

## RELIGIOUS VALUE IN NYADRAN CEREMONY IN NGEPRINGAN VILLAGE, SRAGEN

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### **Abstract**

*The struggle for modernity gave rise to the degradation of the value of character education. At this stage the revitalization of the value of religious local wisdom in tradition needs to be developed again. The existence of nyadran tradition in Ngepringan continues to be developed by mixing the value of local wisdom with religious values. This unique combination is a form of local wisdom against the individual culture that developed in the community, the development of modernity. This means that the community can not only uphold the cultural values of the ancestors, and also cannot adapt the tradition to conditions, and still insert religious values in it. Nyadran tradition is still played by the Ngepringan community because they are spiritual tourism and become a harmonizer political, social, economic and spiritual life. The collection of data information is through observation and interview with the Ngepringan village community. The purpose of this study is to explore religious values in the Nyadran ceremony procession. This type of research is ethnography with qualitative descriptive method. Data collection techniques use techniques, interviews, documentation, and language content. The data analysis uses interactive analysis technique. The results of this study are to reveal and describe the religious values in the ceremony procession that need to be preserved and improved by the Ngepringan village community in the face of modernity.*

*Pergulatan modernitas melahirkan degradasi nilai pendidikan karakter. Pada titik ini revitalisasi nilai kearifan lokal religius dalam tradisi perlu dikembangkan kembali. Eksistensi tradisi nyadran di Ngepringan terus dikembangkan dengan*

mencampur nilai kearifan lokal dengan nilai religius. Perpaduan yang unik ini merupakan bentuk kearifan lokal melawan budaya individualis yang berkembang di masyarakat mengikuti perkembangan modernitas. Hal ini bermakna bahwa masyarakat disana tidak hanya menjunjung nilai-nilai budaya dari para leluhur, melainkan juga mampu menyesuaikan tradisi dengan kondisi, serta masih menyisipkan nilai-nilai religius di dalamnya. Tradisi nyadran masih tetap dipertahankan oleh masyarakat Ngepringan dikarenakan nyadran sebagai wisata rohani serta menjadi penyelaras kehidupan politik, sosial, ekonomi, dan agama. Informasi data diperoleh melalui observasi dan wawancara dengan masyarakat desa Ngepringan. Tujuan studi ini untuk menggali nilai religius dalam prosesi upacara nyadran. Jenis penelitian ini adalah etnografi dengan metode deskriptif kualitatif. Teknik pengumpulan data menggunakan teknik observasi, wawancara, dokumentasi, dan analisis isi. Teknik analisis data yang digunakan adalah analisis interaktif. Hasil dari penelitian ini adalah mengungkap dan mendeskripsikan nilai religius dalam prosesi upacara nyadran yang perlu terus dilestarikan dan ditingkatkan oleh masyarakat desa Ngepringan dalam menghadapi modernitas.

**Keywords:** local wisdom; nyadran tradition; religious value

## Introduction

Man is one of the most perfect creatures of Allah SWT compared to other creatures. Humans have the mind for the process of producing culture. *Budaya* (culture) comes from the word of *budi* (mind) and *daya* (power), then from *budaya* comes up with *kebudayaan* (culture). Culture contains norms and order of values that must be owned and practiced and paid attention by human being whom aware of that tradition. Tradition is an activity carried out from generation to generation becoming a habit. Javanese people in rural areas generally still carry out various traditions. The tradition takes the form of a relationship between man and God, with his neighbor, and with his natural environment still accompanied by symbols, so that the traditions are symbolic. Ngepringan society holding the tradition strongly believe in the balance of the three elements of the relationship, they reflect through a tradition *nyadran* held every year. *Nyadran* implemented by the community is useful as a reflection media to approach Allah SWT.

*Nyadran* which is held in Ngepringan village is a symbolic form as a thanksgiving to Allah SWT for the abundant fortune. In essence, the existence of a culture can not be separated from talking about symbolism, as well as in addressing the Quran and sunnah as sources or guidelines in Islam (Arinda,

2014: 106). Therefore, the symbolic of *nyadran* can also have its own meaning or purpose not merely to break up or disobey the religion.

The tradition in the community will realize local wisdom values that sometimes encountered in urban society today. Horizontal and vertical relationships in rural communities, manifested because of the full conviction that human life is interconnected with one another. In some areas of Central Java, *nyadran* commonly held at the cemetery before the month of fasting (*Sha'ban*) or in the month of *Suro*, while in Ngepringan, *nyadran* implemented after the harvest as a form of expression of gratitude. Many people are responding to this tradition, especially among religious leaders. Apart from the each judgement, of course a tradition still maintained until now having the goals and values that become the human's point of life, one them is the religious value increasingly faded. Ngepringan society that Muslim population becomes the majority do not want it to happen, along with the demands of the times that makes people more individualist then the tradition of *nyadran* is still preserved as a means of worship to the God or even share with others.

## Literature Review

### Understanding Local Wisdom of *Nyadran* Tradition

Local wisdom is a tradition celebrated by a group of people to carry out a tradition, thus it is one form of local wisdom. It can be interpreted that local wisdom is a tool, knowledge and practices that can be used to solve problems faced in a good and right way according to society (Ahimsa, 2007: 17). Local wisdom is synonymous with a rural philosophy, that knowledge is derived from the experience of the community which is carried out from generation to generation. Local wisdom that gave birth to a tradition usually used as a guidance of interaction between society, environment, and with Allah SWT. Similarly, local wisdom is also interpreted as a tool of knowledge in a community, whether from previous generations or experience related to the environment and other communities to overcome the challenges of life (Sedyawati, 2007: 18).

The main ideas of local wisdom include cultural features, groups human as the owner of culture, and life experiences that produce characteristics (Rahyono, 2009: 7-9). A local wisdom came from the ancestors has its own defense fortress to face the challenges of the times. This is because the value of local wisdom in a tradition is a hallmark of local identity since birth. Local

wisdom in Javanese culture can be a means to identify the mindset guided by the shared worldview and the view of the world that contains local wisdom (Saddhono, 2017: 10).

A local wisdom between regions must have different implementation procedures (Koentjaraningrat, 2010: 24). These statements explain that the tradition is based on the state of the environment and society in certain areas. The difference occurs because each region has its own customs and behaviors that can't separated by the history of the existence of a village or a region, such as a Javanese village proverb in the manner of the state of *mawa tata*.

The form of local wisdom realized by preserving the traditional wisdom of ancestors related to the natural environment, the source of life, and the interaction with the creator is called the Javanese tradition. Tradition is in an anonymous form which does not know who first started it because tradition is hereditary. Initially a tradition is only done by important people such as kings, village apparatus, religious figures, and public figures then affect the survival in the community because in a tradition contains many spiritual values that can be exemplified and understood in depth. In this case, the religious tradition is the reality of creatures to know the existence of the creator (God). In the religious context, tradition is a hereditary heritage that goes on and on with the times. This necessity needs an understanding, because tradition is a meaningful reality, ironical to the religious context that emphasizes the ritual misbehavior rather than the individuals piety and social strife (Basir, 2013: 69-78).

The above statement is in line with the notion of tradition which is a habit carried out for generations that is still done in the community through the assessment or the assumption that the existing ways are the best and the right way (Debdikbud, 1990: 959). It is also similar to the notion of tradition that everything learned and tradition is a process of doing something called ritual (Anam, 2017: 22). Ritual is a tradition which in its execution has its own way and in tradition usually full of religious values. It can be seen from the tradition *nyadran* which until now still maintained and implemented by the Ngepringan society.

The *nyadran* tradition is associated with the ritual of *nyekar*, *tahlilan*, *tasyakuran* which teaches man to remain in subjection to the power (Jandra, 2011: 1-8). Islamic values contained in the tradition *nyadran* not separated from the value of Javanese culture. According to the Javanese context, the social value of the *nyadran* tradition is associated with the preservation of

the memory so as not to forget its origin by the grave and *nyekar* pilgrimage (Abbas, 2017: 81-90)

Earth alms (*nyadran*) is one of the kinds of people's traditions that are the result of convention or collective agreement of the community to unite (acculturation) Javanese native culture with values taught in Islam (Arinda 2014: 108). *Nyadran* or *sadranan* derived from Sanskrit means the tradition of visiting the graves of ancestors or relatives before the coming of Ramadan. Because the tongue of the Javanese word *sadra* then changed into *nyadran* word that has the meaning of pilgrimage of the grave, tradition *nyadran* is a ritual in the form of a tribute to the ancestral spirits and pray *nyadran nyamat selamat* (Purwadi, 2006: 12). The definition is in line with the notion of *nyadran* is a tradition performed by the Javanese every fasting Ramadan, which is done in the month of Sha'ban (*Hijri* calendar) or *Ruwah* (Javanese calendar) to express gratitude that is done collectively by visiting the grave or ancestral grave which is in a village (Prasetyo, 2010: 2). The meaning of *nyadran* in this case is that people clean their hearts before the month of Ramadan. Thus, it can be synthesized that the tradition of *nyadran* is a symbolic form of people's gratitude towards God.

### **The Value of Religious Education**

Education is a government plan that aims to educate the nation. Talking about education is inseparable from science. In Islam, the obligation of a Muslim to learn throughout life until they get to a grave. Education not only provides knowledge or values and trains its skills, but also has a function to help learners to develop all of their potential, skills, and personal characteristics in a better direction both for themselves and for their environment because learners have the ability to grow and develop (Huda, 2017: 441).

In the world of education in school an educator generally requires students to be able to achieve rank in one class. The core of learning to succeed is the cognitive grade, especially the mark of certain subjects such as Mathematics, Physics, Chemistry, and Biology. A teacher gives less attention to the moral values owned by his students as a consideration of cognitive value. Such thoughts should be changed immediately by educators and teachers. To face the flow of globalization, one must have a shield of religious teachings. Lately the new education world awakened the character education to form religious character. Religious values are obedience in understanding and implementing the religious teachings (beliefs) are followed, including in this case is a tolerant

attitude to the implementation of others' religious worship (beliefs), and live side by side. Religious value is intended to educate people better, because religion is a binder between man and his God (Kemendikbud, 2010).

With regard to moral education, character education has the same goal. This is because both have the same function to form characters. Islamic terminology, the definition of character has close meaning with moral definition (Fatimah, 2017: 185). The word *akhlak* comes from the word *khalaqa* (Arabic) which means attitude, character and customs. According to the etymological approach, the word *akhlak* is derived from the plural Arabic of its *mufrad khuluq* form which, by accent, means character, attitude, behavior or character. This statement contains an aspect of conformity with the word *khalq* which means event, and is closely related to *Khaliq* which means creator (Zubaedi, 2011: 65). Thus based on the description that has been described, character education can be associated with the formation of moral. The values taught to build the character *akhlak karimah* should be adjusted to the norms and cultural values that developed in the community.

The form of behavioral education in Islam is called character education. The education has existed since the birth of Islam in the world. One example of the Prophet who taught much improvement in character education was the Prophet Muhammad. Islamic teachings not only teach how to worship the good, but also emphasize on aspects of the behavior of a person living in the world. Even the Prophet Muhammad characterizes there are four aspects of character namely *Shidiq, Tabligh, Amanah, Fathanah* (Mulyasa, 2012: 5). The teachings of Islamic behavior are widely taught by Prophet Muhammad as the end-time prophet to perfect morality and human behavior on earth *innama buitstu li-utanim makarim al akhlak*. Improving human behavior means improving good behavior to eliminate bad behavior and replaced it with sublime behaviors (Nashir, 2013: 23). Thus, behavioral teaching is used to teach character education. According to Islamic teachings, character education is identical with behavioral education, since character and spirituality have a close relationship.

Character-based religious education develops values based on religion by shaping the noble personality, attitudes, and behaviors in life. Religion is also the source of deepest human aspirations, because religion has a set of knowledge, beliefs, moral values, and norms as a source of community order that can foster tranquility for the individual and make man civilized (Abdullah, 2002: 28 ). Religion becomes a set of ideas of ideas and beliefs in

which everyone can be involved, as well as a framework for life experiences and their daily activities (Humaeni, 2015: 159). In Islam, character education has similarities to behavioral education (Nashir, 2013: 23). Thus religious or spiritual education is an indispensable form of educational character and the basic foundation of the education of other characters.

Based on various things behind the existence of *nyadran* in Ngepringan village, this article is to explain and describe the purpose of *nyadran* tradition as character formation through the value of religious education contained in the tradition of *nyadran* in Ngepringan village, Jenar Subdistrict, Sragen Regency.

### Research Method

This research uses ethnography with qualitative descriptive method. It describes the *nyadran* culture that became a convention of the Javanese community of Ngepringan, Sragen. In addition, it also describes the purpose and value of religious education contained in the tradition of *nyadran*. Therefore the data collection process conducted by interviews with informants who came from that area and with one of the leaders of branch boarding school located in the Ngepringan village. In addition to interviews, data collection techniques were conducted by observation and documentation of the implementation of *nyadran*. Technical analysis of data is interactive analysis begun since formulating and explaining the problem until writing of research results (Sugiyono, 2011: 245). Data analysis uses technique is intended to make the data that has been obtained in accordance with the researcher's expectation. Sources of data in this study are informants from Ngepringan village who follow *nyadran*, the process of implementation of *nyadran* tradition, and books related to *nyadran*. The form of data in this study is a description of the purpose of holding *nyadran* and religious values in *nyadran*.

### Results

Based on the results of observations and interviews conducted with informants that most of the population Ngepringan livelihood as a farmer and embraced Islam. Based on interviews with Suparno (65 year) *nyadran* tradition has its own purpose for Ngepringan residents. The tradition of *nyadran* is still preserved because within the tradition it contains religious values (Munir 55 year). As for the purpose *nyadran* procession and religious values contained in it are presented in the table below.

**Table 1. Results of Observation and Interview *Nyadran* Purpose in Ngepringan**

No	The Purpose of Nyadran Tradition in Ngepringan
1.	Tradition <i>nyadran</i> as a means of worship and reassuring the soul and peaceful in the heart for those who hold the tradition of <i>Nyadran</i> .
2.	The expression of gratitude to Allah SWT embodied in the party of the people after the harvest is called <i>nyadran</i>
3.	<i>Nyadran</i> became a gathering place among members of the society. It can be realized with the harmony between residents in the tomb following the ceremony of <i>nyadran</i>
4.	This tradition has become a diversity teaching that is believed to unite local cultural heritage with Islamic teachings
5.	Thanksgiving to Allah SWT by keeping the balance of the environment

Table 2. Observation and Interview Result of Religious Value in *Nyadran* Tradition of Ngepringan Village

No	Religious Value in Tradis <i>Nyadran</i> Ngepringan Village
1.	Worship
2.	Tahlilan
3.	<i>prayer</i>
4.	Istigasah
5.	Praise
6.	Nyekar
7.	Sedekahan

## Discussion

### The Purpose of the *Nyadran* Tradition

The *nyadran* tradition in the Ngepringan community is held once a year during the dry season after harvest. *Nyadran* took in two times and places a day. In the morning at 6 until 7 *nyadran* is held in the ancestral grave and during the day at 1 to 2 oclock in *punden*. *Nyadran* tradition begins with *sambatan* (cleaning the environment toghether) or *gugur gunung* cleaning environment in Ngepringan village. Afterwards, the men usually go to clean the ancestral graves, then clean the *punden* together. The activity is done one day before *nyadran* procession. For Ngepringan society, the annual *nyadran* or *sadranan* program is an expression of the socio-religious reflection that was carried out



to recall the ancestors who had preceded it. This is an attempt at preserving the tradition of the ancestors in which the aim is as an expression of gratitude to Allah SWT.

While in Solo traditions *nyadran* done the day before the fasting. *Nyadran* performed in the mosque with food placed on the plate. Differences in the implementation of *nyadran* traditions occur with regard to the purpose and objectives in particular and time of implementation. The emergence of these differences is due to the various interests of its supporters and the influx of foreign cultural influences. Prior to the ceremony of *nyadran*, annual religious activities are realized with a pilgrimage to the ancestral graves. Pilgrimage activities include cleaning the ancestral tombs, praying prayers of forgiveness, and sowing flowers. Some *ubarampe* prepared in the procession *nyadran* among other incense and various kinds of flowers typical of Indonesia, such as roses, jasmine, and *kenanga* (Radiyem, 58 year). It is in this context the importance of preserving that tradition, as it grows in society itself. It is usually closely related to the natural resources and living conditions of the local area. This will provide the provision for the human being who studies it.

The aims of *nyadran* tradition in Ngepringan village is as a means of worship and reassuring the soul and peaceful in the heart for those who hold the tradition of *Nyadran*. Religion or belief is the source of human aspiration in the most and dominant, it is because religion has the belief, knowledge, moral values, and norms as a source of community order that can grow tranquility for the individual and make people become civilized. *Nyadran* activities carried out with a pilgrimage to the ancestral tomb or influential figures in broadcasting Islam in the past. As well as Ngepringan people implement *nyadran* in the grave *punden mbah gedhong* as *kyai* spreader of Islam. *sadran* means returning or visiting a grave or place that is considered as the forerunner of a village, or someone who becomes a village *pamong* (leader).

In addition, *Nyadran* aims at expressing gratitude to God Almighty which is manifested in the party of the people after the harvest is called *nyadran*. The Ngepringan people are grateful for the fortune that Allah has given for a year, and hope that the next year's harvest will be more abundant because the Ngepringan people mostly grow crops. In *nyadran*, there is also the core of Javanese culture that is harmony. The Javanese people not only expect harmony in human relationships, but also with the universe, even with supernatural spirits. Therefore offerings are given not intended to worship the supernatural spirits, but to create harmony with the whole of nature. Meals, incense, and flowers have symbolic meanings. *Tumpang*, symbolizes an

expectation to Allah Almighty for supplication to be answered; *Inkung* (whole cooked chicken) symbolizes humans when worshiping; the plantains symbolize a hope for a happy life; *ketan*, *kolak*, and *apem* are unity that means forgiveness to Allah SWT if they make a mistake; incense is a means of petition at the time of prayer; and flowers, symbolizing the fragrance of prayer coming out of a sincere heart (Alifiana, 2013: 104-116). This innate variety is the element of offerings as the basis of prayer. After praying, the food became the seizure of the pilgrims present. This is the meaning of togetherness in *nyadran*. When people implement *nyadran* there are elements of mutual assistance, togetherness, compassion, and sacrifice in it.

Another aim of *Nyadran* is as a gathering place among members of the community. It can be realized with the harmony between residents in the tomb following the ceremony *nyadran*. The tradition that comes from religion comes to give harmony and peace not give birth to the conflict and the enmity of this universe (Fauzi, 2006: 219). *Nyadran* became a gathering event for Ngepringan community because one village consisting of 8 hamlets gathered into one. In addition, people who migrate outside the island of Java usually come home once a year ie on lebaran and *nyadran* event. *Nyadran* become a very important tradition and not missed by Ngepringan community as one of the gathering event with family and neighbors. According to Suparno (65 years) tradition *nyadran* become social, cultural and religious transformation after *nyadran*, the community also held entertainment performance. Entertainment performance is also various, there are tambourines and shadow puppets.

As the next aim, this tradition has become a religious teaching that is believed to unite local cultural heritage with the teachings of Islam, so that the relationship of two existence of locality and teachings of Islam. Finally, *Nyadran* has the aim for thanksgiving to Allah SWT by maintaining the balance of the environment. The environment is described as a container of human beings to preserve their lives. Humans must maintain and care for the environment that has been provided by Allah SWT in accordance with his word in the Quran Al A'raf 56-58:

In the verse, Allah SWT forbids humans to do damage on earth, but to pray to be a good person, because God's grace is close to the people who do good deed. The affirmation of Allah Almighty that He is the Almighty God who can rule the wind that brings cloudy so it rains. With rain water, it can grow the plants so it can bear fruit. Similarly, the rain can be useful for all beings on earth. The omnipotence of God that He can also revive those

who have died on the Day of Judgment seem to live a barren earth and then rain to grow the plants and bear fruit. The guidance for human beings to be grateful for the blessings of Allah given to them, in the fertile soil will grow good crops, whereas barren land will not grow crops but suffers. That is a sign of the greatness of Allah SWT.

The content of the verse can be harmonized with the purpose of holding *nyadran* in Ngepringan village that is thankful for all the gifts that are bestowed by Allah SWT who sends rain from the sky to dry land, then becomes fertile soil produces various kinds of plants and abundant crops, all should be grateful by every human

### Religious Values in the *Nyadran* Tradition

Assessing religion and culture further is to understand how religion is an important element that manifests their differences. How high a person's religion can be seen from his or her religiosity. Religious, is obedience in understanding and implementing religious teachings (beliefs) are followed, including in this case is a tolerant attitude to the implementation of *nyadran*. Although there are some non-Muslims, people in Ngepringan has tolerant attitude and live side by side harmoniously. Tradition of *nyadran* is a pilgrimage event, where the religious people always remember the ancestors by praying and cleaning the tomb. The phrase contained in this *nyadran* eventually results in a more intimate horizontal and vertical relationship arrangement. In this context, then *nyadran* will be able to improve the pattern of relationship with Allah SWT. The religious values contained in the tradition of *Nyadran* include:

#### 1. Worship

One of religious values contained in *Nyadran* is worship, aiming to get closer to Allah SWT and praying for the deceased elderly and relatives. The implementation of *Nyadran* blends with the event of prayer and praise. It also can strengthen the relationship of brotherhood among Muslims called *ukhuwah Islamiyah*.

#### 2. *Tahlilan*

*Tahlil* means reading the sentence *la ilaha illallah*. The term *tahlilan* derived from Islam-Java that is reading *tahlil*, reading for a particular purpose. In the present time *tahlilan* is used as a term for association of people to pray together for the dead, where the *tahlil* reading becomes the core of the reading.

People believe that the gate lock to heaven is the saying *tahlil*. But infact, people who make a pilgrimage to the grave is strongly encouraged to reproduce the *dzikir* reading and the peak on the *tahlil* reading. In the tradition of *nyadran* ceremony there is *nyekar* activity (sowing flowers to ancestral graves). Before *nyekar* is done, pilgrims read the holy verses Al-Quran first continued reading short letter, thayibah sentences like *hamdalah*, *takbir*, *shalawat* and *tasbih* to add a sense of self approach to God. After that the residents are usually silent simultaneously to listen to the cue of *kyai* or *pak modin* who invites pilgrims for *tahlillan* together. After the *tahlil* event is finished the *modin* usually packs prayerfully praying together to ask God for the deceased ancestor to be forgiven of his sin and placed in heaven.

The *tahlilan* has a purpose and function in the implementation of *nyadran*, among others:

- a. cultivate and reconnect the relationship ever and have been connected by the deceased through *nyekar* and prayer
- b. asking for forgiveness over the deceaseds faults to neighbors and relatives
- c. pray for the deceased and other worshipers to be forgiven of their sins and to be avoided from the punishment of the grave and torment of hell
- d. reminding death that death must end the life of every creature

### 3. Nyadran Prayer

*Semilah, semilah, semilah inggih sarehe sampun pepak ingkang anem ingkang sepuh ingkah dipunaturi lenggah wonten bumi astana Ngepringan kapurih nyekseni nggih. Kula saderma ngijabaken menapa ingkang dados perlune warga Ngepringan. Inggih satunggal bab wekdalipun ambeng bucu golong asahan nyaosi ibu danyang kaki danyang ingkang mangku desa ngepringan. Inggih satunggal bab malih nyaosi kurmat wiwitan sarta pungkasan ingkang damel dinten pitu pekenanipun gangsal. Inggih setunggal bab malih menika kalares dinten minggu pon menika mapag penanggalane Nyadran dhipun caosi kurmat mugimugi mangsulana seger waras sugih waras dhumateng warga Ngepringan. Inggih satunggal bab malih wekdalipun sekul kurung ulam lembaran inggih caos dhahar mulih. Inkang dipun caosi dhahar menika salalahu ngali wassalam kanjeng nabi Rasul Muhammad. Sarehne sampun kedhahar dipunlorodaken sekabat Abu Bakar As-Sidiq, Umar bin Khattab, Usman bin Affan dan Ali bin Abi Thalib. Wekdalipun pisang ayu sedah ayu inggih Siti Fatimah ingkang dados pepanutane warga Ngepringan kang setri. Awitipun caosi dhahar menika mugimugi wangsulana slamet wilujeng dhumateng warga Ngepringan sedanten,*

boten kathah-kathah ngiras pantes mengkoni bumi lan astana. Sarehne sampun sah anggen kula ngijabne sedaya kula suwun tadah aminnipun.

Golong bagiane kaki danyang kiki danyang

Asahan kanngo luhur ben sah

Pisang ayu sedah ayu kanggo sing dhuwe omah wedok

Sekul kurung ulam lembaran bagiane nabi muhammad lan sekabat (sahabat)

Translation:

*Bismillah, bismillah, bismillah* it is felt that a young old who is invited to sit in the land of Ngepringan tomb to be a witness. I only commenting what become Ngepringan society need. Namely the first is the release of *ambeng* rice, *bucu*, *golong*, and *asahan* dedicated to grandparents and who hold the Ngepringan village. Another part honors the prefix and endings that make the day seven and five. One more thing is *minggu pon* day as a celebration of *Nyadran* event so that hopefully the people of Ngepringan be healthy. Another offering is *nasi uduk* and *ayam ingkung* (chicken) for *Salahusamam kanjeng* Prophet Rasul Muhammad. Afterthat the meal was also given to his best friend Abu Bakr As-Sidiq, Umar bin Khattab, Usman bin Affan and Ali bin Abi Talib. The next is beautiful banana and *nginang* served for Siti Fatimah who became a role model of Ngepringan women. Another point is salutation for the village of Ngepringan at least to be safe and peaceful living on earth. I have commenting for this. I beg for your amen.

*Golong* is for all the acestors

*Asahan* for the noble to be legitimate

Banana and *nginang* for women

*Sekul udhuk ayam ingkung* is for the prophet Mohammed and his companions

This means that in prayer *nyadran* re-present events that are believed to exist in the past, both about the power of gods, prophets, supernatural kings and the knights. The source of prayer (*mbah modin*) that this prayer is used to awaken a sleeping power. If observed carefully, the meaning of evoking can mean sending or communicating prayers to spirits. Components of opening greetings that read *salalahu ngali wassalam*. Based on these phenomena then this prayer gets influence or touch of Islam in the expression of greeting should sound *Sallallahu alaihi wassalam*. This phenomenon shows the existence of a combination of Javanese and Islamic culture (SAddhono, 2016). In addition, the sound change is also something that is commonplace or prevalent in society,

it is merely to simplify the pronunciation. Another word that experiences grammatical aberrations is *bismillah* to be *semilah*. Although they are still wrong in pronunciation but their first intention of implementing *nyadran* is aimed for Allah SWT then Prophet Muhammad and his family and friends.

Arabic Java is a symbiotic mutualism between Arabic and Javanese. Arabic as the source language can be understood by people who speak the mother of Java, with various advantages and disadvantages in the process of translation. The advantages and disadvantages are usually associated with the translation of cultural terms that exist only in Arabic or otherwise only in the Javanese language (Anis, 2016: 41)

#### 4. *Istighasah*

*Istighasah* has its own meaning of asking for help. Islam advocates his people to ask for help only to Allah SWT. *Istighosah* law is *sunnah*. The boundary of the *Sunnah* itself is a practice which, when executed, will be rewarded, and if left is not rewarded. As a practice of worship, ritual *istighosah* not be released from the existence of human beings as always have shortcomings. With worship meant that man is always in the balance of relationship with Allah SWT, thus to avoid the disaster thanks to Allah protection. According to Suparno (65 years) as much as any sins committed by humans, if you want to apologize then Allah will forgive them. In the tradition *nyadran* there *Istiqhosah* worship intended with the purpose of asking for help to God for the harvest that will come in the village Ngepringan increasingly abundant, other than that people ask forgiveness to the deceased in order to be forgiven of all of his sins.

#### 5. *Nyekar*

The tradition of *nyadran* is always related and pertinent to *nyekar*, *tahlilan*, *tasyakuran* which teaches people to remain in subjection to the God. Islamic values contained in the tradition *nyadran* not separated from the value of Javanese culture. The social value of the traditions of *nyadran* is associated with the maintenance of the memory so as not to forget its origins by way of grave and *nyekar* pilgrimage. The Javanese ancestor had a wise testament: *manungsa aja lali wetone*. At first *elinga marang wong-wong tuwa senajan wis padha swarga* which means human beings should not forget the day of birth, so remember the old people even if it is in heaven. In the social life of traditions *nyadran* has outlined the principles of local traditions and teachings of Islam. The values of these principles are *ukhuwah*, compassion, help, *amar maruf nahi*

*munkar* and the similarity that every human will surely return to the *Khaliq* (God) and the gratitude to the God.

## 6. Praise

*Pupujian* (praise) is the activity of singing songs to praise God or *bersholawat* (praise) to rosulullah. *Pupujian* in the early period of the spreading of Islam, the scholars or *kiyai* used various ways to attract people to enter and study the religion of Islam. Koswara (2017: 55), divided it into six groups, (1) praising the glory of God, (2) praying to Allah's Apostle, (3) prayer and repentance to Allah, (4) asking *safaat* to Rasulallah, (5) advising people to do worship and good deeds and away from disobedience, and (6) teaches about religions such as faith, pillars of Islam, jurisprudence, morals, texts, *Qur'anic* commentaries, and *sorof*. It is also done during *nyadran* ceremony procession, in the *nyadran* ceremony in Ngepringan there are attended by *santriwan* and *santriwati* from one of the NU *ponpes* (Islamic boarding school) in Ngepringan. NU is an Islamic organization that upholds the culture that dominates the tradition values of the local community in his journal (Rafi'i, 2008: 140). According to one of the founders of the village Ngepringan village, *nyadran* is not *syirik*, instead it is a medium where we can get closer to Allah SWT one of them by glorifying God with praises (Munir 55 years). *Nyadran* is a means of worship and also a medium to spread the religion of Islam.

## 7. Sodaqohan

*Sodaqoh* includes religious values that must continue to be developed in line with the development of the era that makes people away from social sense. As an expression of gratitude to Allah SWT after the prayer, *tahlillan*, and *sodaqohan*, there is also traditional ceremony of *Nyadran* as an expression of gratitude to Allah SWT. The event of *Nyadran* continues to serve various foods to the ancestors. According to Radiyem (58 years) the goal is to remember and share the fortune with the ancestors who have nothing that this year's abundant harvest, which is called *andhum sodakohan*. Besides this, *sodakohan* is meant to our prophet Muhammad Saw who has shown the appropriate path for his people, so this *sodakohan* is also called as *Rasullan* which means to manifest the sense of love to *Rasullulah*. After that, the residents share food to other participants without discriminating. This dish is referred to as a *sodaqoh* whose reward is awarded to the deceased for prayer, but it is also a

form of love and hospitality. There are some true intentions when performing traditional ceremony *nyadran* (Pardi 75), among others:

- a. The expression of gratitude to Allah SWT for being given an abundant harvest
- b. Recalling the souls and figures who built the village Ngepringan to be prayed for acceptable charity and forgiven their sin.
- c. All *lillahi tawala* to Allah SWT, not to spirits (*jinn*, *shaitan*, and so on)

## Conclusion

*Nyadran* is one type of Ngepringan community tradition that until now still preserved. One of various reasons *nyadran* still preserved is because the tradition contains religious values must be maintained in order to face the flow of globalization that makes people more lives individual. Religious values derived from the implementation of *nyadran* consists of two things, first the vertical religious values and horizontal religious values. Religious values vertically describe relationships that must be fostered spiritually and harmoniously between humans and Allah SWT. Moral values horizontally describe positive relationships that must be fostered between humans and humans, humans with animals, and the natural environment. Establishing a harmonious relationship with the Creator (Allah SWT) can be done in the form of worship ritual by saying *tahlil*, *istighosah*, and praise. In this case *nyadran* has religious value as a form of expression of gratitude to Allah SWT which has provided abundant fortune for one year, and hope in the future may be more fortune provided and the request to avoid the disaster

The second relation of the *nyadran* tradition is the horizontal relation between man and man and nature. Ngepringan *nyadran* ritual is implemented to show a harmonious relationship between the individual with his ancestor or his ancestors. *Nyadran* is a form of respect, awards, and worship (*birul walidain*) to the ancestors embodied in the form of *nyekar* and praying for the good life. Human relationship with animals and the natural environment taken from the tradition *nyadran* community brought all forms of crops such as rice in the form of cone and vegetables and side dish of *ayam ingkung* which all have the philosophical value that humans must always worship Allah and have high hopes



### Suggestion

There are many traditions in Indonesia, especially in Java island, but unfortunately as the time progressed those traditions began to be abandoned. As a civilized and dignified creature of Allah SWT, human being must be able to sort and maintain a tradition that has moral and religious values to develop character education. The education of religious character is the value of the most inner character and hit in order to support the education of other characters. For the people should keep and preserve the Javanese tradition, deepen and learn the value of character education in it and practice it in everyday life.

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