

WOMEN AND RURAL SUFISM MOVEMENTS: PORTRAIT OF THE FEMALE YASSIN PILGRIMS “AL-HIDAYAH” BANGUNREJO KIDUL VILLAGE

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ABSTRACT

Religious traditions in rural areas, one of which is yassinan became a medium for women's religious expression through spiritual groups such as the female yassin pilgrims “Al-Hidayah.” How yassin putri “Al-Hidayah” of Bangunrejo Kidul community in developing personal spirituality and humanity. Descriptive qualitative research methods, using a sociology of religion approach, and data analysis through interactive analysis models include data reduction, data submission, and drawing conclusions. The yassinan tradition is a tradition that has been passed down for generations in the community of Bangunrejo Kidul Kedunggalar Ngawi Village. This tradition has the benefit of two values, namely: first, the religious value in the form of *habl min Allah* as a religious expression to train and accustom the pilgrims of yassin putri and the community to read *kalimah taysyibah*, dhikr, prayer, *shalawat*, and chant quranic verses intended to get *ridho* Allah Swt. This tradition is carried out every Thursday in addition to praying for the dead, it also provides spiritual comfort, tranquility, coolness of heart, and increased faith of the community. Second, social values in the form of *habl min nas* strengthen social ties, strengthen the ropes of *silaturrahmi*, *ngraketake taline kekadangan* to realize *ukhuwah Islamiyah*, *ukhuwah wathoniyah*, and *ukhuwah insaniyah*. The existence of an emotional bond of "yassin pilgrims " is able to foster a sense of brotherhood, social interaction, and unity of Muslims in the community of Bangunrejo Kidul Village.

Keywords: Rural Sufism, the Female Yassin Pilgrims, Al-Hidayah, Social Piety

A. INTRODUCTION

The yassinan tradition, which contains religious and social values, has become one of the most distinctive religious practices in Indonesia. This tradition is a form of *ghairu mahdhah* worship and religious practice that until now is still practiced by the Islamic community, especially Nahdliyin. As a religion that is adhered to by the majority of the community, of course, the practice of the yassinan tradition has its own characteristics for Nahdliyin who are so adaptive to local culture. This tradition is the result of an intersection between Islam and local culture. The existence of the dialectic of these two entity things is an illustration of how Islam, which is a universal normative teaching from God, is accommodated in human culture without losing its identity (Susanto, 2008). According to Madjid, the cultural patterns that exist in society develop based on religion as a dynamic dialogue and inseparable from locality and things are historical, showing that culture is rooted in religion, so it must be judged as something that is always evolving, not static, and

continues to be entrenched (Madjid, 1999). Religious traditions such as yassinan are elements formed from the results of human interpretation in their interaction, with history as well as other cultural elements.

The yassinan tradition in the community of Bangunrejo Kidul Village has an important position because it concerns the relationship to Allah Swt and the relationship to humans. The yassinan tradition has long developed in rural communities as a means of increasing religious and social values, especially among nahdliyin in Bangunrejo Kidul Village. Religious values in the yassinan tradition are basically attitudes and behaviors that are obedient in carrying out the teachings of the religion adopted, tolerant of the implementation of other religions, and attitudes of living in harmony with followers of other religions (Dasir, 2013). Religious value becomes an attitude and behavior that is obedient to the teachings of Islam to always worship because the main duty of man as a servant of Allah Swt is to serve Him as in Q.S Ad-Dzariyyat: 56.

The social value of the yassinan tradition is in the form of appreciation given by the community to everything that is proven to have functional usefulness for common life. Social values are various principles, assumptions or beliefs that prevail in a society. This value becomes a life guideline for members of society and is considered good and correct and must be obeyed. Social values are not in the form of writing, but are oral and are known and agreed upon with each member of society. The inheritance of social values is carried out by the old generation to the new generation for generations. In society, social values are diverse and always changing with the development of society itself. Social values are needed to regulate relations between members of society (Suhardi, 1999). The yassinan tradition is the result of a synthesis between Islam and Javanese culture. Religion without culture only develops as a private religion, without religious culture as collectivity has no place (Yusof, 2016). Islam is open to local Javanese culture, customs, and traditions as long as it does not conflict with the spirit of the Koran as the *fiqhiyah* rule: *al-'adatu al-muhakkamah*.

The tradition of reading yassin is part of Islamic teachings that developed in the community of Bangunrejo Kidul Village which is thick with cultural nuances. This tradition became a space for melting pot and semi-permeable encounters between Islam and Javanese culture. The two have relevance, are interrelated, but cannot be confused. Both influence each other because there are values and symbols in each entity. Because religion is different, religion is universal and absolute in its truth while culture is particular, relative, and temporary. Islam is a plenary religion, encompassing *din*, *dunya*, and *dawlah*. Islam teaches rules and values that are mutually agreed upon between communities known as cultures. A culture without religion has no spirit and is dry of moral values, while a religion without culture is also not developed. This tradition became the social capital to build cultural awareness and piety in order to strengthen the morality of society based on the principle: *al-muhafadhah al-'ala qadim as-shalih wa al-ahdu bi al-jadil al-ashlah*. The yassinan tradition becomes a medium to maintain the marwah of Indonesian Islam through cultural proselytizing methods

Islam is present not in an empty space without dialectics, Islam is present not only carrying *al-'aqidah wa al-shari'a* only but Islam is *al-dien al-adabi wa al-hadlarah, al-akhlaq wa al-insaniyah*, and *al-'ilmi wa al-tsaqofah*. As in the yassinan tradition of the people of Bangunrejo Kidul Village as part of Javanese Islamic culture. Through this tradition, social solidarity is created and Islamic proselytizing can be widely accepted by rural communities because it seems close to their daily language. It is not surprising that this tradition has a life force in the community of Bangunrejo Kidul Village because it has become part of religion, which is a cultural system based on daily human actions. Religion is a system of symbols for reality that causes humans to act as long as they do not deviate from the scriptures of religious teachings (Geertz, 2015). This article seeks to capture how religious expression through the female yassin pilgrims "Al-Hidayah" Bangunrejo Kidul Village in developing personal spirituality and humanity.

B. METHOD

The research of the female yassin pilgrims “Al-Hidayah” in maintaining the harmony of personal and social spirituality of the people of Bangunrejo Kidul Village, Kedunggalar Ngawi District, is a descriptive qualitative research. Qualitatively expected to understand the meaning of both the thoughts and actions of the object of research (Suprayogo, et al, 2003). The approach used is the sociology of religion (Sodik, 2006). Religion is seen as an observable social fact (Connolly, 2002). Religion becomes part of the real life of its adherents, ideas, activities, and works of religious believers (Kahmad, 2002). This approach studies the social aspects of religion (Suprayogo, et al, 2003). Data collection through three ways: direct observation; in-depth interviews; and documentation (Sutopo, 1998) on religious expression through the Yasinan of the Bangunrejo Kidul community in developing personal spirituality and humanity. Data analysis through interactive analysis models that include data reduction, data delivery, and drawing conclusions. The conclusions obtained are tested for their correctness and validity through data triangulation and informant reviews.

C. RESULT AND DISCUSSION

Village Communities and Yassinan Traditions: Reviving Turats

Bangunrejo Kidul Village is one of the villages in Kedunggalar District, Ngawi Regency, East Java. The people of Bangunrejo Kidul Village have the majority of their livelihoods as farmers. The village consists of 9 hamlets including Pohjagal (village government center), Ngubalan, Blumbang, Pohsluku, Sidodadi, Garangan, Bangun, Golan, and Gelon. Each hamlet has a different history and origin. Gelon hamlet has the oldest origins compared to other hamlets. Bangunrejo Kidul Village consists of 10 Community Pillars (RW) and 53 Neighboring Pillars (RT). In terms of religious organization, the Bangunrejo Kidul community mostly follows Nahdlatul Ulama (NU) so that NU's typical routine activities such as dhikr, *tahlil*, *manaqib*, *berjanzi*, *yassin*, and other traditions are still well maintained. Nahdliyin residents are those who have ideological ties to NU and practice religious practices in their daily lives. They put forward “Islam Nusantara” with the foundation of *Ahl as-Sunnah wa-al-Jamaah an-Nahdliyah* according to the NU *khittah*, *mabadi' khoiru ummah*, and *fiqhiyah* rules that are expected to realize Nahdliyin with character. Maintaining this tradition has become a habit of the Bangunrejo Kidul community in addition to its activities alternating around people's homes also at the Miftakhul Huda mosque, Baitul Muttaqien, Babus Salam, Nurul Amin, Darun Najah, Al-Ikhlās, Al-Iman, Nurun Hidayah, Al-Mustaqim, Madhep Mantep Mosque, and Demak.

The yassinan tradition became one of the community of spirituality for the religious expression of the Bangunrejo Kidul community. This tradition with its various dynamics can attract the wider community. Because this tradition is easily accepted by the community and is developing rapidly for the teaching of Islam. Javanese people are known to have high civilization, fair culture, and great ethics. The building of Javanese people's life is congruent, the concept adopted comes from religion and has an impact on their mentality. For Javanese people, *ageming aji* religion is something that is *sarira*, *ugemi*, and practiced in daily life. Religion becomes part of the real life of its adherents, ideas, activities, and works of religious believers (Kahmad, 2002). The yassinan tradition is a new cultural form resulting from the acculturation of Islam and Javanese culture. This acculturation is understood as the preservation of Javanese culture as long as it does not contradict the substance of Islamic teachings. Islamization does not have to be Arabization, because Islam is a comprehensive

religion in all its aspects both culture, attitudes, and mentality (Rachmad, 2015).

The yassinan tradition for the Bangunrejo Kidul community becomes a habitus that is carried out continuously because they like it. The yassinan tradition is a custom passed down from generation to generation until now it is still carried out (Aceng, 2015). The tradition of reading the letter yassin exists which is considered as a ritual of salvation carried out by some traditional Islamic communities in rural areas to commemorate and pray for the deceased (Atik, 2009). Javanese people, including in Bangunrejo Kidul Village, refer to the deceased with the terms *suwargi* and *jenate* from the Arabic absorption of *jannah*, both meaning heaven. This mention is a prayer for the departed to always get a dream in the afterlife and be able to get the heaven of Allah Swt. A living homage to the deceased so that the deceased is accepted for his charity by Allah's side and forgiven for his sins he has committed while in the world according to the word of Allah Swt in Q.s. al-Hasyr: 10. This tradition is usually carried out regularly every Friday night once a week, although it does not rule out the possibility of being carried out on other days such as thursday night. Because in Bangunrejo Kidul for Friday night used the male pilgrims yassin. This still-cultivating tradition encourages a harmonious, harmonious society, and become a public space that is open to the public. This tradition is a religious activity and also a form of religious culture that until now continues to be carried out by the local community (Libranti, 2009).

There are many yassin and tahlil pilgrims in Bangunrejo Kidul Village, usually one jama'ah consists of one to two Neighboring Pillars (RT). The yassinan activities are carried out every Thursday night precisely from 19.30 to 21.30 WIB. Yassinan is carried out by rotating from one pilgrim's house to another which usually starts from the end of the house. This is done so that each pilgrim can visit each other and *silaturrahmi* (visit each other) to the other pilgrim's house. Because friendship is the main practice because it is able to connect what is broken (Interview of Mrs. Supini, One of the pilgrim priests, 24/2/2022).

The yassinan tradition is a religious activity and a form of religious culture that until now Nahdliyin continues to carry out which not only contains cultural values but also proselytizing values (Fanani, 2010). This tradition is in line with the custom of salvation, by Walisongo especially Sunan Bonang, Giri, Kalijaga, and Muria were given a breath of Islam. Finally, this tradition became a tool for spreading Islam in Java with the addition of *kalimah thoyyibah* readings and Qur'anic verses. Initially, this tradition full of Sufism values was held in pesantren and palaces, then spread outside and was practiced by the wider community so that it became a religious tradition that could not be separated in community life (Libranti, 2009). Thus yassinan rituals, hauls and others are the result of dialogue between immigrant religions and local traditions. The yassinan tradition is the result of acculturation between the values of the local community and Islamic values so that Islam is easily accepted in Indonesia well and lasts a long time (Andi, 2015).

In rural communities such as Bangunrejo Kidul, yassin reading activities have become a tradition that needs to be preserved as a culture of Islamic value in order to carry out social worship while increasing dhikr to Allah Swt. In addition to the way to get closer to Allah Swt, yassinan can be a means of prayer, a means of freeing oneself from sin, and one of the indicators in the dimension of a Muslim's faith. For rural people, reading yassin is used as the "food" of the heart, calms the

restless soul, and gives birth to happiness in the heart. The wisdom of the yassinan tradition is: first, to practice and accustom to reading *kalimah ṭayyibah* (good phrase), prayer, dhikr, salawat, and qira'at of the Qur'an. Second, maintaining and establishing *silaturrahmi* relations, *ngraketake paseduluran* to strengthen *ukhuwah Islamiyyah*, *ukhuwah wathoniyah*, and *ukhuwah basyariyah*. In Islam, *silaturrahmi* is strongly emphasized as affirmed by the Prophet Muhammad Saw: "whoever establishes a good relationship then Allah Swt will lengthen his life, and expand his fortune."

Third, the yassin tradition is part of the expression of filial piety to parents, relatives, and doing good to others by praying for them. Fourth, almsgiving, in addition to reading yassin's letter, pilgrims also get a meal from the family occupied by "*sing nampo giliran*" which is usually snacks and heavy meals. Yassin pilgrims believe that almsgiving is a practice that can resist disasters and be loved by others. Fifth, worship and seek the blessings of Allah Swt because reading yassin is intended only for worship, seeking knowledge, and seeking blessings so that his life can be calm, relieve distress, and a *qonaah* heart (Zainuddin, 2015).

The long-running yassin tradition has many wisdoms and benefits for the Nahdliyyin community, especially in Bangunrejo Kidul Village. This tradition has benefits in two aspects, namely worship and social. In the aspect of worship, the yassin tradition accustomed the community to chant Quranic verses, dhikr, and prayers to Allah Swt so that it became a habit even for some worshippers to memorize what was read and the sequence of yassin activities. In the social aspect, yassinan can strengthen relations between the surrounding communities in the midst of their respective activities. The existence of this assembly can bring them together so that they can *silaturrahmi* each other (interview of Mrs. Alpi Ahyuni, one of the female yassin pilgrims, 21/2/2022).

The above quote gives an idea, the yassinan tradition contains noble values to be able to bring the distant closer and reconcile the hostile. The purpose of this tradition is to improve the quality of faith (*habl min Allah*) and have a social dimension by strengthening brotherhood between Muslims as a form of *habl min nas* (Bahri, 2008). In the middle of the reading of yassin, it is filled with the giving of *tauziyah* by the village *kyai* with light material as a practical provision in living life such as the virtues of maintaining *silaturrahmi*, ethics in everyday life, the benefits of almsgiving, and so on. The way of conveying his proselytizing is also typical of the countryside, namely inserting humor as a characteristic of NU *kyai*.

From Religious Piety to Humanitarian Spirituality

The yassinan tradition in the female yassin pilgrims "Al-Hidayah" Bangunrejo Kidul Village is a form of rural sufism, which is a religious practice that carries a friendly Islam, proselytizing, and principled '*amar ma'ruf nahi munkar* without having to erase the existing tradition. For the female yassin pilgrims, this principle is based on the principles of *tawassuth*, *tawazun*, and *tasamuh* as a view of life that is derived from basic life values such as tolerance, respect for culture, and keeping up with existing traditions. Through tradition they introduced to Islamic society as a religion of peace, harmony, and civility (Mibtadin, 2018). The harmony of rural sufism of the female yassin pilgrims "Al-Hidayah" is oriented to build the foundation of spirituality, social ethics, and *nguwongke wong* (humanizing human beings) so as to create harmony in the community. Said Aqil called "*nahnu ash-habul haqq, haqqudini wal haqqul ijtima'i* (we are a true group, right in religion and right in society). The female yassin pilgrims "Al-Hidayah" in religion based on principles: *al-amnu*

qobla iman (creating harmony before teaching faith) and *al-mua'asyaratu qabla 'aqidah* (building communication before introducing akidah) (Siradj, 2013). The religious pattern practiced by the female yassin pilgrims "Al-Hidayah" basically links between Islamic values, Indonesian culture, and humanity so as to prevent the understanding of textual radical Islam in society.

The yassinan tradition is a form of rural sufism and a model of rural spirituality search called sufism in low traditions or village traditions that are countered by cosmopolitan traditions in the form of legalistic variants held by scholars (Gellner, 1981). The tradition of sufism is the element that was first displaced by the currents of modernism, because sufism is part of the rural religious tradition. Gellner's thesis was broken because the existence of sufism as part of rural religious traditions still survives and even mushrooms in various areas both in urban and rural areas. This is inseparable from the role of traditional Islam NU which actively mobilizes grassroots masses to form religious enclaves in the form of "spiritual groups" such as recitations, *taklim* assemblies, and *shalawat* dhikr assemblies for the religious strengthening of rural communities. The development of rural sufism is quite encouraging when viewed in terms of religious expression because it is a forum for the development of spirituality in rural communities such as in Bangunrejo Kidul Village.

Howell considers the tradition of sufism not to simply die but to undergo various transformations of forms and movements according to their locality (Howell, 2001). For example, the social basis of rural sufism is rural communities with moderate levels of education, limited access to information, and moderate living facilities that give rise to the religious view of "*Jabariyah*" accepting the destiny set by Allah Swt happily. The existence of urban sufism is expected to help them in gaining peace of mind amid the currents of trans-national Islamic movements that bring formalistic puritanical religious practices that are dry from the value of spirituality. In the end, urban sufism chooses a different space and segmentation from rural sufism. Rural sufism is a term to refer to the phenomenon of the sufism movement or spirituality that is rife on the periphery and is carried out by nu traditional Islamic circles. Its forms include a dhikr assembly that emphasizes dhikr, *istighfar*, and prayer aimed at strengthening faith and alleviating the dryness of the soul and spiritual thirst of the village community in dealing with social problems. The existence the female yassin pilgrims "Al-Hidayah" pilgrims in the Bangunrejo Kidul community doubles as a form of religious expression as well as a safeguard on existing religious traditions.

Yasinan is a traditional Islamic community religious practice part of rural sufism that has been a tradition in Bangunrejo Kidul for generations. This tradition became a medium for sending do'a for those who had died as well as a medium for proselytizing for the community. Yassinan is a religious practice in which there are Islamic values such as aspects of worship, *aqidah*, and morals. The akidah aspect in yassinan is in the form of the belief of the female yassin pilgrims and the community that yassinan is an Islamic teaching based on *aqidah ahl sunnah wal jama'ah*. The value of worship in the yassinan tradition is in the form of dhikr worship, reading the *shalawat* of the prophet, reading the Quran, and praying to Allah Swt. The moral value in the yassinan tradition is twofold, namely: first, adab towards fellow human beings in the form of mutual concern for neighbors, maintaining silaturahmi ropes, and helping others. Second, morals to Allah swt in the form of sincerity, patience, and *narimo ing panduming gusti* (accept all of God's gifts) with all the decrees of Allah Swt.

The yassinan tradition for the Nahdliyin community in Bangunrejo Kidul became a medium to strengthen the sense of faith and learn religious knowledge or *ngaji*. Yassinan is not only a religious ritual to pray for the deceased but in it there are proselytizing activities in the form of delivering religious messages and teaching religious knowledge. Yassinan also spreads the value of kindness, religious values, and strengthens social ties through *silaturahmi* (interview of Anik Khoridah, the female yassin pilgrims, 24/02/2022).

The Bangunrejo Kidul community makes this tradition as a medium for instilling Islamic teachings because it contains the value of kindness both good to others or increasing worship to Allah Swt. This makes the existence of the spiritual group of accept all of God's gifts "Al-Hidayah" The existence of community participation in religious activities in yassinan is still so enthusiastic, and it is a tradition that is still sustainable and cultivated today. Such a strong culture with religious traditions like this and with the strength of the culture affects people's attitudes and behavior, especially in the attitude to do good to others. Theoretically Berger and Chaffec explain the emergence of this attitude of inheritance of values in socialization referring to the direct relationship to the transmission of information, values, norms, and the ability of a person to stay alive in social situations (Berger, et al 1987). For Nahdliyin, the yassinan tradition has its own impact on them. All of this can be seen by the realization of the value of Islam in people's lives. It can be shown that the value of religion can awaken the relationship of nahdliyin citizens with Allah, or in another sense is *habl min Allah*. In addition, in other aspects it can be shown by how the religious value is formed through the relationship of Nahdliyin citizens with other societies, or in other words it is *habl min nas*. The yassinan tradition is used as a medium of social cohesiveness or closeness between communities, strengthening community solidarity, and strengthening *silaturahmi* (Librianti, 2009).

The yassinan tradition has Islamic values both spiritual and social aspects. Religious values are reflected in the awareness of the community for worship of Allah or *habl min Allah* and public awareness of *habl min nas*. This tradition in principle puts forward Islamic values and morality for the strengthening of noble morals. This is so that the people of Bangunrejo Kidul are not trapped in textual and normative religious understandings that are anti-local culture. The existence of the female yassin pilgrims "Al-Hidayah" seeks to build public awareness about the meaning of living together in a peaceful atmosphere starting with oneself, family, nation, and the world. The basic value of this tradition is to re-energize all the potential of society to strengthen the spirituality of godliness and humanity in life. The existence of this tradition is at the forefront of *asy-syuhud al-hadhari* and *asy-syuhud ats-tsaqafi* in building harmony and morality of the community so that they have good character as an implementation of *Islam rahmatan lil 'alamin*. Said Aqil Siradj thinks NU's strength rests on three things: first, the *Aswaja* understanding that gave birth to moderate Islamic discourse; second, cultural values, traditions, and institutions such as *pesantren* and *thariqat* networks; and third, network structures as organizational infrastructure spread throughout the archipelago (Siradj, 2013).

The female yassin pilgrims "Al-Hidayah" encourages a balanced religion between *habl min Allah* and *habl min nas*, glorifying God by glorifying man as an implementation of faith that leads to the value of equality and mutual respect in the midst of existing differences. This principle forms the existence of a "humanitarian spirituality" that encourages the seed of moderate Muslims and the

development of a civic culture, in the form of values, norms, and moral guides in society. The principles of *tawassuth*, *tawazun*, and *tasamuh* developed by the female yassin pilgrims so as to encourage Islam to be present in the midst of community culture as moral reasoning for the development of its character. In the realm of civil society, Islam takes an active role in solving societal problems without having to discriminate against other religions or different social groups (Mibtadin, 2022).

By reading yassin, it is hoped that people will get closer to Allah Swt and His Prophet as a form of faith. In this tradition there is a banquet of the nature of the *sunnah* given by the occupied family. Food is intended for almsgiving to others. The food served is different depending on the ability of the family occupied to give alms in the form of what food, usually there are snacks and heavy meals (interview of Isti Choiriyah, the female yassin pilgrims, 11/03/2022).

The female yassin pilgrims “Al-Hidayah” rural sufism to respond to social development. In principle, the existence of religious communities in responding to modernity prioritizes five forms of movement, namely: modernization, anti-modernization, liberation theology, new religious movements, and religious syncretism (Kurt, 1995). According to Jamil, the symptoms of the rise of sufism are a new form of religious awakening that has emerged driven because of two things: spiritual crisis and religious radicalism. This causes society to experience mental drought and split personality with legalistic and textual religious patterns that are high traditional. They are trying to find new alternatives to humanist and tolerant religious ways (Jamil, 2007). In addition to new religious movements (NRMs) and the rise of local religions which are a phenomenon of contemporary society's diversity is a symptom of urban sufism as opposed to rural sufism (Mibtadin, 2021). The phenomenon of the awakening of spirituality it suggests there are problems in religious psychology, alienation, and the spiritual crisis of modern society (Stanislov and Glov, 1996). Some of the factors that encourage the emergence of rural sufism to develop in rural areas are: first, the rise of “spiritual group” into a medium for searching for the meaning of life and psychological therapy to solve psychiatric problems so that they do not experience a split personality. Second, through these “spiritual groups” they build social ties to strengthen *al-ukhuwah al-Islamiyah* (Mibtadin, 2022)

The yassinan tradition became a “fortress of tradition” in preserving the heritage of turats, religious culture, and placing religious morality as the cornerstone of social life that teaches harmony. Islam becomes a social ethic, a form of concern for morality in order to create social welfare that manifests social harmony. The yassinan tradition is a medium for village kyai to communicate with grassroots masses to convey the message of proselytizing (Mibtadin, 2022). For that tradition is a form of local wisdom no matter what the means and methods are important message of proselytizing until them. This is cultural proselytizing through the reading of yassin which not only teaches religious knowledge but also *nguri-nguri kabudayan Jawi kang adi luhung* (maintaining a noble Javanese culture). The yassinan tradition indirectly shapes the personality and builds society (*liyundziru qaumahum*). NU has two community tasks: first, character building in the form of spiritual mental development, personality formation, and community character that is responsible to God, man, and nature. Second, strengthening nation building by instilling love for the homeland (Siraj, 2014).

The female yassin pilgrims “Al-Hidayah” is able to encourage people's religious awareness to be open by mobilizing civil society culture and placing Islam as a social ethic embodied in social behavior. This tradition encourages the religious pattern of the community based on charitable morals in living life as a personal goodness. In Sufism it is known as: *takhalluq bi akhlaqillah* where tawhid as core values leads to the attitude of *tepo sliro* (tolerance) and *nguwongke uwong* (humanizing human beings). In addition, this tradition became a washilah for the formation of the character of society in order to achieve *al-insan al-kamil*, a plenary human being who moves civilization based on good character so as to create peace of mind. The reading of yassin as part of the NU tradition that displays Nusantara Islam seeks to convey Islam to the community subtly, *nuturi tanpo nathoni* (advise without hurting), *ngajak tanpo ngewa'ake* (invite without prejudice), and giving unwitting speech so that it becomes a habitus. Because this tradition is a religious activity that is deeply rooted in traditional Islamic circles, especially Nahdhiyyin (Zenuddin, 2015).

By paying makes people better and better. In addition, by paying a salary makes life more blessings and benefits so as to get happiness in the world and in the hereafter. Through ngaji can increase faith and devotion to Allah Swt, on the other hand because often *srawung* (associate) with others we are more able to appreciate and accept others. This religious activity needs to be developed so that the public can get to know the religion and culture in the community (interview Anik Khoridah, The female yassin pilgrims, 24/02/2022).

In the midst of the rise of trans-masional Islam which carries a violent ideology, the Islamic caliphate, and tries to muzzle local religious traditions because it is considered *laisa minal Islam*, the yassinan tradition has become a symbol of cultural resistance. Because the traditions of rural communities that NU practices such as *selamatan*, *haul*, *talqin*, *tahlilan*, *manaqib*, *diba'*, *khataman*, and *berzanji* are considered out of the true religious frame. Traditional Islam with this tradition shows Islam is a friendly, open, and accommodating religion to the local culture because it is cosmopolitanism and universalism. NU with the idea of “Islam Nusantara” is important to implement with the aim of finding the right formula so that normative Islam from God can be contextualized with cultures derived from humans without losing their respective identities. As part of rural sufism, the tradition of yassinan small efforts to uphold “Islam Nusantara” departs from the principle of *al-Islam shalih likuli zaman wa makan* is accommodating to the local culture in which it is present. Walisongo's choice and NU's choice of proselytizing methods in grounding Islamic values through culture have a “life force” in an ever-changing society. The yassinan tradition is a form of spiritual intelligence of Walisongo and the NU da'i in grounding Islamic values in the society that he continues to practice.

The yassinan tradition as a space of spirituality for the strengthening of faith is able to encourage people to a universal attitude and respect for locality. The improvement of spirituality and religious piety is the ultimate goal of praise as the implementation of a sense of oneness that encourages the strengthening of the diversity of the Bangunrejo Kidul community. According to Fowler, the form of manifestation of faith as a living belief (*lebensglaube*) that moves dynamically approaches the best values as a path to God. The effort takes the form of a continuous process that occurs in daily activities in real life (Fowler, 1981). Spiritual groups place Islam as a social ethic that prioritizes two things (Mibtadin, 2020). First, Islam as the source and vision of morality. Islam as a source of cowardice and conflict and only the guardian of human morality if the function of religion

is only in this aspect then it kills the initiative and creativity of the Muslims themselves. Islam became a dynamic religion and played a role in the struggle of human life through a touch of culture (Sudarminta, 1991). Second, Islam as a giver of peace has an important function in supporting the process of human civilization. The sense of peace arising from God's belief is a measure of world harmony where religious truth is explicit regarding values and therefore approached with culture (Mibtadin, 2018).

Islam as a social ethic is a spirit in carrying out social transformation and religious traditions that prioritize local values as a foundation in building a peaceful and civilized society (Mibtadin, 2021). NU's traditional Islam has a deeply rooted legitimacy in the lives of rural communities. The yassinan tradition becomes a social capital to be able to make a real contribution in the process of building the character of the Bangunrejo Kidul community. It is not strange if spiritual groups such as female yassin pilgrims have a dynamic, progressive, and accommodating disposition in realizing "Islam Nusantara" which is Islam alongside local culture. This makes religion not lose its touch of humanity (Mibtadin, 2020). Through this tradition, the community displays religion according to its *fitrah* (basic instincts) which carries a sacred message in the form of peace so that universal humanity is realized. With this value, society can give birth to positive humanitarian attitudes and actions because it becomes a source of meaning and wisdom. Through the spiritual association, NU seeks to instill Islam in a community of faith that drives the power of civilized humanitarian action (Mibtadin, 2022).

D. CONCLUSION

The yassinan tradition is a tradition that has been passed down for generations in the community of Bangunrejo Kidul Kedunggalar Ngawi Village. This tradition has the benefit of two values, namely: first, the religious value in the form of *habl min Allah* as a religious expression to train and accustom the pilgrims of yassin putri and the community to read *kalimah ṭayyibah*, dhikr, prayer, *shalawat*, and chant quranic verses intended to get *ridho* Allah Swt. This tradition is carried out every Thursday in addition to praying for the dead, it also provides spiritual comfort, tranquility, coolness of heart, and increased faith of the community. Second, social values in the form of *habl min nas* strengthen social ties, strengthen the ropes of *silaturrahmi*, *ngraketake taline kekadang* to realize *ukhuwah Islamiyah*, *ukhuwah wathoniyah*, and *ukhuwah insaniyah*. The existence of an emotional bond of "yassin pilgrims" is able to foster a sense of brotherhood, social interaction, and unity of Muslims in the community of Bangunrejo Kidul Village.

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