

RELASI TRADISI BUDAYA LOKAL DI DESA BULUNGANGKRING DENGAN TPQ AN-NAFI'AH

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ABSTRAK

Tujuan penulisan artikel ini yaitu untuk mengetahui relasi tradisi budaya lokal di desa Bulungcangkring dengan TPQ an-Nafi'ah, untuk mengetahui tradisi yang sangat kental di Desa Bulungcangkring dan untuk mengetahui tata cara salah satu tradisi yang sangat kental di Desa Bulungcangkring. Dalam penelitian ini penulis menggunakan pendekatan kualitatif. Pengumpulan data dilakukan dengan cara melakukan observasi dan wawancara. Subjek penelitian ini adalah masyarakat Desa Bulungcangkring, juru kunci salah satu Maqom dan pengurus TPQ an-Nafi'ah. Hasil dari penelitian ini menunjukkan bahwa, masyarakat Desa Bulungcangkring setiap bulan Shafar pada istilah Jawa, memperingati Haul atau satu tahun salah satu pendiri Desa Bulungcangkring, masyarakat juga berziarah dan membersihkan makam orang tua masing-masing untuk acara Haul dan murid TPQ an-Nafi'ah setiap tahun mengadakan berziarah ke salah satu pendiri Desa untuk mengajarkan atau melatih murid dalam rangka mengenalkan budaya yang telah ada sejak dahulu. Relasi agama dan budaya dapat dijadikan tolak ukur untuk tiap masyarakat supaya saling menjaga keutuhan persaudaraan atau mempererat silaturahmi dan membangun kerukunan umat beragama.

Kata Kunci: Relasi, budaya, tradisi, persaudaraan, haul.

ABSTRACT

The purpose of writing this article is to find out the relationship between local cultural traditions in Bulungcangkring village and TPQ an-Nafi'ah, to find out the very thick traditions in Bulungcangkring Village, and to find out the procedures for one of the very thick traditions in Bulungcangkring Village. In this study, the authors used a qualitative approach. Data collection was done by observing and interviewing. The subjects of this research were the people of Bulungcangkring Village, the caretaker of one of the Maqom, and the management of the TPQ an-Nafi'ah. The results of this study indicate that the people of Bulungcangkring Village every month of Shafar in Javanese terms, commemorate Haul or one year of one of the founders of

Bulungcangkring Village, the community also pilgrimages and clean the graves of their respective parents for the Haul event and TPQ an-Nafi'ah students. Every year make a pilgrimage to one of the founders of the village to teach or train students to introduce a culture that has existed for a long time. Religious and cultural relations can be used as benchmarks for each society to maintain the integrity of the brotherhood or strengthen friendship and build religious harmony.

Keywords: Relationship, culture, tradition, brotherhood, haul.

A. INTRODUCTION

Religion and culture have a very close and inseparable relationship, in Islam, there is a universal and absolute value throughout time. However, Islam is a flexible belief in the face of the progress of the times and its changes. Islam comes in a flexible form in society, whether in respecting a variety of cultures, local customs, or traditions that exist. As concrete proof in history, religions, and cultures can be interconnected or blended because they both have related values and symbols (Yusof & Kastolani, 2016; Setiyanto, et al., 2021; Cahyono, et al., 2021). Religion is a symbol that describes the value of obedience to God. Culture also has values and symbols so that people can live their lives. Religion needs a system of symbols to maintain its existence by requiring religious culture (Yusof & Kastolani, 2016). But both need to be distinguished. Religion is a final, universal thing Religion is a symbol that describes the value of obedience to God. Culture also has values and symbols so that people can live their lives. Religion needs a system of symbols to maintain its existence by requiring religious culture (Yusof & Kastolani, 2016). But both need to be distinguished. Religion is a final, universal, sacred, Haq, and eternal thing. While culture

is relative, particular, and temporary. Religion without culture can develop, but develop as a personal religion, without religious culture as collectivity will not have a place in society (Amin, 2000: 11). Islam responds to local culture, customs or traditions anywhere and anytime, Islam opens itself up to accept local culture or traditions throughout the local culture is not contrary to the guidelines of the Qur'an and Hadith (Baedhowi, 2006: 65). Islam is the religion of Allah, by praying to Him in worship grateful for His blessings by doing good deeds and believing in the Day of Resurrection, reckoning, and retribution for deeds, after the life of this world. Through the treatises of the apostles, and, traditions, cultures, and levels of progress, there are many religions and shari'a, which is the way of guidance and methods taken by all the owners of treatises and adherents.

Because Javanese people are famous for the various types of cultural traditions that exist in it. Both cultural traditions are daily (Hasyim, et al., 2022), monthly to yearly, all exist in Javanese cultural tradition without exception. From the variety of traditions that exist in Javanese society, to very difficult to detect and explain in detail related to the number of cultural traditions that exist in Japanese society (Suhono & Sari, 2017). One of the traditions of

Javanese people that still exist today is implemented and has been ingrained and become routine for Javanese people every year is nyekar (pilgrimage). This nyekar ritual is one of the traditional rituals of the people on the island of Java that has been going on for generations from the ancestors of the ancient Javanese. To develop the spread of Islam in Java, of course, it is necessary to use the method of da'wah precisely by using da'wah with a noncompromistis approach that refers to:

المحافظة القديمة الصالحة، والأحظ
الجديد الأصحح

"Keeping good old values, Usambara take new values better"

So that some rituals and traditions of birth, marriage, and death are traditions that are the result of assimilation between Javanese culture and Islam. Some Touch of Islam can color various rituals and traditions carried out by the People of Indonesia, especially Java is proof that Islam can carry out Islam that Rahmatan Lil ' Alamin (Sholikhin, 2010).

From the past until now Islam developed rapidly in the community, especially in Java Island that we have known with its Javanese tradition or culture that is so thick. This very thick Javanese tradition and culture makes the people in Bulungcangkring village so fanatical and so attached to the archipelago that is familiar to the ears of Indonesians. With this, it is proven that Javanese tradition or culture gives color in various national life the

nuanced local cultural pattern (Yusof & Kastolani, 2016).

There are three interesting studies to discuss Local Cultural Tradition Relations in Bulungcangkring Village with TQP an-Nafi'ah. First, based on the results of research from jicsa journal, Islamic education journal titled Islamic Education and The Multicultural Society stated that Islamic education developed following the development of Islam with halaqah in mosques to boarding schools to teach religion without losing tradition in the local area. From halaqah, teaching practice continues to the establishment of madrasah. The establishment of madrasah certainly become an institution recognized by the government (Ministry of Religion) and created good management for students (Raihani, 2014). Therefore, education with local traditions must go hand in hand to strengthen the foundation so that it will not be wavered by the development of the times and the destroyers.

Second, Walisongo journal entitled Infusing Local Tradition Values Into School Culture states that education can form the character of learners as stipulated in Law No. 20 of 2003 article 3 which states that "national education serves to build and form the character of a dignified nation and civilization to educate the life of the nation, aiming to grow the potential of learners to become human beings who believe and believe in God Almighty, noble character, knowledge, health, competence, creativity, independence, and being a democratic citizen and have a sense of responsibility." Therefore education is one of the essential sectors that should shape people, quality

education will be able to help students develop, both in terms of potential, skills, and even personal characteristics for themselves (Mulyadin & Jaedun, 2018). In walisongo journal, education does not only provide or teach students, grades, or skills. However, with the education students get the facilities needed to develop each individual and without leaving the values of national and state life and do not forget the traditions or customs that have lasted a long time in the land of Nusantara (Mulyadin & Jaedun, 2018).

Third, the journal *Miqot Islamic sciences journal* entitled "Integration of Islam and Culture" states that Islam and culture can run in unison and do not fight or negate each other, although there are some cultural practices that are not following the teachings in Islamic guidelines namely the Qur'an and Hadith they respect each other (Hidayaturrahman, 2018). Adherents of the religion in this case Islam are also people who are involved in the culture in which he came and lived. So that between himself and the Muslims can't be separated by the culture that grows in the community that he is in. The study of religious life in their cultural life is certainly not intended to dictate, let alone negate, religion and culture, because, in practice in public life, the two can coexist, grow and develop, in their respective positions and roles (Hidayaturrahman, 2018).

The writing of this article will discuss how the relationship of local cultural traditions in Bulungcangkring village with TPQ an-Nafi'ah and what traditions are very strong in Bulungcangkring Village. The purpose of writing this article is to know the

relationship of local cultural traditions in Bulungcangkring village with TPQ an-Nafi'ah, to know the very thick tradition in Bulungcangkring Village, and to know the procedure of one of the very thick traditions in Bulungcangkring Village.

B. METHODS

This research method uses a type of field research using a descriptive qualitative approach that is research conducted by collecting data that has been obtained by researchers following the phenomenon to be discussed. Thus this research is carried out by making direct observations of objects. Qualitative research emphasizes the interaction in which the questioner and the source exchange information. Qualitative research has two important objectives, namely to describe and express to describe to explore (Siyoto & Sodik, 2015). This research focused on the relationship of cultural traditions in Bulungcangkring Village with TPQ an-Nafi'ah.

This research aims to observe the real events that occur in the nyekar tradition in each Haul one of the inventors or forerunners of the village that is still very thick with Javanese nuances that are integrated with Islamic Shariah, thus, this research can provide a little real picture. Data collection was conducted with observations made directly by researchers to see directly and conduct interviews with one of the grave keepers in Bulungcangkring village.

C. DISCUSSION

1. Local Relationships, Traditions, Religions, and Cultures

According to Spradley and McCurdy, relationships or relationships that occur between individuals that last for a relatively long time will form a pattern. Relationships between each other in sociological terms are called relationships. A relationship will exist if each person can predict exactly the kinds of actions that will come from the other party against him. Tradition or custom, in the simplest sense, is something that has been done for a long time and is part of the life of a community, usually from the same country, culture, time, or religion. The most basic thing of tradition is the existence of information passed on from generation to generation both written and oral.

Regarding tradition, the relationship between the past and the present must be closer. Tradition covers the continuity of the past and presents rather than simply pointing out the fact that the present comes from the past. The continuity of the past in the present has two material forms of ideas, or objective and subjective. According to the fuller meaning, tradition is the whole material and ideas that come from the past but still exist in the present, have not been destroyed, destroyed, discarded, or forgotten. According to Hildred Geertz, in Indonesia, there are more than 300 tribes that speak 250 different languages and have different geographical and climatic conditions. For example, the beach on the coast of Java, the snowy mountains of Jayawijaya in Papua. Differences in geographical conditions and climatic conditions can affect the disclosure of local culture in the archipelago (Hidayatullahman, 2018).

According to Nur Syam, Islamic science and society use social structure to produce additional typology, although in fact in the form of acculturation of the Islamic category follows the view towards the forest and syncretism of his friends and Islam as Geertz and his friends, is "collaborative Islam", the relationship between Islam and syncretism cultures as a result of the joint composition between actors (local elite) and society in the process of continuous discussion. The tradition in Kudus, especially Bulungcangkring Village, is the result of long acculturation and assimilation from various times.

The tradition in Kudus, especially Bulungcangkring Village, is the result of long acculturation and assimilation from various times. We need to know Acculturation is a culture contact that has a two-way process, the mutual influence between two groups that have a relationship, or by Ortiz called transculturation to designate a reciprocal relationship between aspects of culture. The mutually influential relationship between the two cultures resulted in a cultural change (Mukhlisin et al., 1970).

The haul is derived from the Arabic word al-haul meaning year. As is the case in ushul fiqh which is a mandatory requirement for animal zakat, malls, and gold. This means that wealth can only be spent if zakat is one year old. The word haul is also related to the event of the deceased who if the body has been a year then it will be haul or commemorated following the ability of the family. This haul is an activity that has been carried out for generations to remember or remember the bodies. According to Kh.

Hanif Muslih, haul etymologically means as far as it is known, the use of haul if it coincides with the death or death of community leaders or scholars and Islamic fighters in the area who contribute in the community so that the community remembers his services. The purpose of the haul is:

1. To commemorate the services of the dead
2. Expect blessings (ngalapberkah) from the mayit
3. Reminiscing about the history and biography of mayit and tracing characterize and exemplify the track record of struggle (As-Sidawi, 2016).

The haul is usually held in the cemetery yard or Maqom to be commemorated and some are carried out in houses, mosques, and others. The author chose the haul ceremony of Raden Rahmad Abdul Jalil Maqom Swatu in Bulungcangkring Village because according to the people of Bulungcangkring Village including religious figures who are one of the students of Sunan Muria Raden Umar Sya'id who got the task to preach in Bulungcangkring area with Kyai Anteng (Bulungkulon). The implementation of Raden Rahmad Abdul Jalil's haul every Shafar date.

In this haul event usually up to 3 days in a row, usually before a week before the very sacred event, the whole community joined together to carry out "grave besik" or clean the graves of their parents or loved ones. In addition to cleaning the grave, some put up umbul-umbul, banners, and other ornaments. Then the implementation of the core event starting from the first day is khataman al-Qur'an local mothers, then the

second day of the implementation of khataman al-Qur'an by the fathers and continued with a prayer together, then the last day filled with the event "open luwur" or replacement of shroud from Maqom Raden Rahmad Abdul Jalil and the distribution of cricket rice. Then the framework of the event is closed with a public lecture held at night, the event "open luwur" there are several frameworks of the event. Here is a series of events at the ceremony "buka luwur":

1. Opening
2. Recitation of the holy verse of the Qur'an
3. Reading sholawat greetings grave pilgrimage
4. Reading tahlil and prayer
5. Implementation "open luwur" At this event "open luwur".

The public is very enthusiastic to expect the blessing of this event, namely by capturing by photographing or video. From the young to the old all communities gather into one forum or event. From the series of ceremonies above in the implementation of "buka luwur" there are some very special objects, namely with incense, offerings, fragrances, and others. These objects are very typical in the Hindu-Buddhist religion in ancient times. This is Islamic acculturation in java, especially in Bulungcangkring village, the existence of these objects is a form of respect for the predecessors so that the event haul and the use of incense, offerings, and fragrances. Packed Islamically to stay afloat in the next generation. The implementation of burning incense until this general is carried out after reading tahlil, after reading the prayer of one of the community leaders in

Bulungcangkring Village burned incense until the sesajen. Sesajen consists of snacks, then the fire is lit to give fragrant smoke given frankincense and flowers and then sprinkled over Maqom after the shroud cover is replaced, then to add fragrance added perfume around Maqom. There are additional offerings namely, market snacks, fruits, side dishes of various kinds (MADE KARTIKA DEWI, 2013).

With this haul with objects that are typical with Hindu-Buddhist culture, of course, has value, to respect each other's creations of God almighty. The whole series of offerings are wrapped in Islamic nuances with the recitation of verses in the Qur'an. And also fragrances derived from frankincense to scent the place alone (Adam, 2019). Surely the implementation of this haul is a cultural inheritance that in the community Bulungcangkring village to the next generation by following this haul of course they see and over time they will understand about the haul that has been cultivated in the community. This haul is not without history, in its history haul is not present in the time of the Prophet (s), the friend, tabi'in, tabu'it tabi'in. And this haul event is not known by the high priests of both imams Abu Haneefah, Ahmad, and Shafi'i. The haul was held by several people in one group rofidhoh (Shi'a) (As-Sidawi, 2016). With this haul becomes pros and cons in the community until it becomes a debate until doubts about this haul. Surely Islam has become the perfect religion, Allah bestows upon every people and has perfected this religion according to His word in Qs. al-Ma'idah: 3:

الْيَوْمَ يَسَّرَ اللَّهُ لِلَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ

دِينِكُمْ وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ
الْإِسْلَامَ

دِينَ أَفَمِنَّا لَاضْطُرُّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِ
ثْمٍ فَإِنَّا لِلَّهِ عُقُورٌ رَحِيمٌ ۝ ۳

Meaning: Today the unbelievers are desperate to defeat your religion, so fear them not And fear Me Today I have perfected for you your religion, and I have bestowed upon you my favor, and I have made Islam your religion. So whoever is forced to starve by mistake for sin, surely Allah is Forgiving, Merciful.

With the perfection of Islam, all the deeds and problems of heresy in the field of religion are considered to deviate from the shari'ah.

مَنِ ابْتَدَعَ عَفِيًّا إِلَّا سَلَامٌ مَبْدَعَةً يَرَاهَا حَسَنَةً
فَقَدْ زَعَمَ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَا
نَ الرِّسَالَةَ لِأَنَّ اللَّهَ تَعَالَى
يَقُولُ لِيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ فَمَا لِي كُنِيَ وَمَعِدِ
دِينًا فَلَا يَكُونُ الْيَوْمَ دِينًا

Meaning: Whoever does heresy in Islam and considers it good (bid'ah Hashanah), then indeed he has accused Muhammad shalallahu "Alayhi Wa Sallam betrayed the treatise, because Allah Ta'ala said, On this day I have perfected for you your religion Therefore, anything that in the day (in the days of the Prophet shalallahu "Alayhi Wa Sallam) is not a religion, then on this day also does not belong to a religion. (As-Sidawi, 2016).

Some punish as heresy and some continue to use it as a customary routine in people's lives. Surely in determining the law we need patience and should not be rash, let alone problems that are already inherent in people's lives. We need to abandon the fanaticism of factions, customs, and passions. We are willing to return the dispute to the basis of our religious law, namely the Qur'an and hadith of the Messenger of Allah, as in the firman Allah almighty Qs. an-Nisa': 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي
شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

Meaning: *O you who believe, obey Allah and obey the Messenger (Him), and ulil amri among you. Then if you differ about anything, return it to Allah and the Messenger, if you believe in Allah and the Last Day. That is better and better in consequence.*

Although in the past there were pros and cons about this haul, but at this time the community, especially the people of Bulungcangkring Village and TPQ an-Nafi'ah routinely or make pilgrimages or nyekar when approaching Ramadan, when there is a haul and every night Friday or Friday morning.

TPQ an-Nafi'ah made this grave pilgrimage not without a fundamental reason, but it is necessary at this time to

habituate grave pilgrimages in memory of their predecessors and to pray for the families of those who have died. It is expected that tpq students will get used to pilgrimage and also to preserve local traditions. TPQ an-Nafi'ah is one of the educational institutions that teach or familiarizes students to always live in Islamic shade. This habituation is done to children of a relatively highly recommended age. Because they can still be told and if they are reminded will surely be afraid of who reminds them. This will facilitate the planting of pilgrimages to the grave and other traditions. For example, if we get used to elementary or junior high school children, they tend to fight even will be indifferent to the command to make a pilgrimage to the grave or other traditions. Because at the age of elementary school they have still been looking for themselves by playing with their friends, hanging out, playing games, and even fighting. Therefore, planting tradition or culture would be better if implemented too early childhood who are still innocent than elementary-middle school-age children that they can fight and still find their identity. By instilling our familiarizing it, of course, this long-lasting tradition or culture will be remembered both now and in the future. A great nation is a nation that does not forget its long history.

D. CONCLUSION

Relationships local, Traditions, Religions and cultures According to Spradley and McCurdy, relationships or relationships that occur between individuals that last for a relatively long time will form a pattern. Tradition or custom, in the simplest sense, is something that has been done for a long time and is part of the life of a community, usually from the same country, culture, time, or religion. According to Hildred Geertz, in Indonesia, there are more than 300 tribes that speak 250 different languages and have different geographical and climatic conditions.

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