

ISLAMIC EDUCATION VALUES OF BARIKAN: JAVANESE CULTURAL RITUALS AS A PRACTICE OF ISLAM NUSANTARA

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Abstract

Religion and culture are two important elements in society that influence each other. Even though both have their respective fundamental values, Islam is a religion with tradition as Nusantara's culture can acculturate and come into direct contact in harmony. The Barikan tradition showed that there is a fairly close relationship between religion and local culture. The tradition, which initially aims to pray for ancestral spirits, has since been considered an obligation by the Manyargading village people. This study aims to strengthen a postulate that the Javanese tradition is Islamic and avoids elements of syncretism-animism. Through a qualitative approach by utilizing field research, the researcher explores the values of Islamic education hidden behind the tradition of Barikan as a manifestation of the indigenous of Islam Nusantara. Through this tradition, they believe that they will get blessings, peace, security, and get an abundant fortune. The Barikan tradition is a representation of Javanese culture that stores the values of Islamic education. They are the values of faith, worship, community, local Islamic history, morals, and da'wah.

Agama dan budaya merupakan dua unsur penting dalam masyarakat yang saling mempengaruhi. Walaupun memiliki nilai fundamental masing-masing, Islam sebagai agama dengan tradisi sebagai budaya di Nusantara, mampu berakulturasi dan bersentuhan secara langsung dengan harmonis. Tradisi Barikan menunjukkan adanya perkawinan antara agama dengan budaya lokal yang cukup erat. Tradisi yang awalnya bertujuan untuk mendoakan arwah leluhur, pada

perkembangan selanjutnya sudah dianggap sebagai kewajiban oleh masyarakat desa Manyargading. Penelitian ini bertujuan untuk menguatkan satu postulat penting bahwa tradisi Jawa adalah Islami dan terhindar dari unsur sinkretisme-animisme. Melalui pendekatan kualitatif dengan memanfaatkan riset lapangan, peneliti berupaya menggali nilai-nilai pendidikan Islam yang tersembunyi di balik praktik tradisi Barikan sebagai manifestasi laku pribumisasi Islam Nusantara. Melalui tradisi ini, mereka percaya akan mendapatkan keberkahan, ketenteraman, keamanan, dan memperoleh rejeki yang melimpah. Tradisi Barikan menjadi salah satu representasi budaya Jawa yang menyimpan nilai-nilai pendidikan Islam. Di antaranya ialah nilai aqidah, ibadah, kemasyarakatan, sejarah Islam lokal, moral, dan dakwah.

Keywords: Barikan tradition; Islamic education values; Islam Nusantara; Javanese culture.

Introduction

A dichotomic view expressed by early anthropologists regarding the classification of Javanese society divided into clusters of santri, priyayi, and abangan (Geertz, 1993, 2013) is an interesting academic debate among subsequent observers. Geertz's conclusions, were judged by some researchers to be inconsistent and tended to place the santri camp vis a vis with the abangan, for example in the case of *slametan* rituals, which is argued to be a fully Islamic practice. Although there are still typical Javanese cultural ornaments in certain aspects, it does not mean that it is permissible to judge *slametan* actors as syncretic, let alone animist (Hilmy, 1999). This opinion strengthens Woodward's findings stating that Javanese religiosity, in general, represents Islam by two main models, namely normative piety and the Sufistic tradition (Woodward, 1988). It is relatively stable and similar, regardless of locus and *tempus* (Salim, 2013).

Through tolerant da'wah pioneered by Wali Songo, the process of acculturation of Islam into Javanese culture layers is more easily accepted by the community. Slowly and subtly, they penetrate Islamic doctrine into established rituals and traditions without changing them revolutionarily (Mu'adi & Sofwani, 2018). This assimilative pattern shows that religion and culture are two important elements in society that influence each other. When religious teachings enter a cultured community, there will be a tug of war between religious interests and cultural interests. Likewise, with Islam which is spread in Java, it is impossible to escape the influence of customs

and traditions (Buhori, 2017). The propagators of Islam, tradition, and culture are not positioned diametrically opposite each other with religion, on the contrary, they are used as a medium of entry for the introduction of religious normative doctrine. Even though it has its respective fundamental values, Islam as a religion with tradition as culture in the archipelago can acculturate and come into direct contact in harmony (Taufik, 2013).

Inevitably, these various traditions, including what Geertz termed *slametan*, are still preserved. Such as the Dugderan tradition in Semarang, *Sekaten Surakarta*, *Grebek Yogyakarta*, *Kerobok Maulid* in Kutai, *Rabu Kasan* in Bangka Belitung, *Tabuik* in West Sumatra, and *Mitoni* tradition in some Javanese tribal areas. Likewise, in Manyargading, Kalinyamatan, Jepara as the focus of this research. There is a tradition called *Barikan* carried out by Muslims as a form of gratitude and religious share to offer prayers to God so that the local village community is given safety and is kept away from all harmful things. “*Barikan* means congratulations. The event was held on Friday Wage. Parents used to say there was a danger if we didn’t do it. While it is still a positive thing, it doesn’t matter, like gratitude, a religious statement, to say a prayer to Allah.” (Interview with Maskun, August 25, 2019).

The *Barikan* traditional ritual is carried out at the tomb of the ancestor of Manyargading village named Mbah Ronggo Kusumo. This figure is believed by residents as a guardian and the first person to name Manyargading village. “The *Barikan* is held every eight (forty days) once on Wage Friday at the tomb of the village guardian who was the founder of this village, Mbah Ronggo Kusumo. This tradition has become a legacy from our ancestors so that it can be passed on to posterity” (Interview with Kusnin, August 20, 2019).

Kusnin could not be sure when the first time *Barikan* took place. However, it can be seen that the people of Manyargading village have preserved this tradition for a long time. It is said that in the past the village had experienced crop failure, drought, and plague. Then, a village community leader appealed to all residents to carry out a ritual or activity of rejecting *Balak* (rejecting danger) known as the *Barikan* tradition. “No one knows for sure when *Barikan* was first held. It has been hereditary from our ancestors first. So, we only pass on what was passed on by their ancestors. Villagers and villages will be in danger from the unexpected [if this tradition is abandoned” (Interview with Kusnin, August 20, 2019).

The characteristics of *Barikan* in Manyargading village are unique when compared to similar traditions in other areas. The type of food brought in

the ritual procession (*ambengan*) is in the form of *sego tulak* or rice with seven kinds of vegetables. The side dish is chicken eggs.

In general, residents of Manyargading village think that the tradition is not something to worry about and must be abandoned as long as it does not conflict with Islamic beliefs. This research aims to confirm this thesis. Furthermore, it attempted to reveal the values of Islamic education in the *Barikan* tradition's rituals. It explores how Islam interacts with the local culture gradually manages to change the essence of customs with locality-particularistic nuances to a more substantive form towards religious universality. The academic contribution of the study, in addition to strengthening the axioms put forward by Masdar Hilmy and Woodward, that the Javanese tradition is Islamic, far from syncretism-animism, also wants to see the values of Islamic education of the indigenous practice of Nusantara Islam in Java.

Method

This study uses a qualitative approach by utilizing field research. The researchers observed the *Barikan* tradition's phenomenon carried out by the people of Manyargading village, Kalinyamatan, Jepara (Muhajir, 1996). It described the *Barikan* tradition in a systematic, factual, and accurate way. The collected data were compiled, analyzed, interpreted, and concluded to provide a complete conclusion (Moleong, 2009). The subjects covered village communities, village elders, and community leaders who understood the *Barikan* Tradition in Manyargading village, Kalinyamatan, Jepara. Meanwhile, the focus of the object of study is the values of Islamic education.

The data collection technique used semi-structured interviews. This study's respondents were the head, the elder, the community leaders of Manyargading village, and several community figures who have strategic positions. They were chosen because they were genuine residents of the village and knew very well about *Barikan* traditions. The interview was intended to obtain data about the tradition and identify the values of Islamic education contained therein. Besides, the researchers also employed systematic observations and notes on the *Barikan* tradition phenomenon. This method was taken to know the *Barikan* tradition procession more deeply. The researchers also used documentation techniques to capture the geographical conditions and profiles of the Manyargading village community as actors of the *Barikan* tradition.

Islam Nusantara Conception

Geographically, Nusantara refers to an area at a crossroads between the Indian Ocean and the Pacific Ocean. Denys Lombard, a renowned Southeast Asia expert from France defines the archipelago as the area between the Bay of Bengal and the China Sea. Due to the close relationship between the Archipelago with the Mon Khmer world and the entire Indochina region to the northwest, Lombard dared to conclude that the archipelago was nothing but a continuation of Indochina itself (Lombard, 2005). The interplay of trade networks between China, even the Gulf of Thailand, and the archipelago such as Sumatra, Kalimantan, Sulawesi, Maluku Islands, Java, Bali, Lombok, and Sumbawa has been going on for a long time, long before the natives knew Islamic civilization. Since the beginning of Christ, according to Michael Laffan's notes, the ruling elites in the archipelago's western region have been fortunate with the presence of foreign traders from India who brought economic commodities in the form of textiles, ceramics, and glassware. These items will be exchanged for relatively expensive Indonesian products, such as spices, gums, rare bird feathers, and fragrances (Laffan, 2015).

For some historians, it was from this trade route that Islam entered the archipelago in the early Hijriah or 7th century AD based on the historical record of the Tang dynasty, which tells of the attack's cancellation by the Ta-Shih (Arab-Persian) army to the Ho kingdom which was then led by a powerful charismatic woman, Queen Sima in 674 AD (Tjandrasasmita, 2009). The popularity of the term Islam Nusantara became increasingly popular after Nahdlatul Ulama (NU) as a representation of moderate Indonesian mass organizations carrying the theme "Reaffirming Islam Nusantara for Indonesian and World Civilization" at the 33rd Congress in Jombang, East Java, in 2015 (Luthfi, 2016).

Islam Nusantara is increasingly being discussed by both agreeable and opposing groups, including in the realm of social media (Sapriillah, 2018). NU uses Islam Nusantara for its social struggle strategy by presenting a portrait of Islam that is shady, tolerant, and friendly. However, it is not uncommon for such a constructive orientation to be misunderstood by some other Islamic groups who accuse the emergence of Nusantara Islam, led by NU as a mere propaganda movement to segregate Islam and an effort to distance religion from its authentic values (Mustamir, 2019). Murtaufiq denied it as Nusantara Islam which contains the spirit of contextuality, progressivity, and transformation, reflects the true authenticity of Islam (Murtaufiq, 2018).

One clear example of assimilation today, for example, is in the remains of ancient manuscripts. Many of the archipelago ulama manuscripts are written in Javanese Hanacaraka, later called the Pegon script. From the beginning, the archipelago ulama was well aware that this archipelago had an extraordinary variety of languages. One language or the same text will bring out different meanings, depending on the locus and tempus (space-time) factors. For example, the word *padlock* in Madurese is usually called *a dick*. In fact, for the Javanese, the latter has a pejorative meaning. Likewise, when the Banyumas people feel hungry, they will say “*Inyong kencot, Mak!*” Although the term *kencot* for the people of Semarang means “accidentally stepped on.”

From the simple example above, it is clear that even though some people are Javanese, they sometimes have different cultures and languages. Without understanding the diversity of cultures, someone can't live comfortably side by side. Likewise, when we place sacred religious texts in our daily practice. It is difficult - to avoid the word impossible - to arrive at the exact meaning of the Qur'an and al-Hadith, regardless of the locus and tempus dimensions. Therefore, Muslims in Indonesia need a way of religion that is Islam Nusantara. It is a combination of theological Islamic values with the values of local traditions, culture, and customs (Bizawie, 2016).

On the sociological plane, Islam Nusantara is a concrete manifestation of the dimensions of the universality of Islamic teachings in the archipelago which have sublimated into the particularity of local traditions and culture (Fikri, 2018). Meanwhile, for political Islam, Islam Nusantara was used as an instrument of cultural strategy to fortify the ideology of *ahlussunnah wal jama'ah* from the threat of repressive transnational Islamic organizations and antipathies to established local culture (Bilfagih, 2016). Besides, Islam Nusantara is also alleged to ward off the destructive seeds of religious radicalism (Khoirurrijal, 2017).

In principle, Islam is universal. Open and relevant to any understanding. While not contradicting the fundamental principles in Islam, such as monotheism, prophethood, and *yaumul ma'ad*. However, the manifestation of Islamic doctrine is flexible, implanted in a bandage of phrases *masalah* and *madlarat*. Adhering to Islam also means prioritizing the principle of utility (utilitarianism), while still upholding normative legal aspects (*halal*, *haram*, *makruh*, *sunnah*, *mubah*). In some cases, the law of the prohibition of a certain item in the view of fiqh, due to the specified conditions, will change

to become halal. The opposite is true. Which is originally lawful may become haram depending on the context that surrounds it.

The flexibility of religious practice will be easily manifested when we dare to get out of classical Islamic literature's textual-horrific meaning. For example, in the Koran editorial section, the word *wajhullah* or *yadullah*, it is not enough for us to interpret (let alone translate) as it is. It takes a deep process of representation so that we can obtain the substance of the teachings. Therefore, we survive the trap of anthropomorphism (*tajassum*). A few examples of this are none other than the meaning of the terminology of Islam Nusantara.

If the word "Nusantara" is positioned as an adjective of "Islam", it will certainly impress Islamic teachings' dichotomy. There are Arab Islam, European Islam, Malaysian Islam, and so on. Different when phrases "Islam Nusantara" matched the arrangement *idlafah*. "Nusantara" is a *mudhaf ilaih*. Accordingly, Islam Nusantara means Islam in the archipelago. Islam Nusantara is Islam conveyed to the community by carrying out local wisdom while maintaining its fundamental principles.

The analogy of the relation between "Islam" and "Nusantara" is like the term "animal" with the word "cow". Some of the animals are cows. All cows are animals. Thus, part of Islam is the Islam of the archipelago, and all Islam of the archipelago is Islam. In another expression, the relationship between "Islam" and "Islam Nusantara" can also be referred to as "morality" and "adab". Akhlaq here is interpreted as universal ethical norms that are timeless. Meanwhile, adab is a manifestation of moral values cannot separate from the cultural context. Respect for parents is an example of morals. The same law will apply wherever and whenever. This form of respect for parents is called *adab*. The practices of *adab* are kissing their hands, bending their bodies, kissing their left and right cheeks, and so on, depending on the traditions of their respective communities. The words "Islam" with "Islam Nusantara" are not two terms to clash. Islam Nusantara, as defined by KH. Said Aqil Siradj, is a typical Indonesian style of Islam. The combination of theological Islamic values with the values of local traditions, culture, and customs of the archipelago (Arifianto, 2016).

The Tradition of *Barikan*; Indigenous Practices of Islam Nusantara

The initial idea of Islam indigenous concept was popularized by Abdurrahman Wahid or Gus Dur in the 1980s. In the article published by Tempo, on July 16, 1983, Gus Dur used typical Indonesian idioms as

counter-narratives to the Arabic discourse rife at that time by some Muslims. Gus Dur preferred the diction “*sembahyang* than *shalat*, *langgar* and *surau* are also not to be replaced with “*musholla*”. Term “birthday” does not need to be replaced by term *milad*, and the term *kiai* does not have to be replaced by the term *ustadz* as well.

Behind this paradoxical diction, Gus Dur wanted to “ground” Islam in the local realm. “That way which is ‘indigenized’ is a mere manifestation of Islamic life. Not teachings that concern the core of faith and formal worship,” he said. Islam’s privatization is a religious concept that places Islam as normative teaching from God, accommodated in the cultural domain from human thought without eliminating individual identities (Fitriah, 2015).

Gus Dur is one of the figures who initiated the importance of dialogue between religion (Islam) and culture. For him, religion and culture do have their respective independence, but it is very possible if there is a manifestation of religious life in the form of culture. The indigenization of Islam is an inevitable process when religion meets local culture. Indeed, there was an overlap in this “meeting”, the religion that originated from revelation was permanent, and culture as a human product was fluctuating. For Gus Dur, Islam must accommodate this exchange. This accommodation eventually gave birth to indigenous people. This indigenous product can be in the form of teachings, thoughts, or physical cultural works. The indigenization is carried out so that people are not uprooted from their cultural roots. In simple language, Islam is not just Arabic. In this project of Islam’s indigenization, Gus Dur offers a simple but profound pattern, namely the variety and contextualization of understanding religious texts (Wahab, 2018).

The *Barikan* tradition shows that there is a fairly close marriage between religion and local culture. The tradition, which initially aims to pray for ancestral spirits, has been considered an obligation by the Manyargading village people. “It is to reject *tolak balak* through praying together so that the village can be saved. The community must follow it because it is an obligation” (Interview with Kasmi, September 29, 2019).

Even though it has become an annual ritual, it does not mean that it is deserted from polemics. There has been a rejection from some residents. However, these polemics can always be resolved by way of deliberation facilitated by the Village Government.

The report to the RT was first submitted to the urban village to find out the opposing party’s explanation, then it was discussed together with a comparison

of the arguments from the Al-Qur'an. The important thing is not to do things that are prohibited by religion, because charity, praying for someone who has died is not prohibited. It can be done in various ways (Interview with Maskun, August 25, 2019).

Maskun added that the *Barikan* tradition, which etymologically means "safe", is a tradition carried out every forty days (*selapanan*) on Friday Wage after Friday prayers at the grave of one of the village elders named Mbah Ronggo Kusumo. Not only pilgrimage and prayer, this ritual usually ends with a meal together as an expression of gratitude to God for giving all pleasure and keeping away from all distress.

The *Barikan* tradition is believed to attract blessings, peace, security, and facilitate fortune affairs. On the other hand, when this tradition is not implemented, people are worried that unwanted events will occur. "All villagers follow their ancestral traditions. If [*Barikan*] is not announced [via loudspeaker], the people will still come. Society must obey. This is an obligation so that there is no disaster. And carry out this tradition to get blessings, live peacefully, the village is safe, get an abundant fortune" (Interview with Kasmi, September 29, 2019).

From the confession of the head of Manyargading village, the *Barikan* tradition, in addition to expressing gratitude for the fortune given by God and giving alms to the occupied village, also aims to strengthen brotherhood between residents and foster solidarity. This tradition is related to the environment, and the people of Manyargading village believe that the environment needs to be preserved by employing religious rituals that contain local wisdom values (Interview with Muhammad Sokhib, September 20, 2019).

On the night before the *Barikan* tradition occurs, community leaders announce through loudspeakers at every village mosque and mushalla. This is done to anticipate if, for example, a resident forgets. After Friday prayers in the afternoon, residents flocked to the grave of the ancestor of Manyargading village, namely Mbah Ronggo Kusumo. The grave area was chosen based on their ancestors' teachings so that people always remember death while filling the box for charity or giving alms as much as they want. The results of this alms collection will later be used for the benefit of the public. Then, the event began with a friendly atmosphere filled with a little admonition from the village elders and concluded with a prayer. At this moment, the atmosphere becomes solemn, quiet, and calm without any noise. After reciting Tahlil or praying together led by a religious leader, all residents then eat together with

food requirements or *ambengan* (the result of observations of the *Barikan* tradition in Manyargading village on September 23, 2019).

Ambengan is a food special ritual that must be brought, namely *tulak* rice consisting seven kinds of vegetables and a side dish of eggs. Inside there is a black cone that has a philosophy of hope that is good to God. Then there is white rice, a symbol of purity. Eggs indicate that all human beings are the same, distinguishing between devotion and behavior. The seven forms of vegetables in the form of spinach mean peace, hope that the villagers live in peace. Kangkung means protected, hoping that the villagers are protected from anything harmful. Sprouts mean to flourish so that the land of Manyargading village is fertile. Long beans mean progress. As well as *kluwih* vegetables which are expected to be able to bring fortune from God. Celery means to tighten and sawi means good things. The symbol of *ambengan* is the hope that people will live in prosperity, safety, peace, strengthen brotherhood, and be protected by God.

Islamic Educational Values in *Barikan* Tradition

The adoption of Islamic educational values by Javanese is a common phenomenon. The presence of Islam does not leave the established traditions adhered to before. Acculturation always accompanies Islamization, which is generally represented by Javanese cultural rituals (Ali, 2011).

The *Barikan* tradition is full of Islamic educational values covering *aqidah*, worship, and social values.

1. *Aqidah* value

Aqidah or faith in Islam is an essence that permeates the heart and mind of a Muslim. Faith is the best guideline and guidance for humans to navigate life in the world to not get lost on the path forbidden by God. In the theological aspect, the manifestation of faith includes six pillars of faith manifested in everyday life. A concrete example is carrying out God's commands, always doing good because Allah controls all our actions. Faith is the most important source in educating a person's morals, character, and mentality. With this faith, humans can manage a harmonious balance between the body and the spirit (Wahyudi, 2017).

The value of *aqidah* in the *Barikan* tradition is evident by the community's belief that it is God who gives safety and blessings to the people. Various traditional *Barikan* processions containing *aqidah* values include:

a. *Dhikr*

Dzikir etymologically means remember. While the terminological perspective, *dhikr* is remembering God intending to get closer to Him. to avoid being arrogant. Recitation can be done by being *tafakkur*, and thinking about Allah's power. The *Barikan* tradition makes us think about Allah's creation and His power so that we have a humble nature (Anies, 2009).

The existence of a collective prayer ritual in the procession of the *Barikan* tradition in Manyargading village has more or less affected the residents' awareness and willingness to recite the *dhikr* and read the Koran. *Tahlilan* is an alternative means of getting used to *dhikr* for village people who rarely do it. For ordinary people whose religious quality is still unstable, or for people who are always busy with work routines, *dhikr* activity outside of prayer may be a rather rare thing. People rarely read the Al-Qur'an and make *dhikr*, at least through the *Barikan* tradition, they still take the time.

"There are religious values such as *sadaqah*, *tahlilan*, remembering death, praying together, and gathering. The existence of praying together in the procession of the *Barikan* tradition in the village of Manyargading is more or less to influence the awareness and willingness of the residents to recite the *dhikr* and read the Al-Qur'an. It could be said, *tahlilan* is an alternative means of getting *dzikir* accustomed to people who rarely do it" (Interview with Kusnin, August 20, 2019).

b. Be grateful

As we know that the *Barikan* tradition is a tradition that has been carried out from generation to generation by the people of Manyargading village to avoid all distress. Besides, it is also to increase our gratitude to the Creator, namely God. Meanwhile, with the holding of the *Barikan* tradition, people pray together to God so that they will always be given grace and safety from disasters. This is like a statement from the community leader in Manyargading village, as follows:

"That the *Barikan* tradition is a tradition of the Manyargading villagers to avoid all kinds of harm, increase gratitude to God., And ask for prayers to be given mercy and safety" (Interview with Maskun, August 25, 2019).

2. The value of worship

Worship can be divided into two, namely *mahdlah* worship and *ghairu mahdlah* worship. The first type of worship is a form of

worship whose procedures have been regulated based on certain, very clear, and absolute provisions such as prayer, fasting, zakat, and pilgrimage for those who are able to do it. Meanwhile, the second type of worship is a form of worship that is not specifically determined by its implementation procedure. An activity can become worship if it is intended to truly worship God. However, it could also be that these activities will only become ordinary social activities if they are not intended as worship (Ahmad, 2006). The *Barikan* tradition contains worship values in between:

a. Pray

The prayer ritual in the *Barikan* tradition is a way for humans to ask God, not for themselves, but for all citizens. The aim is to pray for our brothers and ancestors' spirits who have been instrumental in the past, especially for Manyargading village.

b. Giving charity

Giving alms is a value that exists in the *Barikan* tradition, whereby giving alms, we can share, ease the burden on others, and benefit from Manyargading village. Islam strongly encourages Muslims to give alms or donate part of their assets to others. Even though it is sincere, alms' giving contains a great value, namely a form of gratitude. Of course not seen from the quantity of the material, but seen from the quality of the intention and purpose. Giving alms including proof of our gratitude towards God who has provided abundant fortune to the Manyargading village residents.

3. Social values

There is no doubt that good social relations through commendable behavior are the fruit of faith and true religious doctrine manifestation. Morals are a fundamental aspect of the journey of human life as social beings. This is because morals provide good or bad norms or rules that determine the human person's quality in living life (Khomeini, 2004). In Islamic morals, all ethical norms have been determined by the Al-Qur'an and Hadith. Therefore, Islam does not approve of human absolute freedom to determine norms of behavior personally. Islam emphasizes that conscience always invites people to follow good things and keep the bad things away. The importance of morals, in this case, is not limited to individuals but is important to society as a whole. Morals in humans arise and grow from within the soul. It bears fruit to all limbs to do deeds and

produce good qualities and stay away from all prohibitions against bad things that lead humans astray. The social values found in the *Barikan* tradition are as follows:

a. Social solidarity and cooperation

One form of solidarity among the Manyargading village community in the *Barikan* tradition is cooperation on the agenda. The *Barikan* tradition is carried out without an invitation or official request from the village government. However, all residents are alert and follow him full of wisdom based on a sense of duty and sincerity. A distinctive feature of the people of Manyargading village when carrying out the *Barikan* tradition is to bring *ambengan* (food) which is an excessive portion. The point is none other than so that you can share with other neighbors. Thus, the tradition embodies community solidarity with other community members. This is like a statement of the community leader in Manyargading village, as follows:

“One form of community solidarity is by participating in this tradition. It can be said to be a form of community solidarity because this was carried out without any request, but on the basis that it has become a sincere obligation. When carrying out this tradition, some of them carry more arms, so they can share with others” (Interview with Maskun, August 25, 2019).

He added:

“It had become a kind of heart calling, if before the *Barikan* tradition began, residents prepared a sound system, cleaned the seats used by elders, community leaders in Manyargading village, and other places, then prepared a place for charity boxes. Everything is done in cooperation” (Interview with Maskun, August 25, 2019).

b. The spirit of unity

Islam is a religion that always urges its people to congregate, both in matters of worship and outside of worship. In terms of worship, Allah has ordered his servants to enforce obligatory prayers with the congregation. Meanwhile, outside of worship, Allah teaches us to do everything together. In the congregation, things will be easier to solve. Rasulullah has also emphasized that Allah’s help always accompanies Muslims who are united and are not divided. “*Indeed, Allah will not unite my people in error. And the help of Allah always accompanies togetherness.*” (HR. at-Turmudzi) (Al-Turmudzi, 2001, p. 466).

One part of the *Barikan* traditional procession that almost all residents of Manyargading village participate in is the reading of tahlil led by local religious leaders (Maskun, 2019).

c. Harmony

One of the goals of community life is to live in harmony with others. Living in harmony is the dream of every human being as a social being who is always needy and needed. Harmony is the key to successful peace and tranquility in a nation. If humans want to have a peaceful and peaceful life, they must be able to maintain harmony among people (Khomeini, 2004).

The *Barikan* tradition can be an effective platform for building a sense of togetherness and kinship and then being able to cultivate harmony. Even though they are busy with their respective activities every day, with this *Barikan* tradition, they inevitably meet and gather. The gathering of Manyargading village residents in the tradition with a sincere heart is proof that harmony between communities has been established and thrives among residents. They come to follow the event procession to completion without paying attention to their social and economic backgrounds. Of course, this cannot be done without the existence of such close harmony between the villagers.

d. Gathering

Islam describes a good relationship between people as well as a body that has complete body parts. Although the functions of these sections differ, each one complements each other.

The *Barikan* tradition that has been running for years in Manyargading village has become a medium for villagers to stay in touch with each other. The medium of encounter in the tradition attracts the virtues and rewards of friendship and strengthens brotherhood. This is like the statement made by the elder of Manyargading village, as follows:

“There is a value of friendship that can connect the bonds of brotherhood, togetherness because living in a community must help each other, not live alone. The tradition that has been going on for years in this village is a place of friendship. With a meeting in the *Barikan* tradition, we get the priority of friendship” (Interview with Patmi, August 27, 2019).

e. Local Islamic historical values

The *Barikan* tradition is one of the cultures in Indonesia that holds local historical values of Islam. If it is related to Islamic education,

there is a history of Islamic culture or Islam and Javanese culture. One of the ways of entering Islam is through culture such as the Wali Songo era. The *Barikan* tradition contains important historical values for Manyargading villagers as a reminder that Islam was also spread through acculturation between cultures and Islamic teachings. This is like a statement from a community leader in Manyargading village, as follows:

“This tradition is one of the cultures in Indonesia from its ancestors. There are important values that are stored for the benefit of the people. One of them is historical value. One of the ways of entering Islam is through culture such as the Wali Songo era” (Interview with Maskun, August 25, 2019).

f. Moral values

The moral value in the *Barikan* tradition is balancing the affairs of the world and the affairs of the hereafter. The tradition teaches villagers not to be greedy. It can be seen from the practice of setting aside some of the assets to be practiced.

“We as social beings can’t live alone without the help of others. This tradition reminds us to become humans who can balance ourselves between the world’s affairs and the hereafter. We can’t be greedy. Set aside some of our assets to be practiced” (Interview with Maskun, August 25, 2019).

g. Da’wah value

In the *Barikan* tradition, there is a discourse procession given by the elders of Manyargading village. This contains the value of da’wah in messages of kindness to the residents of the village. The villagers get suggestions or new knowledge about Islam that can be applied in everyday life, although only slightly. The tradition can be an effective da’wah medium when people leave traditional da’wah media such as majlis ta’lim.

Conclusion

The *Barikan* tradition is a hereditary tradition that has become an integral part of the people of Manyargading village. Through this tradition, they believe that they will get blessings, peace, security, and get an abundant fortune. The *Barikan* tradition is carried out every forty days (*selapan*) once on *Wage* Friday after Friday prayers. The process starts from the night before the event, the village elders announce it at each *mushala* or mosque. After the Friday prayer the next day, residents came to the grave of the Manyargading

village, Mbah Ronggo Kusumo. They fill in the charity boxes that have been provided. The event began with a procession of giving some speeches or messages of kindness by the elders. Furthermore, it ends with a prayer together led by religious leaders at that place. Then, they eat *ambengan* together, namely Tulak rice with seven kinds of vegetables and a side dish of eggs. The *Barikan* tradition is a representation of Javanese culture that stores the values of Islamic education. Some of the values are the values of *aqidah*, worship, community, local Islamic history, morals, and da'wah.

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