

Actualization of Islamic Values in the Nyadran Tradition in Astono Temu Ireng Karanganom, Karanganyar

Kahfinda Kautsari*

Applied Communication, Vocational School, Sebelas Maret University, Surakarta, Indonesia

*Corresponding author: Kahfindak@gmail.com

ABSTRACT

Indonesia's diversity includes religion, ethnicity, customs, and culture. Various traditions are carried out in various circles of society. The nyadran tradition is one example of a form of local wisdom that is still preserved by the Javanese community. This is evident in various areas ahead of the month of Ramadan, the ritual is carried out a lot. Especially in Astono Temu Ireng Karanganom, Karanganyar which still preserves this tradition to this day. For the people of Karanganyar District, it is intended as a symbol of gratitude and as a means to be oriented to Allah Swt and also to pray for the ancestors. Nyadran is also used as a means to maintain a mutual cooperation lifestyle and maintain harmony. The purpose of the study was to determine the actualization of Islamic values in the nyadran tradition in Karanganyar District

Keywords: Islam, tradition, Nyadran

INTRODUCTION

Islam and culture have an inseparable relationship; in Islam itself, there are universal and absolute values throughout the ages. However, Islam as a dogma is not rigid in facing the times and their changes. Islam always presents itself in a flexible form, when facing the society, it encounters a variety of cultures, customs, or traditions. As a historical fact, religion and culture can influence each other because both have values and symbols. Religion is a symbol of the value of obedience to God. Culture also contains values and symbols so that humans can live in it. Religion requires a symbol system, in other words religion requires religious culture. But the two need to be differentiated. Religion is final, universal, eternal (perennial) and knows no change (absolute). Meanwhile, culture is particular, relative, and temporary. Religion without culture can indeed develop as a personal religion, but without culture, religion as a collectivity will not have a place. Islam responds to local culture,

customs, or traditions wherever and whenever, and is open to accepting local culture, customs, or traditions as long as the local culture, customs, or traditions do not conflict with the spirit of the texts of the Quran and Sunnah.

Otherwise with Islam which developed in Javanese society which is very strong in its traditions and culture. Until recently, Javanese traditions and culture still dominate national traditions and culture in Indonesia, including in Karanganyar District, Karanganyar Regency. In this context, Javanese names are also very familiar to the ears of the Indonesian people. Likewise with Javanese terms. This proves that Javanese traditions and culture are enough to give color to various national and state problems in Indonesia.

On the other hand, Javanese traditions and culture not only provide color to Indonesian state affairs but also influence religious beliefs and practices. Javanese people have very varied traditions and cultures and are heavily influenced by Hindu and Buddhist teachings and beliefs, which continue to survive today, even though they already have different faiths or religions, such as Islam, Christianity, and others.

Until now, Javanese society, which is predominantly Muslim, has not been able to abandon Javanese traditions and culture, even though sometimes these traditions and culture conflict with Islamic teachings. Indeed, the Javanese people who hold Islamic teachings firmly can choose and sort out which Javanese culture can still be maintained without having to deal with Islamic teachings. Meanwhile, the Javanese people, who do not have a sufficient understanding of Islam, preserve their ancestral heritage and practice it in their daily lives, even though it is contrary to the teachings of the Islamic religion. This phenomenon continues until now.

METHOD

This research was conducted in Karanganyar District, Karanganyar Regency, Central Java and the Karanganyar community as the object. This research is field research using qualitative research methods. The qualitative research method is research that emphasizes quality in the form of events or social phenomena and has a meaning behind these events, which can be used as valuable lessons for and focuses more on the whole (entity) of a cultural phenomenon rather than looking at it partially.

RESULTS AND DISCUSSIONS

1. The Essence of Islamic Values

In essence, Islamic values are something that can bring benefits to human life, nature, and gain the pleasure of Allah SWT and become a guide for humans in behaving physically and spiritually, in accordance with the rules and laws taught by the Islamic religion so that in living their lives humans can achieve safety and happiness in the afterlife, which can be explained broadly in an Islamic context. Religious values or religious values are values that originate from a person's self-belief in God. Sjakawi, 2008:31. Religious values have the highest and absolute position compared to other values in society. Arifin 2003:126-127 states that religious values contain two aspects, namely the normative aspect of rules or guidelines and the operative basis of good deeds. Values in Islam contain two categories, namely good and bad, right and wrong, right and wrong, pleasing and being hated by Allah. Sufism values are also present in the Nyadran tradition, namely al-hikmah and al-iffah. Al-hikmah is a value of wisdom, in accordance with the name of local wisdom, where the nyadran tradition itself is a form of local wisdom. Al-hikmah includes sharpness, intelligence, and clarity in thinking. Wisdom here is not only in thinking, speaking, and acting but also in maintaining local wisdom from the Nyadran tradition itself. This is because nyadran is a product of the typical Indonesian Islamic tradition, which is closely related to God, humans, and nature. Meanwhile, al-iffah is maintaining purity, including generosity, steadfastness, and wara' (abandoning doubtful things). Actualization in the nyadran tradition regarding the value of al-iffah, people's purity will be maintained when they are close to Allah, humans and nature. This spiritual feeling will be born when they diligently make grave pilgrimages to the graves of saints, ancestors, relatives/parents who have died. According to Chabib Thoha, value is a characteristic inherent in something (belief system) that is connected to a subject that gives meaning (humans who believe).

2. Nyadran/Sadranan

Nyadran or sadranan, according to Slamet Mulyana (2007: 100), comes from the Javanese word kawi craddha (srada), which was later rendered nyadran (which is correct, it should be nyradan). As stated in the news by Kanakamuni, better known as Mpu Prapanca, Nagara Kertagama pupuh 63-67, a srada ceremony was once held by King Hayam Wuruk to commemorate the death of Rajapatni. This ceremony was held in the month of Badra, Javanese year 1284 or 1362 AD. This ceremony is almost the same as the Nyadran ceremony today, although its implementation is simpler. Giving food, giving alms, sending prayers to ancestors, and giving alm ceremonies by circling food have the same meaning as srada.

According to Poerwadarminto (1937), the word nyadran means salvation (offering) on a sacred board. For Javanese people, the annual activity called nyadran or sadranan is an expression of social and religious reflection. Nyadran has been going on since the Hindu-Buddhist era, which was carried out by Javanese people, and in Sanskrit, nyadran comes from the word sadra. Maybe because the Javanese tongue is medhok, the words sadra change to nyadran. The word Sadra means grave pilgrimage.

The practice of nyadran in various regions in Java is different. However, they have the same substance, including a form of devotion to Allah, gratitude, respect for ancestral spirits, and maintaining balance with nature. Harmony between humans and humans, humans and nature, and God is maintained through the nyadran tradition. This tradition is a way to always be close and in harmony with God, living and deceased humans, and nature.

3. Actualization of Islamic Values in the Nyadran Tradition in Karanganyar District

For the people of Karanganyar District, Karanganyar Regency, the relationship between religion and culture can be described as a reciprocal relationship. Religion is practically a product of people's understanding and experience based on the culture they have. Meanwhile, culture constantly changes according to the religion believed by society. There are two moral values that can be taken from the implementation of Nyadran: vertical moral values and horizontal moral values. Nyadran vertically is a form of devotion and expression of gratitude to Allah SWT. Nyadran horizontally is a form of respect, appreciation, and a form of devotion (*birrul walidain*) to the ancestors and offering prayers of congratulations. The philosophical meaning of vertical relationships shows a pattern of worship and servitude, while horizontally shows respect and devotion to ancestors, managing nature and the environment.

According to the author, Nyadran in Karanganyar District reflects a form of transformation of religious teaching values in the form of a new awareness of community groups to be more grateful for God's gifts, love nature and the surrounding environment, protect the environment, and carry out appropriate management. In its implementation, Nyadran in Karanganyar District has various preparations and is sacred in nature, starting with a welcome from village elders and village heads, followed by grave pilgrimages and cleaning graves to pray for ancestors or relatives, not forgetting to recite verses from the holy Qur'an. According to people's beliefs, food in the Nyadran tradition, such as tumpeng, colored

pitung porridge, apem, sticky rice, ingkung, kolak or plantain, have their own philosophical meaning, such as:

- 1) Tumpeng has a philosophical meaning that humans in their lives are always connected with God. Yellow and white rice is interpreted so that all wishes are granted by Allah SWT because it is based on sincere intentions and a clean heart. Tumpeng brings enthusiasm or motivation to work harder, and the spirit that what residents do always brings abundant risks, which are increasingly accumulating and will never end.
- 2) Bubur Pitung warna (Seven colored porridge) is a symbol of human life that must alert people to various kinds of temptations. Tenong philosophically means that there is friendship and harmony, establishing cohesiveness in society.
- 3) Ingkung, the expression from *inggal njungkung*, means a single ideal realized by always *njungkung* (prostrating and worshipping) and obtained by *manekung* (muhasabah, khalwat, I'tikaf, meditation or takhanus).
- 4) Apem comes from the word *afwan* which means apology, while Ketan comes from the word *khatha'an* which means avoiding dishonorable actions.
- 5) The word kolak means to say, and pasung has the philosophical meaning of asking God for salvation.

The historical moment of the Nyadran formation process in the Ngawen area became the forerunner to the implementation of Nyadran in the present and future eras. However, the formulation of Nyadran implementation in the initial stages of its formation and the current conditions are very different and seem more innovative and creative. The people of Karanganyar believe that the nyadran tradition also teaches the feeling of restraining one's desires and controlling them in the path that is approved by Allah SWT (tarkus syahwat). Through Nyadran, people will remember death. If they remember death, they will fear Allah and will automatically be able to restrain their desires. Another value contained is *al-'adl*, doing justice, which includes attitudes of compassion, friendship, and *tawadhu'*. Justice here is interpreted as the character of doing justice to God, humans, and nature. Through nyadran, people will always remember God, share with humans through food, and share with ancestors, guardians or kyai, relatives/parents who have died through prayer and tahlil.

CONCLUSION

The conclusion from the research on the Nyadran tradition in Karanganyar District, Karanganyar Regency, Central Java, which has been explained above, contains many values of Islamic religious education, including teaching people to always be grateful for the blessings of Allah that have been bestowed upon them, and not to take credit for them. Teaches a sense of togetherness, helping each other and working together. Such as donating energy and funds using a contribution system. Fostering a sense of love for the homeland, love for regional culture, and preserving it. Live in mutual respect for each other, by strengthening ties of brotherhood, a sense of unity and oneness. And mutual love between fellow citizens and neighbors. Apart from that, for Javanese people, especially in Central Java, sadranan (nyadran) is an expression of socio-religious cultural reflection. This rite is understood as a form of preserving the traditional and cultural heritage of ancestors. Nyadran is actually synonymous with grave pilgrimage, both are religious cultural expressions that have similar goals. The difference lies in its implementation, considering that nyadran is usually determined by the time of the hamlet or village elders and is carried out together in one hamlet or village. In Islam, it is also prescribed to visit graves with the aim of learning lessons ('ibrah) and remembering death and the afterlife. Nyadran activities can be considered a holiday at the cemetery. Making cemeteries as locations for celebrations and visiting them at certain times or certain seasons to worship at the graveside or similar are things that are prohibited based on the hadith.

SUGGESTION

As a society that still upholds tradition and culture, we should continue to maintain and preserve the nyadran tradition that has been passed down from generation to generation. By preserving this tradition, local wisdom will be maintained, and this tradition can be passed on to the next generation.

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