

MITONI CULTURE: AN ANALYSIS OF ISLAMIC VALUES IN BUILDING AN ECONOMIST'S SPIRIT

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Abstract

Culture as the result of ideas, feelings and intention in Islam is the manifestation of worship. This paper is written through literary review that is completed with observation from some mitoni traditions. The culture form of ideas, activities and artifact is applied in 'mitoni'. It is a celebration on seventh month of pregnancy age. The activities done in mitoni are 1) bathing, 2) 'brojolan' ritual, 3) clothing change ritual, 4) prayer, 5) gift. Islamic values that inspire economic activities in mitoni are 1) thanksgiving that encourages people to be productive, 2) 'tafaa'ul' through prayer to be selective in consuming goods, 3) helping each others to manage the production cost, 4) implied education as all the activities are based on knowledge, 5) visitation to make connection through service distribution, 6) almsgiving through the gift that will maximize the production value, 7) reciting the verses of al-Quran and their meaning, some of which related to prosperity, 8) economic creativity, through the use of various apparatus and foods, bearing production activities.

Budaya sebagai hasil dari cipta, rasa dan karsa manusia, dalam Islam merupakan manifestasi dari ibadah. Makalah ini ditulis melalui kajian pustaka dilengkapi dengan observasi dari beberapa acara mitoni. Wujud budaya yang berupa gagasan, kegiatan dan artefak yang teraplikasi pada budaya 'mitoni' 'Mitoni' adalah perayaan tujuh bulan usia kehamilan. Rangkaian mitoni adalah 1) siraman, 2) upacara brojolan, 3) upacara pergantian busana, 4) doa dan 5) 'mberkat'.

Nilai-nilai Islam yang menyemangati aktivitas ekonomi dalam budaya 'mitoni' adalah: a) tasyakuran, mendorong orang untuk produktif 2) 'tafaa 'ul' (optimisme) melalui doa, yang menjadi kekuatan untuk selektif dalam mengkonsumsi barang, 3) tolong menolong, yang berdampak pada penekanan biaya produksi, 4) pendidikan (pre natal) yang tidak terstruktur, menyebabkan penghematan biaya operasional, karena semua tindakan dilandasi ilmu pengetahuan, 5) silaturahmi, berarti membuat jejaring untuk memperluas distribusi barang atau jasa. 6) sedekah melalui 'mberkat' akan memaksimalkan nilai produksi, 7) tilawah al-Quran dan tadabbur maknanya, yang sebagian berhubungan dengan kemakmuran, 8) kreatifitas ekonomi, melalui penggunaan berbagai piranti dan makanan, yang melahirkan aktivitas produksi.

Keywords: *Mitoni; Islamic values; economic activities*

Introduction

Islam is a religion of mercy for the entire world, there is no human business in the world unless Islam gives it a foundation as a reason for carrying it out. All activities of believers are not in vain, because humans are in the world to perform servitude to Him alone (Q.S. adz-Dzariyat: 56). These activities are carried out in order to meet individual needs as well as socializing needs through interactions with others (both of which are called *hablun minan nas*), and activities related to the Creator (which are called *hablun minallah*). Both types of relationships are needed in human life (Q.S. Ali Imran: 112).

Among the forms of horizontal interaction, humans carry out activities that are cultural traditions. The tradition is not purely a cultural heritage, but there is a content of values including Islamic values. This paper analyzes Islamic values in building the economic spirit contained in the *mitoni* culture.

The origin of human beings is from one soul (Q.S. al-A'raf: 189) and after Prophet Adam a.s. the creation of man progressed through several periods (Q.S. al-Mu'minin: 12-14). Allah created all humans from one self, namely Prophet Adam a.s.. From that one self, Allah made his partner, Hawa (Eve), so that the heart of Prophet Adam a.s. became calm, peaceful, and love for her appeared (Shabuni, 2001: 218). The periodization of human creation is clearly described by Allah in the Qur'an. These periods are: 1) *nuthfah* (sperm), 2) *'alaqah* (a clot of blood), 3) *mudhghah* (a clot of

flesh), 4) *'idham* (bone), 5) *kiswah al-'idham* (wrapping the bones with flesh), 6) *'insya khalqan akhar* (giving the spirit) (Shabuni, 2001: 765). After the first human being Prophet Adam a.s. came from *sulalah min thin* (essence of the soil), the process of creating the next type of human being includes the above 6 periods. Each period lasted forty days, so that 40×5 periods = 200 days, which means seven (200 divided by 30 days = 7 months and 10 days). So that when facing the 6th period of *'insya khalqan akhar* (giving the spirit) the baby's parents ask the Khaliq through a *tasyakuran* event for safety and health so that the gestational age reaches the 7th month with the *mitoni* event.

Culture and its Substances

Culture comes from the Sanskrit word *budhayah*, the plural form of the word *budhi* which means mind. So that culture is defined as "things related to the mind". Meanwhile, the word "culture" is a compound development of *budi daya* which means the power of the mind. So, it is distinguished between culture which means 'the power of the mind' in the form of copyright, taste and intention, and culture which means 'the result of copyright, taste and intention' (Sulaeman, 1998: 12).

Some scientists such as Parson (Sociologist), Kroeber (Anthropologist) suggest to distinguish the form of culture sharply as a system. The form of culture is as a series of patterned human actions and activities. Koentjaraningrat suggests that culture is divided or classified into three forms (in Setiadi et al, 2011: 29). *First*, the form as a complex activity of ideas, values, norms and regulations. *Second*, the form of culture as a complex activity and patterned actions of humans in society. This form is called a social system, because it involves patterned actions and behaviors that can be observed and documented in the social system. *Third*, the form of culture as objects of human work.

The form of culture in the form of ideas, concepts and human thoughts, called cultural systems, is abstract, cannot be seen and is centered on the thoughts of humans who adhere to it. It is a cultural system because these ideas are not in the form of loose pieces but are related to each other and based on principles that are closely related, so that it becomes a relatively stable system of ideas and thoughts. Culture in the form of complex activities is called a social system that cannot be separated from the cultural

system of any kind. These activities are organized by ideas and thoughts that exist in humans. Activities that interact with each other cannot be separated from the use of various equipment as a result of human work to achieve their goals. Culture in this physical form includes objects that are still and also move (Sulaeman, 1998: 13).

The main substance of culture includes several aspects. *First*, the knowledge system that acts as an accumulation of the journey of human life in understanding nature and its conditions. *Second*, values which are something good that is always desired, aspired to and considered important by all humans as members of society. Therefore, something is said to have value if it is useful and valuable (truth value), beautiful (aesthetic value), good (moral or aesthetic value), religious (religious value). *Third*, a way of life that is a guide for a nation or society in answering or overcoming various problems faced. *Fourth*, belief, which has a broader meaning than religion and belief in God Almighty. *Fifth*, perception, which is a starting point for thinking that is composed of a set of words used to understand events or symptoms in life. *Sixth*, cultural ethos in the form of citizen behavior such as hobbies, various objects of work seen from outside by foreigners (Setiadi, 2011: 30).

There are several things that characterize culture. One of them is that culture is manifested and channeled from human behavior. In addition, culture has existed before the birth of a particular generation and will not die with the end of the generation concerned. Culture is also needed by humans and is manifested in their behavior. Culture includes rules that contain obligations, accepted and rejected actions, prohibited actions and permitted actions (Setiadi, 2011: 33).

***Mitoni* Culture in Javanese Custom**

Mitoni means before *pitu* in Javanese, which means seven. The purpose of holding a *mitoni* event is to be grateful for the health of the mother and baby fetus or to ward off bad luck. In certain areas this culture is also called *tingkeban*. *Mitoni* is held for first child pregnancies and *medeking* pregnancies or third children with the hope that they will become pious or *sholehah* children, becoming

children who are abundant in their wealth, respect their parents, and are useful for religion, society, and the nation (Purwadi, 2005: 135).

Mitoni/ningkebi, tingkeban, is held according to the custom on a Tuesday or Saturday on an odd date. It should be between the seventh and fifteenth according to the Javanese calendar. The choice of the odd date symbolizes the seven-month gestation period, which counts as odd. It is held in the afternoon, usually starting at eleven o'clock (Purwadi, 2005: 135).

There are several instruments needed in the *mitoni* event, including: *woh-wohan*, two punars, setaman flowers, dadap srep leaf, beringin leaf, andong leaf, janur and mayang. Also provided are various kinds of jenang: red jenang, white jenang, yellow jenang, black jenang, jenang waras, jenang sengkolo (Gunasasmita, 2009: 39). The preparation and equipment of the *mitoni* ceremony consists of *sajen siraman*, *kenduri* and preparations at the bathing place, preparation of *tumpeng robyong*, which is rice formed into a cone placed in a bamboo rice basket complete with side dishes. Five kinds of porridge (baro-baro porridge, red porridge, red and white porridge, white porridge and palang) are also prepared.

For the *kenduri*, various foods are prepared such as majemukan rice, a set of rice with side dishes, complete ketupat, rujak and dawet, dry rice with side dishes in the form of soybeans, peanuts, sesame slopes sangan (without oil) mixed with brown sugar. As for toiletries, flower water is prepared. *Gayung* is made from coconut shells (Purwadi, 2005: 141-144).

The following will describe a series of events contained in the *mitoni* culture sourced from several references and observations. The event begins with the recitation of the holy verses of the Qur'an followed by *sungkeman*. This *sungkeman* is done by the wife bowing to the husband and then the husband and wife bowing to their parents (Suwarna, 2003: 24). Next is the *siraman* which is only done for the first child, using flower water, sitting on a *dingklik* (small bench made of wood). The water is used to wash the face and perform ablutions. The *siraman* event is attended by women only (Purwadi, 2005: 147).

The next event is the changing of clothes ceremony. The mother-to-be changes into a *kemben* (chest cover) with motifs that symbolize goodness, such as trumtum, sidoluhur, sidomukti, sidoasih, grompol, parangkusuma and *lurik* cloth with lasem motifs with dringin patterned chest cover. Every time she puts on the outfit, a woman asks: "*Wis patut opo durung?*" (Is it appropriate or not?) then all the audience answered: "*Durung*

patut" up to six times. And for the last one the answer is "*Wis patut*" (It is appropriate) (Purwadi, 2005: 148).

This dressing ceremony is also called '*pantes-pantesan*'. At this event, the mother-to-be is dressed in seven kinds of cloth and kebaya. The first to sixth cloth and kebaya symbolize luxury and greatness. When the women present are asked whether the mother-to-be deserves to wear these clothes, they reply '*dereng pantes*'. Only after the seventh dress, a lurik cloth with a simple motif, was put on did the women answer '*pantes*'. This is a symbol that mothers who are pregnant should not think of worldly things and to look simple (Suwarna, 2003: 32). The next ceremony is *tigas kendit*. In this event the mother-to-be is tied to her stomach (*dikenditi*) with yellow janur. This janur must be cut (*ditigas*) by the baby's father-to-be to untie the knot that prevents the baby from being born. The bond is cut with a kris whose tip is with turmeric to ward off bad luck (Suwarna, 2003: 32).

Next is *brojolan*. To carry out the *brojolan* ceremony, the body of the mother-to-be is encircled with red, white and black *lawe* (weaving threads) in a loose manner. Through the cavity bound by the *lawe*, the loom is launched which is then received by the pregnant woman's mother or female relatives. Sometimes it is accompanied by the words "*Wadon arep lanang arep waton slamet*" (It is important that the woman or man is safe). Sometimes, two ivory coconuts with the images of Arjuna and Sembodro are carefully launched with the words "*Yen lanang ngganteng koyo Arjuno, yen wadon ayu koyo sembodro*" (If the man is handsome like Arjuna and if the woman is beautiful like Sembadra). Arjuna and Sembadra are Javanese ideal figures, so the baby is expected to have the noble traits of both (Purwadi, 2005: 148-149).

This is followed by the *angrem* procession. In this *angrem* ceremony, the mother-to-be sits on a pile of cloth that was previously used in the *pantes-pantesan* ceremony, like a hen incubating her eggs. The hope is that the baby will be born in full term (Suwarna, 2003: 34).

Next is the *dhahar ajang cowek*. Here the father-to-be sits with the mother-to-be on a pile of cloth and both take the food provided with a *cowek* (traditional mortar) eating mat and they both eat it until it runs out. This symbolizes a hope that the baby will grow up healthy. The father-to-be then drops an egg in between the seven cloths which

each color symbolizes the process of the baby's birth which will run smoothly and perfectly. (Suwarna, 2003: 35).

The closing ceremony is prayer and *mberkat* (Purwadi, 2005: 150). What is called '*mberkat*' is bringing food that has been provided by the *shohibul hajat* to take home.

Some symbols that can give the meaning of hope (prayer) from the implementation of *mitoni*, for example the use of various fabric motifs. Sidomukti symbolizes happiness. Sidoluhur symbolizes glory. Truntun symbolizes values that are always held firmly. Parang kusuma symbolizes the struggle for life. Semen rama symbolizes that a child will be born who loves parents who will soon become fathers and mothers forever. Udan riris symbolizes that the child who will be born will be pleasant in his presence in society. The chicken claw symbolizes that the child born can be independent and fulfill their own needs (Astuti, 2009: 38).

Islamic *Mitoni*

As for the implementation of *mitoni* events that are often carried out in villages in Gading Kasri Village, Klojen Malang Subdistrict, most of them are no longer purely using Javanese customs. The event is more simple, concise, and purely uses Islamic procedures. The event begins with an opening, recitation of the holy verses of the Qur'an, followed by a religious lecture, which contains the purpose of holding *mitoni* according to Islam, a message for the prospective mother in particular and those present in general, followed by reading ten surahs of the Qur'an. Followed by prayer, then eating together, and the last event is *mberkat*.

The ten letters read at the *mitoni* event are 1) Surah Yasin, 2) Surah al-Waqi'ah, 3) Surah ar-Rahman, 4) Surah Muhammad, 5) Surah Luqman, 6) Surah Maryam, 7) Surah Kahfi, 8) Surah Thaha, 9) Surah Yusuf, and 10) Surah al-Mulk.

The virtues of these Qur'anic surahs include several surahs. *First*, Surah Yasin which means 'O man' in the language of Thayyi' and Yasin is the 'heart of the Qur'an' meaning it is in the hearts of all humans. (Shabuni, 2001b: 1004-1005) that with the recitation of Surah Yasin the child is expected to be born safely and grow into a human being who is safe in the world hereafter. *Second*, Surah al-Waqi'ah, the virtue of which is that whoever reads it every night will not experience a shortage of food

sustenance (Shabuni, 2001c: 1265). So, it is hoped that with the reading of surah al-Waqi'ah, the child will become a human being who always gets abundant sustenance. *Third*, the Surah ar-Rahman, the hope is that the baby will become a human being who always gets abundant pleasure in accordance with the content of the letter (Shabuni, 2001c: 1255). *Fourth*, Surah Muhammad with the hope that the child will grow up to be a person who is able to fight for the religion of Allah as one of its verses states, "O you who believe, if you help (the religion) of Allah, then Allah will help you" (Shabuni, 2001c: 1176). *Fifth*, Surah Luqman with the hope that the fetus will become a child who gets "wisdom" (useful knowledge) as Luqman got (Shabuni, 2001b: 921). *Sixth*, Surah Thaha so that the child has noble traits as possessed by the prophet Muhammad PBUH and other prophets (Shabuni, 2001b: 700). *Seventh*, Surah Maryam with the hope that the child will grow into a generation that is strong in faith, an expert in worship like Maryam *al-adzra'* and understands the majesty of tawhid (Shabuni, 2001b: 684). *Eighth*, Surah al-Kahfi with the hope of becoming a person who is able to sacrifice his nasal desires to fight for the faith as *ashabul kahfi* who is famous for *ahlul 'uzlah* (Shabuni, 2001b: 661). *Ninth*, Surah Yusuf which gives hope that after the raft first comes the fun later, in this letter where Allah comforts the Prophet Muhammad to see how many calamities befall him, some trials to the attraction of women to him (Shabuni, 2001b: 540). And *tenth*, Surah al-Mulk so that the baby becomes a generation that is saved from the punishment of the grave (Shabuni, 2001c: 1364).

Value

According to Darmodiharjo, it is something that is useful for physical and spiritual human life (in Setiadi, 2011: 123). Value is a determination or a quality of an object that concerns a type of appreciation or interest (Syam, 1986: 133). Values are abstract conceptions in humans or society, regarding things that are considered good, right, and things that are considered bad and wrong (Huki, 1982: 146). Values also have a deeper element of conception than just sensations, emotions, or needs. Value is not a concrete goal of action, but it has a relationship with goals, because values function as criteria in having goals (Sulaeman, 1998: 20).

As for this paper, the description reviewed is about religious values, namely something that is useful for human physical and spiritual life, which is an interest or appreciation that comes from Islam. Religious values are concepts regarding the appreciation of community members for some of the main issues of religious life, so that they guide the religious behavior of community members (Tim Depdikbud RI, 1989: 615). Religious values, in addition to being a level of personality integrity that reaches the level of wisdom (*conscencia, insan kamil*), are also absolute, universal and holy. Religious truth and goodness overcome ratios, feelings, desires, human passions and are able to transcend subjectivity, class, race, nation, social stratification (Syam, 1986: 133).

Islamic Values in *Mitoni* Culture in Building Economic Spirit

Economics is one of the social sciences that studies human activities related to the production, distribution, and consumption of goods and services (<https://id.wikipedia.org/wiki/Ekonomi>). Economic activity is the activity of a person or a company or a community to produce goods and services as well as consume (use) and these services (Sukirno, 2013: 4). So, what is meant by the spirit of the economy here is how Islamic values in developing the spirit to become a productive human being, able to distribute goods appropriately, and consume goods appropriately / economically.

The spread of Islam in Indonesia occurred between the 7th and 13th centuries AD, which was brought by traders, mubaligh, wali, Sufism experts, religious teachers, and pilgrims from Arabia, Persia, and India (Gujarat, Bengal). The spread was done through several channels of trade, marriage, Sufism, education, art and offered the formation of an egalitarian society in social strata (Sukirno, 2013: 169-175). Through egalitarianism, a trait that never distinguishes social strata, with this characteristic, Islam is able to penetrate across social levels, making Islam acceptable to all levels of society. Like-wise through art and culture. Indonesians before the arrival of Islam were famous as genius artists who had high fame. Through art, Islam was able to reach a wider segment of the indigenous community, including the elite. Sunan Kalijaga, for example, used wayang as a means of proselytizing to both the ordinary population and the social elite. Sunan Bonang used gamelan in his

chanting religious verses. This does not include other figures who adapted local and Indian arts and crafts with Islamic content. Through the realm of culture, through traditional Islamic ceremonies, the values derived from Islamic teachings are blended into one ideal element without having to put aside the local cultural side. Among them is the *mitoni* culture.

The following is a description of some Islamic values contained in the *mitoni* culture that can build economic enthusiasm in cultural actors and the communities involved. First, the activity of *tasyakuran* is a manifestation of the word of Allah which means "Indeed, if you all want to be grateful for blessings, I will certainly increase them." (Q.S. Ibrahim: 7). This is very influential in giving the mother of the baby a spirit of life, because many cases show deviations in fetal growth or physical or mental disabilities. The health of the mother and baby needs to be thanked and this will improve the mental/psychic health of the mother, which in turn will have an impact on the health of the baby. Hence the promise of Allah in the phrase "*la-azidannakum*" the *lam* is the letter "*ta'kid*" which indicates the meaning of certainty, that Allah will definitely add the blessing of health both physical and mental in the next period of growth, as well as some other pleasures in the form of smooth delivery. Gratitude arises when people have recognized the pleasure of Allah for their achievements, so that by being grateful, people will be more productive in life. Because there is a relationship between the level of production that can be achieved and the factors of production used to realize the level of production including labor/quality (Sukirno, 2013: 204).

The second Islamic value contained in the *mitoni* culture is prayer. In cultural activities that are intended for worship, there are prayers offered. The expression of prayer through this *mitoni* tradition is the spirit of application of the hadith narrated by Bukhari Muslim from Abdurrahman Abdullah Ibn Mas'ud r.a. that at the time of the spirit, the angel was sent by Allah with 4 provisions in the form of 1) his sustenance, 2) his age, 3) his deeds and 4) his happiness / misery (in Nawawy, t.t.). With the help of people who are invited to attend the "*mitoni*" event, the baby branch is prayed for so that it will grow into a person who has a lot and blessings for his sustenance, a long and blessed life, good and many good deeds and happy in the world and the afterlife. The prayer, which also means the optimism of *tafa-ul*, is symbolized in the food (e.g. anchovies so that the sustenance is as much as an uncountable number of fish) and the types of fabric patterns that are used to

describe above either on the meaning of glory, success, glory etc. Thus there is a maximization activity in economic activity that is appropriate in consuming goods because the goal is right on target according to spending that must be effective (Sukirno, 2013: 36).

Another value that encourages the implementation of *mitoni* culture is *ta'awun* or helping (Q.S. al-Ma'idah: 2). Among the manifestations of culture are human activities that interact with each other, which is also called the social system. This social system cannot be separated from the cultural system (Sulaeman, 1998: 13). Socially, the presence of the guests is none other than to jointly pray for what the parents of the baby want or aspire to the prospective child who will be born. This is a realization of helping that contains very high economic value, because there is cooperation for the success of the event held by reducing the costs required. The Quran encourages cooperation in goodness as follows "*and help you all in goodness and piety and do not help in sin and enmity.*" (Q.S. al-Ma'idah: 2). In economic theory "profit" is obtained if the sales proceeds exceed production costs (Sukirno, 2013: 192), by reducing production costs, profits will be obtained.

This social activity provides educational nuances to parents-to-be and all those present to teach the good with a good attitude from the baby in the womb. Especially education from the mother because she is a 'school' for her children, as said by Hafidz Ibrahim's poem "*al ummu madrasatun idza a'dattaha a'datta sya'ban tyayyibal a'raqi*" (that a mother is like a school, if you prepare the school, then really you have prepared a good generation). The audience is also reminded of the hope for their children. This situation embodies the ideal of community life because there is a spirit of building each other through "*wa tawaashow bil haq watawaashow bis shobr*", namely the spirit to invite to the truth and patience (QS. Al- Ashr 3). Indirectly, such a society has upheld the educational pillar, namely community education. This is also supported by the results of research showing that babies who are given prenatal stimulation will quickly become adept at speaking, quickly imitate sounds, say their first word, can smile spontaneously, are more responsive, and also develop better social patterns as they mature (Carr, 1999: 32-33).

Included in the Islamic values contained in *mitoni* is friendship. In the *mitoni* event, people gather with the spirit of the Prophet's hadith: *Man araada an yuubsatho lahu fi rizqihi wa an yunsya'a lahu fi atsarihi fal yashil rohimahu* (Whoever wants to have his sustenance expanded and his age extended, let him have *silaturrahmi*) (HR Bukhori in Said, 1986: 7). *Silaturrahmi* is networking which also means distributing production, advertising achievements and products in the form of goods or other services. Many benefits are obtained from 'advertising' activities, including 1) helping consumers to make better decisions in determining the types of goods to be purchased, 2) promoting activities to improve the quality of an item, 3) helping to finance mass communication companies, and 4) increasing employment opportunities (Sukirno, 2013: 308). In addition, *mitoni* contains the value of charity. The Prophet Muhammad PBUH said "*Ash-shoodaqotu tajlibur rizqo*" (Kalbaasy, 1995: 70) that by remembering the importance of socializing will actually maximize the value of production. There is satisfaction with the products that have been produced so that there is an increase in the quality and quantity of products in the future. Because in economic theory it is also explained that there are "other factors" which are quite important in influencing the demand for a good (Sukirno, 2013: 81). Charity can be used as a means of promotion of a product.

Tilawah/reading the Quran and memorizing it becomes one of the values in *mitoni*. The first verse of the Quran that was revealed was the command to read 'iqra' (Q.S. Al-'Alaq: 1). By reading a lot of knowledge is gained this will bring up the spirit of the economy when someone is able to internalize the message of the verse. As previously described, the verses of the Qur'an read at the *mitoni* event each have virtues or *fadhilah*, especially surah al-Waqi'ah which encourages economic spirit. Another value in *mitoni* is economic creativity. Allah's word "*In ahsantum ahsantum lianfusikum wa in asa'tum falaha*" means if you do good (be creative), then the reward of good deeds (creative attitude) is for yourself (Q.S. Al-Isra': 7). The good value (profit) of the reward will return to humans, including the goodness of creative production that arises in the context of the *mitoni* event, whether the production of food, clothing, goods, tools, etc. Also, the distribution of products in the form of charity activities, both those provided during the event (eating together) or those taken home (*mberkat*). If you think about it, the implementation of the culture

in this *mitoni*, there are various 'consumption' activities. The varieties are 1) food consumption (in the form of nutrition), 2) emotional consumption in the form of gathering and, 3) psychic consumption in the form of prayer. In other words, it contains three elements of value, namely: physical, psychological and social.

Conclusion

In brief, the analysis of Islamic values in building economic spirit through *mitoni* culture is divided into several aspects. Starting from the benefits of *tasyakuran* which further boosts productivity in life, and is encouraged through *tafa'ul* as a force that can direct efforts. In addition, it contains the value of helping which impacts on efforts to reduce production costs in organizing *mitoni*. The value of education is also very dominating because the procession contained in this tradition is also based on science. In addition, there is a strong value of gathering. In *mitoni*, the value of charity also cannot be ignored, which has an impact on the importance of socializing and maximizing production value. In addition, recitation of the Qur'an also provides huge benefits for the perpetrators. *Mitoni* also has the value of economic creativity supported by productive behavior so that the benefits can be enjoyed together.

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