commendable deeds in accordance with the guidance of Islam. Repentance is an attempt to return to what is right and praiseworthy in the view of the Shari'a and to stay away from the reprehensible.⁴¹ In the *tolokin tujuh* tradition, repentance includes *istigasah* (asking for help) which reflects the value of Sufism by surrendering oneself in prayer to Allah SWT. This process involves the recitation of surah Yasin, tahlil, and prayers led by murshids. Mursyid Muhammad Zen explained:

"Dalam tolokin tujuh ko banyak pelajaran yang wak dapek, salah satunya pengingkotobat, tobat wak memohon ampun dengan membaco istigfar, tahlil, dan budo'a sumato-mato mencari rido Allah"

(In *tolokin tujuh*, we gain many lessons, one of which is a reminder to repent. Our repentance involves seeking forgiveness by reciting istighfar, tahlil, and praying solely to seek Allah SWT's pleasure.).⁴²

He added that the reading of istigfar and tahlil also contains the value of repentance: "Of course, in the *tolokin tujuh* tradition there is a value of repentance, because we read the istigfar before starting the *tolokin* for the deceased. We also know that the reward of reciting this istigfar is so great that in the hadith whoever says to me that Allah will forsake his sins while he is repenting, and Allah will save him from the punishment of hellfire. Here, in addition to istigfar, before reciting

³⁸ Muhammad Zen, Interview, *Ibid*.

³⁹ Abdul Muqit.

⁴⁰ Suwito Suwito, Arif Hidayat, dan Sriyanto Agus, "Tradisi Dan Ritual Kematian Wong Islam Jawa," *IBDA` : Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015): 197-216, <https://doi.org/10.24090/ibda.v13i2.659>.

⁴¹ Abdul Qadir Isa et.al., *Hakekat Tasawuf*, vol. Cet. XII (Jakarta : Qisthi Press, 2005).

⁴² Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 11 February 2024.



Surah Yasin, he also gives tawassul to the Prophet Muhammad, the sheikhs, and the previous teachers before starting the recitation of the *tolokin tujuh* prayers.⁴³

2) *Khauf and Raja'*

Khauf and *raja'* are both interconnected between hope and fear. Imam al-Ghazali's opinion that *khauf* and *raja'* can be a way to get closer to Allah. *Khauf* can keep away from forbidden acts and the *raja'* can encourage the heart to obey worship.⁴⁴ *Khauf* is fear, anxiety, while *raja'* is optimism. Hope will motivate a person to practice obedience and avoid disobedience.⁴⁵ *Khauf* and *raja'* are two traits that must exist at one time. When a person feels *khauf*, then there must be a *raja'* feeling' and vice versa. Excessive *khauf* without being accompanied by a king's sense will make a person tend to despair and pessimism in a matter.

The values of *khauf* and *raja'* in the tradition of the *tolokin tujuh* tradition, namely when people come to the grave, will give rise to fear (*khauf*) to the death and torture of Allah as well as give rise to hope for Allah to die in a state of solemnity. This hope is not only for the corpse but also for each member of the community who participates. The prayer in *tolokin tujuh* is also a form of *khauf* and *raja'* to Allah, as conveyed by Mursyid Muhammad Zen. "Prayer is our request and hope that we offer to Allah, so we ask for forgiveness of sins from the corpse, such as being forgiven of all his sins, being made easier for him to answer the questions of the angels and nakir, placed in the best place, made his grave like a paradise garden and so on. It's good that all the requests in this *tolokin tujuh* even have a special prayer for the corpse".⁴⁶ The attitude of *khauf* and *raja'* is not only in matters of death, but is necessary in this life as expressed by Khoiruddin.⁴⁷

3) Patience and Gratitude

According to Ibn Ath-tha'illah, patience is the ability to restrain yourself politely in the face of trials. Patience, according to Qusyairi, is a transient state or melting into trials without showing the slightest complaint.⁴⁸ Patience is based on the belief that everything that happens is God's will.⁴⁹ Patience is the steadfastness of the soul that is confident and accepts all events as God's will.

⁴³ Mursyid Zen, *Ibid.*

⁴⁴ Syintia Nisa Utami, Sobar a-Ghazal, dan A Mujahid Rasyid, "Nilai-Nilai Pendidikan Akhlak dalam Konsep Khauf dan Raja' Menurut Imam al-Ghazali," *Jurnal Riset Pendidikan Agama Islam* 3, no. 1 (2023): 55–62.

⁴⁵ Samsul Munir Amin, *Ilmu Tasawuf* (Jakarta: Amzah, 2022).

⁴⁶ Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 11 February 2024.

⁴⁷ M. Arif Khoiruddin, "Peran Tasawuf Dalam Kehidupan Masyarakat Modern," *Jurnal Pemikiran Keislaman* 27, no. 1 (2016): 113–30, <https://doi.org/10.33367/tribakti.v27i1.261>.

⁴⁸ Saipul Anwar Nasution, "Psikologi Tasawuf: Personaliti Sufi Menurut Kitab al-Hikam Ibnu Athaillah The Psychology of Sufism: Sufi Personality According to al-Hikam by Ibn Athaillah," *Journal of Usuluddin* 51, no. 2 (2023): 25–62, <https://doi.org/10.22452/usuluddin.vol51no2.2>.

⁴⁹ Abul Qasim Abdul Karim Hawazin dan 'Abd al-Karīm ibn Hawāzin Qushayrī, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf* (Jakarta: Pustaka Amani, 1998).



The value of patience contained in the *tolokin tujuh* tradition is to accept all the provisions that Allah wants, as stated by Basir, a member of the community: "About this death has indeed been our promise to God, we cannot avoid it, sooner or later we will die that is the power of God, we have no power and effort, we are just ordinary weak human beings, and whatever Allah's provisions are, we must be steadfast and patiently accept them, if we have reached our death, we will definitely die, because it is all God's destiny. For the family, the relatives who are left behind must remain patient and steadfast in accepting this ordeal, and make this death a lesson for those of us who are still alive."⁵⁰

Tolokin tujuh is carried out in addition to praying for the corpse to be free from the torture of the grave, it is also intended for relatives and families who are left behind so that they can be patient and steadfast. The existence of a strong belief in Allah makes them even more confident and believes that the disaster of death is under the control of Allah SWT. In accordance with what Ibn Ath-Tha'illah said about patience, in the *tolokin tujuh* tradition is also practiced the value of patience, as expressed by one of the members of the community, "We as a family left behind can only be patient and accept this ordeal with open arms. All we can do is pray that they will be placed at the side of Allah as best as possible".⁵¹

Patience can go hand in hand with gratitude. In the *tolokin tujuh* tradition, the value of the prayer is reflected in the awareness of the participants that Allah still gives them the blessings of life in the midst of the test of death. Therefore, they are grateful as a recognition and appreciation for all the blessings given by Allah, including the recognition of the blessings of the test of death. According to Munawar: "Being grateful has become our obligation, happy or difficult, because whatever Allah gives must be the best for us. Likewise with this death, we don't want our brothers to die, but that is not our power anymore, it is already God's power, we can only resign ourselves to that fate. And those of us who are still alive should be grateful for the blessings of life that Allah gives us, we should be able to use them to get closer by doing righteous deeds, other good deeds to prepare for this death."⁵² In the tradition of the seventh benchmark, the theory and practice of patience and gratitude is very relevant. In the midst of the trials of grief, the temple master was patient and grateful that he was still given the opportunity to live to prepare for death.

4) Sincere

According to Abu Qasim al-Qushayri and al-Junaid, sincerity is obedience to Allah consciously and solely to get closer to Him, without any other

⁵⁰ Basir, Community members, Interview, in Desa Rambah Samo Barat, 29 February 2024.

⁵¹ Ari Kurniawan, Community figure, Interview, in Rambah Samo Barat, 29 February 2024.

⁵² Ustad Munawar, Religious figure, Interview, in desa Rambah Samo Barat, 14 February 2024.

intention. Sincere also means to cleanse the deeds from the gaze of the creature.⁵³ The value of sincerity purifies the intention or does all actions solely for the sake of Allah, covering it from the eyes of man, without any other purpose than willingness to Allah. In the *tolokin tujuh* tradition, the sincerity is reflected in the form of giving alms of food and drinks and the willingness of the pilgrims to follow the seventh benchmark. Amir Syukri, a member of the community who organizes *tolokin tujuh* activity stated: "Everything we do is solely for the sake of Allah, we pray to help the corpse with sincere intentions because of Allah, we come here unwillingly, as well as the house experts who provide food and drink after *tolokin tujuh* it is because he wants to give alms and it is sincere because of Allah Ta'ala. Also as a thank you from the temple members to the community who have participated in praying for this corpse, and as for the reward of this alms, we intend to help the soul of the deceased."⁵⁴ Mursyid Muhammad Zen also said that the sincerity of the community in following the *tolokin tujuh* tradition depends on the individual, even though it is believed that all are sincere because of Allah."⁵⁵

5) *Tawakal*

Tawakal according to al-Ghazali is related to the concept of monotheism and monotheism is the basis of *tawakal*.⁵⁶ The value of *tawakal* contained in the *tolokin tujuh* tradition is to surrender oneself and get fully close to Allah through prayer for the corpse. Praying to God is a form of belief that only God can help. Mursyid Muhammad Zen, who often leads the *tolokin tujuh* tradition, stated: "May the prayers that we have recited be answered by Allah. After we have made an effort by holding these *tolokin tujuh*, the next step is to surrender completely to Allah, may Allah fulfill all our prayers."⁵⁷ The concept of Sufism about *tawakal* and the practice in the *tolokin tujuh* tradition have the same meaning in accordance with the view of al-Ghazali, who connects *tawakal* with monotheism, emphasizing that monotheism is the basis of *tawakal*. In addition to *tawakal*, which is the belief that there is no place to take refuge other than Allah, the people of Rambah Samo Barat Village also consider this *tolokin tujuh* as an intermediary to Allah.

6) *Muhasabah*

Muhasabah is related to the concept of inviting someone to do calculations or fulfilling and assigning someone to be responsible.⁵⁸ *Muhasabah* also means introspection, introspection, or self-research, which is counting deeds, every

⁵³ Labib MZ, *Memahami Ajaran Tashawuf* (Surabaya: Tiga Dua, 2000).

⁵⁴ Amir Sukri, Community, Interview, in Desa Rambah Samo Barat, 29 February 2024.

⁵⁵ Muhammad Zen, Mursyid, Interview, in Desa Rambah Samo Barat, 11 February 2024.

⁵⁶ Sulaiman, "Konsep Tawakal Menurut Imam Ghazali dalam Kitab *Ihyā 'Ulūm Al-Dīn*," *Ameena Journal* 1, no. 1 (Februari 2023): 44–55.

⁵⁷ Muhammad Zen, Interview, *Ibid.*

⁵⁸ Ahmad Warson Munawwir, Zainal Abidin Munawwir, dan Ali Ma'shum, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1984).



year, month, day or every time.⁵⁹ Muhasabah can be done at the end of the year, at the end of the month or every day, even at any time.⁶⁰ Muhasabah is a correction or reflection of one's self in the context of confession of sins and efforts to improve oneself and get closer to Allah SWT.

Muhasabah is one of the important actions in many religious and spiritual traditions. According to Mursyid Muhammad Zen:

“Dalam tradisi tolokin tujuh bisa sebagai pengingkiran diri, ketika awak busamosamo datang ke kuburan tu mako awak menengoklah saudara, sanak awak yang olah meninggal dan mendahului awak, jadi mo awak yang masih iduik ko jadi pengingkiran bagi awak, awak harus senantiasa menginginkan kematian, dengan cara awak harus memuhasabah diri awak, dan sadar butapo banyaknya doso-doso, kesalahan-kesalahan awak selamo iduik ko”

(The tolokin tujuh tradition serves as a reminder for ourselves. When we come together to visit the grave, we see our deceased relatives and friends who have preceded us in returning to Allah's mercy. This reminds us who are still living to always remember death. By engaging in self-reflection, we become aware of the many sins and mistakes we have accumulated throughout our lives.).⁶¹

Muhasabah in the *tolokin tujuh* is reflected when people come and see the grave, making people think that one day he will lie stiff like the deceased. Burhan, one of the members of the community who follows the tradition of *the seventh milestone* stated: "There is indeed a feeling in this heart of wanting to change, to change to become a better person and to get closer to God."⁶² Coming to and seeing the grave, then with a silent and tense atmosphere is often full of elements of muhasabah or self-introspection. This moment is sometimes the right time to reflect on all kinds of deeds in life, remembering one's limitations, thinking about the afterlife. The grave is a powerful reminder of the afterlife and the day of resurrection.

7) Rida

Rida according to al-Ghazali is the process of cleansing the heart and accepting all the decisions of Allah SWT with an open heart and sincerity. To achieve rida requires practice in patience, remaining steadfast when faced with trials. To achieve pleasure, one must also have a deep love for Allah SWT, accept all decisions of Allah with joy because of great affection for Him.⁶³ In the *tolokin tujuh*, all the processions are aimed at seeking the pleasure of Allah SWT. Mursyid Muhammad Zen stated: "We hold this tradition with no other

⁵⁹ Siti Alfiatur Hasanah, "Konsep Muhasabah Dalam Al-Qur'an Telaah Pemikiran Al-Ghazali," *Jurnal Al-Dirayah* 1, no. 1 (2018).

⁶⁰ Amin Syukur, *Tasawuf Bagi Orang Awam (Menjawab Problematika Kehidupan)* (Yogyakarta: LPK-2, Suara Merdeka, 2006).

⁶¹ Muhammad Zen, Interview, *Ibid.*

⁶² Burhan, Community Members, Interview, in Desa Rambah Samo Barat, 28 February 2024.

⁶³ Imam Al-Ghazali, *Mempertajam Mata Bathin*, Translated Muhammad Nuh, vol. Cet 1 (Jakarta: Mitrapress, 2007).



intention, everything we do is solely to seek Allah's pleasure, starting from when we walk to the grave, we recite yasin, tahlil, and prayers for this corpse, all of that we do so that Allah is pleased with us, with Allah is pleased then our prayers, God willing, will be answered by Allah SWT.⁶⁴ The value of pleasure can also be seen from the response of the deceased's family about death. They are happy because they have the understanding that every living person will definitely die, just waiting for their turn.⁶⁵ The people of Rambah Samo Barat Village, who received a death disaster, have learned about joy in the death event that befall them.

Conclusion

The series of processes in the *tolokin tujuh* tradition begins with the *mursyid* and the community visiting the grave of the deceased after the Fajr prayer. The *mursyid* and the community sit on mats provided around the grave. Next, the *mursyid* will appoint someone to lead the recitation of Surah Yasin and another to lead the *tahlil*. The person assigned to read Surah Yasin starts by guiding the community to recite *istighfar* three times, followed by everyone. After reciting *istighfar*, they proceed to read the Yasin lineage, then Surah al-Fatihah once, Surah al-Insyirah 40 times, and Surah at-Takathur 40 times. Following this, they read Surah Yasin together. Simultaneously, the *mursyid* recites the special *tolokin tujuh* prayer for the deceased 40 times. The *mursyid* finishes the prayer at the same time the community completes the recitation of Surah Yasin. Afterward, they recite the *tahlil* 200 times and prayers for the deceased and the surrounding community, led by the *mursyid*. After praying, the community members shake hands. The event concludes with a meal and drinks provided by the host family for the participants of *tolokin tujuh*.

Several Sufi values can be derived from the *tolokin tujuh* tradition and practiced in daily life. These include *zuhud* (asceticism) and repentance, *khauf* (fear) and *raja'* (hope), patience and gratitude, sincerity, trust in God, self-reflection, and acceptance. These values are encompassed in the meaning and process of performing *tolokin tujuh*. The *tolokin tujuh* tradition also helps the community realize that this life is a brief journey, while eternal life is in the hereafter. The application of Sufi values is hoped to make them devout servants and closer to Allah, as practiced by the Sufis.

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⁶⁴ Amir Sukri, Community Members, Interview, in Rambah Samo Barat, 29 February 2024.

⁶⁵ Burhan, Interview, *Ibid*.



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