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JURNAL BUDAYA ISLAM

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SAKAYA: BALIA TRADITION TRANSFORMATION IN THE KAILI TRIBE COMMUNITY OF PALU, CENTRAL SULAWESI

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Abstract

The social changes of the Palu community after the 2018 disaster affected the values, attitudes, behaviors, and perspectives of some religious groups in society, which in turn forced the Balia tradition to transform as an adaptive step. This qualitative research aims to find the transformation of Balia by using an ethnographic approach. The research location was in the cities of Palu and Sigi. The sample was determined twice using the snowball technique and convenience sampling, which resulted in five respondents. Data was collected using depth interviews and analyzed using triangulation. This study found that Balia has transformed into a new form adapted to the community's needs and demands, called Sakaya. The term Sakaya is intended for someone who can be a medium or a means of communication with supernatural beings. Sakaya is not a colossal ritual but a personal ritual with religious nuance. The transformation occurs in the second aspect of Balia and does not leave the primary aspect. As a result, these

rituals have become more effective, efficient, inexpensive, and easily accessible to the public. Another finding of this research is that the function of the Sakaya is extended beyond Balia, which includes economic, social, and political aspects, which makes it more acceptable in the social life of the Kaili tribal community.

Perubahan sosial masyarakat Palu pasca bencana 2018 berdampak pada nilai, sikap, perilaku, dan cara pandang sebagian kelompok agama di masyarakat, yang pada gilirannya memaksa tradisi Balia bertransformasi sebagai langkah adaptif. Penelitian kualitatif ini bertujuan untuk menemukan transformasi Balia dengan menggunakan pendekatan etnografi. Lokasi penelitian berada di kota Palu dan Sigi. Penentuan sampel dilakukan sebanyak dua kali dengan teknik snowball dan convenience sampling, yang menghasilkan lima responden. Pengumpulan data dilakukan dengan wawancara mendalam dan dianalisis menggunakan triangulasi. Kajian ini menemukan bahwa Balia telah menjelma menjadi bentuk baru yang telah disesuaikan dengan kebutuhan dan tuntutan masyarakat, yang disebut Sakaya. Istilah Sakaya ditujukan untuk seseorang yang mampu menjadi media atau sarana komunikasi dengan makhluk gaib. Sakaya bukanlah ritual kolosal, melainkan ritual pribadi dengan nuansa keagamaan. Transformasi terjadi pada aspek sekunder Balia dan tidak meninggalkan aspek primer. Alhasil, ritual-ritual tersebut menjadi lebih efektif, efisien, murah, dan mudah dijangkau oleh masyarakat. Temuan lain dari penelitian ini adalah bahwa fungsi Sakaya diperluas di luar Balia, yang meliputi aspek ekonomi, sosial, dan politik, yang membuatnya lebih dapat diterima dalam kehidupan sosial masyarakat suku Kaili.

Keywords: *Sakaya; Balia; magical ritual; ritual transformation; Kaili tribe*

Introduction

Every religion has a supernatural dimension embraced and practiced by its followers. The supernatural dimension in religion appears when human reason cannot explain various phenomena that occur in society. The supernatural, mystical, or occult tradition is not limited to Indonesia; Western nations have also experienced a period in which people prefer to use supernatural powers on particular issues rather than reason or logic. It was alluded to by Auguste Comte, as quoted by Haryanto, who stated that society develops through theological, metaphysical, and positive stages. The main characteristic that distinguishes the three stages lies in the rationality of human thought in

explaining and determining the factors that cause an event (phenomenon) (Haryanto, 2015). Some scholars in the West, as quoted by Selove (2020), do not reject supernatural activity and consider it a potentially useful heuristic device if applied critically, noting the possibility that magic can be considered a source of power or prestige in certain societies (Selove, 2020).

The diversity of traditions in Indonesia can be seen in the many ethnic groups developed in Indonesia. The number of tribes in the large and medium categories recorded in the BPS data is 633 (*Badan Pusat Statistik*, 2015). Some of these large ethnic groups have sub-ethnics, which in detail amount to 1,340 ethnic groups (*Badan Pusat Statistik*, 2010). For example, as part of the tribe in the medium category, the Kaili community has 12 sub-ethnics that inhabit the area of Central Sulawesi. They are the majority group in several districts/ municipalities, especially Palu and Donggala. In addition, there are also ethnic groups who live in the mountains, such as Laujeh, and on the edge of the sea, such as the Bajo tribe. In subsequent developments, the Kaili tribe was divided into several sub-ethnics, namely: Kaili Rai, Kaili Ledo, Kaili Da'a, Kaili Tara, Kaili Ta'a, Kaili Inde, Kaili Ija, Kaili Doi, Kaili Moma, Kaili Edo, Kaili Ende, and Kaili Unde (Djafar, 2014). Just as most tribes in Indonesia have a tradition of mystical rituals, the Kaili tribe also has such rituals, one of which is the Balia ritual.

In general, the majority of the Kaili tribe know the Balia ritual. Balia is a magical tradition to summon supernatural powers that are believed to be spirited by using the ancient Kaili uslub with suggestive, aesthetic, and mystical intent (Agustan, 2019). In this tradition, the mantra or verse (Khair, 2021) is pronounced by the ritual leader Sando or Tina Nubalia (Arwan & Pitriani, 2017). Although the Balia ceremony uses a dance-like rhythmic movement called notaro (Arwan & Pitriani, 2017; Misnah, 2020; Nurfani, 2016) and with musical accompaniment (Arwan dan Pitriani, 2017; Hastuti, 2009), Balia is a magical activity in the form of summoning spirits (Khair, 2021). This ritual is intended as a form of obedience and belief in *karampua langi* (God of the sky) and *karampua ntana* (God of the earth) (Sadi & Akil, 2016). It also aims to find medicine/healing for specific diseases (Agustan, 2019; Arwan dan Pitriani, 2017; Hastuti, 2009; Misnah, 2020; Nurfani, 2016; Sadi & Akil, 2016; Saprillah, 2017) and repellent catastrophe (Nurfani, 2016). The summoned spirit is then inserted into the sick patient or representative, and not infrequently, this process is accompanied by physical reactions in

the form of shaking, nausea, dizziness, and even fainting (Arwan & Pitriani, 2017; Khair, 2021).

Balia is a hereditary tradition of the Kaili tribe that is passed down from the old generation to the next generation. The existence of Balia in the community is deeply rooted, often done to find alternative healing for non-medical diseases. This research started from academic anxiety about the call to ban the practice of Balia rituals among the Muslim community of Kaili, Palu, Central Sulawesi. This prohibition arose due to public misunderstanding of the causes of the disaster that occurred in September 2018. Some of the people of Palu city and cyberspace are of the view that the earthquake, tsunami, flood, and liquefaction disasters were caused by Balia traditional rituals, which were considered to have deviated from Islamic teachings (*Karebasuttengnews*, 2018, oktober 2017; *Mercusuar*, 2018, ; oktober 2017; Saude et al., 2020). Some even labeled them with the predicate of polytheism (*musyrik*) (Saude et al., 2020). On the other hand, Balia practitioners, including Sakaya, are Muslims, and we will discuss this in the next chapter. The illicit labeling raises a negative stigma in the Palu city community toward the Balia customs, which results in antipathy and negative thinking, which in the end, has the potential to erase the Balia tradition (Saprillah, 2017).

The focus of this research, then, is to trace the existence of Balia after the 2018 disaster. Based on the initial study of the research, a new face named Sakaya was found, which has several functions and characters similar to Balia. Therefore, this research must add insight to the community to avoid misunderstandings about customs and traditions. Furthermore, this study aims to trace the transformation of the Balia tradition after the earthquake, tsunami, flood, and liquefaction in September 2018 in Palu and its surroundings. The basic assumption is that a tradition that is deeply rooted in people's lives cannot be eliminated in a short time. Therefore, this study tries to answer two questions: what Sakaya is, and how Balia transform into Sakaya.

Literature review

Sakaya means "boat" (Evans, 2003). This word is derived from the Kaili ledo language and is frequently used with the verb "nosakaya," which means "to ride a boat"(Evans, 2003). Among the Kaili, Sakaya refers to a person who becomes a "boat" (container) inhabited or entered by supernatural forces or summoned spirits. This term is unpopular among academics; no Sakaya-related

literature exists in scientific writings or scholarly journals. To comprehend Sakaya, one must first comprehend Balia, a term directly related to it.

The word "Balia" in ledo kaili language means "shaman" (Evans, 2003) or "challenge him" (Agustan, 2019). This word is typically combined with the suffix "no" to form "nobalia," which means "healing ceremony by a shaman," or "na" to form "nobalina," which means "opponent, enemy"; "a type of prayer or treatment by a shaman to treat diseases caused by black magic" (Evans, 2003). The term Balia is defined as a type of "religious emotion" (Nurfani, 2016), "sickness healing ceremony" (Agustan, 2019; Arwan dan Pitriani, 2017; Hastuti, 2009; Misnah, 2020; Nurfani, 2016; Sadi & Akil, 2016; Saprillah, 2017). It also includes "witchcraft or 'rebuked' spirits" (Adriyansyah et al., 2019; Khair, 2021), "traditional arts of the Kaili tribe" (Hastuti, 2009), "disaster repellent ritual," and "the inauguration ceremony of young sando" (Nurfani, 2016). Meanwhile, Sulastri et al. (2000) as quoted by Agustan, define Balia as a form of resistance to diseases caused by demons in humans being (Agustan, 2019).

Based on the preceding definition, Balia's primary function is to heal disease and resist reinforcements, while its secondary function is to actualize art and culture. Other functions include the initiation of the young sando or shaman, the religious expression of the Kaili tribe, resistance to harmful human elements, and the preservation of traditions. Based on these functions, Balia is subdivided into several types, such as (1) Balia Tampilangi, which is a ritual of healing disease and rejecting reinforcements by slaughtering animals such as chickens, goats, buffalo, pigs, and the like according to ritual needs; (2) Balia Bone, which is a disease healing ritual performed by walking/dancing on coals (Nurfani, 2016); (3) Balia notaro, which is a ritual of healing disease through the Balia dance, which is believed notorudu to have originated from the Saweri Gading dance (Misnah, 2020) (4) Balia Ntorudu, which is a Balia that is carried out by stepping on hot coals; (5) Balia Jinja, which is a ritual for treating disease and rejecting reinforcements by making sacrifices that are washed away in a river or sea (Mohammad et al., 2021). Arwan and Pitriani mentioned it as Balia Jingga (Arwan & Pitriani, 2017); (6) Balia Tomini, is a ritual ceremony used to treat illness. The implementation procedure is nearly identical to that of Balia Jinja, except for the musical instruments, which consist of one drum (*gimba*), one flute (lalove), and one gong (*goo*). (7) Balia Baliore is a traditional ceremony used as a cure for a disease, as a deterrent to reinforcements, or as a rite of passage for young sando (*nompoponturo*) (Nurfani, 2016).

Commonly a traditional ritual practiced by Indonesian tribes, Balia also has procedures for carrying out the ritual's stages. The traditional Balia ceremony involves a large number of people (mass/colossal) and has at least three stages of completion: preparation, execution, and inference. The ceremony begins with the traditional leader rubbing the ingredients on the person's body parts to be healed, beginning with the palms of the hands, then washing the face, hands, crown/forehead, ears, and feet while reading al-Fatihah (AntaraNews, 2018).

This study concernTransformation of balia tradition in language means "change of appearance (form, nature, function, etc.)", "change of grammatical structure into another grammatical structure by adding, subtracting, or rearranging its elements"(*KBBI Daring*, 2022). Kuntowijoyo (2006) defines transformation as a change from one form to another without changing the structure contained therein, even though in its new form, it has changed (Kuntowijoyo, 2006). In another sense, the displacement of the form does not change the core character of the previous form. Transformation occurs because of social changes (Siswoyo et al., 2018) and the will of society (Zaeny, 2005) on particular objects (Yunus, 2013). Social change affects values, attitudes, and behavior patterns between groups in society (Soemardjan, 2009), which, according to Marxists, the process of occurrence is strongly influenced by social structure (Kuntowijoyo, 1994).

Method

This qualitative study used an ethnographic methodology to collect data on the origin of Balia traditions among the Kaili tribe in Palu and Sigi. Using the snowball technique, the subject is determined in an organized manner during the preliminary research phase. After locating research volunteers using the snowball technique, the researchers checked the subjects and took only those who were well-known as Sakaya in the Kaili community. In the subsequent stage, this study used nonprobability sampling, also known as non-random samples, to determine and collect samples using the convenience sampling method (Sukardi, 2005). In this method, this type of sample is not selected randomly, and not all elements or elements of the population have the same chance of being chosen as samples. Elements of the population selected as samples may be determined by chance or by other variables that has been predetermined. Based on these criteria, the researchers used five

detailed respondents from Palu City and Sigi Regency, including two primary and three supporting respondents.

Data were collected using in-depth interview procedures, with the participation of field researchers. The obtained raw data was then encoded, reduced, and categorized according to the research topic. Furthermore, triangulation was used for analysis and interpretation.

Finding and Discussion

What Sakaya is?

Sakaya, literally means boat (Kaili language). In terminology, Sakaya can be interpreted as a medium used to communicate with spirits or jinn. To facilitate understanding of Sakaya, the researchers used the terms Sakaya and passenger. Sakaya is meant as a person who is still alive, has a body and soul, and has a life like a living being, but he becomes a medium, intermediary, boat, or messenger from passengers. The term passenger is intended for jinn, spirits / supernatural beings, or astral beings who enter into the Sakaya and provide the necessary information. Although the researchers cannot classify passengers, in this study, all kinds of creatures that enter the soul of a person are grouped into one term, namely passengers.

Basically, the Sakaya is divided into two groups. The first group is Sakaya in the sense of a boat that is climbed/possessed. In this type, astral beings use Sakaya as a medium by borrowing their bodies. Sakaya is unconscious and unable to control himself and hir thoughts. He also can not control limb movements and the sounds or words spoken. In this first type, there is usually a drastic change in the sound of the Sakaya when the ritual is carried out. Changes in body movements are also seen in the ritual process, such as changes in sitting positions that remain for a long time, bent back position, or other body movements. In essence, Sakaya cannot control herself because astral beings have already occupied her body.

> "When he (the astral being) entered me, I felt that it was as if I had moved to another dimension. Glittering lights and beautiful scenery are in front of me. I feel like I'm not in this world anymore" (Maria, interview, 2018, desember 2).

Several other Sakayas experienced the same condition. There was an exchange of positions between themselves and their passengers. A question that may arise is, where were they at that time? One of the Sakayas explained that in the process of "exchanging places" with the passenger, he moved to another realm called "Uventira".

"I felt like I was in a big, beautiful, and amazing place. Suddenly I was at a large gate guarded by nine guards. I was welcomed into that place, a place like a metropolitan city with towering buildings. I saw there were hotels and tall buildings, lots of shops and I even saw an airport there. Life there is like our human life on earth. There are trades, mosques, offices, smooth roads with various luxury cars passing on them, and so on, just like our human lives. However, that is Uventira, a city with a more advanced civilization than humans" (Razak, interview, november, 23, 2018).

Uventira, in the Kaili dialect read Wentira, is a Palu legend about mysticism in Central Sulawesi. Uventira is a mystical and occult symbol in Palu. Most people in Palu who are related to mysticism cannot be separated from their connection with Uventira. In this case, it may be the same as the case of gunung kaei in java, wich some people used to seek knowledge of pesugihan, pellet (love spell), promotions, and the like, or the southern sea with its famous character, Nyi Roro Kidul. These two places in Java are famous for their mystique and occultism, as is Uventira in Central Sulawesi.

The second type of Sakaya is the companion Sakaya. In this second Sakaya model, it does not "switch positions" with its passengers. Passengers do not enter and control the body of the Sakaya, but only accompany the Sakaya. Unlike the first, the second model of Sakaya is always in a conscious state when the ritual process is carried out. Passengers usually only whisper information to the Sakaya, and the Sakaya's job is to translate the information to people in need. Another visible difference can be seen in the movements of the Sakaya. This second type of Sakaya is not very visible with any movement or sound that is different from the body movements and sounds of the original Sakaya. In other words, the condition of Sakaya's body is controlled by himself and not controlled by the passengers.

Sakaya is different from occult sciences such as immunity, pellets, lightning the body, disappearances and other occult sciences often found in various myths in traditional society. Sakaya tends to one's ability to communicate with astral beings through self-unification or accompaniment to answer various problems that occur in life. The majority of Sakayas can treat non-medical ailments. Researchers use the term non-medical disease because, in some cases, it is found that there is a disease that the sophistication of medical equipment cannot detect. Medical devices are only able to detect physical diseases suffered by humans. They are not able to read non-physical diseases suffered by a person. The phenomenon of trance is one example of a non-medical disease. it also cannot be categorized as a mental illness, considering that people who

are possessed are not necessarily those who are affected by mental disorders. According to the researchers, categorizing a trance as a psychiatric disorder is not appropriate, considering that someone can convey important information related to an event when a person is in a trance. It is very different from people who suffer from mental disorders, let alone crazy people. The researchers assumed that the trance occurs only temporarily, it does not take long to heal, and no particular drugs or medical devices are needed. Meanwhile, people with mental disorders need ongoing therapy and, sometimes, require special medical equipment and drugs in the treatment process.

It is not known precisely when the Sakaya tradition emerged. There are not many studies that discuss the Sakaya. It is possible because the discussion about Sakaya is a mystical phenomenon, which has less place in various positivistic studies. Some additional research sources state that the Sakaya has existed since ancient times, since the time of the ancestors of the Kaili tribe. the Researchers cannot justify or assume that this opinion is wrong, and those with competence in related disciplines need further research on the history of Sakaya.

Characteristics and Functions of Sakaya

Sakaya is a picture of someone who can become a medium or means of communication with supernatural beings. This section briefly describe the characteristics of the Sakaya.

Sakaya did not have a noticeable difference from the others. In their daily life, they carry out activities like other people in general. They need to eat, drink, reproduce, sleep and interact with other people. They have livelihoods such as farming, gardening, trading, sailing, fishing, or other jobs. They also have families, wives, children, descendants, or grandchildren. The dress model is also the same as other people in general, wearing clothes, pants, sarongs, caps, or other clothing models, and does not require wearing certain clothes such as traditional clothes or traditional symbols during ritual implementation. In terms of physical appearance, no significant difference was found between the Sakaya and other communities.

> "I work every day as a trader at Masomba Market. I have worked there for a long time. Thank God my needs have been met so far, I can also send my children to school. My husband's job is sedentary, but that's not a problem for me. In this area, many people know me. I used to treat their children" (Maria, Interview, 2018, Desember, 29)

"We are prohibited from asking for wages or setting wage rates after receiving treatment. Even that includes a strict prohibition for me. Those inside (passengers) were very angry when I asked for wages. What is given, that's all we receive. The rest we ask for nothing. That's why we also have to work for our daily needs, I almost every day go to the sea looking for fish" (Rahmat, 2018).

Physically, Sakaya does not have a striking difference from other ordinary people. Therefore, looking for Sakaya based on physical characteristics will be difficult. It is understandable because the essence of the Sakaya process is not physical activity. Sakaya can only be known from habits carried out in everyday life, such as a penchant for talking about mysticism, the supernatural world, or things related to the supernatural. They often associate/connect various natural phenomena or events that occur around them with magical or supernatural things. In several interviews, Sakaya addressed various events such as politics, business, health, lifestyle, and various natural phenomena and connected them with the supernatural.

The reliance on the Sakaya is based on people's belief in the existence of other forces outside the human world, which are believed to be able to influence life in this world. This kind of belief has usually termed the belief in animism and dynamism. In the context of Sakaya, this power is believed to solve various life problems. Although in practice, Sakaya is often used in medicine, it is not uncommon for it to be used in the political, economic, social, and health fields.

"Those who came to ask for my help came from various groups, from the middle class to the elite. Their problems also vary, from household problems to political and position problems. I rarely have guests from legislative candidates, especially during the election season. They usually ask for help to win votes in the legislative elections. Usually, I consult first with the "inside" (passenger, pen) about the solution for the candidate. If the 'insider' agrees, I will convey it according to the information I get from the inside. If the 'inside' cannot be helped, I will tell you what it is" (Razak, 2018, November 28).

"In that field, the first level is the health sector related to medical and non-medical diseases. The next level can search and find something missing. Usually, there are lost items, such as wallets, money, and even missing people. So I was given information about the position of the item, and then I informed the person who lost it. Then the next level is on the ability to clean sacred places and move the location of spirits, in the sense that this level is already in direct contact with another jinn in nature. Next up is the power level. If he can reach this stage, he can assist someone related to power in the world, position, or leadership, even to the CPNS test. Let the presidential election issue, "the inside" also plays a role" (Razak, 2018November 28).

Someone who has the advantage of being able to become a saint gets appreciation and is positioned higher/respected by the Kaili community. In the observations of the researchers, it was found that the behavior or behavior of the Sakaya tended to be polite, humble, and gentle. The way they talk and act also shows that they have high ethics. His gestures the tone of voice are gentle, which indirectly attracts the sympathy of others. Researchers have not yet found a Sakaya who speaks loudly or in a high tone, like an angry person. According to the Sakayas, this gentle and high-ethical attitude is a form of respect for nature and its passengers. Sakaya believes that their abilities are, favors, and great gifts given by God. Based on this belief, a high social spirit emerges in them. In addition, Sakaya is easygoing and ready to help others to the best of their ability. These characteristics make it easier for Sakaya to be accepted in the community.

Sakaya Execution Procession with religious nuance

Sakaya carries out the ritual procession through three stages: pre-implementation, implementation, and post-implementation. All respondents the researcher met agreed that the conditions for carrying out the ritual of summoning 'passengers' must be in a holy state.

> "Those insides (passengers, ed) were very unhappy when they saw me drinking alcoholic beverages such as sagero, rat stamp, palm wine, beer, and the like. He told me if you drank liquor then I would never have come. I don't know, what kind of genie is with me, he always tells me to pray, to give alms. Even if I wake up late to pray, he wakes me up" (Rahmat, Interview, November, 28, 2018)

Purity is a condition and the first step when carrying out the Sakaya procession. Purity in this term refers to the definition of holiness according to Islam, namely purity from major and minor hadiths. However, this assumption needs to be investigated further because a research respondent stated that chastity is not the primary requirement in the Sakaya process.

> "How can purity (refer to the definition of Islam) be the main requirement? What about the Sakaya of other religions? In this world, the ability of a Sakaya is not only owned by Muslims but also other religions" (Irwan, Interview,2018, November 29)

The next step after ablution is to sit quietly, then read the creed. Two respondents said that the *creed* was read seven times, two other respondents said that they had read the syahadat two sentences of the creed three times, and one respondent stated that they did not have to say two sentences. Two Sakaya added that sometimes he prays two rak'ahs first after performing

ablution and sambulugana, which is done if the problem faced by the patient is severe. After saying the two sentences of the creed, the Sakaya said as many *shalawat* as the sentences of the creed. Then, Sakaya was silent for a moment, concentrating on addressing the passengers by greeting them. Passengers usually arrive after the greeting said by the Sakaya. Some say the greeting in a low voice, and some do it silently.

The next stage contains the communication process between the patient and the Sakaya passenger. In the Sakaya group that was boarded, the patient communicated directly with the passengers who had entered the Sakaya. They asked and answered like two people in a discussion. The passengers have fully controlled Sakaya's body in this type. All of the Sakaya's behavior during the dialogue, changes to the behavior and voices of other people (passengers). The voice and body movements match the passenger's identity. For example, if the passenger is an older adult, his voice and body movements are like an older man's, but if the passenger is a child, his voice and body movements will resemble that of a child. It is different from the accompanying Sakaya group. Their movements and voices are not affected because passengers do not control their bodies. They are only interpreters of messages given by passengers to patients.

The Sakaya procession was closed at the last stage, namely with greetings. Sakaya greeted her passengers. To the accompanying Sakaya, she also thanked her before greeting her passengers. After the greeting, Sakaya rubs her hands on her face, just as she does when she greets her during the prayer. These rituals reflect the religious nuance of the execution process of sakaya.

Transformation of Balia's Tradition

Along with the times, traditional rituals are invariably distorted by advances in science and technology, especially traditional rituals with mystical and supernatural characteristics such as balia. Balia faces challenges from two sides, namely modernity, represented by science and technology, and religion, promoted by authoritative clergy. Although balia is generally used to cure non-medical diseases, it is sometimes also used to cure medical ailments. In the current era of society 5.0, if the balia ritual maintains the healing of medical illnesses, it will be replaced with increasingly sophisticated medical equipment. On the other hand, if balia then focuses on non-medical, mystical, and rejecting diseases, then it will be faced with the predicate or label of polytheism and worship the devil echoed by authoritative religious leaders who hold God's

authority. In this position, balia needs to transform to maintain its existence amid modern society.

Balia transformation occurs in the secondary aspects of the ritual by not leaving the primary aspect and carrying out several adaptive modifications tailored to the community's needs and demands and ease of access so as not to burden the user. Some aspects of the author's balia are shown in table 1.

Table 1. Balia ritual aspects

Primary aspects	Secondary aspects
a. Curing illnesses, both medical and non-medical b. Calling on spirits or otherworldly beings	a. Dance accompaniment b. Offerings (sambulugana) c. Animal offerings (chicken, goat, cow, buffalo, pig) d. Musical instruments and music players e. Sando (traditional leader/shaman) f. Dumping the sacrifices into a river or the ocean g. Need ritual place h. Ritual media such as embers i. Custom oil j. Ritual procession for three days or seven days k. Crowd participation/Colossal

Sakaya has the same primary characteristics as balia, which strengthens the assumption of this study that Sakaya is a form of transformation of balia. Some secondary aspects of balia that do not affect the purpose and function of the ritual are omitted in the Sakaya. Then, with the addition of ritual functions, the Sakaya became more progressive and updated with the times. Some modifications to the Balia ritual aspects can be seen in table 2.

Table 2. Balia's transformation into a Sakaya

Primary aspects	Balia	Sakaya
Curing illnesses, both medical and non-medical calling on spirits or otherworldly beings	Yes Yes	Yes Yes
Secondary aspects		

a. Dance accompaniment	Yes	No
b. Offerings (sambulugana)	Yes	Yes/No (some)
c. Animal offerings (chicken, goat, cow, buffalo, pig)	Yes	Yes/No (some)
d. Musical instruments and music players	Yes	No
e. Sando (traditional leader/shaman)	Yes	No
f. Dumping the sacrifices into a river or the ocean	Yes	No
g. Need ritual place	Yes	No
h. Ritual media such as embers	Yes	No
i. Custom oil	Yes	No
j. Ritual procession for three days or seven days	Yes	No
k. Crowd participants	Colossal	Personal

In addition to changes in the ritual's shape and qualities, the modification of balia also affects its inherent functions. The Sakaya function reveals the transformation of the balia function, as seen in the accompanying table:

Table 3. Alteration of balia's functions and advantages

Balia	Sakaya
Curing illnesses, both medical and non-medical Calling on spirits or otherworldly beings Young *Sando* inauguration	Curing illnesses, both medical and non-medical Remove any influence from magic or supernatural entities. Resolve household problems Functions of Intelligence (such as searching for missing people or things) Purify the holy site. Resolving political and bureaucratic challenges resolving work-related problems

The social changes of the Palu community in the aftermath of the 2018 disaster affected the values, attitudes, and behaviors of religious groups, which ultimately compelled the balia to transform into the Sakaya as an adaptive response to these changes. It is unknown when the historical existence of the Sakaya began. However, the Sakaya is becoming more prevalent alongside the decline of balia rituals following the September 2018 earthquake, tsunami, liquefaction, and flood in Pasigala. Sakaya is a person who, for specific purposes, can become a medium for communicating with supernatural beings. Sakaya is not a ritual but a term for a person with supernatural and magical powers. The Sakaya perform only personal, small-scale rituals that do not involve large groups of people (colossal). These characteristics support Sakaya's acceptance within the Kaili tribal community.

Considering that Balia traditional rituals are a biotic culture that evolves alongside social changes, Balia's transformation is natural. Before becoming

a Sakaya, balia had modified its secondary aspects, such as offerings and ritual processions. Despite the fact that the era has reached a modern level of development with numerous facilities and technologies, some people still rely on and require magic to solve life's problems. This condition necessitates continuing Balia ritual practice, even though it is prohibited. Furthermore, psychologically, people still require strength from outside to face life's challenges, if only to make them feel comfortable, not stressed, and strong when confronting life's challenges. By transforming into Sakaya, Balia can continue to meet users' needs while avoiding the prohibition or negative stigma that exists as a result of its continued existence.

Sakaya, as a balia transformation, offers a model for a magical ritual that is effective, inexpensive, and simple to perform without sacrificing the essence of a traditional ritual. Some aspects of balia, such as dances and dancers, musical instruments and performers, offerings, and other instruments, are omitted, resulting in a substantial reduction in the cost of the ritual. Beyond the function of balia, the broader and more flexible function of the Sakaya in addressing problems in social and political life makes it easier to adapt and be accepted by the community.

Conclusion

This research found that the Balia ritual of the Kaili community did not disappear from the Palu community after the 2018 disaster but evolved into a new form known as Sakaya. Sakaya is a person who, for specific purposes, can become a medium for communicating with supernatural beings. Sakaya is not a ritual but a term for a person with supernatural and magical powers. The Sakaya perform only personal, small-scale rituals that do not involve large groups of people (colossal). Transformation in Balia ritual occurs in secondary aspects. The primary characteristics of Sakaya are similar to those of balia, ie, an effort to heal through the use of supernatural beings. In contrast, the secondary characteristics change and adapt according to the needs and demands of the community. The transformation of balia into Sakaya affords a widening function, not only as a healing ritual ceremony but also in resolving economic, social, political, and office-related issues.

It is the preliminary research on Sakaya. The study of Sakaya is conducted minimally due to the absence of references. The people of Central Sulawesi are less receptive to the study of Sakaya because it is associated with the balia traditional ceremony, which is negatively stigmatized by the community.

Therefore, it is necessary to conduct further research on the dynamics of culture in the Kaili community, especially regarding traditional ceremonies, which are decreasing and disappearing from the community's social life. Research on culture has a high significance for preserving the nation's culture. Researchers suggest that academics conduct further research on balia and Sakaya rituals regarding educational, social, religious, and cultural aspects.

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BUILDING CHARACTER OF BUGIS COMMUNITY IN BONE FROM THE PERSPECTIVE OF QURAN AND LOCAL WISDOM

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Abstract

This study is motivated by two things, namely Indonesia is the country with the largest Muslim population in the world, and the population of Indonesia has a high cultural diversity. This qualitative research applies a content analysis and semantic approach to analyze the texts and documents. Conceptually, proper education can shape character through the inculcation of religious values and local wisdom. At the same time, wise expressions in the Bugis advice are analyzed with a content analysis approach. The results of the analysis show two main points. First, character building starts from the human side. The Qur'an shows that character building must start from the inner dimension of the human being. It is indicated by the word 'anfus' in the Quran. Second, the central values of Bugis' local wisdom align with the universal values of the Quran, namely coaching that touches the inner dimension in the form of ideas, beliefs, and awareness of the importance of these noble values in attitudes and behavior.

Penelitian ini dilatarbelakangi oleh dua hal yaitu Indonesia sebagai negara dengan penduduk muslim terbesar di dunia, dan penduduk Indonesia yang memiliki keragaman budaya yang tinggi. Penelitian kualitatif ini menggunakan pendekatan analisis isi dan semantik untuk menganalisis teks dan dokumen. Secara konseptual, pendidikan yang tepat dapat membentuk karakter melalui penanaman nilai-nilai agama dan kearifan lokal. Sementara itu, ungkapan bijak dalam petuah Bugis dianalisis dengan pendekatan analisis isi. Hasil analisis menunjukkan dua poin utama. Pertama, pembentukan karakter dimulai dari sisi kemanusiaan. Al-Qur'an menunjukkan bahwa pembentukan karakter harus dimulai dari dimensi batin manusia. Hal ini ditunjukkan dengan kata 'anfus' dalam Al-Qur'an. Kedua, nilai-nilai sentral kearifan lokal Bugis selaras dengan nilai-nilai universal al-Qur'an, yaitu pembinaan yang menyentuh dimensi batin berupa gagasan, keyakinan, dan kesadaran akan pentingnya nilai-nilai luhur tersebut dalam sikap dan perilaku.

Keywords:- *character building; the Qur'an; local wisdom; inner awareness.*

Introduction

The brutal competition afflicts the educated, especially competition in office or position. Arrogance and the essence of intellectualism also afflict the educated. Because the "paradigm of competition" is too strong to influence the way it looks, it needs to be balanced with the "collaboration paradigm" to create true synergies" (Yusuf, 2014). In such circumstances, some parties try to offer solutions to the need to restore education to religious-based values and the nobility of cultural values. The first functions as the authoritative guidance for humankind, and the second comes from a human society called local wisdom values. The fight between local wisdom and modernity are increasingly hot theme discussed because it brings the two opposing sides (vis a vis) (Nuroniyah, 2014).

The government has made various efforts to improve the quality and educational quality in Indonesia, including character education (Mustari & Rahman, 2014). National Education Framework for Character Education 2010 is agreed to be a guide for national education success in building the national character of youngsters (Eka, 2017). Character education is a national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share (Pala, 2011).

Character education is essential in facing the dynamics of life and the challenges of globalization. Globalization has significantly shifted the local indigenous cultural values and eroded faith (Daniah, 2016). It means the wealth of sources of character values based on local wisdom is threatened. Islam comes with great attention to these values. It can be obtained through cultural diversity and values possessed by this nation (Yunus, 2014). Local wisdom is a discourse on the majesty of the moral order (Wagiran, 2012). The era of globalization demands Islam to be translated into grace for all problems, globalization, and information and their impacts (Yusuf & Ismail, 2012). In the past, Ulama made it one of the sources of consideration in establishing Islamic law, called *al-'urf*. Ethical values derived from culture are accommodated as long as they do not conflict with Islamic teachings because the core of Islamic education is *maslahah* (benefit) (Yusuf, 2013).

Some research results discuss character education based on Islam and local wisdom. However, the focus, methodology, and location of the research are varied. One that needs more exploration is integrating the Quranic approach and the Bugis community's local wisdom. Ryan and Lickona (1992) maintain that most religious precepts are often a major guiding moral decision. They assert that religion is defined as a stance bearing on ultimacy. What makes life worth living? What is our ultimate purpose and destiny? It is rooted in our human nature, and working out religious understanding provides a foundation and support structure for moral development (Ryan & Lickona,1992, p. 14). In this case, religious values became social control.

In line with that, Hennessy (1992) asserts that religious perspectives on human behavior offer a much deeper foundation because they deal with the deeper aspects of the nature, the quest for the intangible, the will of God, salvation, and future life. Furthermore, religious perspectives provide a deeper view of the person since the person is viewed in relationship to God, and human behavior is seen as being judged ultimately not just by humans but by the Maker of all (Hennessy, 1992, p. 220). In principle, these views acknowledge or show that religion is the basis of the value of character education. Therefore, it follows the character of the Indonesian nation as a religious population.

Abdullah and Halabi (2017)identified the terms of wisdom according to the Islamic view and examined the Quran's methodology of developing and maintaining wisdom. The content analysis of the qualitative approach was employed to gather and analyze the information regarding the subject matter. Their findings revealed that wisdom could be referred to as understanding

and comprehension of justice, eloquence in speech, and constant rightfulness in statements that lead to good behavior.

Marhayani (2016) argued that the value of local wisdom contains noble values of the nation's ancestors that can be used as capital to establish a nation with excellent and robust character. Therefore, the role of local wisdom can be used to develop a character education. Suyitno (2012) stated that developing national character and culture education with local wisdom requires developing national character and culture education. It was motivated by the reality that Indonesia National Education is facing various problems. Educational outcomes have not met the expected results. Learning in schools has not been able to form the entire personality of graduates who reflect the national character and culture. The educational process is still focusing on its achievements cognitively. Therefore, character education and national culture must be developed based on local wisdom.

Also, Sugiyo and Purwastuti (2017) concerned with local wisdom-based education reflected through the model of three main topics. First, batik making on pottery piggy banks integrates creativity, determination, and responsibility. Second, the traditional oral song "Cublak-cublak Suweng" integrates knowledge-loving value, honesty, and responsibility. Third, the traditional game and song "Gundhul-gundhul Pacul" integrates some values such as modesty, carefulness, and cooperation.

The articles above have conducted individual studies on particular cultures and locations. The study of character values in the culture of the Bugis community is relevant because the Bugis community is known as a tribe that is very firm in its local culture. Before Islam arrived in South Sulawesi, the Bugis people already had a value system called "*pangadereng*". The world's largest literary work, *Lagaligo*, illustrates Bugis culture. Integrating religious approaches and local wisdom always has opportunities in the life of the Bugis people. Their life system refers to the *Pangadereng* system. In this system, religion is a subsystem called *saraq*, and local wisdom is called *ade'* (custom).

Character education has a clear basis in the Qur'an, including Q.S. al-Nisa' [4]: 9, "And let God fear those who leave behind them children who are weak, whom they worry about (their welfare). Therefore, let them fear Allah and let them say the right words". Independence is a dream that is the goal of an educational process. Freedom must be built on a consistent and robust character foundation. Related to this, National Education Law of Indonesia No. 20, 2003 chapter 2, article 3, gives a clear statement of educational

aims: "National education is aimed at enriching the ability and developing personality as well as National civilization in educating the intellectual life of the nation and developing the best potential of the students to be a man who is devout and God-fearing, has good character, healthy, knowledgeable, stable personality, creative, independent, and has a deep of sense of responsibility and democracy as a good citizen of Indonesia" (Direktorat Jenderal Dikti, 2010). In this case, a good character is based on religion (the Quran) and local wisdom values. How is character building based on the Quran? What are the character values that must be built according to the local wisdom of the Bugis community? These two questions become the focus of this article.

Research Method

This research studies the verses of the Quran that underlie character building. Not all related verses are shown, but specific verses represent other verses. The other verses are a source of inspiration to explain the two verses chosen with the *munasabah* approach. This approach departs from the view that verses and other verses explain each other. The values of local wisdom of the Bugis people are collected through searching written sources. The written data is complemented and supported by data obtained through interviews. In this case, the informants were the Head of Gattareng Village (Subject AMT) and the Imam of Gattareng Village (Subject AH). The collected data are classified, systematized, and analyzed. The verses of the Quran were analyzed using an interpretive approach, while the values of local wisdom were analyzed based on the semantic meaning of the Bugis language. The researchers seek to understand the moral message behind ancestral messages that are still being cared for from generation to generation (Polii, 2019). Therefore, the analysis focused on the meaning of local wisdom values relevant to character building.

Findings and Discussion

Findings

Al-Quran guides humans regarding character building. Character building, according to the Qur'an, is done by conducting coaching from the inner dimension of humans. It can be understood from the use of the word 'anfus'. The following two verses in table 1 are the data that form the basis for analyzing character development.

Table 1. Al-Quran Verses on Character Education

No.	Surah and Verse	Translation
1	Ar-Ra 'du [13]: 11	For him, some angels always take turns guarding him from the front and behind him. They protect it by Allah's command. Verily, Allah will not change the condition of people until they change their situation. And if Allah wills evil for a people, then none can resist it, and there is no protector for them but Him.
2	At-Tahrim [66]: 6	O you who believe! Protect yourselves and your families from the fire of hell whose fuel is man and stone; His guardian angels are harsh and stern, who obey Allah in what He commands them and always do what is commanded.

Furthermore, the values of local wisdom of the Bugis community can be described in table 2 as values cared for by the Bugis people. These values are found in various written sources and the practice of Bugis community life in Gattareng Village, Bone Regency.

Table 2. Main Values of Bugis Cultures

No.	Local Wisdom	Meaning	Narrative Meaning
1	*Alempureng (Lempu')*	Honesty (Honest)	Honesty is reflected in words and actions. Honest in speech and demeanor. The Bugis call it "taro ada - taro gawu" (the words and actions are in harmony). An honest person means he is not a hypocrite.
2	*Siri' na Pesse*	Shame and pity	Shame is not just a matter of taste but principles and self-esteem. Meanwhile, pity is an awareness of the value of loving and caring for each other.
3	*Amaccang*	Ingenuity and genius	Intellect is a value that shows a person's understanding and wisdom in dealing with an issue so that he is always part of the solution.
4	*Assitinajang*	Propriety	The principle of propriety is more about justice and not excessive—the principle of propriety guides people to know where their position is worthy and their rights.

5	*Agettengeng*	Consistency	Someone is consistent and loyal to the agreement until there is a new agreement that is more beneficial.
6	Reso	Hard work	Work hard, full of enthusiasm and sincerity based on intelligence and skill. A hard worker also means a complete worker.
7	*Sibaliperriq*	Help each other (mutual help)	Someone realizes themselves as social beings who need each other, so they are always together and work together in goodness.
8	*Sipakatau*	Humanize each other (mutual humanize)	In the interaction pattern, humans must respect each other and uphold their human dignity based on equality as human beings (not racism).
9	*Sipakalebbi'*	Glorify each other (mutual respect)	Humans realize that every human being has needs and human rights to be respected and glorified.

Source: Interview with AMT and AH (2022).

Table 1 is the data that has been classified as the basis for analyzing the instructions of the Quran on character building. In contrast, table 2 is the data for analyzing the values of local wisdom of the Bugis community to build character. However, both are discussed to get answers to the focus of the study in this article.

Discussion

Building Character Based on the Qur'an

From the perspective of the Qur'an, real education is the coaching of humans as a whole so that they can carry out their function as a servant of God and His caliph to build this world following the concepts set by God (Yusuf et al., 2019, pp. 402-418). If this can manifest in reality, then Muslims will be able to implement Islamic teachings comprehensively (Sultan, 1979, p. 53). However, it is not uncommon for noble values derived from Islamic teachings and culture to experience dysfunction and helplessness when dealing with modern demands. Modernity is a 'biological child' born from the womb of the human mind's creativity that develops following the challenges of human life (Abdullah, 1999, p. 3). Along with the times, challenges and problems also arise in various forms. One of the crucial issues is the disappointing

result of national education because some leaders' behavior does not reflect commendable behavior. Material temptation destroys the noble values of religious teachings and the central values of a culture. Both of them are sometimes unable to become instruments of protection for individual state apparatuses from various criminal acts of corruption.

Humans have a physical dimension and a spiritual dimension. So, where does character building start? Many verses can be a guide to responding to this question. Two are Ar-Ra 'du [13]: 11 and At-Tahrim [66]: 6. In understanding these two verses, tracking and reviewing other relevant verses is carried out even though they are not explicitly stated. These two verses are the main arguments explaining where the character-building star begins.

Reform is insufficient to improve the nation's character with mere cognitive-intellectual intelligence. The Qur'an hints at it with various verses, including Q.S. al-Ra'd / 13: 11: "… surely Allah does not change the condition of a people so that they change the situation that is in themselves ….". This verse contains fundamental information. First, character education starts from the "inside" in humans (learners) as the meaning implied by the word 'anfus*. Second, character education must be supported by a system that involves many elements, not individuals, as implied by the plural 'anfus* in the verses of the Qur'an above. The term 'anfusihim* (themselves) in the verse shows the 'inner side' of a human being, which includes ideas or values that are contained in his mind and are believed to have truth and benefits that give birth to a solid determination to realize them. Q.S. Instructions al-Ra'd / 13: 11 above that change begins with the education of values and internalization, which shapes the expected character and behavior. It is under the instructions of the Qur'an surah al-Tahrîm / 66: 6. Education will be valuable if through exemplary which begins with the educator, then the people under the responsibility as the sentence shows *wahlikum quu 'anfusakum* (maintain yourself and your family). The concept of character building is a core value that must exist in education reform. Changes to the system and laws or regulations and policies are not enough because it is the man who decides, the man behind the gun. The character is built from within human beings in the form of consciousness.

Based on this view, both a human approach and a systematic approach cannot be separated, even must run simultaneously. Religion is believed to be a practical approach, especially for religious apparatuses. The Inspectorate of the Indonesian Ministry of Religion was aware of the importance of supervision with a religious approach (PPA) to the apparatus. It is an alternative model

of early supervision whose approach emphasizes the distinction of religious values. In the PPA, there is a relationship between government management and the religious values voiced by the conscience. This approach was developed to encourage the formation of character and identity of the state apparatus through the understanding and internalization of religious values to carry out self-control functions to build excellent and clean governance and work culture (Tim Penyusun, 20114). Therefore, work in the view of religion is worship, while honesty and trustworthiness are a form of strength of faith that comes from a clean conscience.

The Qur'an has a perfect dimension; it contains transhistorical values because the Qur'an is revealed in historical reality. It is a concrete response to historical reality, periods, particular events, specific places, and the culture of society, especially Arab society (Yusuf, 2013, p. 9). According to the Qur'an, studying the successes and downfalls of previous societies or people is a method of character education. It is then enshrined in one name of the surah in the Qur'an, surah al-Qashash. It is implied Q.S. Yusuf/12 "In fact, in their stories, there is an inspiration (enlightenment) for those who can capture the essence".

The importance of character education is hinted at in the Qur'an. One of the two women said: "Yes, my father, take him as a person who works (for us) because the best person you take to work (for us) is a strong person who can be trusted again" (Q.S. al-Qashash/28: 26). Related to this, Good says: "And let God fear those who if they leave behind them children who are weak, whom they worry about (their welfare). Therefore, let them fear Allah and let them say the right words (Q.S. al-Nisa'/4: 9). The Qur'an guides character education. The character of the young generation must be strong, not weak. The gold generation is strong and trusted—moral character and performance character.

The Perspective of Local Wisdom

Indonesian thesaurus puts the word 'wisdom' in line with virtue, wisdom, and scholarship. While the term 'arif' has the equivalent meaning to aqil, virtuous, bakir, wise, smart, energetic, and learned (Sugono & Sugiyono, 2008). Local wisdom, or another term "local genius," is a term introduced by Wales (in Ayatrohaedi, 1986, p. 30) that is "the sum of the cultural characteristics which the vast majority of people have in common as a result of their experiences in early life". Local wisdom is human intelligence possessed by certain ethnic groups gained through community experience (Rahyono,

2009). Anthropological scientists, such as Koentjaraningrat, Spradley, Taylor, and Suparlan, categorize human culture as a container of local wisdom to ideas, social activities, and artifacts (Koentjaraningrat, 2009). Local wisdom is a policy that relies on philosophy, traditionally institutionalized values, ethics, and behavior to manage the source power sustainably (natural, human, and cultural) (Abubakar, 2010).

Based on the views above, local wisdom is a fact and a value that cannot be separated from human life because humans are cultured creatures. Sternberg said someone is judged wise if they can accumulate and collaborate between contexts and the values surrounding it and create a balanced lifestyle (Sternberg, 2004). Local wisdom is indigenous knowledge or local genius of a society derived from value sublime cultural traditions to regulate the order of people's lives to achieve community progress both in creating peace and increasing the welfare public (Sibarani, 2013). Local wisdom can be local knowledge, local skills, local intelligence, local resources, local social processes, local ethics, and local customs.

Local wisdom is the capital of good character formation. The noble character is the nation that always acts with awareness, self-primacy, and self-control. If everything is maintained well in a community, then, in turn, it will give birth to local wisdom (Abdullah, 2008; Haba, 2007). A life set formed directly will produce values that will form the basis of their relationship or reference behavior called local wisdom (Sadat, 2019). The values are agreed to be suitable for life and the local community. Local wisdom is a view of life and knowledge and a variety of life strategies in the form of activities carried out by local communities to answer various problems in meeting their needs (Fajriani, 2014). It is the values found in the community and has been through a long process of the birth of the community itself (Saptomo, 2010). Local wisdom in the community runs naturally, without coercion or doubt, in values agreed upon in goodness (Abid, 2017). Thus, it is believed and maintained as a foundation of values used as a reference in specific communities in their lives.

Some researchers suggest that true wisdom cannot be transferred but through modeling and the availability of a conducive environment. Wisdom can be developed as students' character. Thinking skills in the school curriculum, schools could help develop wisdom (Sternberg et al., 2008). Local wisdom-based education teaches students to be permanently attached to the concrete situations they face (Wagiran, 2019). By being confronted with real problems and conditions, students will be increasingly challenged to respond

critically (Wagiran et al., 2010). Local ethnic culture often serves as a source or reference for creating new creations, for example, in language, art, social order, or technology, displayed in cross-cultural life (Zahriyana & Boyhaqqi, 2019). Cross-cultural relations are intended to get to know each other, take the positive side, and be relevant to be developed to be mutually beneficial.

Main Values of Bugis Culture

These noble values are a reflection of the culture and character of the people of South Sulawesi. Since ancient times, the culture of the people of South Sulawesi has been recorded in ancient Bugis-Makassar literature with the term "*Lontarak*". It existed in pre-Islamic times, which until now can be expressed through written sources, then it can be shown around the 14th century AD until the acceptance of Islam as a religion adopted by the community in the early 17th century AD. (Mattulada, 1975).

The values in the culture of the Bugis need to be expressed in facing every dynamic of life that is full of challenges. These values were created because their ancestors glorified them as the foundation of Bugis society and culture. Furthermore, it is transferred from one generation to another. To pass it on, they conveyed it in the form of advice or messages, and the advice contained in *lontarak* called *pappanngaja* and *paseng* (Rahim, 2011). Bugis culture can be traced in several works of literature, for example, in the central values of Bugis culture (Rahim, 2011). The Bugis culture has the main values of honesty, intelligence, propriety, determination, effort, and hard work (Wekke & Yusuf, 2018, p. 21). These values become a universal inevitability, in line with Islam, the teachings and principles of special Islamic boarding schools, and Islamic education in general.

The principles reinforce these values: *Siriq na Pesse* and the motto: *Mali Siparappe, Rebba Sipatokkong, Malilu Sipakainge*. According to AMT, his Etta (father) introduced these values in childhood, so he knew them since he was a child, and as he grew older, he became more aware of the values of local wisdom.

Lempu'

Etymologically, *lempu'* means "straight," which is the antonym of the word 'crooked'. This word, in various contexts, means sincere, correct, sound, or fair. For example, *laleng malempu'* means a straight road. Thus, the antonyms of these words are cheating, wicked, lying, treasonous, mischievous, evil,

deception, persecution, and the like. Honesty is a source of trust because the core of trust is honesty and responsibility (Baco, 2015). Honesty and trust are the base of public trust. So, if both are well maintained, public trust is easily obtained. Conversely, if both are lost, everything will disappear.

It is stated in *Lontarak* of the Bugis language: "*Duwa kuwala sappo; unganna panasae na belona kanukue*". [There are two things that I make a fence (self-protection and honor), namely jackfruit flowers and nail decorations] (Abdullah, 1985). The word '*panasa*' in '*unganna panasae*' is synonymous with "*lempu*'" (Mattulada, 1975; Mursalim, 2008). When given the glottal stop (') pressure on the last syllable, it becomes a jug; the word changes its meaning to 'honesty'. The word "*belona kanukue*", is used for nail decoration (*belo kanuku*) called pacci. Thus, "*Duwai kuala sappo; unganna panasae, belona kanukue*" means "There are two things that are always used as fences (to save oneself), namely holiness and honesty". Holy in the soul, it implies sincerity, mental silence, a positive mindset, not being jealous, and so on. *Paccing* value (purity of soul) following Q.S. al-Syams/91: 7-9. While sacred in action is to prevent ourselves from shameful things, both in cultural measurements and religious perspectives. In the context of the organization of society and constitutionality, "*paccing*" means not committing corruption because it is a crime that is contrary to the principle of '*lempu*' (honesty).

When Tociung, Luwu's intellectual, was asked for his advice by Soppeng's future king (*datu*), La Manussa' Toakkareng, Tociung stated: "There are four core acts of honesty: Forgiving the mistakes of others to him, being honest in accepting the mandate. It means not betraying, not being greedy, and not taking what is not his right. He does not consider goodness unless it is also good for others" (Rahim, 2011). Honesty taught in this context is honesty that is beneficial to the person himself and **others**.

Kajaolaliddong, a Bone scholar, explained honesty when asked by King Bone about scientific subjects. What are the witnesses or evidence of honesty? The thing that is called for is: "Do not take plants that are not yours, do not take things that are not yours, not your inheritance; do not take a buffalo or horse that is not yours. Do not take lean wood that you are not leaning against, and neither is wood that has been put on the tip of the base, which you do not put."

This message (*paseng*) shows the commitment to honesty, i.e., not taking others' rights. If someone is a government official, he does not make people's rights through corruption and abuse of authority and position. In the Bugis

advice above, the cut wood signifies someone has it. If only what is stored on the side of the road is ordered, it will not be taken, especially if it is guarded inside a fence. Honesty (*lempu'*) is his pride and is a form of proof of shame (*siri'*), so if he loses honesty, it means losing trust, and at the same time, his self-esteem is gone, too (Arsyad, 2013). Conversely, if honesty is well maintained, the values of self-esteem , dignity, and humanity are well preserved. In Bugis culture's central values , the compatibility between words and deeds is called '*taro ada taro gau*' or '*iya ada iya gau*' (between words and deeds alike).

Siri' na Pesse

As for *siri'*, etymologically means shame and self-esteem. It is a package with *Pesse* which means solidarity, togetherness, and affection. For the Bugis community, *siri'* is a highly respected norm because it is evidence that a person can maintain his holiness and honor. Besides *lempu'* and *siri'*, the culture of *pesse* is also inseparable. *Siri'* originally had a positive connotation, but if it was not framed with other noble values, it could also have a negative connotation (Rahim, 2011). *Siri'* is often interpreted as a value for the Bugis themselves. Therefore, if someone does things that are not good, it is shameful (*mappakasisri'*). If he does terrible and shameful things, then that is when his self-esteem and human values fall.

Conversely, if he does something positive and good, that is when he raises his humanity as a Bugis. *Siri'* as self-esteem, dignity, especially for Bugis people who maintain noble values, in the context of Islam even, *siri'* is part of faith and there is no faith for those who have no shame. *Siri'* will encourage them to become firm, hardworking (*reso*), and intelligent individuals, so they do not become a burden.

Passe is a sense of solidarity among fellow Bugis, a value in which others feel the pain of others with deep empathy towards others (Pelras, 2005; Mursalim, 2008). The Bugis have a high empathy culture character called *pesse*, and Makassar people call it *pacce*. *Pesse* for the Bugis is their social and human value. The term derivative is known by the terms *mali siparappe, rebba sipatokkong, malilu sipakainge, sibaliperri' sipurepo*. These values are upright with *siri'* and *lempu'*. For *siri'* is closely related to the *lempu'*. *Lempu'* and *pacci* are distinctive cultural characteristics as long as they care for these values in their lives. Chastity is the most important for teaching. In the teachings of Islam, the sanctity of belief and *tawhid* is the first requirement for someone to say

to Islam, namely to declare in totality that "there is no God but Allah and Muhammad is His Rasul" is a physical and spiritual commitment.

Amaccang

Etymologically, *amaccang* comes from *acca*. In the Bugis language, *acca* means 'scholar', which is smart or intellect. *Acca* is more to the meaning of positive intelligence, and not vice versa. To *acca* is a person of wisdom. *Acca* is a behavior; thinking and acting can be wise considerations (Rahim, 2011). So, *acca* is not measured from a formal educational background but from the values of wisdom that adorn his way of thinking and acting. He/She is not called *Acca* if he is not honest. If there are knowledgeable but not honest, not forgiving, greedy people who take what is not their right, then they are not wise or scholar (not *To Acca*). *To Acca* (intellectual), behavior radiates from every correct and polite speech, honest expression, forgiveness, not being greedy, and so on. A person's intelligence is not measured by an academic degree but must be packaged between a theoretical (cognitive) aspect and its practice.

Honesty and intelligence are the main values of the interconnected Bugis culture. The nature of *amaccang* is that nothing is challenging to carry out; no conversation is awkward to welcome, with kind words and gentle trust in others. Honest is good deeds, right thoughts, polite behavior, and fear of God (Machmud, n.d.; Santing et al., 2010). Education that has successfully formed scholarship is education that can instill a polite personality, honest behavior, forgiving, not greed, and happiness. Honesty will create an independent, strong, and dignified character, while cheating leads to a weak, cheating, and treasonous character. The elements in amaccang values such as polite personality, honest behavior, forgiving, not being greedy, and being happy to help others are the values of local wisdom of the Bugis community and the values of the Quran. Intelligence taught in *amaccang* culture is intelligence that is in line with the values of the Qur'an. Besides being intellectually intelligent, it is also social and spiritual intelligence. Smart people must be able to guide themselves and others to understand and respond to all living problems wisely and precisely, based on local wisdom and religious values.

Assitinajang

Decency, appropriateness, and eligibility in the Bugis language are called *asitinajang*. This word comes from *tinaja*, which means suitable, appropriate, and feasible. *Lontarak* teaches *sitinaja* culture by saying: "Sit in your position,

occupy your place (Rahim, 2011). *Ade 'Wari* (customary difference) in Bugis culture, in principle, arranges everything to be in its place or *mappasitinaja*. Obligations devoted to obtaining equal rights are deeds that are appropriate, many or few, not suppressed in the *sitinaja* culture. It is under the advice: "*Alai cedde'e risesena engkai mappideceng, sampeangngi maegai risesena engkai makkasolang*" (Rahim, 2011; Machmud, n.d.: 76). Take a little if a little brings good, and reject a lot when a lot of it brings destruction/damage." "The principle of *asitinajang* is *sitinajai resona na appoleangenna*" according to his work and income.

In the cultural principle of the Bugis people - who live their culture - getting results must be with their work suitable for their responsibilities. Corruption is a very inappropriate shortcut (haram, illegal), violating rules and norms because it harms the people and the country. People who get results that are not suitable for their work are inappropriate (de 'nasitinaja). The measure of propriety can be measured from the rules and regulations in force or religious measurements regarding halal and haram. In Islam, honesty is the implementation of faith and piety essential to Allah. Therefore, asitinajang must be taught and trained to students to grow in proper and reasonable behavior in the measure of religion and culture. The measurements always refer to the applicable rules. Fraudulent behavior, context is a form of failure to instill honesty which gives birth to inappropriate behavior and contrary to the value of the lempu'. Prompts to be balanced are shown in the Qur'an. Even the planet is upright because of the balance. So, propriety (asitinajang) is a balanced attitude between rights and obligations that must be dedicated. Bugis culture adheres to the principle of compatibility. Bugis people who hold to the principle will give and receive properly and in balance.

Agettengeng

In Bugis language, a determination is called *agettengeng*. The principle of *agettengeng* of the Bugis remains on the principle or loyal to the belief, solid and demanding in the establishment, closely holding things. The value of intelligence, and the value of propriety, then the value of consistency (*agettengeng*), is bound by a positive value. "There are four values of consistency. First, not breaking promises. Second, not betraying an agreement, not canceling a decision. Third, not changing the decision, and fourth, talking and doing and when work does not stop before it is finished" (Rahim, 2011). In *agettengeng* culture, people with this principle will work thoroughly and responsibly if

they become workers. He has high intelligence and dedication and gives up quickly, even never retreat before completing his work.

Agettengeng (persistence principle) is a principle of courage to bear the risk of honesty, truth, and merit. It will not be possible to be swayed by the temptation and practice of transactions for pseudo interests. Courage (*awaraning*) sometimes costs lives, but that is pride (*siri'*). The proverb "is better to die with earthy than to live in a mirrored carcass" is a proverb under the principles of *siri'* and *agettengeng*. Once he holds office and authority, he must provide benefits to the community without differentiating (*temmappasilaingeng*). Persistence in holding the principle of truth and goodness must be instilled into students' souls so that they have a strong mentality and a firm principle in facing various challenges in their respective eras.

Reso

The principle of the Bugis community is firmly upholding its cultural values; work (*reso*) is self-respect (*siri'* values). *Reso* or work ethic, viewed from religion and culture, is the key to success. *However, Reso* cannot stand alone, separated from other cultural values. Values of work ethic or resume are closely related to the values of honesty (*lempu'*), intelligence (*amaccang*), propriety (*asitinajang*), and determination (*agettengeng*). Effort and hard work (*reso*) are the keys to implementing the values of the *lempu', acca, asitinajang,* and *getteng*. These values can only play an effective and efficient role if supported by business or genuine effort values (*reso*). By itself, the value of this business (effort) is also upright based on these values (Rahim, 2011).

Lontarak teachings reproach lazy people who have no business and only spend their time. Hardworking character (*pakkareso/*hard worker) is a Bugis cultural teaching contained in *Lontarak*. In the Bugis proverb, "*resopa temmangingi naola lete pammasena Puangnge*" - only with sincerity without despair becomes the path of God's grace dan mercy. These values and principles are the key to the success of the Bugis and even everyone. As long as they are based on these values, upholding them will give birth to public trust so they can exist wherever they are. Conversely, dishonesty will only give birth to distrust for the community and laziness.

Lontarak orders four things for entrepreneurs or merchants, i.e., honesty (*lempu'*) because it will generate trust. Second, association (*assisompungeng*) or silaturrahmi, link because a good association will develop business. Third, intelligence (*amaccang*) will improve management and capital because this

drives the business (Rahim, 2011). Business or real work (*reso*) is the key to life success not only for the Bugis but for everyone in the world. The work ethic is a universal necessity, not only limited to certain religions and cultures. With the principle of reso, they will grow into independent individuals and not be "unemployed" because it is not under the principles they profess. Fourth, Bugis people have some '*pasompe* culture' (migrants). With this culture, the Bugis have a hardworking soul.

Hard work alone is not enough without a sense of togetherness. In the Bugis community, the term culture of *sibaliperriq* (helping each other) *sipurepo'* (togetherness) is known. The competition paradigm should be changed to a collaboration paradigm. Therefore, competition does not infrequently result in a superpower; some are powerless. It means a short gap appears. In contrast to collaboration, paradigm-shaping behavior is always together, helping each other, and a sense of sensitivity. It is called the *Pacce* culture (great solidarity) or *sibaliperriq* or *sipurepo'*.

According to the principle of *reso*, being a hard worker is not enough; one must also be a sincere worker, intelligent work, complete and quality work. A sincere worker makes all his work a dedication to God. At the same time, workers are complete, intelligent, and trustworthy, in line with the character of the Prophet Musa, strong and trusted young man. The Koran said this in the story of his journey with the daughter of the Prophet Syu'aib a.s. According to the principle of reso, being a hard worker is not enough. One must also be a sincere worker, intelligent, and quality work. A sincere worker is a worker making all his work a dedication to God. At the same time, the performance in work is complete, intelligent, and trustworthy, in line with the character of the Prophet Musa strong and trusted young man. So the Qur'an shows in surah al-Qasas verse 26: "One of the two women said: "Yes, my father, take him as one who works (for us), because the best person you take to work (for us) is a strong person who can be trusted again". The Qur'an said this in the story of his journey with the daughter of the Prophet Syu'aib a.s. According to the Qur'an, the best workers, such as Prophet Musa, are strong and trustworthy. Therefore, the Qur'an appoints him as a trusted and hard worker role model.

Sibaliperriq

Sibaliperriq culture is found in people in South Sulawesi in general and Bugis society in particular. *Sibaliperriq* means 'hand in hand in adversity. *Sibaliperriq* is based on the values of goodness and truth. It is in line with the

Q.S. al-Maidah: 2 "... And help you in (doing) goodness and piety, and do not help in sin and enmity. Fear Allah. Indeed, Allah is severe in punishment." At the implementation level, the Bugis people also understand that *sibaliperriq* culture is the same as the meaning of this verse, namely that *sibaliperriq* is only for affairs that contain goodness and do not contain evil (Halim, 2022).

The mutual help of the Bugis community not only between individuals but also in household life, neighborhood, society, nation, and state, applying *sibaliperriq* culture. These values are still cared for by the Bugis people even though global cultural challenges continue to be challenged. The values of local wisdom in the Bugis society, in general, are always integrated with religious values (Islam) because, since the beginning, the Bugis people have adhered to a life system called *pangadereng*. The *pangadereng* system integrates *ade'* (customs, culture) and *saraq* (religion). At the level of implementation, traditional leaders and parewa saraq (sharaq employees) sit on equal footing with the government. Bugis people who understand and adhere to the *pangadereng* system will not become radical in religion, culture, nation, and state. In this context, the system finds its urgency and relevance in fostering and developing the character of the next generation. Their character development must be integrated with religion and local wisdom.

The essence of the *sibaliperriq* conception is the view and attitude of facilitating the affairs of fellow human beings in goodness and truth. It is in line with the statement of the Prophet SAW. From Abu Hurairah r.a. The Prophet (SAW) said: "Whoever relieves a believer of a difficulty, surely Allah will relieve him of difficulty on the Day of Resurrection. Whoever makes the affairs of others easy, surely Allah will make it easy for him in this world and the hereafter. Whoever covers the disgrace of a Muslim, surely Allah will cover his disgrace in this world and the hereafter. Allah always helps His servant as long as His servant likes to help his brother" (HR Muslim, see also the 36th collection of Hadith Arba'in an-Nawawi). So, the *sibaliperriq* culture practiced in the Bugis society are values that align with the instructions of the hadith.

Sipakatau

Sipakatau culture is humanizing humans. As humans, we must respect each other, respect each other, be polite, and not discriminate between one human (*temmapasilaingeng*) and another human being, whether it is differences in ethnicity, race, and religion. *Sipakatau* culture also positively impacts the character of *sipakalebbi* students, respecting each other's opinions when they

are wrong in answering questions (Kaharuddin et al., 2020). Cheriani (2019) also stated that implementing the Bugis culture improves students' problem-solving abilities. In addition, the touch of *sipakatau* cultural values evokes a sense of empathy and sympathy for those who feel *dipakatau* (Takwa, 2022). Finally, the *sipakatau* is a universal value because whomever the person is and whatever their beliefs and cultural background all need to be treated humanely.

In line with that, Halimah et al. (2021) explain that *Sipakatau* is a conception that views every human being as a whole human being so that every human being does not deserve to treat others outside of proper treatment for humans and is inhumane. Anyone, with any social condition, with whatever physical condition he has, deserves to be appropriately treated as a human being and the rights attached to it. *Sipakatau* is viewing and treating everyone humanely by upholding their human dignity and worth.

The cultural attitude is found in Q.S. al-Hujurat: 13 *"O people! Indeed, We created you from a male and a female; then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the most pious one. Verily, Allah is All-Knowing, All-Aware."* The diversity in this verse is taught as sunnatullah. The task of humans is to find and formulate similarities to create unity. Diversity and unity are two different things. Diversity is sunnatullah, while unity is something that humans can strive for. Differences in gender, ethnicity, and nationality are identities to understand, know each other, and respect each other (sipakatau), not as a standard of honor. The standard of glory in the sight of Allah is piety, so the noblest is the most pious.

Sipakalebbi'

The *sipakalebbi* culture glorifies or respects one another (mutual respects). It means treating other human beings well and worthy, mutual tolerance, love for peace, the homeland, discipline, and care for each other. In the Qur'an, it is emphasized that Allah has glorified Adam's descendants as directed by Q.S. al-Isra: 70 "And verily, We have honored the children and grandchildren of Adam, and We carried them on land and in the sea, and We gave them sustenance from the good, and We preferred them above many creatures We created with advantages that perfect".

Socioculturally, *sipakalebbi* refers to a concept that views humans as creatures who like to be praised and treated well and worthy. Bugis people who adhere to *sipakatau* cultural values will not treat other humans as modest

but tend to view humans with all their advantages. Praising and glorifying each other will create a pleasant and exciting atmosphere so that anyone in that condition will be happy and excited (Halima et al., 2021). On the other hand, looking down on other people means that he views God's creation as inferior, even though he has glorified humans as His creatures.

Strictly Allah calls his creature entity named human a glorified creature. Q.S. Instructions al-Isra: 70 guides that humans should glorify each other (*sipakalebbi '*) as Allah has glorified them. Prophet SAW. also details the pattern of *sipakalebbi* interaction at a universally applicable practical level that parents love the young, young people respect older people." (Narrated by al-Bukhari in al-Adab Mufrad, see Sahih al-Adab al-Mufrad no. 271). In another editorial, Rasulullah SAW. said, "It is not from us who does not respect the old and does not love the young." (Hr. Tirmdizi). It also followed another hadith; the Prophet SAW. said, "Indeed, in honor of Allah is honoring an old Muslim." (Narrated by Abu Dawud, quoted by Sheikh Al Albani).

In this context, " glorify " means speaking well and politely to him, softening social relations, and other good morals should be given to older people. Nevertheless, on the other hand, the older ones are wiser in treating, the younger ones with genuine affection for them. The attitude of older people to love the younger ones or the younger ones to respect the older ones is the core of *sipakalebbi'* culture in Bugis culture. This mutual respect is balanced and puts a person in his rightful place. It is known as wari' in the *pangadereng* system.

The Ministry of National Education has formulated 18 character values instilled in students to build a character-building nation. The character values are religious, tolerant, honest, disciplined, hard work, creative, independent, curios, nationalist, loyal, and communicative. Besides, they are characterized by the appreciation of achievement, love of the earth, love to read, care about the environment, care about society, and have high responsibility (Pusat Kurikulum Depdiknas, 2010). Those character values have been found in the main values of Bugis culture.

Integration of Quranic and Local Wisdom

This section focuses on the integration of Quranic and local wisdom. Many central values come from local culture, including the Bugis culture that is believed and maintained by the Bugis community. Although referred to as local wisdom, the values are universal. Thus, when it is viewed from

an Islamic point of view, there are similarities because Islam also contains universal teachings. Universal values such as honesty (*lempu'*), sincerity and cleanliness (*paccing*), determination or istiqamah (*getteng*), telling the truth (*ada tongeng*), maintaining self-respect (*siri'*), caring and solidarity (Makassar: *pacce*; Bugis: *pesse*), propriety (*assitinajang*), hardworking character (*reso*), togetherness (*sibaliperri'* and *sipurepo'*). The Bugis community always holds fast based on the motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*". The meaning is: "if one is swept away, the others serve or help him/her; if one falls, the others wake up or pull him/her up; if one errs, others remind him/her".

The motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*" is still found in Bugis houses. Calendars are distributed in Bugis' homes, especially in Bone Regency, and they always write this motto. It is an effort to preserve the values of local wisdom to implement the cultural values of togetherness (*sibaliperri'* or *sipurepo'*) in the Bugis community for all situations, especially from threats of individualistic culture and selfish attitude. There are many verses of the Qur'an which encourage mutual help in kindness. For example, "And please help you in (doing) virtue and piety, and do not help in committing sins and transgressions. Furthermore, fear Allah, Allah is severely tortured [al-Mâidah/5: 2]. This verse reinforces the Bugis motto.

In this context, local traditions relevant to Islam apply the "*al-atuadatu muhakkamatun*" rule. That means local customs or traditions can be adapted into Islamic law. In this context, local traditions relevant to Islam apply the principle "*al-atuadatu muhakkamatun*". Therefore, local customs or traditions can be adapted into Islamic law. Tradition is the embodiment or narrative of the local culture.

Before Islam came and was accepted by the people of South Sulawesi in general and the Bugis community in particular, the system of values had become the basis of Bugis community life. It has been arranged in the *Pangadereng* system (Yusuf, 2010). The rules of life of the people of South Sulawesi in pre-Islamic, both relating to beliefs and those related to government and society called *Pangngaderreng* (Bugis). *Pangngadakkang* (Makassar), *Pangngadarang* (Luwu), *Aluk To Dolo* (Toraja), and *Ada'* (Mandar). At that time, the ethnic groups in South Sulawesi believed in a single God called the *Dewata Seuwae* (The One Almighty God) (Tim Penulis, 2004, p. 20). The seeds of belief in God are the potential to integrate Islam and local wisdom. That is why, according to Andi Rasdianah, *Pangedereng* is a cultural manifestation of the Bugis, specifically Bone. *Pangadereng* is a system of religious value in the dimensions of the divine,

personal, and social, which are abstracted in the concept of *siri'* as an *inner* consequence. That will continue to be a common correction.

The challenge that the *Pangandereng* faces is globalization, which is open and dynamic. However, it also has the potential to exist and be sustainable in the future because it is integrated with Islam. The development of Islam in the Bugis society will affect the growth and adaptation of the Bugis culture (*pangadereng*). Fostering religious life in the Bugis community that is integrated with the traditions and core values of the Bugis culture supported by the government and indigenous groups strengthens the opportunities for Islam and the Bugis culture to continue to run integrally.

The process of character building based on the Qur'an and local wisdom must touch inner awareness, as indicated in verse 11 of surah al-Ra'du, which is represented by the word 'anfusihim'. In addition, conducted collectively and massively designated with the plural form *'anfus'* from the word *'nafsun*. Integration of cultural and structural systems will shape a culture of honesty, sincerity, cleanliness (*paccing*), persistence and consistency (*getteng*), telling the truth (*ada tongeng*), self-respect (*siri*), solidarity, propriety (*assitinajang*), hardworking character (*reso*), togetherness (*sibaliperri'* and *sipurepo'*). The Bugis community always holds fast based on the motto: "*mali siparappe, rebba sipatokkong, malilu sipakainge*". These values are universal virtues (goodness) which in the terminology of al-Qur'an are called *al-khair*.

The Urgency of Character Building

Bandura (in Hymel & Bonanno, 2014) put forward the theory of moral agency, which explains that humans are moral agents. From childhood, children gradually develop the capacity for moral reasoning and acquire standards of moral behavior that help them distinguish right from wrong and direct behavior in the culture or context in which they are located. Moral standards and moral reasoning can direct moral action. Matsumoto and Juang (in Djuwita & Mangunsong, 2016) suggest that Indonesians are part of a collective society. As part of a collective society, Indonesians tend to base themselves on group values, including prosocial tendencies.

Djuwita & Mangunsong (2016), for example, found that the prosocial value of individuals to defend in bullying situations is mediated by collective efficacy. Forsberg et al. (2018) found that bystander expectations of themselves and others are the motives of individuals to defend victims of bullying. Expectations to be able to support and self-efficacy in protecting, as well as

expectations of other bystanders that affect self-defense expectations in bullying situations. Based on this, it can be explained that the values prevailing in the group play a role in shaping behavior in dealing with social problems. Bullying is behavior that is contrary to some Bugis cultural values. Cultural values or local wisdom are the basis for character building.

Future success is not only determined by hard skills but more supported by soft skills. Thus, character education plays a strategic role in guiding young people to succeed in the future. It is supported by views that successful life is not solely determined by academic ability but by many factors that influence it. David suggests that a person's performance is strongly influenced by ability, skills, drive, and attitude. Various factors beyond the academic are often called soft skills. Baron and Markham found that individual skills in managing emotions and decisions support effective coping (Widhiarso, 2009). Based on this view, understanding culture and social reality are absolute to support the growth and development of soft skills. Therefore, soft skills have a strong relationship with success.

Conclusion

Like the Qur'an's instructions, humans have outer and inner dimensions. Al-Quran guides character building by starting from the inner dimension. It can be understood by using the word *'anfus,'* which refers to the inner dimension of the human being. Developing ideas, beliefs, and awareness of noble values is how the Qur'an guides character building. Based on the instructions of the Qur'an, effective character building is character building that starts from the dimension of inner awareness. The cultivation of character values must be instilled into the human soul. The values of local wisdom of the Bugis community are taught from generation to generation in the family and community. The values consist of honesty, sincerity, cleanliness, persistence, consistency, telling the truth, self-respect, solidarity, propriety, hardworking, and togetherness. These values are entirely in line with the universal teachings of the Quran. Islam and local culture cannot separate because both are subsystems of the *pangadereng* system. In the *pangadereng* system, religion is called *sharak*, while culture is called *ade'* (custom). In the *pangadereng* system, religious leaders (*parewa sara'*) and traditional leaders are always sided.

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CULTURAL IMPACT ON ISLAMIC MATRIMONIAL BELIEFS: A COMPARISON BETWEEN PAKISTAN AND QATAR

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Abstract

People from distinct cultural backgrounds practice Islam. The general impact of culture over religion, including Islam, has been well documented. The current study specifically focused on marriage-related Islamic beliefs and intended to analyze the impact of culture in this regard by comparing Pakistani and Qatari Muslims. The study involved 519 participants from Pakistan and Qatar. A specific questionnaire was designed for the current study in Urdu and Arabic. It comprised 26 items and covered various Islamic matrimonial beliefs. The findings revealed that the marital beliefs of Qatari Muslims were significantly closer to the authentic Islamic beliefs than those of Pakistani Muslims. The current study›s findings reflected the impact of indigenous culture on the marriage-related beliefs of Pakistani Muslims.

Islam diamalkan oleh orang-orang dari latar belakang budaya yang berbeda. Kesan umum budaya terhadap agama, termasuk Islam, telah didokumentasikan dengan baik. Kajian ini secara khusus memberi tumpuan kepada kepercayaan Islam berkaitan perkawinan dan bertujuan untuk menganalisis kesan budaya

dalam hal ini dengan membandingkan Muslim Pakistan dan Qatar. Kajian itu melibatkan 519 peserta dari Pakistan dan Qatar. Suatu angket khusus telah dirancang untuk kajian ini dalam bahasa Urdu dan Arab. Angket tersebut mengandung 26 butir dan merangkum pelbagai kepercayaan perkawinan Islam. Hasil menunjukkan bahwa kepercayaan perkawinan orang Islam Qatar lebih dekat dengan kepercayaan Islam tulen berbanding dengan kepercayaan orang Islam Pakistan. Temuan penelitian ini mencerminkan kesan budaya orang asli terhadap kepercayaan berkaitan perkawinan orang Islam Pakistan.

Introduction

Marriage is a global practice (Baffour-Awuah, 2014). The prime objective of marriage is to satisfy sexual and emotional needs and to form a family (Burgess & Locke, 1945; Uddin, 2009). The status and role of each spouse is an essential aspect of marital life (Dyer, 1983). Belief is the mental acceptance and conviction in the truthfulness of an idea (Stephens & Graham, 2004). Beliefs can be developed by direct experiences or by accepting information from a trusted or authoritative source (Langdon, 2013). It is not necessary for beliefs to be present in one's consciousness all the time; these can be hidden in the unconscious, too (Connors & Halligan, 2015). Beliefs can be subjectively related to an individual alone and can be accepted by many people (Freeman, 2007). Beliefs can vary in the degree of certitude (Peters et al., 2004; Seitz et al., 2016; Usó-Doménech & Nescolarde-Selva, 2016). Beliefs become bases for behaviors (Blair et al., 2004; Greenberg et al., 2005; Parker et al., 1996; Tullett et al., 2013).

The influence of culture on human behavior and relationships has been well established. One of the many purposes of marriage is to uplift society through the institution of marriage (Eekelaar, 2007). Culture plays a vital role in romance, dating, mate selection, marital readiness, marriage, marital roles, marital sexual practices, divorce, extramarital experiences, infidelity, and other related aspects of marital life (Cast & Bird, 2005; Connolly & McDonald, 2019; Husain & Nadeem, 2022; Husain & Imran, 2020; Husain & Qureshi, 2016; Husain & Gulzar, 2015; Lehr Essex, Elizabeth & Hong, 2005; Regan et al., 2004). The influence of culture on marital life can also be observed through the formation of different family types (nuclear, joint, extended, etcetera) across individualistic and collectivistic cultures (Ember & Ember,

2002). Religion and culture, however, are always mixed up with each other (Beyers, 2017). Cultural beliefs come specifically from a geographic location, whereas religion cut across geographic bounds (Minton et al., 2015). Therefore, the role of religion in marital adjustment is highly crucial (Hünler & Gençöz, 2005; Inzlicht et al., 2011). Higher religiosity reduces the chances of divorce (Booth et al., 1995; Sullivan, 2001) and infidelity (Dollahite & Lambert, 2007).

Islam has addressed several aspects and issues of marital life in detail (Ahmad, 2018; Syed, 2008) and has carefully guided couples. Marriage, in Islam, is considered a sacred (Jaafar-Mohammad & Lehmann, 2011; Munir, 2011) and rewardable (Alghafli et al., 2014) obligation (Mehmood & Fazi, 2016). Islam has declared specific compulsory and complimentary duties and responsibilities for both spouses. The husband is assigned the role of providing the necessities of life to the wife and children, providing food, accommodation, clothing, and protection to his wife and children. He is also responsible for supporting his family in every matter; being kind to his wife; being attractive to his wife by adoring and cleaning himself; to fulfill the sexual needs of his wife; and staying faithful to wife (Ahmad, 2018; Al-Kawathari, 2008; Azad & Sharmin, 2018; Dogarawa, 2009; Lemu, 1987; Maqsood, 1995). A wife, in Islam, is expected to give respect and affection to her husband; beautify herself for the husband; fulfill the sexual needs of her husband; and be loyal to her husband (Ahmad, 2018; Al-Kawathari, 2008; Bani & Pate, 2015; Dogarawa, 2009; Maqsood, 1995).

Islam is practiced by people who belong to distinct cultures of the world (Jaafar-Mohammad & Lehmann, 2011). Muslims around the globe have developed several religious misconceptions regarding the roles and responsibilities of husband and wife. They usually do not distinguish between culture and religion and mingle cultural traditions with religious beliefs and practices (Jaafar-Mohammad & Lehmann, 2011; Syed, 2008). The practices of today's Muslims, therefore, must be distinguished from the original teachings of Islam (Syed, 2008).

Islamic teachings regarding marriage, having an essential role in Pakistani marriages (Qadir et al., 2005), are still influenced by Hindu culture (Juni et al., 2014). As a result, Pakistanis have developed misconceptions and mixed traditional practices with Islam (Mehmood & Fazi, 2016). Considering female's consent for marriage as unnecessary, initiating marital proposal by a female or her family members, prohibiting the pre-marital meeting of the spouses, considering dowry as the responsibility of a female or her family, preferring a

joint-family system for the married couple, prohibiting family planning, hitting or beating the wife, and allowing marital rape are some examples about how people use Islam to prevail cultural traditions involved in the marriage (Abbasi et al., 2020; Ali et al., 2009; Dogarawa, 2009; Farooqi, 2017; Husain, 1967; Jaafar-Mohammad & Lehmann, 2011; Makino, 2019; Maqsood, 1995; Mir & Shaikh, 2013; Qadir et al., 2005; Riaz, 2013; Roudi-Fahimi, 2004; Zakar et al., 2013).

The earlier literature did not reveal any study that compared marital beliefs among Muslims from different cultural backgrounds. The current study, therefore, was carried out to investigate the impact of culture on the marriage-related beliefs of Pakistani Muslims. The beliefs of Pakistani Muslims regarding marriage were compared with the beliefs of Qatari Muslims. Qatar is an Arab Muslim country that is governed by Islamic teachings. Islam is the moral anchor of Qatari society (Caeiro, 2018). The lifestyle of Qataris is highly influenced by Islam (Ottsen & Berntsen, 2014). The study intended to compare the marriage-related beliefs of Pakistani and Qatari Muslims to know the possible influence of culture over religious beliefs. The current study is the first of its nature. It would help sensitize Muslim researchers from other cultures to analyze the compatibility of Muslims from different cultures with authentic Islamic beliefs related to marriage and marital life.

Method

Participants

The study involved 519 participants, including men (n=264) and women (n=255). These participants were selected through a convenient sampling technique. Since any sources did not fund the study, the researchers tried to involve as many participants as voluntarily as possible. The participants included 458 Pakistanis and 61 Qataris. In addition, 185 were unmarried, 302 were married, and 32 were widows. All the participants were Muslims. Their age ranged between 15 to 75 years, with a mean of 35 years. Except for 13 illiterate participants whom the researchers facilitated, all the rest were educated enough to respond to the study questionnaire. Their education ranged from primary schooling to doctorate. The disproportionate comparison between 458 Pakistanis and 61 Qataris was statistically supported by analyzing the effect size through Cohen's *d*.

The Instrument

A specific questionnaire was designed for the current study in Urdu and Arabic. The questionnaire comprised 26 items based on authentic Islamic beliefs related to marriage and marital life. These beliefs were retrieved from three sources which are mostly considered authentic to Muslims. These three sources were Quran (Verses 2:187,221,229,231,233,236,237; 4:4,20,21,25,34; 24:31; 30:21; 60:10, 65:2,6,7) Sahih Bukhari (Hadiths 893, 5049, 5063, 5065, 5136, 5208, 5232, 5273) and Sahih Muslim (Hadiths 1218, 1400, 1401, 1440, 1714, 1829, 2172, 4965). These beliefs covered a wide range of matrimonial aspects, including (a) beliefs on the importance of marriage in Islam, e.g. marriage as compulsory and as a good deed; (b) beliefs on the pre-marital issues, e.g. the meeting of prospective bride and groom before marriage, the consent and free will of both bride and groom, the dowry, the condition from bride to restrict groom from polygyny, the prohibition for bride from marrying a non-Muslim, and family planning; (c) beliefs on husband's responsibilities, e.g. the living expenditure of wife and children; (d) beliefs on wife's responsibilities, e.g. beautifying herself for husband, gratifying the sexual needs of the husband and protecting his household; (e) beliefs on marital roles, e.g. mutual love and respect between the spouses is essential, the issues of dominance and submission; and (f) beliefs on divorce, e.g. wife's possessions after divorce and social stigma associated with divorce. The questionnaire could be responded by the participants on a 5-point Likert scale, i.e. extremely false, slightly false, do not know, slightly true, and extremely true. The questionnaire was initially developed in Urdu and was later translated into Arabic by a bilingual translator. A panel approved the translated and original versions of the questionnaire of 3 bilingual translators.

Procedure

The researchers approached the participants in different educational institutions, government offices, and private firms in Pakistan and Qatar. Respondents were informed about the study's objective, and consent to participate was taken appropriately. The confidentiality of participation was also ensured. All the procedures in this study were under the 1964 Helsinki declaration and its later amendments.

Analysis

The data gathered was recorded in the Statistical Package for Social Sciences. It was cleaned by analyzing missing values, unengaged responses, outliers, linearity, same cases, skewness, and kurtosis. IBM Statistical Package for Social Sciences (SPSS), version 20, was used to analyze the data. Cronbach's alpha value measured the reliability of the questionnaire. Skewness, kurtosis, and actual and potential range of the questionnaire was also measured. Descriptive statistics were run to get the percentages. A T-test was applied to make comparisons based on gender and nationality. Cohen's d was also used to analyze the effect size. The Pearson correlation coefficient was used to find correlations between matrimonial beliefs with age and education. ANOVA was run to compare unmarried, married, and widowed. Eta square was also used to measure the effect size in this regard.

Findings

The findings revealed that the overall marital beliefs of Qataris were significantly closer to the authentic Islamic beliefs than those of Pakistanis (table 1; M=109.782, SD=11.263 vs. M=113.525, SD=8.376; p=0.013; Cohen's d=0.341).

Table 1. Nationality-based differences in marital beliefs (N=519)

Variable	Pakistanis (n=458) M	SD	Qatari (n=61) M	SD	$t(145)$	p	Cohen's d
Overall Beliefs	109.782	11.263	113.525	8.376	2.504	0.013	0.341
Importance of Marriage	8.587	1.771	8.672	1.859	0.349	0.727	0.048
Pre-marital Matters	28.718	3.691	29.607	3.402	1.781	0.075	0.243
Husband's Responsibilities	18.144	2.623	18.262	2.265	0.336	0.737	0.046
Wife's Responsibilities	13.718	1.947	14.164	1.128	1.748	0.081	0.238
Marital Roles	20.576	3.241	21.361	2.955	1.793	0.074	0.244
Divorce	20.037	3.699	21.459	2.712	2.899	0.004	0.395

Analysis based on gender revealed no significant difference between men and women for the overall marital beliefs (table 2; M=110.197, SD=11.952 vs. M=110.247, SD=9.993; p=0.959; Cohen›s d=0.005). The beliefs of men, however, were significantly closer to the authentic Islamic beliefs about the importance of marriage (table 2; M=8.864, SD=1.64 vs. M=8.322, SD=1.878; p=0.000; Cohen›s d=0.308) and marital roles (table 2; M=21.068, SD=3.221 vs. M=20.255, SD=3.164; p=0.004; Cohen›s d=0.255) as compared to women.

On the other hand, women were significantly closer to the authentic Islamic beliefs about pre-marital matters (table 2; M=28.299, SD=3.782 vs. M=29.365, SD=3.467; p=0.001; Cohen›s d=0.293) as compared to men.

Table 2. Gender-based differences in marital beliefs (N=519)

Variable	Males (n=264) M	SD	Females (n=255) M	SD	t(145)	þ	Cohen's d
Overall Beliefs	110.197	11.952	110.247	9.993	0.052	0.959	0.005
Importance of Marriage	8.864	1.640	8.322	1.878	3.506	0.000	0.308
Pre-marital Matters	28.299	3.782	29.365	3.467	3.342	0.001	0.293
Husband's Responsibilities	18.030	2.699	18.290	2.453	1.147	0.252	0.101
Wife's Responsibilities	13.746	1.969	13.796	1.774	0.303	0.762	0.027
Marital Roles	21.068	3.221	20.255	3.164	2.901	0.004	0.255
Divorce	20.189	3.780	20.220	3.462	0.095	0.924	0.008

Analysis based on marital status (table 3) revealed that the overall marital beliefs of the married (M= 111.33; SD=10.85) were significantly closer to the authentic Islamic beliefs (p=0.025; η2=0.014) as compared with the unmarried (M= 108.70; SD=11.31) and the widows (M= 108.50; SD=9.86).

Table 3. Marital status-based variations in marital beliefs

Variable	Unmarried (n=185) M	SD	Married (n=302) M	SD	Widows (n=32) M	SD	f(516)	þ	η^2
Overall Beliefs	108.7	11.32	111.3	10.85	108.5	9.867	3.702	0.025	0.014
Importance of Marriage	8.081	2.121	8.858	1.522	9.125	1.100	12.99	0.000	0.048
Pre-marital Matters	28.89	3.629	28.87	3.625	27.94	4.235	0.996	0.370	0.004
Husband's Responsibilities	17.73	2.875	18.41	2.382	18.22	2.352	4.085	0.017	0.016
Wife's Responsibilities	13.66	2.105	13.84	1.756	13.72	1.529	0.570	0.566	0.002
Marital Roles	20.37	3.236	20.86	3.220	20.63	3.013	1.337	0.264	0.005
Divorce	19.98	3.601	20.48	3.517	18.88	4.412	3.441	0.033	0.013

The study also revealed a significant positive correlation between education with the overall authenticity of marital beliefs (table 4; r=.109; p<0.05). However, the correlation of age with the overall authenticity of marital beliefs was not significant (table 4; r=.047; p>0.05).

Table 6. Correlation of marital beliefs with age and education

Variable	Age	Education
Overall Beliefs	.047	.109*
Importance of Marriage	.223**	-.060
Pre-marital Matters	-.043	.159**
Husband's Responsibilities	.094*	-.017
Wife's Responsibilities	-.011	.007
Marital Roles	.042	.041
Divorce	-.021	.172**

**Correlation is significant at the 0.01 level (2-tailed).
*Correlation is significant at the 0.05 level (2-tailed).

Discussion

The current study was carried out to investigate the impact of culture on the marriage-related beliefs of Pakistani Muslims. The beliefs of Pakistani Muslims regarding marriage were compared with the beliefs of Qatari Muslims. The findings revealed that the overall marital beliefs of Qataris were significantly closer to authentic Islamic beliefs than Pakistani beliefs. Analysis of gender revealed no significant difference between men and women in the overall marital beliefs. However, men's beliefs were significantly closer to the authentic Islamic beliefs about the importance of marriage and marital roles than women's. On the other hand, women were significantly closer to the authentic Islamic beliefs about pre-marital matters than men. Analysis based on marital status revealed that the overall marital beliefs of the married were significantly closer to the authentic Islamic beliefs than the unmarried and the widows. The study also revealed a significant positive correlation between education and marital beliefs' overall authenticity. The correlation of age with the overall authenticity of marital beliefs was not significant.

A belief is a preposition that is considered trustworthy by the believer. Beliefs play a crucial role in a person's life. A religious belief is an acceptance of the truthfulness of a religious proposition (Harris et al., 2009). Religious beliefs are based on certain principles (Durkheim & Mauss, 2017) and affect the believer's practices (Bloom, 2012). Religion and religious beliefs affect marital life significantly (Ahmadi & Hossein-Abadi, 2009; Brimhall & Butler, 2007; Fiese & Tomcho, 2001).

Culture is also a set of beliefs (Fernandez, 2007) and influences marital life significantly (Cheng, 2010; Pardo et al., 2013; Wendorf et al., 2011; Wheeler et al., 2010; Wong & Goodwin, 2009; Yasan & Gürgen, 2008). Culture shapes our behaviors (Stangor et al., 2017) and guides us in how to view the world (Henslin et al., 2015). Cultures can overcome religions and serve as frameworks in which religions operate and modify based on culture (Stander et al., 1994). Therefore, religions are interpreted differently in different cultures. Religious beliefs and practices may have different levels of importance from culture to culture (Sasaki & Kim, 2011). It is quite prevalent that Islamic beliefs and practices are molded differently in different cultures (Jaafar-Mohammad & Lehmann, 2011; Syed, 2008). Even in marital issues such as choosing a partner (Ishida, 2003) and living together (Marcén & Morales, 2019), people tend to follow cultural values and role models to avoid being ostracized (Furtado et al., 2013; Kalmijn & van Groenou, 2005). The two cultures studied in the current research have significantly different backgrounds.

Pakistani culture is heavily influenced by British rule and Hindu traditions (Juni et al., 2014). Researchers have noted the adverse influences of un-Islamic cultures on the marital life of Pakistanis (Abbasi et al., 2020; Ali et al., 2009; Dogarawa, 2009; Farooqi, 2017; Husain, 1967; Jaafar-Mohammad & Lehmann, 2011; Makino, 2019; Maqsood, 1995; Mir & Shaikh, 2013; Qadir et al., 2005; Riaz, 2013; Roudi-Fahimi, 2004; Zakar et al., 2013). Qatar, on the other hand, is an Arab society that is governed by Islamic sharia (Caeiro, 2018; Ottsen & Berntsen, 2014). Both cultures claim to follow Islam. In Pakistan, however, Islamic Law is less implemented than in Qatar. Another difference between the two cultures is their languages. Qataris speak Arabic, the Quran's language, and the Prophet's traditions (peace be upon him). As a result, they are in a better position to understand Islamic laws and traditions than Pakistanis, who speak several languages and are less interested in learning Arabic.

Conclusion

The current study compared the marital beliefs of Pakistanis and Qataris and found a significant difference in this regard. The beliefs of Qatari Muslims were significantly closer to the original Islamic beliefs about marriage and marital issues. It reflects the impact of indigenous culture on the marriage-related beliefs of Pakistani Muslims. The study suggests that Pakistani Muslims refer to authentic Islamic sources themselves rather than relying on secondary sources. By consulting the Quran and the authentic traditions of the Prophet

(peace be upon him), Pakistani Muslims could understand marital beliefs and marital requirements in such a valid way that they could remove any cultural influences from their minds. Most of the faulty marital practices that have originated among Pakistanis belong to their earlier interactions with Hindus and other non-Muslim communities. Understanding the difference between religion and culture is, therefore, highly recommended.

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MEDIATING PEACE THROUGH LOCAL TRADITION OF CROSS-RELIGIOUS COMMUNITY IN SAPARUA ISLAND, MOLUCCAS

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Abstract

On Saparua Island in the Moluccas, Indonesia, local tradition guides the interreligious community of Muslims and Christians. Issues relating to people's races, religions, and ethnic backgrounds frequently spark conflict in the community. At the moment, it is working on maintaining and advancing peace. This article presents an investigation into the factors that contribute to religious harmony in communities comprised of members of different faiths. This research was conducted on Saparua Island through observation and interviews with community figures and members of the religious, academic, youth, and female communities. It was hypothesized, and subsequent research confirmed, that the community adheres to the principles of peace and the way of life espoused by the "Basudara People" in Ale Rasa Beta Rasa, Sagu Salempeng Patah Dua, and Sei Leli Hatulo-Hatuli Eleli Esepei. Peace in the cross-religious community can be achieved through the practice of local traditions like Pela Gandong and Masohi, which are forms of community cooperation. As a consequence of this, the result demonstrates

the significance of having dialogues between people of different religious and cultural backgrounds to keep and maintain the viability of interreligious peace.

Tradisi lokal di Pulau Saparua, Maluku, Indonesia menjadi panduan moral (norma) bagi kehidupan komunitas lintas agama (Muslim-Kristiani) yang pernah terjadi konflik dipicu isu Suku, Agama, Ras dan saat ini sedang berproses merawat dan membangun perdamaian. Dalam artikel ini, perdamaian komunitas lintas agama dianalisis melalui tradisi lokal sebagai kriterianya. Penelitian ini didasari oleh observasi dan wawancara di antara tokoh adat, tokoh agama, tokoh pemuda, pemerhati perempuan, akademisi, dan masyarakat di Pulau Saparua. Diprediksi dan ditemukan bahwa prinsip perdamaian dari filosofi hidup "Basudara People" pada Ale Rasa Beta Rasa, Sagu Salempeng Patah Dua, dan Sei Leli Hatulo-Hatuli Eleli Esepei. Perdamaian melalui tradisi lokal Pela Gandong dan Masohi sebagai kerjasama untuk saling membantu komunitas lintas agama. Dengan demikian, hasil menunjukkan pentingnya dialogis tokoh lintas agama dan tokoh adat untuk menjaga dan memelihara keberlanjutan perdamaian lintas agama.

Keywords: *peace; local tradition; cross-religious community*

Introduction

The people of Moluccas remember 19th January, 1999, as a dark day in their history. The community of the cross-religious (Muslim and Christian) "Basudara People" faced a very random war that lasted a long time when social conflicts with religious roots broke out (Klinken, 2007; Triono, 2002; Ratnawati, 2006; Amirrachman, 2007; Bartels, 2011; Qurtuby, 2016; Okpevra, 2017; Malone, 2018; Kate et al., 2019; Torras-Gomez et al., 2019; Matakena et al., 2020; Saimima et al., 2020). The conflict started in Ambon and "burned" across all of Moluccas, all the way to the North Moluccas. The Moluccas conflict started after other conflicts in Indonesia, like the Ketapang conflict in 1998 (Septiani, 2017) and the Kupang conflict in 1998 (Elsam, 1999). It started after Indonesia left the authoritarian New Order regime and moved into the reformation era. Since the Moluccas conflict went on for a long time (more than three years), many people died and lost many things.

The conflict quickly spread from its origin in the center of the conflict to the surrounding area in the Central Moluccas, including Jazirah Leihitu on Ambon Island, Lease, and the western part of the Seram Islands. It took

place in only a matter of days. According to Sanaky's diary from 2006, the conflict was contained in Saparua Island and was sparked by ethnicity, religious, and racial tensions in Saparua (Lease). It began on 9th February, 1999, and changed throughout the dynamics of the conflict in Ambon, which was the epicenter of the conflict. According to the data collected by Sanaky (2006), 21 conflicts of varying severity broke out in Saparua between 9th February, 1999, and 18th November, 2000.

A small island known as Saparua Island is located in the Ambon row of the Lease Islands in the Central Moluccas which is divided into two subdistricts, the Saparua and East Saparua. There are 17 villages spread across these two subdistricts. However, only three are home to Moslems communities. Villages Siri Sori Islam, Kulur, and Iha. People from Iha village were forced to leave the area because of the sporadic conflict, and they now live in several different areas in Central Moluccas. These areas include Liang Village, Salahutu Subdistrict, and Sepa Village, Amahai Subdistrict, on Seram Island. The remaining 14 villages are home to communities of Christians and Protestants.

The Moluccas Conflict, which included Saparua Island, caused damage to more than lives and property; it also disrupted a community living arrangement that had been in place for hundreds of years (Saimima et al., 2020). Disruptions occurred in the local tradition's values and patterns of civility and manners (Forts, 2004; Akunnusi et al., 2018). The power of communal living was weakened due to the struggle over the importance of regional customs. Saparua Island's Salam - Sarane (Muslim-Christian) communities view and identify with one another as part of a single customary community arrangement and share the same local traditional values, despite their religious differences (Bartels, 2017; Malone, 2018). Belief in the equal value of all cultural practices breeds optimism and the will to coexist peacefully (Tanamal, 2002; Matakena et al., 2020; Saimima et al., 2020). Unfortunately, their local traditions and values were destroyed in the conflict (Akunnusi et al., 2018). Still, the conflict also gave the people renewed energy to work toward preserving their way of life and their sense of community.

The action of the interfaith community with the local tradition diversity award becomes one of the most prominent examples of communities coexisting with one another, interacting with other tradition system adherents. It is required to cultivate a sense of social solidarity identity and make peace with one another (Malawat et al., 2021). Recognizing the significance of the various principles that result from holding various beliefs is one the significances

(Sulaeman et al., 2021). As a result, many local traditions on a philosophical level contain a message to uphold and attend to mutual life in the universe.

Regarding the Moluccas after the conflict, one of the most critical questions frequently debated is whether or not the local tradition that needs to be revitalized as a functional power for peacebuilding is still relevant. This question is asked quite frequently, considering that the Moluccas conflict has been going on for the past three years. The conflict perceives the local institutions as weak in creating community defense, while democracy and modernity (Torras-Gomez et al., 2019) significantly reduce the local tradition of cross-religious communities. On the other hand, one school of thought held that the conflict in the Moluccas could be resolved relatively quickly through the utilization of the local tradition's inherent advantages (Bartels, 2011; Davey & Vallianatos, 2018; Ridwan et al., 2020; Malawat et al., 2020; Sulaeman et al., 2021). The loosening of local traditional institutions during the conflict is not in contradiction with this view at all. On the contrary, the power hegemony of the new order with its political uniformity (Malone, 2018) caused the weakening of local traditional institutions that were previously formed as an element to unite inter-religious communities. However, for them, the weakness of the institutions cannot be separated from this power hegemony of the new order. Because of this, according to the viewpoint of this group, the only way peace can develop and be maintained is through revitalizing local traditions (Forts, 2004; Wu, 2014; Kate et al., 2019).

Existing studies on the connection between religious peacebuilding have flaws. This paper aims to fill those gaps by optimizing local traditions rather than neglecting processes in historical and sociological contexts. It uses three questions to investigate the various aspects of the term "processual." First, how do religious leaders and figures react to questions about (a) the principles of local traditions that play a role in community peacebuilding on the island of Saparua, (b) the forms of local tradition that serve and ensure the sustainability of peace in Saparua, and (c) the role of local traditions in the development of peace?

Ale Rasa Beta Rasa, Sagu Salempeng Patah Dua, and Sei Leli Hatulo-Hatulo Elea Esepei are three philosophies whose values (the current value) will be examined in light of the study's three research questions. Koentjaraningrat (1990) classified the three philosophies of life as an abstract form of tradition in the form of ideas and notions. These philosophies can be understood as phrases of a game of words (lingua game) through the local language.

According to Putra (2009), this debate is a social symptom of tradition that is the actualization of a thinking framework of a set of communities whose contents and structures require elucidation. In addition, this article is significant because the Pela Gandong and Masohi forms of local tradition can embody and inspire cross-religious community arrangements. They are a social order system with all its institutions that can contribute to the sustainability of peace in Saparua by preserving the shared values of local traditions.

Methods

This research is a qualitative exploratory study (Sulaeman et al., 2021). that aims to investigate the factors that contribute to the occurrence of something. In this particular instance, the researchers attempted to investigate the local traditional values as a part of the means for building sustainable peace. This study used a descriptive-qualitative approach for data collection and analysis. This type was taken to dig information widely and deeply from reliable sources supported by adequate data about the role of the subject of either a personal or institution related directly to the objects of the study. It was taken to dig information widely and deeply from reliable sources supported by adequate data. A qualitative method was used to uncover the phenomenon related to the experience of indigenous people on the island of Saparua on the values of local traditions or forms of the wisdom of life practiced. It was done to understand that the meaning of several individuals or groups of people is considered to be derived from social or humanity issues (Frihammar, 2020).

The primary data for this study came from a field study in the form of observations, interviews, and written records. The secondary data used were references related to the study's problem. The primary data were from interviews with traditional leaders, religious leaders, youth leaders, and women leaders from Saparua Island, as well as academics who knew a lot about the topic of the study. The interview was done to find out how local traditions can help build peace on Saparua Island and how well they work. In Saparua, the people who made up the community were from Muslim and Christian groups. People thought they had a part to play in promoting peace in the community by going to events, speaking up for it, and spreading the word. In the section on the results of interviews, not all of the people who were interviewed were listed. If the answers were the same, they were picked randomly. The researchers watched rituals or ceremonies that were part of

local traditions meant to help the peace process. These were then written up as documentation.

The researchers went to the area to keep a record, watched what was happening, and put the actions into categories. They also recorded and wrote down what the informants said using notes, notepads, cameras, and tape recorders. The goal was to learn as much as possible about the local traditions and values in the inter-religious communities on the island of Saparua. It also portrayed how they contributed to the long-term building of peace.

Data analysis is one of the most fundamental stages of qualitative research as it involves a complex and dynamic process of reasoning, interpreting, and theorizing, characterized by an intuitive and reflective approach to making sense of the data (Bogdan & Biklen, 2007; Merriam, 2009). The data analysis used in this study is the Miles and Huberman (2014) model. This interactive analysis model works through three processes: data reduction, data presentation, and conclusion. First, data reduction is selecting and concentrating attention on the simplification, abstraction, and transformation of "rough" data from field notes that are subsequently concluded.

The data collection outcomes were subjected to additional analysis employing the activity flow of qualitative data processing, which was carried out simultaneously. It involved data reduction, data presentation, conclusions, and verifications. The way of interpreting the data was according to the context of the issues investigated in this study. They were linked to the goals being investigated. The analysis of the study was not restricted to the individual only; rather, it also included the analysis of institutions, such as the role that the role of local traditions, educational institutions, government agencies, and others played in the study. That meant the interreligious communities› attitudes and perceptions towards the institution›s policy, religion, education, and government were considered a person and an expression representing the reference group. It was the case because of the previous point.

Literature Review

The process of re-constructing a conflicted society, whether domestic or international, to prevent further conflict best describes the process of building peace (Zartman, 2001). The realization that there is a limit to violent behavior is the impetus behind peacebuilding efforts (Reychler, 2006; Akunnisi et al., 2018). However, Zartman (2001) adds that the development of norms and standards that form the regime of conflict prevention is one of

the fundamental aspects of building peace. It is one of the most fundamental aspects. According to Chinkin and Charlesworth (2006), building peace is predicated on the fundamental assumptions of international human rights that maintain economic, physical, and legal security.

Building peace is pursued through dialogues and a joint project of the individual to the individual at the lower level. This project aims to change the relationship among the parties through a process of communication that is constructive, open, and mutually respectful (Maoz, 2004). In conclusion, the process of building peace includes the following four components: 1) efforts to create an agreement among the political leaders; 2) the development of law and order that is mutually agreed upon; 3) the improvement of social and economic conditions; and 4) reconciliation (McAllister & O'Reilly, 2000).

Conflict resolution and peacebuilding are essential parts of the peacebuilding process, as Balla (1996) stated. There are two phases to conflict resolution: negotiation and the end of the dispute (Akunnisi et al., 2018). Likewise, there are two parts to the peacebuilding process: the transition and the consolidation. In this case, Balla (1996) took a top-down approach, seeing formal institutions as the driving force behind peacebuilding. In the case of the Moluccas, for instance, peace was not built hierarchically; the agreement was negotiated and then handed down to the masses to be followed with humility and peace (Toisuta, 2007; Torras-Gomez et al., 2019).

Before the signing of the Agreement of Moluccas in Malino (Malino II), grassroots initiatives and elements of informal non-state groups such as baku bae, jibu-jibu, minibus drivers, inter-religious communities (Toisuta, 2007), and leaders of traditional institutions were all involved in the process of initiation informally for the sustainability of peace in the Moluccas. Therefore, peacebuilding efforts should center on establishing a network of people and organizations that value diversity and work to advance human potential (Fisher, 2000).

In his definition of peace work, Galtung (1996) argues that "peace work is work to reduce violence by peaceful means." People can investigate the significance of their cultural traditions to construct peace thanks to this conceptual framework. According to the findings of several studies conducted in the past, the local tradition's way of doing things is frequently cited by the media to explain the emergence of conflict (Amirrachman, 2007). According to Askandar (2006), a local tradition is how people think, feel, organize themselves, and share life. Therefore, it includes how they live, think, and

organize their lives. In light of this, a method based on regional traditions is significantly more significant in illustrating social harmony than conflict. It is because the community forms a system of life and conduct, which will hereafter be referred to as "local wisdom," based on the values passed down through the local tradition.

Language, symbols, rituals, gestures, and tradition play a part in the cultural approach when looking at the local tradition from a local perspective. Stewart (2003) argued that the approach of the local traditions explained why certain antagonistic groups assume they are included in the common culture, whether in terms of religion or ethnicity and why they feud for a sense of cultural autonomy. On the other hand, the approach of local traditions allows for the optimization of awareness of shared culture, which can help build social integration. The practice, the action, the morality, and the spirituality are all intertwined with the local tradition. It plays an essential part in social relationships and reciprocity among people, as well as the connection between man and nature (Nugroho et al., 2018).

It is important to remember that local customs can catalyze peacemaking efforts. Despite the pessimistic views, as stated by Crawford (1998), that the approach of the local tradition is inadequate in explaining the roots of the conflict, many other scholars believe that the dimensions of the local tradition have a logic of its own to be able to resolve the issue in the community, no matter how crucial it may be (Geertz, 1987).

Even more explicitly, Avruch (1998) argued that no conflicts could be understood, analyzed, or permanently resolved without factoring in the local context and local traditions. In addition, familiarity with local customs plays a pivotal role in fostering mutually beneficial relationships among people and a sense of oneness between humans and the natural world (Nugroho et al., 2018). Finally, as defined by Adamski and Gorlach (2007), local knowledge is the "wisdom of the collective" in which numerous references to everyday life in the area serve as a common thread. Therefore, it is crucial to take into account local traditions when thinking about how to integrate local wisdom values in the context of conflict resolution and peacebuilding.

Finding and Discussion

In the structural-functional paradigm, one model for cultural studies was the study of peace through local traditions. Through the recitation of patterns of how people, groups, or social institutions in a community work

together, this paradigm tries to build a social system or structure in a certain amount of time (Marzali, 2006). This study talked about how local traditions help keep the peace between people of different religions on Saparua Island. The discussion starts with peace on Saparua Island based on local traditions. Then, local traditions help people of different religions live together peacefully. The researchers would also talk about what religious and customary leaders had to say about the roles and functions of local traditions in keeping peace on Saparua Island, Moluccas.

The Principles of Local Traditions in Saparua to Build Peace

On the island of Saparua, many expressions of advice mean maintaining the unity of cross-religious community togetherness. One such expression is "Salam Sarane karja rame-rame," which translates to "Prayer for peace among people of all religions" (Muslim-Christian work together). Alternatively, "Bila Salam-Sarane bersama-sama hidop jadi indah" (if Muslims and Christians get along, life turns into a beautiful place) (Tutuleley, 2006). The values of the philosophy of life derived from the roots of the local tradition are the foundation upon which the principles of togetherness and solidarity in different communities are at least built. These principles are as follows:

1. Ale Rasa Beta Rasa

Ale Rasa Beta Rasa, which means "you feel, I feel," has become a way of life in Maluku and Saparua Island, where people of different religions live together. This saying shows how the people of Moluccas feel about each other, even though they are different. Ale Rasa Beta Rasa (Matakena et al., 2020) has a profound meaning: encouraging and loving each other while doing something. This saying became a part of the local culture in places where people of different religions lived together in peace.   *Ale Rasa Beta Rasa* also has a message to bring together the different religious groups in Saparua, and Moluccas (Saimima et al., 2020), even though they come from different villages. They have different religions, genders, and social standings.

Strauss, a founder of structuralism, said in 2007 that language is the result of different processes in the human mind and is connected to local traditions, which are also the process of reasoning. For example, the phrase "Ale Rasa Beta Rasa" is an essential part of the local philosophy because it deeply explains what it means to be a true brother (Wenno, 2011). Barker

(2004) says that studies of local traditions look at how symbolic meaning is made in language as a system of meaning.

> "*Ale Rasa Beta Rasa implies the meaning of the relationship of brotherhood universally beyond the boundaries of the territory, religion, or social status. From here, the awareness to cooperate for mutual help and support emerges.*" (Interview with Pattisahusiwa at Saparua Island, 22nd October 2020)

> "*Awareness of the life philosophy of this Ale Rasa Beta Rasa has given birth to a mutual commitment that has been built by villages in Saparua, Salam – Sarane to attend and maintain peace in Saparua.*" (Interview with Latupatti at Saparua Island, 9th July 2020)

Ale Rasa Beta Rasa is not just an expression containing a historical romance. However, it should continue to live by inspiring the brotherhood building in the actual socio-cultural dimension in *Saparua* and Ambon. *Ale Rasa Beta Rasa* requires a "Basudara People" social relation system beyond narrow primordial spaces because peace can only be realized when all people have common sense and the will to make peace.

2. Sago Salempeng Patah Dua

Another metaphorical expression describing fellowship and brotherhood of cross-religious communities in *Saparua*, besides *Ale Rasa Beta Rasa,* is *Sago Salempeng Patah Dua.* In the tradition of brotherhood life of the cross-religious community of *salam - sarane* (Muslim-Christian), *Sago Salempeng Patah Dua* contains the values of universal brotherhood that transcends the limitations of the primordial religion.

> "*For people in Saparua, this expression has a philosophical meaning rooted in the culture of brotherhood in Maluku and is a legacy of the values of the ancestors.*" (Interview with Tuhaha at Saparua Island, 12th April 2020)

Sago Salempeng Patah Dua is an idiom with its roots in the philosophy of life, "*Basudara* People," on the island of *Saparua* and Moluccas. It generally reflects the inner attitude of the cross-religious communities in the Moluccas. Fellowship awareness is the energy of the local tradition that always inspires communities in *Saparua* to build a life together in harmony in existential differences (Waer, 2017). The conception of the beauty of life in the brotherhood can be taken from the lyrics of the song often chanted by the *Saparua* cross-religious communities. It communicates the life of brotherhood and kinship.

> "*Mayang pinang Mayang Kalapa, Timbang Cengkeh di Saparua, Orang Bilang Ade deng Kaka, Sagu Salempeng Makan Bage Dua (Betel Nut Tree Coconut Tree, Weighing Cloes in Saparua, People say that Brother and Sister, Eat Sago Salempeng Together).*" (Interview with Saimima at Saparua Island, 14th, July, 2020)

The phrase "*Sago Salempeng Patah Dua*" is philosophically interpreted as a symbolic representation of the sago tree, which is considered the "tree of life" by the cross-religious communities of Saparua. The community of Moluccas relied on that part of the sago tree the most out of all the parts of the sago tree. *Sago Salempeng Patah Dua* is interpreted as a life with mutual caring and sharing based on the consciousness of the spiritual relations built in the way of life of the communities of the Moluccas, as stated by Watloly (2017). In the local tradition of the Moluccas, the expression "Sago Salempeng Patah Dua" refers to two distinct realities that are complementary to one another.

One interpretation of the phrase "*Sago Salempeng Patah Dua*" is that it is a metaphor for living a life characterized by empathy and generosity toward one another. In his study of humans and culture, Cassirer (1987) stated that every language expression is indeed metaphorical because it is based on both nature and reality. Regarding how the *Sago Salempeng* Broken text should be interpreted, the second expression, "Two," means that all children living in the villages of Saparua, regardless of their families' religious affiliations, should be aware of sharing and caring for one another. To put it another way, the suffering of one person is the suffering of all people. Because of this, it is necessary for the people of Saparua to bear it together based on the fellowship life (*hidop orang basudara*, which translates to "brotherhood life"). According to this point of view, the ability of individuals and groups to coexist peacefully within the context of an interreligious community finds its pivot point in Sago Salempeng Patah Dua's philosophy of life.

3. Sei Leli Hatulo, Hatulo E-Leli Esepei

Along with *Ale Rasa Beta Rasa* and *Sago Salempeng Patah Dua*, *Sei Leli Hatulo, Hatulo Eleli Esepei* is essential to building peace and social integration in the community of Saparua and the Moluccas as a whole. In another way, the oath will kill the person who broke it. However, unlike *Ale Rasa Beta Rasa and Sago Salempeng Patah Dua, Sei Leli Hatulo, Hatulo Eleli Esepei* emphasizes keeping promises and oaths to keep people together. It is done to keep the brotherhood sacred.

In cultural sociology, the philosophy of life *Sei Leli Hatulo, Hatulo Eleli Esepei* means something fundamental to the people of Saparua and the Moluccas. It is not just empty words. It has become a local tradition, and it is about how the Saparua community's way of life is a model of how to be

loyal to each other in relationships between people, communities, villages, and even different religions and cultures.

> "*In the context of social relation, philosophy of Sei Leli Hatulo, Hatulo Eleli Esepei magical and sacred elements that are believed to bring law consequence toward those who broke the vow.*" (Interview with Sahupala at Saparua Island, 24th April 2020)

In symbolism a promise or vow bond is like a stone that is hard and sturdy (Sulaeman et al., 2021), so one who dares to flip the stone (breaking a vow) will receive a consequence, the stone will hurt him (the vow will kill him).

Peace Through Forms of Local Traditions

Within a community, the values of the local traditions are significant components in constructing a life that is believed to be the path that leads to civilization (Ridwan et al., 2020). Regarding the Saparua community, even though its members come from different religious backgrounds, Salam and Sarani (Muslim and Christian), they have merged into one local traditions horizon hierarchically. It is passed down from generation to generation to preserve the relationship between its members in a pattern of social order. Relationships between communities, whether on a micro or macro scales, such as those that exist within families or between nations, and especially between humans and the natural environment, all have a place at the origin of the tradition. It ultimately shapes a person's perspective of the world. Social mechanisms include these relationships. In the scope of this research, some local traditions on the island of Saparua will be analyzed and discussed. These traditions are thought to play a role in resolving conflicts and constructing peace in this part of the world.

1. Pela Gandong

In his dissertation, Bartel (1997) wrote: "pela is a system of relationship tying together two or more villages, often far apart and frequently on a different island". Cooley (1987) also stated a similar interpretation, saying that *Pela* is friendship or brotherhood bonds instituted in two or more villages.

> "*Several figures in the Siri Sori Islam, Iha Mahu, Itawaka, Iha and Kulur villages agreed that pela is a brotherly bond between two villages that occurred as a result of an event (either war or calamity/accident). Based on those events, the two villages agree to help each other.*" (Interview with Habibulla Luhulima at Saparua Island, 17th, April, 2020)

Considering these various interpretations, we can define *pela* as an arrangement whereby two or more villages form a brotherly bond to meet

a common need. *Pela* can be interpreted in multiple ways lexically (Assagaf, 2017), with some drawing connections to the related word 'brother' ('pelauw'). The word *'pela'* means to bind, strengthen, guard, secure, or attempt to make something that is not easily damaged or broken.

Gandong means a relationship or affinity between two or more villages based on genealogical relationships or blood ties. The Chinese character for "womb" (*gandong*) refers to the female reproductive organ. In this sense, *gandong* is a metaphor, analogue, or parable about a bond between villages that developed because their residents shared a common ancestor. This double connection is possible for a variety of reasons. As was previously mentioned, nomadic ways of life are one of the earliest distinguishing features of the people of the Moluccas. Because of this disorder, bloodlines that once connected them have dispersed to different parts of the world. Marriage also plays a role because it facilitates the sharing and transmitting of religious and philosophical convictions.

> *"The Islamic Siri Sori village and the Christian Siri Sori village were previously one village and had Islamic beliefs or faith. Likewise, the relationship between the Islamic Siri-Sori village and the Hutumuri (Christian) village, the Waai (Christian) village, and the Tamilouw (Islamic) village. These villages are mutually exclusive because they have the same genealogical roots."* (Interview with Nadar Saimima at Saparua Island, 13th June, 2020)

> *"Kulur village also has a relationship with the land of Oma (Christian) and the land of Samasuru (Christian). According to the traditional leader of the Kulur villages, Luhulima, this Gandong relationship usually occurs when their ancestors (brothers and sisters) struggle to survive. There is a separation and their brothers start pioneering new settlements with their descendants in the new place they have visited."* (Interview with Habibulla Luhulima at Saparua Island, 11th, July, 2020)

Gandong relations in the *Siri Sori* Islam village, the Iha country and the *Kulur* village, or in the villages in Central Molucca in general, can be traced through clans that spread widely across regional and religious boundaries. There are *mataruma* who have different religious backgrounds. For example, there is a Patty clan who is Muslim and Christian. Likewise, clans include *Saimima, Sahupala, Sopamena, Luhulima, Leitemia, Litiloly,* etcetera. The table is constructed based on a study by Bartel (1997), developed using field data.

Table 1. *Pela-Gandong* **relationship of inter-religious community**

No.	Name of Village		Status
	Islam	Christian	
1.	Siri Sori Islam	Siri-Sori	Gandong
		Haria	Pela-Gandong
		Waai	Gandong
		Hurumuri	Gandong
2.	Kulur	Oma	Pela-Gandong
		Samasuru	Gandong
		Hatu	Gandong
3.	Iha	Ihamahu	Gandong
		Tuhaha	Gandong
		Ulath	Gandong

Below is a list of the relationship between the Islamic villages: Islamic *Siri-Sori*, *Iha*, and *Kulur*. This list was created based on interviews and mapping of the relationship between pela-gandong, which Bartels made in a study to benefit his doctoral dissertation at Cornel University, USA.

> "*This loyalty to the Pela and Gandong traditions makes the Muslims of Siri Sori Islam village not feel guilty if they are involved in cooperation (masohi) to help (physically, morally, and materially) for the construction of houses of worship (churches) in villages. It tied up in pela relations or neighboring villages, their gandong siblings in Siri-Sori Serani village.*" (Interview with Edi Pattisahusiwa at Saparua Island, 07th, November, 2020)
> "*The construction of a mosque in the Kulur village, the people of the Kulur village, received full assistance from their relative, the Christian Samasuru village.*" (Interview with Habibulla Luhulima at Saparua Island, 2nd July 2020)

Another interesting point of view is that when the formal ceremony of the house of worship (church) of a neighboring village, Ulath village, or the formal ceremony of the King of *Siri-Sori Serani*, it seemed the citizens of *Siri-Sori* Islam village participated in helping logistics for the celebration of the formal ceremony of the house of worship and the inauguration of the king of the village with joy.

2. Masohi

The term "*Masohi*" is considered to have a high familiarity in the Central Moluccas. Masohi is well known in all of the typical villages and possibly also in the administrative villages located in the Central Moluccas. *Masohi*

is a form of community collaboration that occurs across religious lines to accomplish something (Amirrachman, 2007). For example, cooperation in building, rehabilitating, or renovating a house is masohi. For instance, if one community is going to build, rehabilitate, or renovate its house, the community invites other local communities to help. The other local communities then build, rehabilitate, or renovate the house. This type of cooperation is called masohi. To this day, the local Masohi tradition has yet to die out completely. This Masohi culture is still maintained, for the most part, within interfaith communities that are located on traditional lands in Saparua. Although it is acknowledged that relative social developments and changes make it appear as though awareness and attitude towards Masohi have vanished, the contrary is also true.

> "*The fact does confirm the truth that in many cases, the construction of community houses has used paid builders. If the community is invited to build a house, they are still willing to help*." (Interview with Habibulla Luhulima at Saparua Island, 2nd July 2020)

Masohi is still commonly used in official celebrations of state events like weddings, funerals, new babies, etcetera. Participants in Masohi events do not receive compensation. Those in need receive only drinks and food that can be used to speed up the construction, repair, or renovation of a home. Therefore, Masohi activities do not involve any trade.

Masohi, as described by Bartel (1997), is the highest ideal of collectivism, which manifests itself in the pooling of resources (human, material, and otherwise) to accomplish goals that no single person or family could ever hope to achieve alone. Masohi cooperation is based on the idea of mutual benefit, which is modified to fit the needs of the community hosting the activity. All citizens of a village, or even of neighboring villages, work together on various aspects of their daily lives, and this level of social cooperation is observed frequently (Amirrachman, 2009).

> "*It is in faith and loyalty to traditions like this that all Latupati in the forum sincerely hope that the people of the Iha village (Muslims) who were exodus due to the conflict (1999) will immediately return to their home villages. It is done to re-establish brotherly relations and maintain mutual peace*." (Interview with Willhelm Alexander Wattimena at Saparua Island, 18th, February, 2020)

For cross-religious communities, the practice of helping each other to overcome needs as a community of the village and neighboring villages or villages in cross-community kinship bonds is a historical call that is believed to have sacred values.

Local Traditions of Sustainable Peace

Even though members of the Saparua interfaith community come from various religious traditions, they are committed to a single core value. When people are aware of the values they hold in common, the next step in the process of building relationships among "*Basudara People*" (*katong samua basudara*) can begin (we are all brothers). The actualization of awareness of shared values in traditions like this one has an essential function as a social safety networking for traditions that are significant for efforts to build peace. This function is a social safety networking for traditions. In light of this widespread recognition of shared ideals, the principles of coexistence informed by the philosophies of *Ale Rasa Beta Rasa, Sago Salempeng Patah Dua, and Sei Leli Hatulo, Hatulo Eleli Esepei* become practical components in the process of bolstering social integration between individuals, between nations, and even between religious communities. If one were to go into further detail on the guiding principles of life derived from the three different philosophies of life, one would get the results in table 2.

Table 2. Principles of value that become the principle of the life of Saparua community in its relationship to peace

No.	Philosophy of life	The value conceived	Description
1.	*Ale rasa beta rasa* (You feel I feel)	Mutual compassion Mutual empathy Mutual understanding Mutual acceptance Mutual respect	Human is not considered as an individual but rather citizens of the social unity that is strong crossing primordial barriers
2.	*Sagu salempeng patah dua* (A plate of sago eaten together)	Mutual empathy Mutual caring Mutual sharing Mutual helping Mutual support	Mutual life should be maintained in spirit of sharing and caring each other.
3.	*Sei leli hatulo hatulo eleli esepei* (Who flips the stone, the stone hurts him back)	Belief Honesty Constancy Loyalty Unity	Togetherness has to be built with an attitude of honesty, consistent, and true to the values of togetherness.

This table illustrates how the three worldviews above and the values serve as nexuses where the individual or communal ego meets the collective spirit. These intersections are fertile ground for the meeting places that ultimately shape the conditions under which peace can be built (Wenno, 2010). As a

result, local traditions are celebrated by incorporating cultural forms like *Pela-Gandong, Masohi, Sasi, Makan Patita*, to strengthen the spirit of togetherness and peace.

After conducting a needs assessment in 50 different communities across Central Moluccas Regency, researchers found that, on average, all of these areas still desire the growth of the *Pela Gandong* culture (Wenni & Wilma, 2010). The local wisdom values outlined above significantly contribute to peacebuilding in Saparua from conflict resolution and peacebuilding perspectives. Bartels, as cited by Abella (2020), suggests four critical values to test the functioning or not of the local wisdom values of Pela Gandong. These include, but are not limited to, the following: 1) villages in Pela relationships help each other in times of (natural) crisis, disaster, or war; 2) when necessary, one partner village should assist another in carrying out large community projects such as the construction of churches, mosques, schools, and mutual assistance for celebrations; 3) the reunification of families separated.

Below are the results of identifying and mapping values recorded from the interviews with these figures. To help facilitate identification and mapping, a tabulation approach is used. This approach is taken to see the differences and similarities in the values contained by *Pela*, *Gandong*, and *Masohi* and their potential as a cultural synergy. The value mapping here is based on living values education (Rahman, 2017).

Table 3. Local values mapping and its correlation to peacebuilding

No.	Form of Local Traditions	The value conceived	Description
1	. *Pela*	Humility Honesty Mutual help Tolerance Cooperation Affection Love Peace Freedom Happiness Unity	The openness of the pela relationship demands openness and mutual acceptance. Therefore, the eleven values are highly required to build a peaceful togetherness over a prolonged time and sustainability.

2	*Gandong*	Humility Honesty Affection Love Tolerance Mutual help Cooperation Happiness Peace Unity	The quality of the *gandong* is established, maintained, and its sustainability is guaranteed because it is based at least on ten of these values.
3	*Masohi*	Affection Awards Cooperation happiness Responsibility Mutual help Unity Peace	Awareness of *masohi* culture still survives and its quality is maintained because of these eight values.

Based on the identification and mapping of the values presented thus far, it is clear that *Pela*, *Gandong*, and *Masohi* each contained some dominant values. Love, respect, mutual assistance, cooperation, responsibility, unity, happiness, and peace are the values that make up these principles. On the island of Saparua, the eight core beliefs and ideals listed are the most critical aspects of the culture and the indigenous knowledge that still survives in the customary villages.

In a way that can be thought of as an analogy, these eight values are a series of interrelated values that build each other up, strengthen each other, and form a construction that constitutes a local tradition. First, that compassion is the fundamental component of humanity that is required to respect others. To assist others and responsibly collaborate with them, the essential principle will be to value sincerity and willingness and sincerity. Brotherhood will be put to the test regularly in *Pela, Gandong,* and *Masohi*, and these tests will come from the perspectives of the economy, society, and the environment (Bartel, 2017). It is the center of the relationship between Islam and the local culture on Saparua Island, located in the central part of Maluku. Its purpose is to create a sense of unity, happiness, and peace passed down in a regenerative and sustainable way.

Conclusion

The findings of this research suggest that the Saparua interfaith community continues to value local wisdom in the form of customs and traditions to foster coexistence and prevent strife. The central role that local wisdom is thought to play in establishing and maintaining social bonds is a significant contributor to this view. The people of Saparua Island strongly believe in the importance of traditional institutions like the Latupati forum in preserving local customs and traditions as a shared and cherished value by all community members. Based on the findings of this research, conflict resolution and peacebuilding efforts can benefit significantly from the continued revival of local wisdom such as *Pela, Gandong, and Masohi.* The three aspects of indigenous culture convey important messages of harmony, unity, and mutual respect. These local values and customs must be continually refined to keep up with interfaith communities' ever-changing dynamics and ensure lasting peace.

The process of improving these values can be accomplished through either an accommodation mechanism (accepting aspects of local traditions that are believed not to conflict with the existing fundamental values) or an invention mechanism (maintaining and developing existing traditional values). Both of these mechanisms involve maintaining and developing existing local traditional values. From this vantage point, regional customs can be enhanced in different ways, including through dialogues on religious and cultural practices, education, or even the arts and sports. In addition, we can also participate in the process by which the government creates regulations to protect these values.

This research also found local traditions such as the expression *Ale rasa beta rasa*, *Sago salempeng dipatah dua* and *Sei leli hatulo hatulo eleli esepei*, and *Pela, gandong* and *masohi* needed to continue to be revitalized as cultural instruments in the context of conflict resolution and peacebuilding. Hence, the values conceived by that tradition of local tradition have a universal humanitarian message, such as peace, brotherhood, compassion, and cooperation.

also Habibullah Luhulima, acting head of Kulur village in Saparua. In addition, a significant award was also conveyed to the Maluku Regional Government and its staff, who helped facilitate the licensing process.

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VALUES BEHIND *OSONG KAPALI* CEREMONY: SOCIOCULTURAL REVIEW OF INDIGENOUS AND RELIGIOUS TRADITION

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Abstract

This study describes the domination of local custom and religion behind the tradition of Osong Kapali among Sungai Patai community in Tanah Datar, Minangkabau, Indonesia during the decease of Datuak (the leader of ethnic group). It employs a qualitative method with observation, interviews, and documentation as research instruments. It revealed, for people, that the majesty of datuak is reflected on not only the time he receive the tittle but also the time he passes away. This ceremony is intended to honor the dead datuak. The tradition begins with baretong (planning), mangkaji adaik (discussing the tradition), mancabiak kain kafan (tearing the shroud), osong kapali (putting on the traditional fabric), marocak (spreading the coin along the way to Datuak grave), pidato alam (welcoming speech), and manigo ari (praying after the funeral procession). It contains values within, such as the leader's majesty, datuak wisdom, and symbols of broad and clean thought. In addition, it holds sharia, educational, and social values. Osong kapali tradition is a combination of custom and religion represented in the ceremonial sequences which agree with the ideology of sarak basandi kitabullah, the Quran-based tradition.

Penelitian ini mendeskripsikan dominasi adat dan agama pada tradisi Osong Kapali yang dilakukan oleh masyarakat Nagari Sungai Patai kabupaten Tanah

Datar di Minangkabau Indonesia ketika seorang datuak meninggal dunia. Penelitian ini menggunakan metode kualitatif melalui observasi, wawancara, dan dokumentasi sebagai instrumen penelitian. Hasil penelitian menunjukkan bahwa bagi masyarakat kebesaran seorang Datuak tidak hanya tergambar pada upacara pengangkatan gelar namun juga pada saat seorang datuak tersebut tutup usia. Upacara adat ini bertujuan untuk penghormatan kepada seorang datuak yang meninggal. Upacara Osong Kapali dimulai dengan baretong (Perencanaan), mangkaji adaik (mendiskusikan adat), mancabiak kain kafan (merobek kain kafan), Osong Kapali, pemasangan kain adaik (Pemasangan kain adat), maroncak (Menyebar koin sepanjang perjalanan ke kuburan Datuak), pidato alam (Pidato), dan manigo hari (berdoa setelah upacara pemakaman). Terdapat nilai nilai seperti kebesaran seorang pemimpin, kebijaksanaan seorang datuak dan symbol pemikiran yang luas dan bersih. Selain itu terdapat nilai teologi yakni nilai syari'ah, pendidikan dan sosial. Osong Kapali ini merupakan kombinasi antara adat dan agama yang terlihat dari rangkaian pelaksanaannya sesuai dengan filosofi adat "sarak basandi kitabullah".

Keywords: *Custom and religion; Ddatuak; Osong Kapali; theological values*

Introduction

Minangkabau is a civilized country with majority Muslim population. In everyday life, sometimes customs and religion dominate each other. Some religions dominate customs, also some customs dominate religions. However, there are customs and religions that go hand in and to complement each other. Therefore, the customary law in Minangkabau should not conflict with Islam. This is represented in the burial ceremony of the *datuak* or the chief according to the *Osong Kapali* tradition (Evaliza, 2014).

In Minangkabau, there applied not only one tradition, but each of Nagari (villages) has their respective uniqueness, as if they compete one another. One of the unique traditions is *Osong Kapali*. Minangkabau is an ethnic group which is still maintaining the custom with Islam as the religion of majority people. In daily life, custom and religion sometimes dominate each other (Rahman et al., 2020). There is time when religion dominates over custom and vice versa, yet they complete each other in other times. Therefore, customary law cannot go against Islam. It is reflected in the *Datuak* funeral ceremony recognized as *Osong Kapali* tradition (We & Fauziah, 2020).

Osong Kapali is the *Datuak* funeral ceremony. *Datuak* (the ethnic leader) is a typical officer in Minangkabau. In Sungai Patai, people's belief in the

greatness of *Datuak* appears not only during his working phases but also the time time he passes away. Therefore, Sungai Patai communities conduct a traditional ceremony named *Osong Kapali*. *Osong Kapali* ceremony is conducted to honor *Datuak* who has passed away, remaining his dedication to ethnic group members and village (Rajo, interview, 2021, December 6).

Besides, along the time, the tradition to honor the dead *Datuak* is rarely conducted in West Sumatera, especially in Minangkabau, so it must be preserved. Thus, *Datuak*'s appointment in Minangkabau basically needs ceremony, as well as his death. The *Datuak* death ceremony is not similar to that of ordinary people. In Minangkabau, the *datuak* funeral ceremony is always related to tradition, and it must not miss the funeral service based on Islam (Panghulu, interview, 2021, December 6).

Research regarding funeral tradition in several places around Minangkabau, such as Hasmira et al. revealed that *manyanda* custom is one part of death traditional ceremonies. This tradition is intended to find out the successor of dead person to substitute social position (Saputra, 2019). Hidayati (2016) remarked that *manjapuik adat jo pusako* tradition is done when a mother in a family died. It means picking up a man who has become a widower by custom because at the time of marriage he is also delivered by custom. This tradition is organized at the 14th day after death and after *tahlilan* (prayer for remains). It is done at Sikabau societies, Pulau Punjung, Dharmasraya (Yolanda, 2018). Aziz et al. (2020) explore that the acculturation of Minang customs and culture with Islam takes the forms of synthetism, while the *adat* adapts to its teachings. When Islam with Minang customs and culture blend into one, changes occur in three kinds. According to Tono et al., (2019), Minangkabau, one of the major tribes in Indonesia that embraces Islam, has unique and distinctive customs, one of which is the distribution of inheritance in its matrilineal family system. Islam adheres to a bilateral-parental system.

Under the findings of the studies on the custom of Minang, more exploration is needed concerning the tradition of *datuk* funeral. Therefore, this study aims to reveal and investigate the procession of *Osong Kapali* ceremony and the reason to preserve this tradition. In addition, it also examines whether the arrangement of *Osong Kapali* tradition is suitable to societies' theological value at Sungai Patai, Sungayang, Tanah Datar.

Method

The current research adopted a qualitative study which gathers data directly from the field. The data were collected through sequences of observation, interview, and documentation. Interviews were conducted with *Datuak* (the ethnic leader), Kerapatan Adat Nagari (abbreviated as KAN) as a Minangkabau customary institution which protects and preserves Minangkabau customs and culture, KAN, *Bundo Kanduang, Dubalang,* headman, and other public figure. Data were also collected using interpretation and verification technique. The research took place in Sungai Patai village Sungayang sub-district, Tanah Datar regency, West Sumatera.

Several approaches were employed in this research, first cultural anthropology approach, which studies human from cultural side. Cultural anthropology understands human way of life, human ability to have culture along the time, and their way to utilize their unique minds to succeed in changing the environment using experience and teaching in its broadest sense. This research observed the organization of funeral ceremony on local community culture in treating the dead *datuak* (Potabuga, 2020).

Sociology approach is a social science with community as the object. Social interaction is the main factor in social life (Hanani, 2015). Social interaction is relationship among human group or individual and group. This approach assists in discovering the relationship among community in Sungai Patai village during *Osong Kapali* ceremony on *datuak* funeral wherein the beginning and the last procession is always related to the togetherness and mutual cooperation (Leni, 2018).

Finding and Discussion

The Social and Religious Community of Sungai Patai

Sungai Patai village is located in one of regions in Luhak Nan Tuo, Tanah Datar. Tanah Datar is also identical with the name cultural city which is close to the centre of Minangkabau kingdom, Pagaruyuang (Pasaribu, 2019).

Sungai Patai village is administratively located at Sungayang sub-district, Tanah Datar regency. Sungai patai village has 11-kilometer square area or 16,81% of Sungayang sub-district area. It is 5 km away from the district capital and 13 km from the capital of Tanah Datar regency. It is geographically located on the height of 700-750 meters above the sea level (Evaliza, 2014).

The total population of Sungai Patai village is 2,006 people, 1,034 women and 927 men, and 485 families. Balai Tabuah village is 8 km width with 1,238 total population. Talago jaya village is 3-kilometer square width with 768 total populations. This village has several formal education units, such as Primary school 01 Sungayang, Primary School 16 Sungayang, and Sungai Patai Private Islamic Junior High School. Moreover, there are also several health facilities, such one unit of public health service (Masril, 2021).

According to the history, the village is called Sungai Patai village because there lies river flow surrounding the area, and there are also a lot of big *patai* trees. When the people spread from *talago tinggi (water gathering place)*, they prefer to clear the land around patai trees. Accordingly, the name of village turn *Sungai Patai* (Yuliyus & Susilawati, 2021).

In the research note of *Datuak* Paduko Jalelo related to the origin of Sungai Patai village, there written a typical saying "*adat basandi syarak, syarak basandi kitabullah, penghulu mamagang sako jo pusako, panghulu nagari jo kerapatan dan nagari balabuah batapian, bamusajik balai*", which means that the custom is based on religion, and the religion refers to the Quran. *Datuak* (the ethnic leader) is given custom title and the ethnic group property. There are headman and officers who solve custom issue, and the public facilities, such as village road, public bathroom, mosque, market, and meeting place.

At that time, every people who will move to a new place is required to build *rumah gadang* (Minang traditional house), which is built through cooperation. However, the local community was unable to fulfill one requirement. They did not have a road. In order to solve that problem, several meetings were conducted in *balai* (meeting place without roof) to discuss about it. Nowadays, the meeting place is named *medan nan Bapaneh* (meeting place which has no roof) (Zainora, interview, 2021, October 5). *Medan nan bapaneh* is registered in Cultural Heritage Archeological Centre (CHAC) Batusangkar registration number 22/BCB-TB/A/12/2007, with thirty seats back stones and U-shaped and pile of stone at the centre.

At that time, they did not have food supplies which caused drastic population grow. Based on the agreement of *datuak nan tigo puluh* and *tuanku nan empat puluh* led by *datuak djo mandur (a customary title given to a man through the agreement of a tribe or tribe in),* they were agreed to move into new place. They finally moved and stayed in *koto rajo.* As a result, new term rose: *Nan bajanjang di sungai patai dan bapintu ka koto rajo*" (two families that have kinship relations both according to the father's line and the mother's line).

Based on the proverb above, people obey their leader. Along with the dead of DT. Rajo mandur, they passed new road from the meeting place. From that position, *datuak* back of and point out *koto*, region started from *ikua koto* to *kapalo koto* (Wirdanengsih, 2019). At that place, new road is built (Asrinaldi & Yoserizal, 2020).

At the same time, they build a mosque at village. They also construct rice field. The rice field irrigation is named *bandar buluh kasok*. It is the name of a collection place in irrigating rice fields that have roots. That place has many upstream roots and *bandar buluh*. Moreover, there are many roots especially *buluh sikasok* (Alade, 2020).

After the construction of rice field irrigation, they make watering for the importance of village. The irrigation is named *bandar pulang*. Bandar pulang is used for the flow of sewers for village irrigation. Thus, the other irrigations are built and called new drain. All irrigation facilities are constructed in the era of *kelarasan sungai tarab*. It means the flow of the government system in the Tarab River sub-district.

After moving from Talago tinggi, the construction of mosque and custom meeting place of Sungai Patai government started. Leading system of Sungai Patai consisted of 30 *penghulu or Datuak* (the ethnic leader). The leadership of Sungai patai includes on custom federation which is under the federation of Sungai Tarab (Yuliyus & Susilawati, 2021).

The Custom System of Sungai Patai Village

The custom system applied in Sungai Patai village refers to the term, "*ramo ramo sikumbang jati, kati endah pulang bakudo, patah tumbuah hilang baganti, soko lamo baitu juo. Biriak biriak tabang kasasak, dari sasak tabang ka halaman, dari niniak turun kamamak dari mamak turun ka kamanakan*" (Daryusti, 2018). It refers to the heir of *penghulu* title in Sungai Patai inherited from generation to generation. *Penghulu* (title is owned by *mamak*, and it will be inherited to a nephew considered to be able to accept and meet the responsibility as *penghulu*. This system aims to make ancestral lineage in a community and inheritance title still remains during the rapid shift of era (Elfiani et al., 2022).

In social life of Sungai Patai village, community used the system of "*karajo baiak bahimbauan karajo buruak basamo-samo malarang*" [good work is informed, but bad work is prohibited]. The above customs phrase refers to the regulation of community social life in Sungai Patai. They help one another and do work for the society benefit through cooperation. As a result, any kind

of work is done together. The existence of those system is confirmed with the institution and the officer of village custom supervisor, traditional meeting place. The institution and the system affect the development of a tradition, typical to Sungai Patai (Sungai Patai traditional self-defense arts) (Yuliyus & Susilawati, 2021).

The Implementation of *Osong Kapali* Tradition: *Datuak* Funeral Ceremony

There are two interesting parts related to Islamic practices in Indonesia, especially in Minangkabau. People assumed that Islamic doctrine has changed into a tradition as normative and the truest. Thus, Islamic tradition has a strong basis in Islamic teachings attached to Muslim daily life in Indonesia (Martha, 2020).

In Indonesian dictionary, the word tradition is commonly understood by Indonesians, and it has become their habit recognized as a certain definition of both action and words (Bahardur, 2018). For people in Minangkabau, funeral ceremony is the one example of ceremonial and cultural aspect noticed in several forms of traditional ceremony sequences. Therefore, research on "funeral ceremony" means discovering life values of Minangkabau people from time to time and intensively highlight the implementation of life values for Minangkabau society, which is rich with symbols. In this field, the systematic discussion means the discussion of related sub-culture philosophy and symbolic meaning within.

Minangkabau area has different leadership system with the other areas in Indonesia. Leadership system is firstly recognized as the element of *urang nan barampek jinih* (male group leader in the tribe) consisted of *penghulu (leader of a tribe or tribe)*, *manti (traditional expert)* , *dubalang (security guard in the village)* and *malin (religious expert)*. However, after Minangkabau is conquered by Dutch, the position of *manti* and *dubalang* is deleted according to village goverment system constructed at the time. Meanwhile, the role of *malin* is altered into *ulama*. Since then, the element of *urang ampek jinih* is changed into *penghulu, alim ulama*, and *cerdik pandai* which is ideally recognized as the concept of *tungku tigo sajarangan* (traditional leadership in Minangkabau) or *tali tigo sapilin* (Amri et al., 2021).

Penghulu or *Datuak* is the leader of an ethnic group or the king or nephew, functioned as the government head, becoming leader and role model for the group as well as prosecutor and defender on the issues coming from

the outside group. As a group leader, *penghulu* is responsible for maintaining the safety and the prosperity of the group according to law and prevalence. As stated in proverb, *penghulu ibarat kayu gadang ditangah padang, ureknyo tampek baselo, dahanyo tampek bagantuang, daunyo tampek balinduang, batangnyo tampek basanda* (penghulu is like a big wood in the centre of field, the root is a place to sit, the branch is a place to swing, the leaves are protectors, and the log is a place to lean back) (Penyusun et al., 2017).

     Penghulu has responsibility which cannot be missed. First, *manuruik alua nan luruih (trust),* which means every activity must be done according to the truth regulated by custom. Second, *manampuah jalan nan pasa (leader traits),* which means every rule must be implemented in daily life. *Penghulu* must obey and implement what has been regulated by custom and religion. He must not ignore the existed rules. The third is having *tangan harato pusako* and caring for the young generation. *Penghulu* must be able to keep all the ethnic group property for common interest and caring for the young generation to prevent them from deviant behavior. Because *penghulu* hold a lot of serious and noble responsibilities, if a *datuak* or *penghulu* died, the funeral ceremony is conducted according to the custom ritual. The custom to bury a *datuak* in Sungai Patai village is different from that in the other regions. If *datuak* in Sungai Patai village died, the community will manage funeral ceremony to respect *datuak*.

     The community of Sungai Patai feels the greatness of penghulu not only when penghulu is *malewakan gala* (given title) but also the time when he passes away. The community respects him by funeral ceremonies according to the custom rules which has been agreed upon (Zainora, interview, 2021, October 5). Because every died *niniak mamak* (traditional leader) contributes to the society, *Osong Kapali* tradition is conducted to remember his contribution, paraded from the *datuak* house to the mosque, then from the mosque to the grave (Zainora, interview, 2021, October 5). This funeral model has been done inherited from generation to generation and the steps are still conducted. If a *datuak* died, all of activities stopped until the remain is buried. Formerly, the *Osong Kapali* tradition is recognized as kacang kapali which still exists until now (Zainora, interview, 2021, October 5). The custom ceremony of *datuak* burial in Sungai Patai starts in series:

     First, *Baretong* (discussion about the implementation of custom procession) (Putiah, interview, 2021, October 5). Baretong is the most prominent procession from all penghulu funeral events because it is the determination of the next

steps. After the remain has arrived in the house, *panghulu* parent's house, the *baretong* procession starts (Auliarahman, 2018).

According to the customary rules which prevails in Sungai Patai, all *penghulu* must attend on this process without exception. This process is also attended by *dubalang* which is the officer of custom supervisor. However, if one of penghulu is absent, he will be represented by Bundo Kanduang of *panghulu* concerned. The representative of Bundo Kandung must wear *baju kuruang* (minamg traditional cloth for women) and use *tingkuluak kain panjang (traditional clothing section)* (Pratama, 2015).

The process of *baretong* is functioned as a discussion medium of *datuak* or *penghulu* in deciding the tomb location of the dead *penghulu*. In Sungai Patai, the location of tomb is usually discussed in the house of pangkat or *sipokok*. The *datuak* of *bako* side request to bury in *bako* funeral. If he requests not to be buried in *bako,* the must be met. After that, the *datuak* of child side will also request to be buried in the children funeral. If it is not accepted, the proverb rises, "*indak makabuah tanah sabingkah, kapan salampih mintak dikabulkan*" (Panghulu, interview, 2021, December 6). This *baretong* procession is also applied among the society to both *penghulu* and community. *Baretong* is done at *rumah gadang*. It is attended by all *niniak mamak*.

Second, *Mangaji adaik* (*study about tradition*). The procession is conducted after the agreement about *datuak* tomb agreed. It is a process to determine the amount of penghulu's debt to the village. The debt is burdened to the tribesman or *penghulu*'s family. The debt paid is named *utang adaik* to *monti* who is one of custom supervisor (Auliarahman, 2018).

The term of paying of *penghulu*'s debt did not indicate that *penghulu* has personal debt to the village, but it means to run agreed custom rules (Pratama, 2015). The debt unit of *penghulu* is called *kupang*. The amount of *kupang* which must be paid by *penghulu* must be discussed by all *datuak*. The number of one *kupang* is not known exactly if measured with Rupiah or gold.

Moreover, according to *penghulu* of those village, there are differences of debt amount burdened. The dead *penghulu pucuk* must pay 32 kupang, and dead *penghulu andiko* is burdened 24 kupang (Penyusun et al., 2017). Kupang is a value indicating the currency used in the past. Penghulu debt unit is called kupang. The number of kupang which must be paid by penghulu must be discussed by all *datuak*. The amount of one kupang is not clearly indentified, if compared to rupiah or gold. However, referring to the use of kupang during Aceh Kingdom which has ruled west coast of Sumatera, the use of kupang is

possibly common in historical literature (Zainora, interview, 2021, October 5). The amount of kupang agreed by penghulu to be paid by the heir is utilized to the interest of *datuak* funeral ceremony. *Datuak* funeral ceremony in Sungai Patai is recognized as *Osong Kapali* as stated in community adage "*datuak mati ba sangkapali. Bundo kanduang mati ba sonduak sonduak*" (Zainora, interview, 2021, October 5).

The meaning of custom command is that when *penghulu* passes away, the coffin uses *Osong Kapali* and when *bundo kanduang* dies, the coffin uses *sonduak sonduak*. Osongkapli, the corpse coffin is made from bamboo and palm leaf. At the past, the process to make *Osong Kapali* did not utilize nail but bar. *Osong Kapali* uses cover cloth, but *sonduak-sonduak* uses cover cloth.

From the past until now, someone who has given contribution and been in a position will be respected. In ancient kingdoms, when the king was given title, or the king conducted a wedding ceremony or even when king abdicated, he would wear "kacang kapali" (now called *panca persada*). Kacang kapali is the greatness symbol of penghulu (Hasmira et al., 1990).

Therefore, based on the agreement of Sungai Patai community, every penghulu must attend penghulu funeral procession (Auliarahman, 2018). The amount of kupang paid by *datuak* is varied according to the position in traditional goverment. If *datuak* pucuak dies, custom debt to pay is 32 kupang. If *datuak* andiko dies, the custom debt is 24. If dubalang dead, the debt is 8 kupang, and if the goverment staff dies, the debt is 16 kupang.

Kupang is a value agreed upon by all *datuak* in Sungai Patai. The amount of kupang paid by *datuak* varies according to the position in traditional goverment. The highest position in traditional goverment is *datuak* pucuak (Penyusun et al., 2017). The debt is used for the traditional ceremony of dead *datuak*. In traditional goverment of Sungai Patai, *Datuak* pucuak is the highest leader in custom structure". *Datuak* pucuak leads several tribes which called *pasukuan* (group of tribes). There are 4 *pasukuan* in Sungai Patai which consisted of 4 groups. The *pasukuan* existed on Sungai Patai village is *pasukuan* Koto Piliang Tanguang Payobada, *Pasukuan* Tigo Niniak Singkuang Bodi and Caniago, *pasukuan* Salo Nan Tujuah Salo Jambak, Patopoang and Kutianyiah, *Pasukuan* Panai Mandahliang and Malayu (Panghulu, interview, 2021, December 6).

During the step of *mangkaji adat*, it is also included as an education medium for supervision. From the procession view, penghulu will manage the debt paid by the previous *penghulu* to the village. The debt management paid to the village must be set wisely and honestly (Potabuga, 2020).

The third, tearing the shroud to cover *datuak* corpse. It is an activity done by *angku nan ampek*, coming from four kinds of tribes in Sungai Patai. Procession to tear the shroud is not only the responsibility of *angku nan barampek*, but it is also the responsibility of all parties. *Angku nan ampek* is a symbol that the funeral service is the responsibility of all community in Sungai Patai. Each person has their own duty which has been determined by *Datuak* to all of parties, and it is based on community agreement (Auliarahman, 2018).

In this step, *deta* (man custom hat) is also created called *kain deta putiah. Deta* is created from shroud rolled and formed resembling headband. It is rolled forming circle which is then placed on the top of *Osong Kapali*. The process to create *deta* is done by custom's staff. After finishing the *deta,* it is handed over to *monti*.

Moreover, funeral service is done in Islam. The corpse is bathed, shrouded, and prayed. When the *datuak* remains is bathed and shrouded, in the other place people together with Bundo Kanduang and Dubalang create coffin called "*Osong Kapali*" (Busyairy, 2018).

The fourth, *Osong Kapali* (Making coffin from bamboo and palm leaf). *Osong Kapali* is a unique coffin, which is still made using traditional way by peg and tie system without nail, like the building of *rumah gadang* in Minangkabau. *Osong Kapali* is made from palm leaf and bamboo. It is created by *dubalang nan barampek*. Dubalang comes from different tribes. Dubalang nan Barampekis consisted of of Melayu titled Togok, Salo titled Tan Gagah, Mandahiliang titled Galoga, the tribe koto titled tan dilangik, and the tribe of Caniago titled Tan kalomok. After *Osong Kapali* is made, they set black umbrella (symbol of leader greatness, and samiri fabric as *datuak* wisdom symbol and *kain deta katagi*, the symbol of broad and clean thinking). After *Osong Kapali* is created, they set the custom cloth.

Community use *Osong Kapali* to bring *penghulu* remains. However, if an ordinary person dies, they use the coffin which has already been prepared for everyone. _ tis magnetism of penghulu funeral service at Sungai Patai.

The fifth is setting custom cloth from bamboo and palm leaf (Palanta, 2020a). Custom cloth is fabric used to cover the *Osong Kapali*. The custom fabric is set by covering all sides. Custom fabric is called *kain samiri (traditional cloth).* It has wol base, created like the lump resembling human head. After that, it is wrapped with red cloth. Then, it is tied with white fabric, so *Osong Kapali* is tightly covered.

The setting of *kain samiri* is done by *bundo kanduang* of each tribe in Sungai Patai. Bundo kanduang represents four *datuak* pucuak in Sungai Patai, and one of *manti.* It means five *bundo kanduang* (the oldest female leader in the clan) which has authority in setting *kain samiri. Bundo kanduang* sets the custom cloth on *Osong Kapali* representing 4 tribes that is *koto* tribe, *singkuang* tribe, *salo* tribe, and *panai* tribe deputize *datuak pucuak* while *tanjuang* tribe represent custom *monti.* Bundo kanduang is a title for Minangkabau women. Bundo kanduang represents each of *datuak* pucuak and *manti.* Bundo kandung set the custom fabric on *Osong Kapali* in which they must wear *tingkuluak tanduak* and *baju kuruang (traditional clothes). Tingkuluak tanduak* is the headgear of bundo kanduang, wearing *baju kuruang* typically Minangkabau women.

After the custom set, the custom fabric is covered with the the dead *datuak*'s cloth to respect the constribution of *datuak* from the giving of title until *datuak* died. After *Osong Kapali* is created, the lifting of *Osong Kapali* is firstly done by *dubalang nan barampek (securiy personnel in the village)* with the symbol of white fabric given by *datuak* by placing it on shoulder with the term "*aleh bahu*" *(a cloth placed on the shoulders when carrying the coffin)* or shoulder pad.

After *Osong Kapali* is covered with custom fabric, *datuak* remain is placed on *Osong Kapali.* The Sixth is *maghocak* (step into the coffin which brings *datuak* remains). The procession of *marocak* is the most unique from all of procession sequences. *Marocak (*climbing the coffin*)* is the activity to spread coins to the community along the way into penghulu grave. The activities of maroncak are done by *anak pisang* (call to son from brother's) in the custom of dead penghulu. Coins which are spread is provided by *sipangka* or family left by penghulu. *Anak pisang* who *maroncak* (step into) *Osong Kapali* is penghulu family.

To be penghulu in Minangkabau, there are several requirements to fulfil. One of them is having property. The ownership of property is illustrated in the procession of maroncak. Coins spread along the way will be taken by people, from the oldest to the youngest.

The procession of *marocak* is done when penghulu's remain has finished the funeral service based on Islam teachings. Before the remain departs to the grave, one of *anak panca,* that is *anak pisang* of penghulu step into *Osong Kapali.* After *anak panca* has already been on *Osong Kapali,* the people will lift it to the funeral along the way from the place to pray for the corpse untill funeral. *Anak panca* will spread coins and people will take the coins. Marocak can mean step into *Osong Kapali* by *anak panca.*

Anak panca is *anak pisang* which has a direct blood relation to the dead *penghulu*. However, not all *anak pisang* can be called *anak panca* and becoming *peroncak Osong Kapali*. The selection of panca is based on *anak pisang* who also has penghulu on his big family. *Anak panca* must have blood relation to penghulu. In custom, the process of maroncak is funtioned to keep the culture and as the culture ratification

The seventh is *Pandam pakuburan sambakato togak* (respectful announcement speech to nature). When the remain has been buried, one representative of *sipangka* side do *sambah kato tagak*. *Sipangka* side recites text of *Minangkabau pasambahan* called *pasambahan alam* (respectful announcement speech to nature). This announcement is adressed to *datuak pucuak* as the representative of all societies who has attended the funeral ceremony. At the same time *siriah carani* is shared to the *penghulu* attending funeral. After the corpse is buried, *pasambahan alam* is recited.

Next is nature speech as the last tribute to *datuak*. The funeral of the corp is accompanied with nature speech that is *alua pasambahan*. *Alua pasambahan* contains apology, *tambo*, Minangkabau laws. At the time, complete carano containing betel and other stuff is distributed. Finally, the funeral is ended with prayer together. After *Datuak*s corpse arrives at the grave, custom speech is recited by a *datuak* puncuak in standing position. Custom speech contains appology, *tambo*, and Minangkabau laws.

The step of "manigo hari" conducted by Sungai Patai community to the dead *datuak* has uniqueness and differences than that of the ordinary people. The difference is on custom speech. If an ordinary person dies, there will be no custom speech. It aims to remember the functions of community elements, such as *penghulu, dubalang, bundo kanduang*, and young generation as well as to respect the greatness of *penghulu* as the ethnic leader.

The first day of *Manigo* (pray after the burial of *Datuak*). This procession is generally found in every death at Sungai Patai. *Manigo hari* is activity to visit and pray for the corpse who passes away in parents' house. A day after the death, the family is usually attended by close family and typically with no crowd. They visit the heir house of someone dead to pray for the corpse, and this activity applies for everyone. This activity is called "*manjanguak* and *mangaji*". This activity is conducted at *Datuak* parent house or tribe traditional house of dead *datuak* (Hasmira et al., 1990).

Moreover, after reciting the Quran, the visitors go back to home but the family of dead *datuak manago* (refrain for a moment to not back home). It

aims to stay in touch among the family, paying the *datuak*'s debt, and deciding the day to *mamatua* the tomb (giving the tombstone) (Palanta, 2020).

At the second day, the community of Sungai Patai call it *manigo hari kaum*. The ones who attend the funeral home are the tribesmen of the dead *datuak* (*manigo ari sopokok*) (Putiah, interview, 2021, October 5).

In the third day, they do *takzi* and praying for the dead. In the third day, the *datuak* is attended by certain people, such as *penghulu* of Sungai Patai village to respect the dead *datuak* or *penghulu*. They read Quran and *datuak* or *niniak mamak* recite *alur pasambahan* by standing. The content of *alur pasambahan* (custom speech) is similar to the other custom speech. The third day of visiting the dead *datuak* house is called *manigo hari Nagari* (*Datuak Lelo Nan Putiah* 2021).

At the end of the third day, "Manigo hari Nagari", all of mourner will go home. However, all *penghulu* or *niniak mamak* stay for a moment. They meet for discussion with several agendas, like meeting the tribesman, discussing, and paying the *datuak* debt, and deciding the day to set the tombstone known as the day of *mamatua kuburan* (Putiah, interview, 2021, October 5).

In general, in Minangkabau or West Sumatera, the family side plays a vital role in funeral service according to Islam rules. After following all of Islam rules, the custom rules will be run. Principally, *Datuak* funeral ceremony in West Sumatera is not quite different to the funeral service of ordinary people. The funeral ceremony is done before and after funeral.

However, the procession of *datuak* funeral service in Sungai Patai is unique. Among the procession which has been discussed in the previous subtitles, we decided to find the uniqueness, and it is only founded in Sungai Patai village. The procession is called *Osong Kapali* and *maroncak*. The *Osong Kapali* is unique because of the material and process to make it. It is made from bamboo while the other coffin is created from steel or board. *Osong Kapali* is decorated with symbols illustrating the greatness of penghulu in Minangkabau.

Apart from *Osong Kapali*, the uniqueness of *Datuak* funeral service in Sungai Patai lies in *maroncak*. Spreading coins is called *maroncak* by Sungai Patai community and it is the most unique procession among others. After funeral service, *anak pisang* of *penghulu* called *anak panca* will step into *Osong Kapali*, then spreading coins along the way to funerals. The procession of maroncak indicates the glory of *penghulu* that is property. Then, the spreading of coins also indicates the generosity of *penghulu* in Minangkabau upon leading the tribe. The social values behind the procession of maroncak become a strong

reason to keep that procession. The procession of maroncak does only exist in the funeral of Sungai Patai.

The process of penghulu funeral ceremony in West Sumatera is generally similar to the common funeral service. Funeral ceremony is usually divided into before funeral and after funeral. However, in Sungai Pua, *Datuak* funeral ceremony is unique. There are eight steps in *Datuak* funeral ceremony in Sungai Patai which has already been explained previously. *Datuak* funeral ceremony is only found in Sungai Patai, and that is the uniqueness.

The Symbols behind *Osong Kapali*

Osong Kapali is created with several items. Principally, *Osong Kapali* do not use nail, but peg or tie. It consisted of: black umbrella, which indicates the greatness of *niniak mamak*, because black umbrella is used when he is given title; white deta, which symbolizes the death of *penghulu*; and custom fabric or *samiri*, which is red in color resembling the head of Deta Katari. Deta _urrounding samiri cloth is worn when the title "*datuak*" is given. It is like the shape of penghulu's head. It consists of three colors: red, yellow, and white. Each color has its own meaning. Red symbolizes *niniak mamak*, yellow indicate greatness, and white shows purity. Custom fabric is layered with *penghulu*'s costum. It means, even though the body of penghulu has already gone, he still exists as he lives. Besides, *Osong Kapali* is also made from sisamping cloth, tungkek, shawl, and belt. Therefore, we can notice that *penghulu* has the greatness when is dead (Irfan Zainora, 2021).

Penghulu costum or *datuak* costum set on *Osong Kapali* symbolizes that even though *datuak* is dead, the contribution and the kindness along his life remains. The use of money or coins spread backward from the accompaniment of *datuak* corpse symbolizes his generosity.

Values behind *Osong Kapali* Tradition

The practise of *Osong Kapali* is generally similar to funeral ceremony at the other region and it prioritizes the requirement of funeral according to Islam, such as bathing, shrouding, praying, burrying. However, in *Osong Kapali*, there are several processions added to the process, such as *baretong* (discussion), *Osong Kapali* (the making of coffin to bring *datuak* corpse), *marocak* (step into *Osong Kapali* (coffin) to bring *datuak* corpse), *manyerakkan pitih* (spreading money to the mourner of *datuak* remains from the funeral house to the grave), *pidato alam* (speech related to apology and others) (Pratama, 2015).

In the procession of *Osong Kapali* ceremony, there are indirect theological values, such that in the process of organizing the body of the dead *datuak*, including sharia values. The educational value is found in the meaning of black umbrella attribute used in the process of delivering the body of a dead *datuak*. And social value is seen in the *marocak* process, where *anak pisang* riding an *Osong Kapali* throws money. It symbolizes the generosity of the dead *datuak*.

Conclusion

The tradition of *Osong Kapali* is well-preserved to honor the *datuak* who passes away. Therefore, they honor him in both the time he is appointed to be *datuak* and the time he passes away. It starts from *baretong, mangkaji adaik*, tearing shroud, *Osong Kapali*, setting the custom fabric, *marocak*, and welcoming speech. Every step contains some values, such as sharia value in the organization of the corpse, education value in the black umbrella attribute which refers to the greatness and majesty of *datuak*, and social value behind the *marocak* process (throwing money) which means generosity. *Osong Kapali* integrates the local custom ritual and Islamic-based funeral. It is a local custom based on Islam, and Islam based on the Quran.

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SYMBOLIC MEANING OF BUKA LUWUR: A HISTORICAL AND CULTURAL STUDY OF SUNAN KUDUS GRAVE

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Abstract

This article describes the symbolic meaning of Luwur (a covering cloth) of the grave of Sunan Kudus, the first preacher of Kudus in the annual tradition of Buka Luwur (replacement with new Luwur every month of Muharam/Sura). The tradition is performed by the Foundation Administrator of Mosque, Menara, and Sunan Kudus Grave (YM3SK) together with the residents of Kauman, Kudus, Central Java. The data of this study were obtained from observation, interview, and reference investigation with a qualitative descriptive analysis. The research result showed that the luwur of Sunan Kudus grave behind al-Aqsha Menara Mosque assigns various symbolic meanings. The event of Buka Luwur tradition is performed in every first to tenth of Sura/Muharam month, through the distribution of Asura porridge and jangkrik rice to the residents of Kauman village, Islamic art performance, learning about Islamic New Year (Muharram), and replacement of the old Luwur with the new one. The motif of Luwur consists of jasmine, unthuk banyu, kompol, and wiru, which symbolize honor to Sunan Kudus. The tradition has been conserved to honor the traces of dakwah of Sunan Kudus.

Artikel ini menjelaskan makna simbolis dari Luwur makam Sunan Kudus, da'i pertama di Kudus dalam tradisi tahunan Buka Luwur (penggantian Luwur baru setiap bulan Muharam/Sura). Tradisi tersebut dilakukan oleh Pengurus Yayasan Masjid, Menara, dan Makam Sunan Kudus (YM3SK) bersama warga Desa Kauman, Kecamatan Kota, Kudus, Jawa Tengah. Data penelitian ini berasal dari observasi, wawancara dan investigasi referensi dengan analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa Luwur makam Sunan Kudus di belakang Masjid Al-Aqsha Menara memiliki berbagai makna simbolis. Rangkaian acara tradisi Buka Luwur dilakukan setiap bulan Sura/ Muharam pertama hingga kesepuluh, yaitu pembagian bubur Asura dan nasi jangkrik kepada warga desa Kauman, pertunjukan atraksi Seni Islam, program pengajaran Tahun Baru Islam (Muharram), dan penggantian Luwur lama dengan yang baru. Motif Luwur terdiri dari melati, unthuk banyu, kompol, dan wiru, yang memiliki makna simbolis penghormatan terhadap Sunan Kudus. Tradisi tersebut dilestarikan untuk menghormati jejak-jejak dakwah Sunan Kudus.

Keywords: *tradition; conservation; symbolic meaning*

Introduction

The dignity of a nation or a community can be measured through their honor to the ancestors. The honor the following generations do towards their ancestors will grow along with their understanding about the ancestor's early paces by conserving the tradition and understanding the meaning behind. Sort of tradition is realized by the following generations according to social condition strengthened by their cultural characters. To *Nahdliyin* people, the annual tradition of celebrating the birth of the Prophet PBUH (*maulud Nabi SAW*) and the commemoration of the death of their public figure becomes a tradition popularly called as *khoul*. However, in order that the tradition is preserved across generations, a teaching of cultural meaning and symbols is the key task to equip them with adequate knowlege and understanding of the tradition and the culture.

The honor to the ancestors holds sublime messages: first, to pray for the ancestors in a hope that they will be granted by God a glorious place for their dedication in building the civilization; second, to commemorate the public figure's death every year (*khoul*) colossally; third, to document the ancestors' paces in manuscripts, like autobiography books and their masterpieces; fourth, to honor the generation/its heir; fifth, to build a grave with a good physical

performance with various motifs and its variety. Those efforts of honor are adjusted to capability and creativity of each region and backgrounded by religious understanding (Rosyid, 2019).

This manuscript studies about the annual tradition around the grave of Sunan Kudus, the first preacher in Kudus City, Central Java. People in Kudus commemorate the death day of *ulama* (Islamic scholars) every year, generally called as *khoul*. Since the day, date, and month of Sunan Kudus' death has not been unable to trace, the event is called *Buka Luwur* (replacing the white cloth covering/protecting the grave of Sunan Kudus with the new *Luwur*) on every 1st to 10th of Sura month coinciding with the New Year of Hijriyah. The tradition of *Buka Luwur* has been based on the fact of the spread and development of Islam in Kudus City for the preaching (dakwah) of Sunan Kudus. The fact of preaching trace has been referred to the territory of al-Aqsha Mosque. The historical and cultural site in the era of pre-Sunan Kudus that can now be witnessed are the discovery of statue, praying site (Langgar Bubrah) and other material heritages (the twin gate in al-Aqsha Mosque) which prove the fact that the religion in Kudus before Islam was Hindu (Rosyid, 2018).

It is normal that the trace of preachers is respected by Nahdliyin residents in Kudus as a real form of dignifying the ancestors. As a religion of preach, Islam has developed with various patterns that it succeeds and grows along *Nusantara*. Islam came to South Asia (including Nusantara), giving impact on the significance of language realized in Arabic writing even the occurrence of transition from oral literature tradition to the writing one (Kersten, 2018). Tradition of writing had been used as a medium and material of preaching by preachers in *Nusantara* by exploring and writing books. Developing awareness on the achievements of former preachers upon instilling Islamic values among society and students in boarding schools in the colonialism era is vital for the present and future generation. According to Bizawie (Bizawie, 2016) the sustainability of Islamic boarding school serves as the main factor strengthening the built networking and preservation. The main action of scholars (ulama) to preserve tradition in Islamic Boarding School is building a solid communication and cooperation with others. However, the heritage of Sunan Kudus in terms of books or trace of boarding school has not been detected by the author.

Walisongo are preachers who struggled for introducing Islamic teaching to the public in Java. The word "songo" in 'walisongo' represents the number of the preachers, which means nine. There are diverse opinions concerning

walisongo in terms of the actors and years of work. The variety of opinion occurs due to the difference of historical resources which was not always similar, some of which are derived from oral tradition. According to Abdullah (Abdullah, 2015), *walisongo* is divided into six batches. The first batch is in 1404 to 1421 AD, which was the batch of Maulana Malik Ibrahim (1404-1419 AD), Maulana Ishaq, Ahmad Jumadil Qubra, Muhammad al-Maghribi, Malik Israil, Muhammad Ali Akbar, Hasanuddin, Aliyudin, dan Syekh Subakir. The second batch is in 1421-1438 AD, which is the batch of Sunan Ampel (1401-1481 M). The third batch is in 1436-1463 AD, the batch of Ja'far Shodiq (Sunan Kudus, died in 1550 AD), Syarif Hidayatullah (Sunan Gunung Jati, 1448-1568 M). The fourth is in 1463-1466 AD, the batch of Raden Paku (Sunan Giri) in 1442-1506 AD, Makdum Ibrahim (Sunan Bonang) in 1465-1525 AD, Raden Said (Sunan Kalijaga), Sunan Drajat (in 1470-1522 AD). The fifth is in 1466-1678 AD, the batch of Raden Patah/Sultan who firstly ruled the Sultanate of Bintoro Demak (1448-1518 AD), Fathullah Khan/Fatahillah, and Sixth, Umar Said (Sunan Muria) and Ki Ageng Pandanaran (Sunan Tembayat).

There are two aspects that need exploration for the variety of opinions concerning *walisongo,* especially Sunan Kudus. According to de Graaf et al. (1998), Jakfar Shodiq is a name of Arabic scholar in Madinah (700-765 M) and is buried in Madinah. The word *Jakfar Shodiq* is borrowed by a *qadi* (headman) in Java and believed as a figure who builds the Great Mosque of Kudus (which is now called as al-Aqsha Mosque, people in Kudus call it *Masjid Menara*). Jakfar Shodiq is a son of a headman of the Great Mosque of Demak who died in 1524 AD when he led a troop of Bintoro Demak Sultanate in a battle against Majapahit Kingdom (de Graaf et al., 1998, p. 70). In a speech (oral) tradition, Sunan Kudus is a Chinese descendent named Jak Tik Su, even there is part of the members of *walisongo* claimed to be from China, like Bong Swi Hoo (Sunan Ampel), Toh A Bo (Sunan Gunung Jati), Bo Bing Nang (Sunan Bonang), and Gan Sie Cang (Sunan Kalijaga). These data need to be more deeply explored. According to Sunyoto, Sunan Kudus (Ja'far Shodiq) is a son of Sunan Ngudung/Raden Usman Haji with Nyai Anom Manyuran binti Nyi Ageng/Gede Maloka (daughter of Sunan Ampel with Nyi Ageng Manila). This manuscript focuses on Sunan Kudus/Ja'far Shodiq (in the era of Walisongo in 1436-1463 AD) who dies in 1550 AD and is buried in the complex of special cemetery behind al-Aqsha Mosque of *Menara Kudus* (Kudus Minaret).

This study choose Sunan Kudus due to special tradition, annual celebration with *Luwur* replacement, conserved by society around Kudus driven by the Management of Kudus Minaret and Sunan Kudus Grave (YM3SK) . This program is regularly conducted on the first to tenth of Muharam/Sura. The old *Luwur* is replaced and given by the committee to the families all over the village of Kauman, Kudus. The Grave of Sunan Kudus administratively belongs to Kauman Village. This grave is not used for funerals anymore because the graveyard is full. Besides, *Luwur* is given free for the guests invited by the committee at the peak of event on the tenth of Muharam, the date the new *Luwur* is used. The giving/distribution of Luwur is also done by the committee of the death commemoration of Kiai Mutamakin (a preacher in the region of Pati) every tenth of Sura in Kajen village, Margoyoso, Pati, the neighbour of Kudus. However, the *luwur* of the Grave of Kiai Mutamakin is auctioned by the committee to the public attending the commemoration ceremony (*khoul*) and it is usually sold out.

The tradition in Sunan Kudus Grave has attracted several researchers. The first research is conducted by Al-Hasan (2013), which suggested that the *khaul* tradition has contributed to the development of thoose who preserve the tradition as a medium for remembering death, commemorating the virtue and struggle of figures, and realizing peace in mind for the residents. The second is by Umi (2016), which pointed out that the khoul tradition serves to reminisce the virtue of the ancestors and imitate their good deeds to implement in life. It encourages them to help and care one another. Another similar research is conducted by Yulianti (2018), which asserted that the tradition of *khoul* has social meaning, such as interaction and social solidarity for maintaining *silaturahmi* (good relationship) to build the *ukhuwah* (brotherhood), to improve the residents' piety, and to follow the virtues and attitudes of the commemorated figure. According to Amin (2020), under the perspective of anthropology, *khoul* for Javanes is a form of honor to the dead figures so that their soul rest in peace in the grave. Fuadi (2013) stated that the tradition of *Buka Luwur* in the grave of Sunan Kudus means peoples' effort to honor the merit of Sunan Kudus. Their enthusiasm top preserve the tradition is influenced by their background of age, education, and religion

Correspondingly, Fathurohman & Setiawan (2017) suggested that *buka Luwur* symbolizes nobility, tolerance, mutual help. It trains and habituates people to give charity to get closer to God, and develops good morals. It teaches about care to each other and opens the sense of togetherness (Argarini, 2015).

Nuha, (2016) highlighted that *Buka Luwur* in the Grave of Sunan Kudus is a religious ceremony serving as a cultural medium which contains a value of exemplary and uniting social groups around Kudus that becomes a social tightening power. According to Falah et al. (2017), the fact that people around Kudus live in diversity encourage them to preserve this tradition to honor Sunan Kudus, to give charity to others, and to meet spiritual satisfaction. Khotimah (2018) advised that the value attached to this tradition, maintening the prohibition to slaughter cows, is a proof of respecting Hinduism. Therefore, the existing value is religiousity, tolerance, *ekasila*, and enculturalization in form of education, carnaval, and the art of *terbang papat*. A study by Maftuchah & Fauji (2020) concerns more on luwur, including its motifs, and also the symbolical meaning of *buka Luwur* of Sunan Kudus tomb.

The current study expose the typical traditions of residents in Kauman Village, Kudus, which are still maintained, the specialties of the tradition of *Buka Luwur* in the Grave of Sunan Kudus, the symbolic meanings of *Luwur* of Sunan Kudus Grave. Understanding of the symbolic meaning of the tradition can strengthen people's motivation to conserve the tradition of *Buka Luwur* in the Grave of Sunan Kudus.

Method

The research data were collected through observation, interview, and literature review. They are described analytically to acknowledge the symbolic meaning behind the tradition of replacing *Luwur* of the Sunan Kudus Grave. Observation is done by attending the event since the first to the tenth of Sura/ Muharam (with various programs). Interview is conducted with the committee of *Buka Luwur* event, the management of Sunan Kudus, invited guests, and the residents of Kauman Village, Kudus. Some information is also collected from literatures concerning tradition of *khoul* and others. The collected data are then described, analyzed, and interpreted. They are described based on the facts with scientific investigation. The results regarding the symbolic meaning of *Luwur* cloth are presented with scientific approach, such as oral stories, and non-scientific prediction.

Finding and Discussion

Luwur is installed only in the Grave of Sunan Kudus to cover, to decorate, and to show special meaning compared to the other graves (with no *Luwur*) round. It is replaced with the new one every Sura/Muharam month. The

activities are centralized in al Aqsha Mosque of Menara Kudus (Kudus Minaret) and around the complex of Sunan Kudus Grave behind Al-Aqsha Mosque, Kauman Village, Kudus. The honor to Sunan Kudus by Muslim generation, especially the Management/Functionary of the Mosque and Sunan Kudus Grave is realized in various motifs of *Luwur*. The diverse motifs are symbols expressed in form of cultural work (*Luwur*).

Typical Tradition Preserved by the Residents of Kauman, Kudus

Based on the reported data of Kudus Central Bureau of Statistics in 2020, Kauman Village, Kudus is 0.03-km2 width. Its agricultural land was zero with one RW (Citizen Association) and three RT (Neighborhood Association) with the total 395 families, 200 women and 195 men. According to the data, there are 53 families around the area of RT.1 (Block Menara 1), 35 families in RT.2 (Block Menara 2), and 33 families in RT.3 (Block Menara 3). Their professions are entrepreneurs, government officers, labors, retired residents, and so on. However, there found no rice fields and farmlands around the area. Geographically, the village is fully inhabited with narrow alleys as most residence around the urban areas of Kudus.

The customs and culture of the region are always maintained by the cultural actors. Making efforts for cultural conservation is a form of respect to the cultural legacy giver. It is what has been done by the residents of Kauman, Kudus. They conserve the attitude of not doing the taboos. One of the prohibited examples of taboo is building a house with two floors because it is considered imitating the height of the building of Menara Kudus. Beside Sunan Kudus Grave, right north side of the grave, there are four houses they perceive taboo as the houses have a bed/couch (*ranjam*) covered or installed with *selambu* (a circling cloth/mosquito net). Covering the beds with *selambu* is considered imitating the *luwur* of Sunan Kudus Grave. Another typical custom is that when sleeping, the owners of the four houses must position their feet away from Sunan Kudus Grave. For example, if the house is in the south side of the grave, the feet should direct to the south, contrary to the grave.

According to the local story, when the taboos are violated by people, they will get sanctions. When somebody build a storied house, he/she is reported to be sick or even crazy. According to another story, before he/she died, his/her body was rotting. There is also a warning that somebody who sleeps with the feet facing Sunan Kudus Grave will be disturbed by genie, the

khodam (servant) or student of Sunan Kudus. He could be moved to another place during sleeping.

The use of term for the commemoration event is also set. The Nahdliyin Muslims in Kudus (except the Functionary/Management of al-Aqsha Mosque) use the term *khoul* but the Functionaries of al Aqsha Mosque use the term *Buka Luwur*. The residents and Functionary of YM3SK do not know the fixed date of the death of Sunan Kudus. Therefore, the event is performed every first to tenth of Sura. On the first of Sura, the *luwur* is removed, and is replaced with the new one on the tenth. The event of *buka Luwur* has a typicality/uniqueness, i.e., the serving of dish called *nasi jangkrik*, i.e., a portion of a ready-to-eat rice being shared to the pilgrims attending the event of *Buka Luwur*. The rice is completed with buffalo meat or goat meat as the side dish (given by donors) and wrapped by teak wood's leaves. Buffalo or goat meat is selected in the oral/narration tradition to conserve the message of Sunan Kudus who forbade people of Kudus to slaughter a cow, an animal respected by Hindu in the era of Sunan Kudus. Before preaching in Kudus, Sunan Kudus worked in Bintoro Demak Sultanate. The prohibition of slaughtering cows is still maintained by Kudus residents, especially by Nahdliyin, during the wedding parties, for example. Once, a resident slaughtered a cow during a wedding event. When the event began, a storm suddenly smashed in the event (Rosyid, 2019). The incident strengthened the belief that slaughtering a cow is taboo. However, for non-Nahdliyin residents, slaughtering cows becomes a tradition on the tenth of Dzulhijjah for typical Muslim sacrifice. They argued that Islam does not prohibit slaughtering cows. So far, beef has been easily found to be purchased in traditional or modern market in Kudus. There are also butchers in Kudus. The local government of Kudus Regency also has a slaughterhouse (RPH) which serves the slaughtering of consumers/residents' cattle including cows. People are highly interested in consuming beef as they can find it in meatball.

Typical Tradition of Buka Luwur in the Grave of Sunan Kudus

Some important moment performed by cultural actors has typicalities, such as the annual tradition of *Buka Luwur* in the Grave of Sunan Kudus. The typicalities are the sequential event series from the ritual abstersion of *Keris Cintoko* as well as the sharing of *Sura* porridge, *jangkrik* rice to the luwur cloth of Sunan Kudus Grave (Rosyid, 2019). The author has analyzed the aspect of meaning of the *Sura* porridge in the cultural perspective of tradition of *Buka*

Luwur (Rosyid, 2020b). The event of *Buka Luwur* usually begins with prayer. In the past, Sunan Kudus was a soldier and commander of battle in Bintoro Demak Sultanate (neighbour of Kudus City). When living in Kudus, as a figure who had ever been in a battlefield, he must habitually have had *Keris* (weapon) for self-defense. The *keris* of Sunan Kudus is ritually cleaned in the commemoration of *Buka Luwur* on Monday or Thursday, the first week of *tasyrik* days (11,12, and 13 Dzulhijjah). The material used to ritually clean the *keris* is called *banyu londho*, water of coconut soaked for three days and black sticky rice husk. Both materials are splashed to the *keris* three times. Next, it is cleaned with lemon water and then dried on the husk (rice mill waste of black sticky rice). It is aimed at maintaining the auhthenticity of the black color of the *keris* and to avoid rust. After that the prayer is done and the *keris* is put into a box stored in Tajug. The abstersion of *keris* is done together with the abstersion of *Tumbak Trisula* the heritage of Sunan Kudus. These three eyed-spears are installed in the right and left of the *mihrab* of al-Aqsha Mosque. Keris Cintoko is stored in the roof of the inside part of Tajug and the two spears on the right-left of *mihrab* because there has not been a representative museum to store them. In Kudus, there are only Museum of Kretek and Museum of Ancient Fossils Patiayam.

The typical tradition of *Buka Luwur* besides the abstersion of Keris and Tumbak is cooking Bubur Sura made by the Committee of *Buka Luwur* and women, girls, and residents of Kauman Village, Menara Kudus. The story of the resque of Prophet Noah along with his followers due to flash flood has inspired this tradition. At the moment of post-flood, on the 10th of Sura (Asyura) the prayer is recited along with the serving of porridge. The Sura Porridge in the commemoration of Buka Luwur in the Grave of Sunan Kudus, in 2018, was cooked in six stoves, in which each stove produced 150 portions of porridge. The porridge was distributed to the residents of Kauman Village and assisted by part of the neighboring residents. The porridge was traditionally cooked on the 9th of Sura for 3 hours. The main ingredients are 9 crops, i.e., corns, rice, green bean, soy, *tolo* beans, cassava, peanut, sweet potato, and banana. The accompanying components of the porridge are slices of *tempe*-tofu, omelet, chili, a whole shrimp, *pelas*, and anchovy. The porridge along with the components are placed in plate covered by banana leaves.

The typical term in the event of *buka Luwur* is the distribution/sharing of *jangkrik* rice. The rice is served and wrapped in teak wood leaves, completed with side dishes of goat or buffalo meat, not beef. According to Argarini, rice

is a visualization symbol of charity and the caring message of the Kauman Village's residents to the guests attending the event of *Buka Luwur* (Argarini, 2015). The event of *Buka Luwur* in 2019 was attended by 389 invited guests consisting of *ulama* (scholars), religious public figures, Communication Forum of Regional Leaders (Forkompinda) of Kudus, and the Association of *Auliya* Grave Stakeholders of all Java territory (PPMA). The served dishes were 2,396 baskets of *jangkrik* rice and 33,662 packs of gift. The *jangkrik* rice in the event of *Buka Luwur* in 2018 was conducted on September 20. The committee made 29,032 packages of *jangkrik* rice given to the invited and non-invited guests. The distribution activity was done in the peak of the event of *buka Luwur*. Besides, the rice was also distributed to all residents around Kauman Village, Menara. The rice was sent to each house by the committee. However, the pilgrims who did not get invitations (due to location limit) were given the package of *jangkrik* rice by queuing. There were 2,498 invited guests, each of whom were given the rice wrapped by woven bamboo vessel (basket). The committee slaughtered 11 buffalos and 84 goats and got 12 thousand kilograms of rice donated by residents. Both kinds of *berkat* were wrapped by teak wood leaves as many as 78.500 leaves sheet. There were 14 buffalos to be slaughtered, 84 goats, 7 chickens, 12 soy sauces, 15,270 kg of rice, 482 sugar, 51.5 kg of onion 9.5 kg garlic, 56.5 kg of salt, 18 bunch of bananas, 283 coconuts. They were all the residents' donation and after the *berkat* were ready, they were sent to invited residents (invited guests), general residents who did not hold written invitation, and all householders in Kauman Village.

It was different from the event in 2020. According to the committee of *Buka Luwur*, M. Kharis, the event in 2020 AD/1442 H, due to corona pandemic, only 26,074 packs and 1,832 baskets of *jangkrik rice-uyah asem* were dsistributed by the committee on Saturday 29 August 2020 to the management of waterspring in 9 Sub-districts, Kudus and given to the residents around the location. In detail, there were 830 packs in Bae Sub-district, 1,955 in Dawe Sub-district, 3,055 in Gebog Sub-district, 2,880 in Jati sub-district, 930 in Jekulo Sub-district, 2,105 in Kaliwungu Sub-district, 1,405 in Kota Sub-district, 880 in Mejobo Sub-district, and 1,105 in Undaan sub-district. The other packs of rice were given to the parties who donated buffalo, goat, and groceries to the committee.

The Symbolic Meaning of Luwur of Sunan Kudus Grave

In the back part of al-Aqsha Mosque, *Menara Kudus* there is a complex of old grave among others, i.e., the grave of Sunan Kudus along with his family, his troops, and ex-local government of Kudus. The length of Sunan Kudus Grave is 225 cm, the width 70 cm, and the height 40 cm, the height of the tombstone is 68 cm and the width is 14 cm. There is a building protecting the grave (*cungkup*) in the complex of this grave. The *cungkup* (a building of roof protecting the grave) consists of *jirat*, *ranjam*, *nisan*, and *fitrage* which is removed/replaced with the new *Luwur*.

According to Salam, the complex of grave consists of three blocks (1) the family of Sunan Kudus, i.e., his son and second wife. He was granted eight descendents, i.e., *Adipati* Pecat Tanda Terung, daughter of Pangeran Husein, of the same mother as that of Raden Fatah, Sultan of Bintoro Demak. Among the eight children of Sunan Kudus, only four are buried in the same complex as Sunan Kudus, those are Pangeran Poncowati, Panembahan Palembang, Panembahan Mekaos Honggokusumo, dan Pangeran Sudjoko (he died in young age). The grave in the complex which has not been identified is Nyi Ageng Pembayun, Panembahan Kodi, Panembahan Karimun, Ratu Probobinabar (a warlord), Ratu Pakojo, Panembahan Kuleco (Salam, 1986). (2) the graves which are in the same complex and close to the grave of Sunan Kudus are those of Pangeran Pedamaran I to 5, and (3) the complex of high officials in pre-colonial and colonial era. They are K.H.R Padmonegoro (former Regent of Kudus, a son in law of Susuhunan Paku Buwono III in the era of 1749-1788), R.Ayu Tjondrohadi Negoro, R.Ayu Tisno Wijoyo Patih Tumenggung, KRT Tjokrohadi Negoro, R.Ayu Ng.Sumodi Projo, RM Pratisna Surya Kusumo, R.Bagus Sutikna Tjokronegoro, Penghulu Bedogas, etc. (Salam, 1977).

The complex of grave is not used for funeral anymore since it is already full. The last figure who was buried in the complex of grave was K.H.R. Asnawi, the 12th descendent of Sunan Kudus. He was born on Friday *Pon* 1861 AD/1281 H from the couple of H. Abdullah Husnin with Raden Sarbinah. He used to be called Ahmad Syamsi until the age of 25. His name was changed into Raden Haji Ilyas after coming back from Hajj in 1886, and then his name was changed into Asnawi until he died (Ihsan, et. al, 2016). According to Hana, et al. (2017), the genealogy of R. Asnawi to Sunan Kudus includes Sunan Kudus (Ja'far Shodiq), Panembahan Palembang, Pangeran Gemiring, Pangeran Pengaringan, Pangeran Pedamaran 1 and 2, Raden Ngabehi Condro Paruna, Raden Dipoyudo, Raden Puspo Kusumo, Nganten Salamah, Nganten Sofiah,

Raden Abdullah Khusnin, and Raden Asnawi. He was born in 1861 AD/1281 H in Damaran Village, Sub-district of *Kota*, Kudus. In 1917 AD, he pioneered the establishment of Madrasah Qudsiyah, and it was officially established in 1919 AD/1337 until now. He passed away on Saturday Kliwon, 25 Jumadil Akhir 1379 H/26 December 1959 and was buried behind Al-Aqsha Mosque, Menara Kudus, in one complex with the Grave of Makam Sunan Kudus.

Studying the symbolic meaning of the tradition of *Buka Luwur* in the grave of Sunan Kudus needs to start with mapping the territory of Sunan Kudus grave. Based on the author observation, the area of al-Aqsha Mosque can be mapped comprising, first, al-Aqsha called by *Masjid Menara* by Kudus residents, whose building was driven by Sunan Kudus. Second, *Menara* (minaret) which is popularly known as *Menara Masjid* al-Aqsha located in front right part of al-Aqsha Mosque. Third, complex of Sunan Kudus Grave is located exactly behind al-Aqsha Mosque. The three buildings are ancient buildings, and they have become cultural heritages, i.e., *Menara* (Minaret) and two gates in the foyer and inside al-Aqsha Mosque.

The cloth of *Luwur* in the Grave of Sunan Kudus is white colored covering/circling around on the Grave of Sunan Kudus and in every Islamic New Year (hijriyah) the cloth is replaced with the new one. The old *Luwur* cloth is cut into pieces by the Committee of Buka Luwur and were given for free to the residents of Kauman Village and the invited guests. They are also given *jangkrik* rice (at the peak of the event on 10 Muharram/Asura). The size of cloth pieces are more or less 20 cm long. *Luwur* or *kelambu/selambu* (mosquito net) installed on the Grave of Sunan Kudus is removed (old *Luwur*) on 1st 1 Sura/Muharam and replaced with the new Luwur at the peak of event on 10th Sura. There are six teams or 33 persons who make the new *Luwur*. Five teams are responsible for making new *Luwur* which is going to be installed, while another team is in charge of removing old *Luwur* and installing the new one. The luwur cloth has three qualities, i.e., good, average, normal. During the removal of *Luwur,* the committee makes new *Luwur* in Tajug, (since the luwur is removed on 1-9 Sura to be replaced with the new one), the Grave of sunan Kudus is visible. *Luwur* is a 34.8 piece or 34.29 meter per piece.

The motif and variety of *Luwur* consists of jasmine, *unthuk banyu*, *kompol*, *melaten, ranjam,* and *wiru.* Jasmine means holy and great; it is hoped that the Grave is purified and placed in the great place). *Unthuk banyu* means a place for praying to God so as to be given eases and fortune, and etc. by mediator or *wasilah* of Sunan Kudus. The motif of *wiru* or *wiron* in the folds (like a

traditional fan) (Javanese: *ilir*) on the top of *Luwur*. Therefore, if the pilgrims pray, they need to be patient to get the grant from God.

Every motif in the luwur is adjusted to certain/specific place during the luwur installation on the Sunan Kudus Grave. The *ranjam* motif is in the inner part of the Grave, *kompol* motif on the corner of grave, *melatin* for decorating the inner part of the grave, *blue* motif wiru for the coverage of grave or to place in every side of grave, *kompol* motif on each corner and pillar of the grave, *selambu* motif to put along the sides of the grave, and jasmine motif is placed in the inner part of the grave. The stages of *Luwur* installation starts from the north part of the grave, and is continued to the west side, east side, and finally the south side. The difference lies on the fact that the *luwur* cloth is made all in white color, while the front part of the grave is made of green colored cloth and is given a writing of *La ilaha illa Allah Muhamad Rasulullah.*

Referring to the above description, the *luwur* cloth of the Sunan Kudus Grave is not merely functioned as the coverage or decoration of grave, but it also contains beneficial values to the cloth receivers (the residents in Kauman Village of Menara Kudus and the specially invited guests on the tenth Muharam/ Sura). According to Rosyid's analysis, the residents receiving the luwur cloth every year, collect the cloth and use it to make *koko* shirt, headkerchief (*rida*), turban, to be put in the wallet, wrap of placenta, and wrap of *keris*. Some also use it as a medium to subdue a buffalo when the bridle is loose during the buffalo slaughter by holding the *luwur* cloth to face to the buffalo. The use of *luwur* cloth is in accordance with each resident's wishes. The belief of the cloth receivers is based on the perception that when the *luwur* cloth is circling around the grave, it is always "illuminated" by the recitation of Al Qur'an by the pilgrims or prayers. However, for those who follow the rational Islamic thought (non-traditional), the effort is considered vulnerable to idolatry (Rosyid, 2019). Besides, it also has symbolic meaning. According to Herusatoto (2000), human is a cultural creature full of symbol, i.e., understanding which follows basic pattern symbol/ego. Symbolism appears in customary ceremonies or hereditary inheritance to get closer to God. According to Fathurohman and Setiawan (2017), the symbol realized in the tradition of *Buka Luwur* of Sunan Kudus Grave is the value of tolerance, helping each other, training and getting accustomed to charity and getting closer to God. Meanwhile, the tradition of *Buka Luwur* also has moral values of symbolization of spirituality, religiousity, and virtue (Prihantari, 2019). In *Buka Luwur* tradition, there are some event equipment, such as incense, *ingkung, opor,* traditional market's snacks, *sego*

jangkrik (*jangkrik* rice), Asyura porridge, *Luwur* cloth syombolizing prayer (getting closer to God), charity, and respect (Mualifah, 2018). The tradition also has symbolic meaning of tolerance (the event still maintains the taboo of not slaughtering cow, an animal respected by Hindu in the past, as the advice of Sunan Kudus is enherited orally and conserved), diversity (inviting all elements of society with various strata and religion in Kudus to attend the event), locality (serving typical food called *jangkrik* rice), participative (all residents in Kauman Village become the committee of the event), continuity (conducted every 1st to 10th of Sura), and mutual cooperation (involving special committee in a cooperation of *Takmir* dan *Foundation* of al-Aqsha Mosque) (Rosyid, 2020b). The tradition is still conserved due to the social environment, its diversity, age factor, and educational background of Kudus residents who conserve the tradition (Fuadi, 2013). Thereafter, the symbol in the *luwur* of Sunan Kudus Grave is a part of the efforts of Kudus residents to get themselves closer to God through the mediator (*wasilah*) of Sunan Kudus through the media of *Luwur*, which is annually replaced and massively packaged in *Buka Luwur* event.

The series of *Buka Luwur* from the first to tenth of Sura/Muharam covers the absterson of the Heritage of Sunan Kudus (Keris Cintoko), public Islamic teaching celebrating the New Year of Hijriyah, removing the old *Luwur* (continued with a process of making new *Luwur*), religious discussion (*masail diniyah*), *rasul prayer* accompanied by tambourine/*rebana* originally from Kudus (*terbang papat*), *khotmil quran* (recital of al-Quran-30 juz by *hafidz*), donation to orphaned children, distribution/sharing of Sura porridge to the residents of Kauman Village, recitation of *Kitab al-Barzanji* (History of the Prophet PBUH), distribution of *berkat* (gift), and installation of new *Luwur* (Rosyid, 2020a). The efforts made by the functionary/*takmir* of al-Aqsha Mosque and the Village Government aims to always condition all the residents of Kauman Village to always get ready to welcome Sura/Muharam month to conserve the tradition of *Buka Luwur*. The next stage is forming a committee and socializing to public the discussion (*musyawarah*) result of the committee via printed media and social media for the publication of the annual event.

If the tradition of *Buka Luwur* in Sunan Kudus Grave is understood symbolically by the today's generation and next generation, the tradition will be undoubtedly preserved. There will be positive impact to the old, young and children generation in Kudus to keep loving their ancestors, i.e. Sunan Kudus, who have been meritorious to build the Islamic civilization in Kudus. The honor to Sunan Kudus by Muslim generation, especially the functionary

of Mosque and Sunan Kudus Grave, is realized in the variety of *Luwur* motifs, which is the symbol expressed in form of cultural works (*Luwur*). The variety of *Luwur* consists of jasmine flower, *unthuk banyu*, *kompol*, and *wiru*. Jasmine flower means greatness, majesty, and holiness. Therefore, through the *luwur* motif, it is expected that Sunan Kudus Grave is always respected by being prayed for, in order for him to be purified because the grave is a holy place.

The motif of *unthuk banyu* has a meaning of a place used as a medium for the residents to pray to God in the hope of being granted easiness in life, praying by the *wasilah* (mediator) of Sunan Kudus. The dead people can be the medium of prayer due to their closeness to God. Muslim-Nahdliyin perceive that the dead are truly still alive. The motif of *wiron* atau *wiru* is a motif or form of folds, like a hand-held fan, at the end of the cloth. The making of *wiron/wiru* needs patience reflecting that the pilgrims should be patient in praying if they wish God to grant their prayer (Rosyid, 2021). Things that can be done by the functionary/management of Mosqe and Sunan Kudus Grave on the meanings of *Luwur* are filling the website of al-Aqsha Mosque or other social media in order for the meanings are understood by public. To interest and motivate the readers in learning, they can design the colors like the real ones. Why are the motifs of *Luwur* maintained annually? The luwur motifs are not altered because the symbolic meaning of *Luwur* suits the evidence inherited by Sunan Kudus, and his merits can still be viewed until now. The real form of cultural heritage is the complex of al-Aqsha Mosque consisting of Mosque, area of Sunan Kudus Grave, Menara Mosque, Kauman Village, which are known as the area of Menara Kudus. This area is an old city which should be conserved by Kudus residents and the regional government to conserve the past trace.

Conclusion

Typical traditions are owned by the Indonesian nation including the tradition of *Buka Luwur* in the Grave of Sunan Kudus every first to tenth of Muharam/Sura. The tradition has been preserved by the Foundation of Mosque, Minaret, and Sunan Kudus Grave (YM3SK) together with the residents of Kauman Village, Kudus. The tradition of *Buka Luwur* has typical meanings, so it is preserved in terms of form and motifs. *Luwur* is a white colored cloth with various motifs circling around the Grave of Sunan Kudus. It saves a variety of symbolic and spiritual meanings. The event series of Buka Luwur tradition starts with the abstersion of Sunan Kudus *Keris Cintoko*, distribution of *Sura*

porridge, *jangkrik* rice, and pieces of *Luwur* cloth to the residents of Kauman Village and invited guests in the peak event of *Buka Luwur*, on the 10th of Muharam/Sura. The various motifs of *Luwur* includes jasmine flower, *unthuk banyu*, *kompol*, and *wiru*. Jasmine flower means holy and great. Therefore, this motif symbolizes holiness for being in a great place, Sunan Kudus Grave. The motif of *unthuk banyu* means a place for praying to God for easiness in life with the mediator (*wasilah*) of Sunan Kudus. The motif of *wiru/wiron* is a motif/ folds like a hand-held fan, at the end of *Luwur* cloth. Making *wiru/wiron* needs a high patience. Therefore, pilgrims should be patient during praying so that God grants the prayer. Those meanings are less understood by the public, so this manuscript can provide additional views that Sunan Kudus and his grave should be treated as a clean, holy, and convenient place for worshippers to achieve the blessings of Allah the Almighty.

Acknowledgment

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THE EFFECT OF ASWAJA VALUES AND JAVANESE ISLAM ON STUDENTS' MODERATE ISLAMIC THINKING

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Abstract

This article examines the issue of dialectical Islam with local culture in Indonesia, which eventually forms a distinctive and unique variant of Islam, as well as the acculturation of Aswaja values and Javanese Islam. Indonesian Islamic State Universities (UIN) are part of the component that forms a nationalist and religious generation. Undeniably, it is free from the Islamic variant of the times. The variant of Islam is not Islam which is separated from its purity, but Islam, which is acculturated with local culture. The study's mixed-method results showed that 72.4% of Aswaja's values influenced the formation of moderate thinking. Meanwhile, 42% of Javanese Islam also contributes to Moderate Islamic thought. As a variant of cultural Islam in Indonesia, Javanese Islam tends to be syncretic with its distinctive traditions. It can be seen in the dialectic of religion and culture, such as the "Grebek Pancasila", the early Genduri of a sermon, and Wayang performances. Its substance is to transform the prophetic spirit of the teachings of monotheism while preserving local culture. Javanese Aswaja and Islamic values struggle with the realities of modernity and globalization. In

this context, it can be seen how the response of groups of Islamic organizations, particularly the moderate Islam Rahmatan Lil Alamin.

Artikel ini mengkaji persoalan dialektika Islam dengan budaya lokal di Indonesia yang pada akhirnya membentuk varian Islam yang khas dan unik, serta akulturasi nilai-nilai Aswaja dan Islam Jawa. Universitas Islam Negeri (UIN) di Indonesia merupakan bagian dari komponen yang membentuk generasi nasionalis dan agamis, yang tidak bisa dipungkiri terbebas dari varian Islam zaman. Varian Islam bukanlah Islam yang lepas dari kemurniannya, melainkan Islam yang berakulturasi dengan budaya lokal. Hasil penelitian dengan menggunakan metode campuran menunjukkan bahwa 72,4% nilai Aswaja mempengaruhi pembentukan berpikir moderat. Sementara itu, 42% Islam Jawa juga berkontribusi pada pemikiran Islam Moderat. Sebagai varian Islam budaya di Indonesia, Islam Jawa cenderung sinkretis dengan tradisi khasnya. Hal ini terlihat dalam dialektika agama dan budaya, seperti "Grebek Pancasila", Genduri awal ceramah, dan pertunjukan wayang. Substansinya adalah mentransformasikan semangat profetik dari ajaran tauhid sekaligus melestarikan budaya lokal. Aswaja Jawa dan nilai-nilai Islam berjuang dengan realitas modernitas dan globalisasi. Dalam konteks ini, terlihat bagaimana respon kelompok ormas Islam, khususnya Islam moderat, Rahmatan Lil Alamin.

Keywords: *Aswaja Values; Javanese Islam; Moderate Islam*

Introduction

Educational institutions grow and develop among predominantly Muslim people (Eka, 2013), which has challenged internally and externally, internally related institutions, while externally globalization has an impact on the world of Islamic education (Hairida, 2012). The internal challenges of Muslims and backwardness from various sides are also divided into groups with different religious understandings. *First is the* tendency of Muslims to be extreme and strict in understanding religion and try to impose on the Muslim community using violence; *Second,* the extreme tendency to be loose in religion and subject to negative thinking behaviors from other cultures and civilizations (Ismail, 2007). The issue of extreme religious ideology is often the starting point for using violent means in dealing with reality (Beyer, 2002). However, this model of Islam has no hope because of the character of Islam, which negates Indonesian cultural values (Mansyur, 2014). They do not respect the noble

values of Indonesia and often use methods contrary to the cultural realities of the archipelago, which are deeply rooted.

Looking further than the variants of Islam that enter Islamic universities, Javanese culture and *ahlus-sunnah wal-Jama'ah* (*Aswaja*; is one of the schools of Islamic theological understanding (aqidah) values indeed cannot be separated from the religious field (Siddiq, 2005). The *Aswaja* paradigm relies on the source of Islamic teachings (Naim, 2015), namely the Qur'an, al-Sunnah, Al ijma', and Qiyas (Muchtar, 2007). Interesting values include *tawassuth,* namely avoiding extreme behavior (Depdikbud, 1990), *tawazun (the attitude of balancing all aspects of life, not leaning towards just one thing), tasamuh (respect for others to exercise their rights), and ta'adul (fair attitude as best as possible)* (Muhammad, 2000). Through the values of *Aswaja*, with the majority of academic backgrounds from the *Nahdliyin* community, it is undeniable that there is an acculturation of Javanese culture that forms a unique and distinctive thing in the practice of Islam. It forms a generation that is obedient to religious purity but still maintains the local Javanese culture. The goal is to create a generation that remains religious and maintains local Javanese culture (Saefudin, 2020). This condition can reinforce the student's character, referring to Aswaja An-Nahdliyah's teaching (Widiyono, 2022). It turns out that the values of Aswaja and Javanese Islam are an inseparable part but something that complements it from a sociological, anthropological point of view.

Aswaja is considered a moderate educational theological school (Rustam, 2020). Therefore, UIN Sayyid Ali Rahmatullah Tulungagung, which developed the study of Islamic Javanese, has become an interest for researchers to know more deeply about its influence on Islamic thought, especially moderate Islam. Current studies on Aswaja tend to concern the principles and implementation of Aswaja (Helmawati, 2018; Rifa'i, 2017; Rustam, 2020; Saefudin, 2020; Widiyono, 2022). However, this study derives from the assumption that there is an allegation that Javanese Islamic thought greatly influences the liberalization of student Islamic thought. Therefore, this research aims to identify and analyze the effect of Aswaja and Javanese Islam on the moderation of students' thinking at UIN Sayyid Ali Rahmatullah Tulungagung.

Method

The research was carried out using a sequential explanatory mixed method. First, it is carried out quantitatively and then deepened or completed qualitatively (Sugiyono, 2015). The quantitative data were obtained through

a questionnaire. Qualitative data collection used participant observation, documentation, and in-depth interviews. The participants were UIN Sayyid Ali Rahmatullah Tulungagung students.

The first step is to collect the data from the questionnaires distributed through a list of statements tested for validity and reliability. Then it was analyzed by multivariate analysis of variance test (MANOVA). Then in the second stage, qualitative data was collected with in-depth interviews with students who met the criteria for conducting the research and followed by observations and document studies. The steps to analyze the qualitative data are data condensation, data presentation, verification, and drawing a conclusion built on the initial quantitative results. The reason for choosing this method is that the researcher wants to understand the data in detail, using qualitative follow-up data to deepen the quantitative database (Creswell et al., 2003).

Data analysis in quantitative research uses MANOVA. It can be interpreted as a statistical method to explore the relationship between several independent variables of categorical type (can be nominal or ordinal data) with several dependent variables of metric type (can be interval or ratio data) (Santoso, 2018). The MANOVA test is used to determine whether there is an effect of variables X1 (*Aswaja* values) and X2 (Javanese Islam) on Y1 (liberal Islamic thought) and Y2 (moderate Islamic thought). The way of making the MANOVA test decision is as follows:

a.   If the value of sig. 0.05, then H_a is accepted, and H_0 is rejected.
b.   If the value of sig. > 0.05, then H_a is rejected, and H_0 is accepted.

Then the second stage, collecting and analyzing qualitative data, in this case, is to achieve another goal of this research, namely knowing the form of influence raised by each aspect of the variable. Again, it used an explanatory sequential research design.

Finding and Discussion

UIN Sayyid Ali Rahmatullah Tulungagung, as an institution where most students are nahdliyin, has its characteristics, namely the existence of *Aswaja* values, and the majority are still consistent with the preservation of local culture. The values in this educational institution direct students' thinking to form a moderate generation.

Aswaja's Values

Aswaja is an ideology that adheres to the teachings of one of the madhhab priests, namely in the field of fiqh, by adhering to the teachings of Imam Abu Hasan Al Asy, Ari, and Imam Mansur Al Maturidi. The definition of Kyai Bisri Mustofa is a way of thinking about NU in dealing with religious and social issues with the characteristics of *tasamuh, tawazun, ta'adul,* and *tawasuth* (Amin, 2016; Hidayah, 2015).*Aswaja* is a group that always adheres to the sunnah of the Prophet Muhammad SAW, both in terms of science, belief, religion, and the prophet's practices until the Day of Resurrection (Helmawati, 2018). The foundations of the establishment of Nahdlatul Ulama in the understanding of *Ahlussunnah Waljamaah* emphasize religion that fosters social attitudes and traits in achieving justice, peace, and welfare of the Indonesian nation. The values instilled by Ahlussunnah Wal Jama'ah include:

*First, tawasuth, the*attitude of accepting diversity and society that underlies Aswaja, is always fair (Anan, 2018), straight, and not extreme (Rifa'i, 2017). The attitude of *tawasuth* is reflected in the students of UIN Sayyid Ali Rahmatullah Tulungagung, who study science originating from the west and also from the Middle East. However, even though students learn everything, they do not forget the identity of a nation. So, from the various insights built, middle-of-the-road students are formed in dealing with situations and conditions. It is reflected when there are friends who have different beliefs. They tolerate differences and do not feel fanatical about their tenet.

Second,tawazun, namely a balanced attitude in serving God, fellow human beings, and their environment.It aligns the interests of the past, present, and future (Harist, n.d.). The value of *Aswaja* in the form of *tawazun* is reflected in the attitude embedded in students, namely the balance between the life of the world and the hereafter. It is proven by most religious foundations of student alumni of Islamic boarding schools and even many who serve in Islamic boarding schools. Apart from being students who graduated from Islamic boarding schools, they did not close themselves to the progress and demands of the times. On the contrary, it was proven that they were enthusiastic about participating in college learning and activities on campus, such as PKPT NU (Chairman of the Nahdlatul Ulama College Commissariat) and Banser (Multipurpose Ansor Nahdlatul Ulama). Each of these activities forms the character and personality of each student who is facing the demands of the times or the world and preparing for the afterlife. In this case, *tawazun* developed a balanced and harmonious attitude in integrating and synergizing

the arguments (legal footings) or considerations to trigger a decision and policy. In religious thought and practice, the principle of *tawazun* avoids extreme right-wing attitudes that give birth to fundamentalism and avoids extreme left-wing attitudes that give birth to liberalism in the experience of religious teachings.

*Third,*tolerance in the thoughts of Muslims gets a high appreciation of vast openness in accepting various opinions and inputs (Fahri & Zainuri, 2019). In socio-cultural discourse, many practice tolerance towards traditions that develop in society without involving themselves in their substance and even being able to direct them (Rahmelia, 2021). Aswaja's attitude of tolerance in responding to cultural traditions emphasizes relations with the broader dimension of humanity (Naim, 2015). The value of *tasamuh* reflected in the student environment can be seen in the variety of students who depart from various regions with different racial, ethnic, and religious backgrounds (Sudarman, 2021). However, the differences between students are not something that breaks the unity, but rather a treasure to foster an attitude of *tasamuh* in students. It is reflected when the students welcome those from Thailand and accept others of different religions or non-Muslims. Although in terms of different religions, students are not fanatical. They even exchanged insights. The majority is still well-received as long as the activity does not change one's belief or *Aqidah*.

Ta'adul value is applied in awarding appreciation to students who get the highest assessment in one semester. The opportunity for equal distribution of single tuition payments (STP) is adjusted to students' circumstances. They can pay STP with a partial subsidy for students who are orphans or memorize the Qur'an to the point of not paying it. From a small scope, it reflects that UIN Sayyid Ali Rahmatullah Tulungagung has set an example for its students' existence of *ta'adul* values .

Javanese Islam

Education in Islam occupies a crucial position; the importance of the position of education can be seen in the primary sources of Islam, namely the Qur'an and Hadith. Because the educational institution is in Java, religious and cultural issues will be crucial to give rise to various assessments.Some are eager to sterilize religion from the possibility of acculturation of the local culture, while others are busy and focused on building a dialectical pattern between the two (Roibin, 2010). Regardless of the beliefs of each understanding, the portrait of diversity increasingly shows the fertile pattern of acculturation

of interfaith syncretism.Indications that occur in Islam can be seen in the phenomenon of changing patterns of religious understanding and religious behavior from pure Islamic traditions, for example, *Sunni* (A. Amin, 2001), *Khawarij, Syi'i* (Bassam, 1991), and *Mu'tazili* (Ridwan, 2008).

Javanese Islam is a belief system and worships differently from the Islamic tradition. Thus, various practices of the Muslim faith, rituals, beliefs, and religiosity developed at certain times and regions, especially in Java. Javanese Islam is seen to give color, absorb and even Islamize indigenous culture and socialize the holy book (Sumbulah, 2012). Javanese characters have a steady and well-established tradition from generation to generation. Every culture needs various levels to accept change and develop its identity (Kleden, 1986). In this case, the Javanese culture in UIN Sayyid Ali Rahmatullah Tulungagung still tries to show its existence even though it has to go through struggles in maintaining its Javanese identity. Therefore, it is still interesting to observe its development through research activities. The perspective characterizes several studies that use a syncretism approach in examining the relationship between Java and Islam. The fact shows that Javanese culture's orientation accommodates Islamic values. However, substantively there is rejection as Javanese behavior, in principle, is contrary to the teachings of Islamic values. Therefore, syncretism as a theory and approach to the relationship between *Kejawen* and Islam must be addressed critically. That syncretism and syncretic religion are of no use in understanding such a complex process (Winn, 1998), leading to a dichotomy vision of modern and tradition perpetuating a pure notion of culture that often finds expression in ethnicity.

Moderate Islamic Thought

Moderate Islamic thought that grows and develops in the university environment is nothing but looking for similarities, not sharpening differences from various religious diversity.There are three main reasons for the essence of religion.*First*, to maintain human dignity as a noble creature created by God. To achieve this, religion always presents teachings about balance in various aspects; Second, as a bridge or intermediary for the development of human beings both ethnically and racially.The unifying essence between religious communities is so that human civilization isnot destroyed due to conflict. Third,in the context of Indonesia, religious moderation is a cultural strategy for caring for Indonesia (Helmy & Ali, 2021). It is the identity of Indonesia, a

very religious country with a polite, tolerant character and capable of dialogue with diversity.

Moderate Islam, known as *wasatiyyah* means middle position, intermediary, and mediator (Fitri, 2015). *Wasatiyyah* means a neutral state of socio-cultural behavior (Jubba, Awang, & Sungkilang, 2021). It shows being moderate at best concerning compromise, taking the middle ground, or positioning oneself in the center of the circle (Othman, 2016). Islamic moderation is a fundamental concept without which faith is inadequate at best. The definition requires Muslims of the term 'Muslim' to stay in the middle in all matters relating to their way of life. They must not transgress and be caught in the extremist swamp (Ebrahimi, 2021). However, this religious practice cannot necessarily describe someone more accommodating to local traditions, which will be more moderate. It needs to be proven. There may not be a positive correlation between moderate attitudes and accommodation of local traditions. Moderate Islamic thought and its cyclical model are summarized in figure 1.
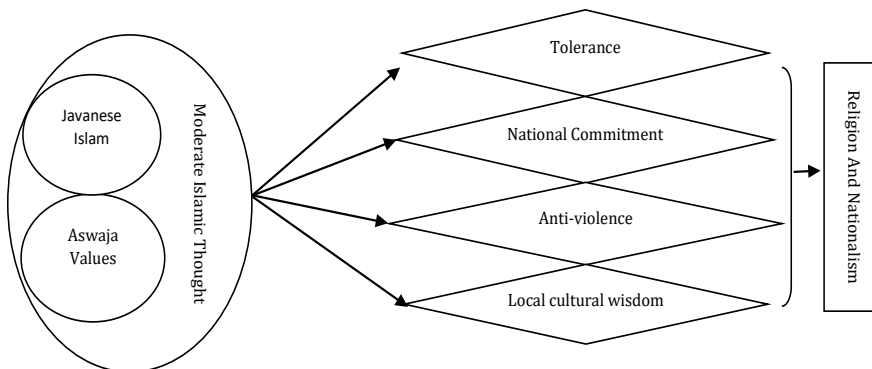
Figure 1: cyclical model of the existence of Aswaja values and Javanese Islam in moderate Islamic thought.

The Influence of Aswaja Values and Javanese Islam on Moderate Islamic Thought

UIN Sayyid Ali Rahmatullah Tulungagung is a formal institution identified as a campus of civilization and da'wah that does not hesitate to instill *Aswaja* values, especially *Nahdliyin* (followers of Nahdlatul Ulama). Nevertheless, in practice, there are still other insertions. To apply the values of self-help on campus, it is necessary to realize that the establishment of Islamic Higher Education (IHE) cannot be separated from the existence of regulations, especially the Directorate of IHE, campus vision and mission,

and human resources in the academic community. *Aswaja* values which are considered as *manhaj* (method/approach) when developed, will make *Aswaja* in harmony with time and place*(Sholih fi zamân wa makân)*, applicable in every time and space (Nasruddin. 2007). One of *Aswaja's* most dominant characters is always able to adapt to situations and conditions. It also can be drawn from the daily life of *nahdliyin* residents. It is also inseparable from how the campus residents have declared themselves to be a da'wah and civilization campus with *an Ahlussunnah wal Jama'ah* orientation.

Aswaja values can adapt to situations and conditions; therefore, Aswaja values are not old, not rigid, not exclusive, and also not elitist, let alone extreme.On the other hand, Aswaja's values can develop, and at the same time, it is possible to break the already conducive establishment. However, these changes must still refer to the paradigm and principles of *al-sholih wa al-ahslah* (the principle that keeps the good old and takes the good new). Therefore, a statement *(qaidah)*"*al-Muhafadhoh ala Qodim al-Sholih wa al-Akhdzu bi al Jadid Alashlah*" equates steps according to conditions that develop in the present and the future. Namely the expansion of the relevance of implementing concrete thoughts and movements into all sectors and fields of the good life, *aqidah*, sharia, morality, socio-cultural, economic, political, educational, and others.

In short, *Aswaja* must be understood as *manhaj al-fikr*.It means that the discourse of Islamic thought that is transformative, creative, and innovative is still wide open so that it can accommodate the nuances of the development of human cultural progress.In other words, it is alwaysup-to-dateand responsive to the challenges of the times (Manullang, 2011).Thus, in this way, there will be no massive freeze and ignorance if the exclusive doctrines of *Aswaja* are not digested by the practical packaging of Aswaja's thinking. The framework of thinking considers the principles of *tawassuth*(moderate), *tasamuh (respect), tawazun*(balance),*and ta'adul* (justice) can lead to an attitude that is willing and able to respect the diversity that is not left or right extremity.

The analysis results show that the F has a significance value of 0.000<0.05. Therefore, based on the hypothesis test, figure 2 represents the conclusion.
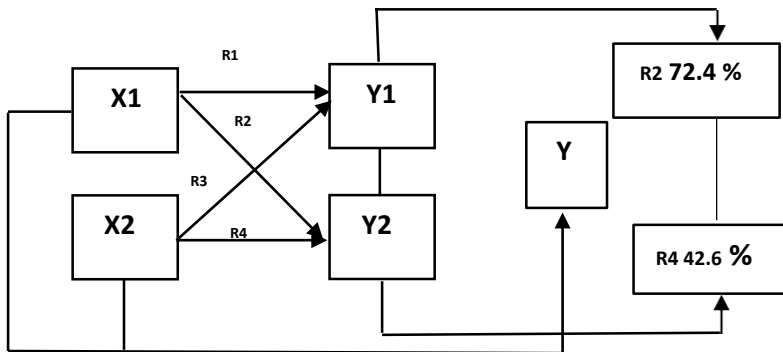
Figure 2: Conclusion of the MANOVA test

R1 = No Effect of variable X1 on Y1

R2 = The effect of variable X1 on Y2 is 72.4 %.

R3 = No Effect of variable X2 on Y1

R4 = Effect of variable X2 on Y2 is 42.6 %

X1= Value of Aswaja

X2= Javanese Islam

Y1= Moderate Islamic Thought

Y2= combination of X1 and X2

Aswaja values contribute to the core of education, namely character building (Lickona, 1992). The functions and objectives of national education, as stated in National education system law number 20 of 2003, article 3 (Indonesia, 2003), are that education functions to develop capabilities and shape character. It also forms the civilization of a dignified nation in the context of the nation's intellectual life. (Rahman & Naldi, 2021)

If drawn into campus life, one realizes that a campus of da'wah and civilization is *Rahmatal Lil Alamin*. Of course, it cannot be separated from the values of *Aswaja* (Badrun, 2000), namely*tawasuth, tawazun, tasamuh, and i'tidal*as one of the relevant guidelines for the life of Muslims (Hasan, 2005). *First, the*value of *tawasuth* is understanding being in the middle, both in law, creed, and morals. *Tawasuth* is the basis that regulates how humans should direct their thoughts so as not to get stuck in one direction of thought only. By continuing to explore and elaborate on various disciplines. Accordingly, there is a balance but adherence to religious values by not closing oneself and being conservative towards modernization (Wahid, 2001).

Second is the value of *tawazun.Tawazun* means maintaining balance and harmony between the interests of the world and the hereafter, between the personal interests of the community, and between the present and the future

(Subaidi, 2020). This balance is a form of relationship that is not one-sided, benefits one party, and harms the other. However, each party has its function, without interfering with the function of others, so that it creates dynamism in life. The balance that makes humans flexible is not in a hurry to conclude something but through a mature and balanced study. Thus, it is hoped that appropriate actions will be created according to the needs and interests.

Third, the value of *tasamuh* is an attitude of tolerance towards differences in views so that there are no feelings of mutual disturbance and hostility. Islamic brotherhood is created by tolerating differences that exist even in beliefs. In this context, it is not justified to impose a belief if it is only an opinion to other people or limited to delivery. However, the decision is left to the individual and the almighty guidance. In the socio-cultural context, *Aswaja* tolerates many traditions that develop in society without being involved in the substance and directing it.

Fourth, the value of *i'tidal*, which is fair, upright, or putting something in its place, is one of the goals of Islamic law (Cholili, 2016). For example, in law, something wrong must be said to be wrong, and something right must be said to be accurate and given the appropriate punishment consequences according to the committed violation.

From the various statements above, it can be concluded that at UIN Sayyid Ali Rahmatullah Tulungagung, the application of *Aswaja* values is increasingly being strengthened to create a campus of civilization and da'wah that is graceful and natural. In general, the influence of the values of *Aswaja* and Javanese Islam on moderate Islam is outstanding. Because there is a very close relationship between the values of *Aswaja* itself and moderate Islam, which is both textual and contains the same religion. It is evident from the activities carried out starting from *Madrasah Diniyah* or primary school, PKPT IPPNU or the commissariat leader of youth Nahdlatul Ulama, *khotmil Qur'an*, *tahlil, Grebek Pancasila*, and others. Such activities contain balance and peace, in which Islamic *Shari'a* is still carried out without compromising local wisdom and not violating religious *Shari'ah* rules. Therefore, the moderate attitude of the middle is a campus of da'wah and civilization.

The current *Aswaja* values will cause someone to be moderate, which is the identity of Islam. Islam does not want exaggeration, not a matter of materiality, but also a matter of religion. Several arguments from the Qur'an and hadith have confirmed this. "*Avoid being excessive in religion. Because the Ummah before you were destroyed just because of that trait.*" (HR. Bukhari).

The attitude of *tawassuth* is related to the principle of life that upholds fair and straight treatment in the middle of a shared life (Nadatien, 2017). It can be seen in national commitment still recognized, such as the Indonesian Independence Day commemoration and the national anthem singing. As for the aspect of tolerance with differences in both religious and social diversity, there is no sense of fanaticism. It makes Aswaja values influence moderate Islam because it is a unity that forms an Islam that is *Rahmatan Lil Alamin*. Javanese Islam is a part of *Aswaja* Islam, whose role is to maintain and preserve local culture by religious law. Javanese Islam is one of its distinctions implemented through the study's center, one of which is the Institute of Javanese Islam Research (IJIR). The application is done through writing and directly with experts to understand the local culture. Apart from going through the study center, judging from the building or the institution's logo, it refers to efforts to preserve local culture. Javanese Islam on campus is trying to find a middle point on how Islam is adapted to Java, and Java is trying to accommodate Islamic discourses. The definition of culture according to Ki Narto Sabdo is *angen-angen kang ambadar keindahan* (plans or dreams that bring benefits and beauty to many people).

In religious life, the tendency to modify Islam with Javanese culture has given birth to various new products, primarily due to the interrelation of Javanese and Islamic cultural values in the ritual aspect. In Islamic teachings, ritualistic activities must be done for adherents. This ritualistic activity includes various forms of worship, such as those enshrined in the pillars of Islam. The essence of this activity is a prayer addressed to God to achieve His pleasure. The purpose of the ritual for the Javanese people is none other than seeking blessings, where Javanese people usually use *ngalap barakah* (expecting grace, safety, and happiness from the ceremony). The ceremony or ritual in its implementation contains something sacred, sacred, and mystical.

Religion, in Javanese terms, is like *ageman* or clothing. The spirit and teachings of religion are integrated with the community's social activities. The practical expressions of religion applied in the ritual include praying, reading the Quran, and fasting, which children can learn. However, after they grow up, they will realize that religion and culture are different but mutually support each other, like the relationship between spirit and body. Through local culture and traditions, religious teachings are expressed so that what is called local genius or local wisdom appears (Syam, 2005). In general, the influence of the values of *Aswaja* and Javanese Islam on moderate Islam is outstanding. There

is a very close relationship between the values of *Aswaja* itself and moderate Islam, which is both textual and contains the same religion.It is evident from the activities carried out starting from Madin, PKPT IPPNU, *khotmil Qur'an, Tahlil, Grebek* Pancasila, and others. Such activities contain balance and peace, how Islamic Shari'a is still carried out without compromising local wisdom and not violating religious Shari'ah rules. These practices belong to the moderate attitude of the middle that creates UIN Sayyid Ali Rahmatullah Tulungagung as a campus of da'wah and civilization.

Conclusion

The values of Aswaja and Javanese Islam can influence moderate Islamic thinking and behavior where the majority of students come from *nahdliyin* backgrounds, reinforcing the values of *Aswaja,* which is in line with the characteristics of a campus for the da'wah of civilization. Aswaja's values are reflected in the many activities and processes of internalization in ongoing learning. The existence of Javanese Islam is a separate distinction from Islamic universities in Java. Enthusiastic in maintaining and preserving a local culture that is still in line with Islamic law. Among them are the study centers, namely IJIR. A study center focuses on exploring and protecting local culture according to the times. The activities implemented include interfaith studies, *Wayang*, theater arts, and *Karawitan*, each of which has characteristics in interpreting Javanese Islam. The study's results showed that 72.4% of *Aswaja's* values influenced the formation of moderate thinking.Meanwhile, 42% of Javanese Islam also contributes to Moderate Islamic thought.As a variant of cultural Islam in Indonesia, Javanese Islam tends to be syncretic with its distinctive traditions. The influence of *Aswaja* values and Javanese Islam in Islamic Higher Education in Indonesia fosters tolerance and openness to differences, namely Islamic thought, which is *wasattiyah*. Students who do not feel right on their own with what they understand but are critical and innovative in determining attitudes according to situations and conditions and considering the best decisions.

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THE SOCIAL MEANING OF 4,444 SHOLAWAT NARIYAH IN THE COVID-19 PANDEMIC

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Abstract

This study discusses the social meaning of reading sholawat nariyah 4,444 times. The purpose is to understand it as a social reality practiced in Badang village during the COVID-19 pandemic. Sholawat nariyah is interpreted as a religious tradition that continues to be preserved and maintained. It uses a qualitative approach from the phenomenological aspect, with in-depth interviews and observations. The findings cover five categories of sholawat nariyah: as a symbol of religion, as a solidarity action, as sacredness, as collective awareness, and as a tool of power. This study concludes that the social meaning of reading sholawat nariyah for 4,444 times is social capital and cultural wealth in Badang village. Sholawat nariyah is also as a social reality in understanding sholawat nariyah.

Penelitian ini membahas tentang makna sosial dari bacaan sholawat nariyah sebanyak 4,444 kali. Tujuannya yaitu untuk memahami pembacaan sholawat nariyah sebagai realitas sosial di desa Badang pada masa pandemi COVID-19. Sholawat nariyah dimaknai sebagai tradisi keagamaan yang terus dilestarikan dan dipertahankan. Metode penelitian menggunakan pendekatan kualitatif dari aspek fenomenologis, dengan wawancara mendalam dan observasi. Penelitian

ini mengklasifikasikan temuan ke dalam lima kategori, antara lain: sholawat nariyah sebagai simbol agama; sebagai aksi solidaritas; dalam kesucian; sebagai kesadaran kolektif; dan sebagai sebuah alat kekuasaan. Penelitian ini menyimpulkan bahwa makna sosial yang terkandung dalam bacaan sholawat nariyah sebanyak 4,444 kali merupakan modal sosial dan kekayaan budaya di desa Badang, sholawat nariyah sebagai ralitas sosial dalam memahami sholawat nariyah.

Introduction

Village communities, in general, have a variety of religious activities that are carried out regularly. The people of Badang village at Ngoro, Jombang also own the religious tradition by reading sholawat nariyah which has particular meanings. In contrast to previous research, local traditions related to Islamic law trigger tensions and disputes that cause conflicts among the community, especially Muslims in Lombok (Huda, 2019). Likewise, with other previous studies, the tradition of celebrating the birthday of the Prophet Muhammad SAW is a debate, the pros, and cons for the Indonesian Hadramis group, with the context of Indonesian society, which in general still holds local religious traditions (As'ad, 2020).

For this reason, this study is significant to mediate the needs of the local community with a religious approach as a form of socio-religious actualization and the locality of the local community in interpreting the sholawat nariyah readings. In particular, it concerns to reading it 4,444 times especially during the COVID-19 pandemic. The community interprets the reading of 4,444 sholawat as *wasilah* or media to pray to Allah SWT so that their wishes would be fulfilled. This social reality is a wealth of Islamic culture that fuses with local traditions amid the Muslim-majority society. The local religious tradition is good and relevant to the sociological conditions of the local community. This socio-religious activity is essential for them to maintain social relations and good religious traditions.

In the social context, reading sholawat nariyah as many as 4,444 has a social meaning as a horizontal relationship. Social meaning is applied by maintaining social relationships, social care, establishing and strengthening friendships, and helping each other in the local community during the

COVID-19 pandemic. Whereas in a religious context, the reading of sholawat nariyah means divinity as a vertical relationship. This vertical relationship is carried out by increasing faith and asking Allah SWT for help to face the problems faced at that time. Therefore, the COVID-19 pandemic would soon be resolved, and all difficulties will be recovered.

Furthermore, reading sholawat nariyah as much as 4,444 is as a form of increasing love for the Prophet Muhammad SAW as an intermediary to get intercession and blessings in the hereafter. Such a religious activity belongs to the local wisdom which needs to maintain, even during the COVID-19 pandemic. In this activity, some unusual things happen in a *jam'iyah*; there is a deep meaning, mystery, unique, engaging, and distinctive, and it does not occur in other religious activities.

The community groups that are members of religious activities are called *jam'iyah. Jam'iyah* sholawat nariyah is a community involved in organized sholawat nariyah activities, and its organizational management has been arranged. Organizationally, *jam'iyah* sholawat nariyah in Badang village was not formed as a formal organization. However, the organization's function continued to run as it should, there were leaders, and some called them the chairman, secretary, and treasurer of sholawat nariyah. Sholawat nariyah activists manage this group as an organization. *Jam'iyah* sholawat nariyah in this research consists of Muslimat Nahdlatul Ulama branch Badang village. They cover various professions, including farmers, farm laborers, entrepreneurs, teachers, tailors, and housewives (Ali, 2015; Gaus & Sahrasad, 2019; Karim, 2007). Likewise, in terms of the age of the member of sholawat nariyah ranges from young to old, different generations. They also have various educational backgrounds, from not completing elementary school to college graduates. Various educational backgrounds, ages, professions, and socioeconomic statuses are not a problem in the *jam'iyah* sholawat nariyah, but the most important thing is that all sholawat nariyah congregations can read sholawat nariyah (Alnizar et al., 2019).

The sholawat nariyah activity was originally incidental; it was carried out when someone had particular intentions. This incidental activity was based on the deliberation results and the agreement of *jam'iyah* members who usually participate in religious activities in Badang village. It was agreed that *jam'iyah* sholawat nariyah was carried out once a month. This activity initially functioned as a medium of socialization and solidarity among the local community to internalize the Islamic meaning of Java. Islam Jawa is

formed, shaped, and influenced by mobility, entanglement, and connectivity across oceans, regions, and borders. The Islam Jawa travels to a different place, transcending the current limits of nation-states' boundaries. It is a product and a consequence of the efforts to establish between "imagined" spatial and temporal congruence (Maftukhin, 2016). Sholawat nariyah activities are carried out routinely because it is part of a religious tradition that needs to be maintained as a vehicle for friendship for the local village community (Syarif & Hannan, 2020).

The mystery and uniqueness that occurs in *jam'iyah* are that during the process of reading sholawat nariyah they are not allowed to speak a word orally but with gesture or body language. This body language is done by moving the fingers, communicating when a congregation still needs to finish reading the sholawat nariyah from the allotted one. Then, other congregants who have finished reading the sholawat nariyah help complete it up to the specified amount, which is as much as 4,444 readings. When reading sholawat nariyah is needed by the community incidentally, at that time, all *jam'iyah*, can be collected in a short time, for example, one hour before the reading (Baskara, 2020). The *jam'iyah* is very solid and organized, and their social network can be a magnet to gather their congregations. During the COVID-19 pandemic, sholawat nariyah was done at each of their home (Napsiah, 2021). Therefore, this study aims to decipher the social meaning of reading sholawat nariyah as much as 4,444 times in Badang village practiced during the COVID-19 pandemic.

Method

This research uses a qualitative method with a phenomenological approach, in-depth interviews, and observations (Bungin, 2001; Creswell, 2013; Moloeng, 1988). Currently, phenomenology is known as a school of philosophy and a method of thinking that studies human phenomena without questioning the causes of these phenomena, their objective reality, and their appearance. Phenomenology does not move from the truth of phenomena as they appear but firmly believes that the visible phenomena are objects full of transcendental meaning. For that, to get the essence of truth, it must break through beyond the visible phenomena. The main goal of phenomenology is to study how phenomena are experienced in consciousness, thought, and action, such as how these phenomena are aesthetically valuable or acceptable. Phenomenology tries to understand how humans construct meanings and

essential concepts in an inter-subjective framework. In this study, it concerns to shape the understanding of the reading sholawat nariyah 4,444 times during the COVID-19 pandemic. Although the meaning of phenomenology we create can be traced in our actions, works, and activities, others still have roles (Kuswarno, 2009).

Table 1. The member of jam'iyah sholawat nariyah

Informants	Sex	Age	Status	Profession	Education
SR	Female	51	Member	Housewife	Elementary
MUA	Female	55	Member	Housewife	Elementary
ASY	Female	41	Leader	Entrepreneur	Secondary
ATQ	Female	45	Leader	Teacher	Tertiary
DW	Female	52	Leader	Qur'an teacher	Secondary
HJR	Female	40	Leader	Entrepreneur	Tertiary
MRD	Female	45	Member	Farmer	Secondary

Findings and Discussion

The Concept of Sholawat Nariyah Practices

The reality targeted through this social construction is the existence of sholawat nariyah and its practices during the COVID-19 pandemic. The concept of social construction to sholawat nariyah is practiced in Badang village. Before reading the sholawat nariyah, the people read *surah al-Fatihah* addressed to Prophet Muhammad SAW, his family, his companions, and Sheikh Imam Abu Ishaq Ibrahim At-Tazi as a compiler and pioneer of reading sholawat nariyah (Dzulqornain al-Batawiy, 2014); and also to the deceased families.

The reading of sholawat nariyah is widely read in religious activities and practiced by Muslims. The reading of sholawat nariyah (NUonline, 2021) is as follows:

> "Alláhumma shalli shalâtan kâmilatan wa sallim salâman tâmman `alâ sayyidinâ Muḥammadinil-ladzi tanḥallu bihil-`uqadu wa tanfariju bihil-kurabu wa tuqdlâ bihil-ḥawâiju wa tunâlu bihir-raghâ'ibu wa ḥusnul-khawâtimi wa yustasqal-ghamâmu biwajhihil-karîmi wa `alâ âlihi wa shaḥbihi fî kulli lamḥatin wa nafasin bi`adadi kulli ma`lûmilak"
>
> "O Allah, give perfect sholawat and greetings to our king Muhammad, freeing him from bondage and trouble. Moreover, it also fulfilled the desire and obtained all good wishes and death, and give happiness to the sad person with a noble face, and to his family, friends in every sight and breath as many creatures as You know."

In this context, reading sholawat nariyah is a prayer and medium to increase piety and belief in Allah SWT. The belief is that Allah is the only Essence (the omniscient of everything) who can release the bonds (trouble), free from difficulties, fulfill their desires, and give people what they ask for. Therefore, a Muslim cannot pray to other than Allah to relieve his sadness or cure his illness during the COVID-19 pandemic. Even if what is asked for is a close angel or a prophet sent by Him. Sholawat nariyah was one type of prayer that Muslims often read. It is no stranger to reading sholawat nariyah for Muslims in this world, which is indeed a part of reading prayers in various religious activities. However, there are specific rules for people who believe in the virtue of sholawat nariyah; if it is read 4,444 times, Allah SWT would grant all wishes.

The social meaning of sholawat nariyah covers the social life of the *jam'iyah* sholawat nariyah 4,444 times. Thoughts about the origin of the sholawat nariyah activities were revealed from their various narratives about social reality in the jam'iyah sholawat nariyah in Badang village. The pattern of *jam'iyah* sholawat nariyah, when using the theoretical approach of Berger and Luckmann, is described in figure 1 as the moment of internalization of the jam'iyah congregation towards sholawat nariyah.
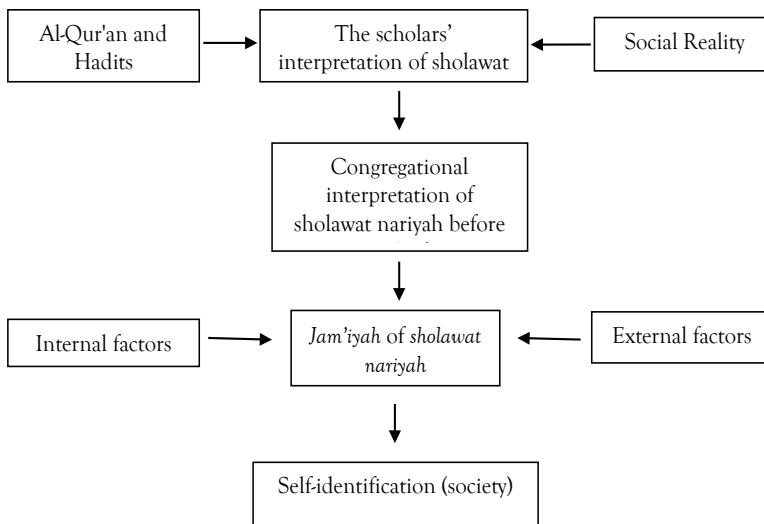

Figure 1. Social reality of jam'iyah sholawat nariyah based on Berger and Luckmann (1994)

Social Meaning of Sholawat Nariyah

Reading sholawat nariyah as much as 4,444 times became a reference for the community in Badang village to be practiced in real life. There is a profound social meaning to reading sholawat nariyah. The community interprets the 4,444 sholawat nariyah readings as a medium to ask Allah SWT so that their wishes are granted and all their affairs and difficulties are facilitated. The number 4,444 is a mysterious number believed by local people to be one of the *wasilah* (intermediaries), a quick way to make all their wishes come true. For rural communities, social activities are closely related to religious activities. On the other hand, religious activities cannot be separated from the social elements that exist in the community, which are practiced in everyday life. These two elements, religion and social society, are interrelated to create social meanings for religious texts in real-life in society (Berger et al., 1994).

Sholawat nariyah, in the reality of society, has various social meanings. The sholawat nariyah activity in Badang village manifests the combination and acculturation between religious rituals and local culture in the community (Abdullah, 2014). In this study, sholawat nariyah has social meanings such as a symbol of religiosity, act of solidarity, collective awareness, sacredness, and a tool of power.

Sholawat Nariyah as Symbol of Religiosity

The social meaning of sholawat nariyah, when viewed from the aspect of religiosity, all activities related to sholawat nariyah activities have a divine meaning (Abdullah, 2020; Cahyani & Kusdarini, 2021). Improving cultural quality is one of the motivations to increase faith in Allah by reading sholawat nariyah. It becomes a spiritual and social need for each a congregation of sholawat nariyah. During the COVID-19 pandemic, sholawat nariyah is a prayer greeting to ask Allah SWT for help with humanitarian disasters in parts of the world. The reading of sholawat nariyah as many as 4,444 is believed to be a prayer to get out of the difficulties. No one is forced to join in this *jam'iyah* sholawat nariyah, because they realize the spirit of reading sholawat nariyah is a spiritual need both in this world and in the hereafter. SR believes that sholawat has religious and spiritual meaning in her life, as stated in her narrative below:

> "God willing, Allah will answer the prayers of His servants because whoever thinks well of Allah, Allah will make it happen according to what he thinks.

So I am sure that whoever reads 4,444 sholawat nariyah for the sake of Allah, God willing it will be answered. Besides I always pray, I also try".

Meanwhile, MUA also believes that praying and reading sholawat nariyah has a meaning which according to her is very productive, as long as it is accompanied by stability and earnest belief in Allah SWT will grant it. Not only believing, MUA is very sure that sholawat nariyah has special features for her, she repeatedly has intentions and always asks for prayer to jam'iyah sholawat nariyah to read sholawat nariyah so that her wishes come true. It turned out that with sholawat nariyah, Allah granted his prayers and wishes. Therefore, for her, praying nariyah further increases his religiosity in everyday life. Also, MRD is cautious in setting her intentions in reading sholawat nariyah; she is well aware that if the intention is wrong in reading sholawat nariyah, it will damage her faith in Allah. She sure only aimed at Allah, not excessive belief in sholawat nariyah. Therefore, it is proven that MRD does maintain her religiosity by sorting between faith in Allah and belief in sholawat nariyah which she reads every day. Reading sholawat nariyah supports prayer and fosters faith in Allah SWT.

According to ASY, reading sholawat nariyah had a lot of rewards, reading sholawat nariyah 4,444 times for her is a heavy practice when read alone. Therefore, if someone invited her then she intends *lillahita'ala*. Apart from being personal, she can help others with prayer, namely reading sholawat nariyah which is intended for those in need. In addition, she can also pray for herself. She believes that since reading sholawat nariyah, Allah SWT makes all kinds of affairs easy and blessed. Likewise, during the COVID-19 pandemic, sholawat nariyah is practiced daily.

Sholawat Nariyah as Solidarity Action

Sholawat nariyah for the people of Badang village has a social meaning: the level of solidarity in society. In addition to the meaning of religiosity, solidarity is equally important, because *jam'iyah* sholawat nariyah can be a medium to increase solidarity between fellow Muslims. Still, for the general public who need prayer assistance, they help and facilitate the means of praying together through reading sholawat nariyah (Hanafi et al., 2020). For the sholawat nariyah community in Badang village, reading a prayer together is better than reading a prayer alone, because if someone's prayer is not answered (answered), then the prayers of others are answered and accepted (Muqsith et al., 2021). However, during the COVID-19 pandemic, nariyah prayer activities were

carried out individually in their respective homes. It is following the advice of the government and health workers to keep their distance, but in solidarity to pray for each other for anyone who is being exposed to COVID-19 in the surrounding environment.

The community believes that reading sholawat nariyah brings peace of mind, and it can also help each other, and pray for each other, including those who need donations and prayer support. The means of shared prayer is one of the media to increase solidarity among others and help each other by praying in a socio-religious context. Sholawat nariyah is interpreted as social solidity which is stated in the expressions of several congregations of sholawat nariyah in Badang village. Sholawat nariyah activity was a medium to make each other aware of social capital in the village. *Jam'iyah* sholawat nariyah in the village jointly held as a social capital owned by group members to care for each other, which is packaged in the form of socio-religious activities through reading sholawat nariyah as much as 4,444 times as solidarity (Afzal-Khan, 2020; Hanafi et al., 2020; Nicolin et al., 2021). Sholawat nariyah is also cultural and social capital (Abdullah, 2017). At least there are three functions: boarding social capital, a network of family and neighbors who support local activities; bringing social capital, a social network obtained from colleagues, colleagues and collectors; and linking social capital, a social network with the local government, and donor agencies (Susanti, 2021; Susanti & Mas'udah, 2017).

The prayer and reading sholawat nariyah are intended so that the families performing the hajj trip are given the convenience, smoothness, and success in carrying out the hajj trip in Mecca, and are also given safety from leaving until the trip home later. The same thing was also expressed by SR, if the reading of sholawat nariyah has virtues as stated in her expression:

> "Many examples exist in the community, reading sholawat nariyah as many as 4,444 are usually intended for someone in the process of giving birth to be launched by Allah SWT, praying for the sick to recover quickly. *Tingkepan* is a prayer of the three or seven monthly terms when people are pregnant, asking for a pious child *sholih* or *sholihah*, it will be granted. In addition, sholawat nariyah activities are establishing a friendship, helping each other, and praying among jam'iyah of sholawat nariyah members".

The people of Badang village interpret *jam'iyah* sholawat nariyah as a religious community that aims for friendship, helping each other as an act of solidarity among fellow Muslims, they must help each other. They believe that there are various virtues of sholawat nariyah for anyone who practiced it. The various needs of the people of Badang village manifest this belief by reading

sholawat nariyah. The reward was aimed at realizing their wishes, including those who were approaching childbirth so that the delivery process would be smooth, and those who were sick may get well soon. Sholawat nariyah was also used by the community to pray for pregnant women, like *neloni* (three months of pregnancy), *mitoni/tingkepan* (seven months of pregnancy), asking that their child will become a pious child in the future.

ASY said that with jam'iyah sholawat nariyah, the kinship relations between the congregations became closer and automatically increased solidarity. As stated by ASY below:

> "Yes, the closer, the better the relationship between congregations, helping each other, as a medium of harmony... for instance every time there is a jam'iyah who is sick, we would visit and collect donation as harmony, cooperation..."

Sholawat nariyah is a medium to increase solidarity between congregations and fellow communities in their environment. This high solidarity is the embodiment of the moment of internalization of the people of Badang village. It is their self-identification to practice sholawat nariyah. ASY explained that with the existence of jam'iyah sholawat nariyah, the horizontal relationship between them was getting closer and sound, helping each other. Sholawat nariyah becomes a bridge to maintain harmony between them. She gave an example if one of the jam'iyah sholawat nariyah congregations was sick, they visited by giving donations they had collected. Harmony and cooperation are the actualizations of the self-identification of the jama'iyah sholawat nariyah congregation in Badang village.

Sholawat Nariyah in Sacredness

Sholawat nariyah for the people of Badang village has the meaning of sacredness. That is, if the sholawat nariyah is read with a certain amount, the process of reading the sholawat under certain procedures and rules, then it is believed to have extraordinary virtue. As stated by SR in the quote below:

> "For me, the reward is a lot, let alone up to four thousand four hundred and forty-four (4,444). God willing, it guarantees the safety of the world and the hereafter."

According to SR, sholawat nariyah has a sacred value, if the sholawat nariyah is read as much as 4,444 times, it will guarantee the safety of the hereafter. The number 4,444 represents a *fadhilah* sholawat nariyah contained. It is as stated by Imam Qurtubi in the book *Asrori Assholah* "If you have a very important or substantial need, then make the group read sholawat nariyah

in one sitting which produces four thousand four hundred forty-four (4,444) times" (Tamim & Munawwar, n.d.).

Sholawat nariyah was interpreted as sacred because ASY said that this sholawat nariyah is given to people with particular needs, including praying for the sick. When reading sholawat nariyah, a person may speak a word from the beginning to the end of reading sholawat nariyah less than 4,444 times. Even though this rule has been enforced, congregations still need to remember the rules. ASY suggested that if someone has an intention, look for people with much free time to read the sholawat nariyah calmly without talking even if only a word.

The moment of internalization is the self-identification of the *jam'iyah* sholawat nariyah which considers that sholawat nariyah has a reasonably high meaning of sacredness. An informant, DW said implicitly that reading sholawat nariyah as many as 4,444 precisely and not being disturbed has the meaning of sacredness to maintain. The sacredness is applied with the aim that the prayers offered to Allah are carried out in special, so that the wishes of *shohibul hajah* (owner of intent) are granted by Allah SWT.

Confident and steady become the key word to make wish come true. The request would be granted with the feeling of confident, steady and believes that Allah will surely answer the prayers, regardless of whether the sholawat nariyah is *bid'ah* (*hasanah/*good) (Bahtsul Masail, 2016). It is reinforced by MRD's statement below:

> "Whoever reads a thousand (1,000) nariyah, a thousand intentions will be granted. Let alone four thousand four hundred forty-four (4,444), (while remembering how many sholawat nariyah reads) read in *jam'iyah* sholawat nariyah). God willing, his wishes will be granted, it will be facilitated."

Referring to Imam Qurtubi that whoever reads sholawat nariyah 1000 times, then Allah will grant them 1000 wishes. Moreover, if someone reads sholawat nariyah as much as 4,444 times, God willing, prayers and wishes will be granted, and facilitated in all matters and what they desire (Tamim & Munawwar, n.d.).

Sholawat Nariyah as Collective Awareness

Jam'iyah sholawat nariyah is an association that is deliberately formed based on social needs and collective awareness. Collective awareness of the importance of sholawat nariyah activities becomes a spiritual need individually and in groups. Therefore, togetherness to form *jam'iyah* sholawat nariyah was made based on mutual agreement.

Before the formation of the sholawat nariyah jam'iyah in Badang village, the local community often received invitations from people who needed the help of sholawat nariyah prayers. Not many people initially knew the *fadhilah* of sholawat nariyah, yet some people believed in the importance of sholawat nariyah in their lives. Based on deliberation in the local community, an opportunity arose to form a jam'iyah sholawat nariyah in their environment. Although initially only 15 people, the membership later increased to 27 people. The same phenomenon was also carried out in the jam'iyah sholawat nariyah environment of the Badang Santren. An informant, DW recounted the beginning of the formation of the *jam'iyah* sholawat nariyah based on deliberation. To socialize the formation of the jam'iyah, those who have joined *jam'iyah* notify others who have not joined. Manual socialization like this eventually spread widely and became an everyday awareness for the continuity of the *jam'iyah* sholawat nariyah. If anyone wants to invite sholawat nariyah and ask for prayer assistance, they do not invite *jam'iyah* outside their environment. For them, sholawat nariyah is a means of helping to make all their affairs easier for Allah, their prayers are answered, because they are sure and steady on the importance of sholawat nariyah. In addition to being a prayer, sholawat nariyah must also be practiced daily.

DW also said that jam'iyah sholawat nariyah became common when the surrounding environment needed prayer assistance. She recounted that in the beginning, a *jam'iyah* sholawat nariyah was formed at the Badang Santren, which became the community's environmental needs. Because, if there are local people who want to invite and need sholawat nariyah prayers, then inviting the congregation at the Badang Masjid is considered too far. Finally, the Badang Santren community took the initiative to form a community of sholawat nariyah, because it was a common need. They consciously formed it on a collective awareness. Sholawat nariyah is increasingly being read by people in Badang village during the COVID-19 pandemic, read at their respective homes as a form of concern for neighbors and families who are exposed to COVID-19. The collective awareness of the importance of sholawat nariyah for them has become a social necessity for the surrounding community to practice during a pandemic. Therefore, efforts to form the community are carried out through deliberation. After they consulted, it was agreed that *jam'iyah* sholawat nariyah was formed based on mutual agreement.

Sholawat Nariyah as Tool of Power

Sholawat nariyah in Badang village is carried out not only as a social necessity, but also in the context of power, namely position. Some people believe that sholawat nariyah has a reasonably broad *fadhilah*, even the prayer is intended for the security and stability of conflict-prone communities. The meaning of this power is meant when there is a high-ranking official in the government, but his territory is vulnerable to conditions of anarchic conflict and violence. If he cannot control the conflict conditions in the area, his position will be shifted and even transferred (Assyaukanie, 2019). On the other hand, if he can control the conditions of conflict and lawless violence in his territory, then he is appointed, and the existence of his position is possible to be promoted and recognized. The official prays for the condition of the community prone to conflict through reading sholawat nariyah is carried out regularly every month. Hence, the people are peaceful, not easily provoked by provocations (Huda, 2019). It is related to the sociological aspect as stated by ASY below:

> "Because one works in a risky location, prone to conflict, he's always faced with something that's always risky, every time he's in danger. So he needs the sholawat nariyah every month, because he is always in danger, critical area."

This statement concerns to one *jam'iyah* sholawat nariyah who has a family who serves as a police officer in Makassar and is prone to conflict. His family, who lives in the Badang village, always asks for monthly sholawat nariyah. The sholawat nariyah activity began on the *weton* (the day of his birth) of the policeman for three consecutive days. This phenomenon has been going on for almost the last two years for the safety and security of the people in the Makassar working area. Initially, when there was a significant conflict in Makassar, a big demonstration that endangered the policeman's safety, his family asked for prayer assistance to the Jam'iyah sholawat nariyah congregation in Badang village. As a result, the prayers of sholawat nariyah are believed to significantly contribute to his safety, security and peace in Makassar. HJR strengthens this fact by telling about one of his family members who served as director of the national intelligence agency (BIN) in Makassar. He asked his mother to always perform sholawat nariyah in Badang village addressed to his safety so that God will always protect him from human evil.

Sholawat nariyah is actualized by some people who believe it as a form of power so that the position held is higher. Therefore, the stability of the security in the area of his authority, when viewed from a sociological aspect,

has the meaning of perpetuating his current power. In this case, sholawat nariyah in Badang village is not only a prayer that is asked for healing from illness, especially during the COVID-19 pandemic, asking for a mate, people will seek treatment or surgery, go to school to be successful, but also be implemented to ask for a promotion in rank. The high rank that someone carries is power, of course this is very influential on the existence of a person against the position and power he has. In addition, the reading of sholawat nariyah is not only at certain moments, but also to pray for security stability in areas outside Java prone to conflict.

Sholawat nariyah is also interpreted by the people of Badang village, as a prayer to Allah, may Allah give peace, no disaster occurs, in conflict-prone areas, demonstrations often occur. For someone whose family serves outside Java and who works as a policeman, his job is to deal with demonstrations. Therefore, the policeman believes that by praying nariyah, Allah will provide safety for him as long as he is on duty outside Java.

Conclusion

This study concludes that the community of sholawat nariyah in Badang village during the COVID-19 pandemic practices and internalizes sholawat nariyah in real life. Sholawat nariyah is not only as text without meaning, but also seeks rewards behind the sholawat nariyah reading. Furthermore, sholawat nariyah is a reality that becomes human need, social need, and community spiritual need, namely a need that has real hope for society during the COVID-19 pandemic. Sholawat nariyah is one of the efforts to pray to Allah SWT, so that the pandemic ends soon, finds solutions, and rises from adversity due to the pandemic. Reading sholawat nariyah 4,444 times has five social meanings in *jam'iyah* sholawat nariyah, namely as symbol of religiosity; as solidarity action; as sacredness; as collective awareness; and as a tool of power. This study complements Berger and Luckmann's theory which explains social reality. Accordingly, this study provides theoretical implications for the theory of social reality by Berger and Luckmann in the context of the social meaning of sholawat nariyah which is read as many as 4,444, especially those practiced during the COVID-19 pandemic.

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HYPEBEAST TREND ON CONSUMPTION BEHAVIOR IN ISLAMIC POINT OF VIEW

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Abstract

This study aims to define the effect of the hypebeast trend on adolescent consumptive behavior and how Islam views the issue. The hypebeast has developed in various circles, which causes consumptive behavior. Consumptive behavior affects the hypebeast trend and social actions of the community because it is related to people's habits in managing all the problems in their lives. This study applies qualitative methods with descriptive data types and a questionnaire for the data collection with the Likert scale. The questionnaire is intended for adolescents aged 17 to 22 years who are Muslim, both male and female. The results revealed that 67.6% of respondents agree that the hypebeast trend is a priority in buying goods. Based on the results, it is evident that today's teenagers tend to behave consumptively and follow the hypebeast trend. However, based on the Islamic point of view and associated with the Qur'an and Hadith, consumptive and excessive behavior is not justified and is prohibited by Islam

Penelitian ini bertujuan untuk mengetahui pengaruh tren hypebeast terhadap perilaku konsumtif remaja dan bagaimana Islam memandang isu tersebut.

Hypebeast telah berkembang di berbagai kalangan sehingga menimbulkan perilaku konsumtif. Perilaku konsumtif mempengaruhi trend hypebeast dan tindakan sosial masyarakat karena berkaitan dengan kebiasaan masyarakat dalam mengatur segala permasalahan dalam hidupnya. Penelitian ini menggunakan metode kualitatif dengan jenis data deskriptif serta angket untuk pengumpulan data dengan skala Likert. Kuesioner ditujukan untuk remaja berusia 17 hingga 22 tahun yang beragama Islam, baik laki-laki maupun perempuan. Hasilnya terungkap bahwa 67,6% responden setuju bahwa tren hypebeast menjadi prioritas dalam membeli barang. Berdasarkan hasil penelitian terlihat bahwa remaja saat ini cenderung berperilaku konsumtif dan mengikuti trend hypebeast. Namun, berdasarkan pandangan Islam dan dikaitkan dengan Al-Qur'an dan Hadits, perilaku konsumtif dan berlebihan tidak dibenarkan dan dilarang dalam Islam.

Keywords: *Consumptive behavior; Islam; hypebeast trend.*

Introduction

Today, technological developments in the field of science in the 21st century have had a massive impact on human life and lifestyle. Technological developments lead to a new lifestyle which is often called a *hypebeast. Hypebeast* was originally a digital magazine or *website* that discussed *sneakers* and *fashion* from well-known brands, such as *Nike, Off White, Stussy,* and others. *made by Kevin Ma, a sneaker* collector of Asian descent who currently lives in America. Hypebeast *website visitors* are very much and continue to increase. Initially digital media was intended only for men with an age range of 14-25 years, but now it is becoming more widespread. As a result, *hypebeast* is now a trend and a lifestyle. *Hypebeast* is growing and has a role for the *fashion industry.* However, the *hypebeast trend* is consumptive behavior because the goal is just for fun, even just to follow other people›s styles (Putri, 2018).

Hypebeast trend affects consumer behavior and social action of the community because it relates to a person›s habits in managing all the problems in his life and the desire to get social status above others. The *Hypebeast* trend makes someone feel enthusiastic and obsessed with looking glamorous and willing to spend a lot of money just to buy trending items to look stylish and contemporary (Khalifa & Liu 2007). Today, the *hypebeast trend is* not only focused on clothes, but also the lifestyle that is trending among teenagers. The *hypebeast* trend creates a new lifestyle and leads to consumptive behavior.

Changes in lifestyle make people follow trends that are currently *booming* so that new and complex problems arise for survival. Lifestyle is very important for the majority of people because it is considered as an identity that distinguishes itself from others. Lifestyle or what is commonly referred to as a lifestyle is a form of expression in a person's activities and interests (Mataracı & Kurtuluş, 2020; Del Castillo, et al., 2020; Suyanto et al. 2019). Lifestyle has a role to manage time, even money. Furthermore, if reviewed further, lifestyle can be a determinant of consumption patterns. Thus, when a person's lifestyle is excessive, it can trigger excessive consumption patterns as well (Banos-González, Esteve-Guirao, & Jaén 2021; Burger et al. 2011). Consumptive activities occur due to excessive desire for something or an obsession that a person has so that they end up having consumptive behavior.

Consumptive behavior is a response or reaction of someone who tends to buy something without distinguishing between needs and desires because of the urge to live in luxury and satisfy personal desires (Triyaningsih, 2011). Consumptive behavior that often occurs today is called *hypebeast*. Currently, the *hypebeast trend* is being favored by various groups, including teenagers. *Hypebeast* is a lifestyle that is excessive and willing to spend money just to follow the trend (Rahmadani et al., 2019).

As previously mentioned, the *hypebeast trend* is closely related to consumptive behavior. Consumptive behavior is a person's habit of spending money on something that is not needed so that it becomes excessive. The factor that causes consumptive behavior is the urge to seek satisfaction in following trends (De Bruijn et al. 2007; Lemmerer & Menrad 2017). A person's habits in consumptive behavior will become a style and pattern of life. The desire to follow trends makes teenagers become *hypebeasts*. Meanwhile, the trend is constantly changing and causing discontent. Changes in lifestyle cause differences in the fulfillment of basic and tertiary needs (Fleetwood 2021). To get recognition from the community because of the *hypebeast trend*, teenagers ignore basic needs just to fulfill their lifestyle.

Teenagers are the nation's next golden generation, but currently they are being carried away by the *hypebeast* or hedonism lifestyle because teenagers have a high chance of following existing trends (Oktafikasari & Mahmud, 2017). Teenagers who are looking for identity have a big enough opportunity to be targeted by capitalists because they tend to follow the *booming trend.* Teenagers are in the stage between childhood and adulthood so that their thinking is not yet mature. Hedonistic behavior that follows the *hypebeast* trend

in adolescents, namely the habit of spending a lot of time on useless things, playing outside the house, only concerned with fun, and buying useless and expensive things (Trimartati et al., 2014).

Buying goods on the basis of desire without paying attention to the uses and benefits will make a person have consumptive behavior (Wahyuni et al., 2019). Consumptive behavior or actions that are carried out on an ongoing basis will result in unstable financial conditions and cause waste because purchases are made continuously and excessively, resulting in a buildup of goods that are not actually needed. Consumptive lifestyle basically occurs because to fulfill personal desires and pleasures. Consumptive people think that in buying an item or product it is better to prioritize personal desires than needs (Kurniawan, 2017).

The application of a lifestyle that is popular with the term *hypebeast* carried out by teenagers is a problem in Islam, especially when it is associated with the Al-Qur'an and hadith (Rahmadani et al., 2019). It is a problem because in Islam the behavior of living in luxury and excess is not justified, as in the word of Allah SWT. in the Al-Qur'an surah Al-An'am verse 141 and surah Al-A'raf verse 31. Furthermore, it is also alluded to in the hadith narrated by Muslim number 3236 from Abu Hurairah which in essence is Allah Swt. hates people who waste their wealth. Based on these two sources it is clear that Allah SWT. has set the law for humans who live boastfully in such a way.

Based on the social phenomena that occur, the researchers are interested in discussing the view of Islam in responding to the phenomenon of the influence of *hypebeasts* on consumptive behavior that is currently rife in society, especially among Muslim youth. This study aims to determine how the influence of the *hypebeast trend* on a person's consumerism so as to form habits.

Method

The method used in this research is a qualitative approach with descriptive data type because the issues raised are fundamentally related to humans. Qualitative research method is a method based on the philosophy of postpositivism to examine natural objects and the key instrument of research is the researcher (Sugiyono, 2021). Data collection technique emptied questionnaires, that are carried out by giving questions and statements addressed to respondents. The questionnaire used in this study is a closed questionnaire so that respondents only choose the answer provided by the researcher (Sugiyono, 2021). The use of the questionnaire method is used with the aim of being more effective and

efficient because the researchers already know the variables to be measured. The questionnaire is intended for teenagers aged 17 to 22 years who are Muslim with male and female gender.

The data processing technique is done by checking the data obtained from the results of the questionnair Furthermore. Likert scale in the questionnaire is used to measure a person's opinion and view of social phenomena that are currently happening (Sugiyono, 2021). Each question is given a score of one for the lowest to five for the highest. After that, the researchers tabulated by processing the data into tabular form. The process of analyzing qualitative data needs to understand research data, process data, present it in tabular form, and interpret broader meanings. The stages in the data analysis were transcribing the data, making categorizations, verifying, and interpreting the data in a descriptive manner.

Findings and Discussion

Based on the results of the study, the data obtained by respondents amounted to 102 people. The process of data analysis and calculation uses a Likert scale. Table 1 shows the distribution of respondent data based on the criteria determined by the researcher.

Table 1. Responses on buying branded goods and following trends

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Individuals tend to buy branded goods because of prestige	5 (4.9%)	11 (10.8%)	15 (35.3%)	35 (34.3%)	36 (35.3%)
Individuals tend to choose branded goods because they want to have friendships with people who come from high social classes	8 (7.8%)	16 (15.7%)	15 (14.7%)	23 (22.5%)	40 (39.2%)
Trends are individual priorities in buying new goods	8 (7.8%)	7 (6.9%)	18 (17.6%)	30 (29.4%)	39 (38.2%)
A person will feel inferior if they do not follow the trend	12 (11.8%)	17 (16.7%)	17 (16.7%)	26 (25.5%)	30 (29.4%)
Individuals who like to follow trends are followers of hedonism	3 (2.9%)	12 (11.8%)	23 (22.5%)	25 (24.5%)	39 (39.2%)

Based on the data in table 1, 71 respondents from 102 respondents answered agree (35 respondents agree and 36 respondents strongly agree) with a percentage of 69.9%. This, the majority of respondents agree that someone

buying branded goods because there is a feeling of prestige. Furthermore, the researcher gave a statement "that" individuals tend to choose branded goods because they want to have friendly relations with people who come from high social classes. In this case, there are 40 respondents who gave answers strongly agree with a percentage of 39.2% and 23 respondents agree with a percentage of 25.5%. It can be concluded that 64.7% of respondents agree with the statement. In this case, it is related to the current *hypebeast* trend. Furthermore, concerning "trends are individual priorities in buying new goods" there are 39 respondents who answered strongly agree with the percentage of 38.2% and 30 respondents answered agree with the percentage of 29.4%. There were 69 respondents from 102 respondents who agreed with the statement that the trend was an individual priority in buying goods. It can be concluded that consumptive behavior in buying new goods is caused by current trends. Next, the researchers gave a statement to the respondent to answer whether he agreed or disagreed with the statement "A person will feel inferior if he does not follow the trend." Here there are 56 respondents who agree with a percentage of 54.9% (30 respondents strongly agree and 26 respondents agree). Thus, respondents think that trends are very important in life. Trends cause individuals to become consumptive and always exaggerate in buying or consuming products. On the statement that "Individuals who like to follow trends are followers of hedonism" there are 39 respondents giving answers strongly agree with the percentage of 38.2% and 25 respondents giving answers agreeing with the percentage of 24.5% so it can be concluded that 64 respondents from 102 respondents gave answers agreeing to the statement.

Table 2. Responses on frequency of buying goods and following trend

Statements	Never	Seldom	Often	Very often
Individuals like to buy goods that are less useful	26 (25.5%)	36 (35.3%)	17 (16.7%)	23 (22.5%)
Individuals always follow the current trend	11 (10.8%)	48 (47.1%)	22 (21.6%)	21 (20.6%)

Seen from table 2, there are 40 respondents out of 102 respondents who gave frequent answers with a percentage of 39.2%. Based on the data, it can be concluded that some respondents often buy useless items. Buying useless things is a consumptive behavior because spending money on something that is not needed becomes excessive. Furthermore, there are 21 respondents who answered very often with a percentage of 20.6% and 22 respondents answered

often with a percentage of 21.6%. It can be concluded that 43 respondents out of 102 respondents answered often. With the results of these data, it can be said that some people always follow the current trends. In this case, it relates to consumptive behavior and *hypebeast* trends. Next, the researcher gave questions to the respondents to answer whether or not knowing or not being excessively prohibited by religion. The answers from 102 respondents can be seen in table 3.

Table 3. Individuals know that something excessive is prohibited by Islam .

Scale	Response	Percentage	Answer
1.	Yes	97.1%	99 people
2.	Not	0%	0 people
3.	Possible	2.9%	3 people

Based on the data in table 3, there are 99 respondents out of 102 respondents answered "Yes" to the question "Do you know that something excessive is prohibited by Islam". It can be concluded that the majority of respondents know that anything excessive and boastful is forbidden by Allah SWT.

Based on the research data, the majority of respondents agree that the *hypebeast trend* affects a person›s consumptive behavior. This can be seen from the findings that the majority agree with the statement given by the researcher. Respondents agree that individuals buy *branded* goods and goods that are less useful only because of prestige and to get social recognition. Furthermore, the majority of respondents know that hedonism or excessive behavior is not good. However, it did not change their view of consumptive behavior. Even though someone knows that consumptive behavior caused by the *hypebeast trend is* not good and is prohibited by religion, it does not affect a person›s level of consumption. In this case, it can be proven by the high level of consumption of a person in the results of the research above.

Discussion

The variable of consumptive behavior due to the *hypebeast trend is* measured using indicators of opinion, interest, and activity. Based on research data, respondents have an interest in consumptive activities. Some people feel that high-quality products are expensive and come from well-known brands. The majority of respondents consider that usability and benefits are not reasons for using or consuming the product. Teenagers tend to be very

careful about their appearance. They have a sensitivity to something that is currently a trend (Park & Ko 2011; Sweeney et al., 2022; Yoo & Yurchisin 2018). Meanwhile, the trend or fashion that is *booming* will continue to change according to the changing times. To keep abreast of developing trends makes people become consumptive. Consumptive behavior grows as a result of a person's habit of following trends and buying goods that are not in accordance with their needs (Burger et al., 2011; Lee et al., 2019; Lu, 2020). Teenagers who follow the *hypebeast* lifestyle are in a transitional stage between childhood and adulthood. Thus, they think and act not like children, but not like adults who have matured in thinking.

The development of urban *fashion* has led to a *hypebeast trend. The hypebeast* phenomenon, especially *streetwear*, has now become a lifestyle for teenagers. Collecting *branded or branded* goods is a must and must-have for some people who follow the *hypebeast trend. Hypebeast is a person's enjoyment of fashion* trends by collecting various clothes, shoes, bags, and other accessories that can enhance self-identity. The majority of followers of the *hypebeast trend are* willing to spend a lot of money just to be recognized by others. This causes consumptive behavior because it is not a need that is sought, but competing to wear or use something that is trending. The *hypebeast* trend is mushrooming because of the content that seems to support this trend and socialite groups that often appear on social media.

Hypebeast trend is a trend that makes a person have to look attractive by using well-known brands, such as *Nike, Zara, Victoria Secret, Gucci, Chanel, Stussy, Converse, Off White, Supreme,* and others. Someone who has been affected by the *hypebeast trend* only wants to use original goods with high or expensive selling prices because if they use fake goods, they will be blasphemed, especially by fellow *hypebeast trend enthusiasts. Hypebeast* trend causes individuals to become consumptive so that there are lifestyle changes (Wahidah, 2013). Many individuals choose lifestyle-oriented, including teenagers. Indirectly, the *hypebeast trend* makes teenagers take actions that are more concerned with dressing style, appearance, following existing trends, and self-esteem labs with the assumption that they are more equal to others and get recognition (Ulfairah, 2021). The group most susceptible to the *hypebeast trend* is teenagers. This is due to the immature and relatively unstable condition of adolescents. They will easily get carried away by things that they find interesting, but it is not always good. For example, in the *hypebeast trend,* it is interesting to pay attention to the appearance and brand used.

Consumptive behavior arises because of the habit of following trends. At first, teenagers only looked at social media and content created by *content creators*, but over time they became interested in following trends. The impact of technological developments is very visible in the changes in the style and lifestyle of teenagers. Information can be easily accessed so that teenagers can easily find out the latest trends. The environment and friends also affect the level of consumerism among teenagers. Therefore, a teenager must be able to choose a good friendship environment and according to his abilities.

Consumptive behavior is the impact of a continuous *hypebeast trend* , in sustainable behavior it can be said that a person is accustomed to consumptive behavior which indicates that their lifestyle is more to follow the pleasures of life without thinking about the consequences (Abadi et al., 2020; Anggraini et al., 2017; Khairat et al., 2018; Puryasari, 2019; Rahmat & Puteri, 2020; Tribuana et al., 2020). Consumptive behavior that grows because of the desire to follow trends causes individuals to be more wasteful. Buying things that are not needed just because they are attractive is an indicator that someone has consumptive behavior. Signs of consumptive behavior in a person, namely the existence of an excessive and luxurious life. Someone will feel satisfied when using all the things that are considered the most expensive because the human lifestyle has been controlled by the desire or desire to satisfy pleasure alone. Consumptive behavior in adolescents can be seen from the impulsivity of buying goods and wasting just to get pleasure. In addition, the environment is also very influential on the level of consumption of a teenager because in an environment there are various social classes that will affect the concept and identity of adolescents. Adolescents are the next generation of the nation who have an unstable nature so that external factors originating from the environment and the influence of others will cause the personality of adolescents to change. Thus, teenagers will follow the *hypebeast trend* because they want to stay up to date.

Seeing the phenomenon of the *hypebeast trend* that is currently rife, it can form bad habits and unstable establishments because they are carried away by trends that are always changing according to the times. Bad habits due to *hypebeast trends* and consumptive behavior will make teenagers lose consciousness and experience real delays in maturity, namely in terms of choosing what is important and not important and what is right and wrong. Basically, the existence of a trend makes teenagers always feel they are lacking so that teenagers have the ambition to always follow the trend. Feelings of

dissatisfaction and the desire to follow trends will damage the character of teenagers.

Hypebeast trend that is increasingly mushrooming among teenagers has a negative impact on life. Many individuals force themselves to buy something useless and buy expensive things just to get social recognition from others and have a high social circle of friends. Most individuals, especially teenagers, buy things that are not needed just to follow trends and prestige. The feeling of prestige that arises makes some people feel unequal to others so there is a feeling of inferiority. Teenagers who do not have mature thoughts will make decisions without considering the good and the bad so they only follow the trend that is *booming*.

The tendency of teenagers to have consumptive behavior is caused by the increasing number of supporting facilities, such as shopping centers, cafes, and restaurants which are currently growing and experiencing a very rapid increase (Sukari et al., 2013). Teenagers who have a high level of consumption often spend their money based on wants not needs, such as buying shoes, *cellphones*, clothes, bags, and food. Therefore, in fact, most of the money in teenagers is used only to fulfill satisfaction and pleasure by buying goods or products that are not in accordance with their needs. Excessive purchases of goods are included in hedonism and consumptive behavior that will cause losses.

Consumptive behavior in a person is caused by wanting to look different from others, consumptive behavior in adolescents arises because they want to have things that other people don't have so they buy rare items that are more expensive. The consumptive nature of adolescents also occurs because of an excessive sense of pride in their appearance and feeling confident with the latest and luxurious goods. The desire to follow other people's lifestyles is also the cause of consumptive behavior (Kurniawan, 2017).

Basically, consumptive behavior in teenagers due to the *hypebeast trend* occurs because teenagers are easily influenced by the persuasion of friends, sellers, and the circulation of advertisements. Teenagers have a high level of impulsivity so they always do and buy things without considering it first. The influence of friends and other people is very influential on the appearance of teenagers. In this case, teenagers will try to make themselves appear as good as possible in order to remain accepted by the group. In order to be accepted by the group and to increase self-confidence, adolescents buy goods excessively without thinking about their needs, resulting in consumptive behavior and

unreasonable purchases of goods. Thus, there will be waste only for pleasure and fulfillment of desires.

Consumptive behavior has a negative impact on one's life, namely making a person have an extravagant lifestyle and creating social jealousy for people who are less able to follow existing lifestyles or trends. In addition, someone who has consumptive behavior also has fewer opportunities to save and tends to forget future needs because they buy a lot of things without thinking about their needs. Someone who has consumptive behavior tends to buy goods without considering the price of the goods and not adjusted to their needs. Consumptive behavior is indeed detrimental to ourselves, but from another point of view it benefits others. So, we must be able to distinguish between needs and needs so as not to behave consumptively and follow the *hypebeast trend.*

The *hypebeast* trend has such a massive impact on teenagers' lifestyles that a term appears that makes teens become consumptive, namely *impulsive buying* or buying impulsively that is done irrationally or irrationally (Ahn and Kwon 2022; Wang et al. 2020). This has led to the idea that when someone buys something luxurious or branded, it will be recognized so that there is a stigma that someone who does not follow the trend will not be considered by society (Shahjehan & Qureshi 2019; Shamim & Islam 2022).

Based on the results of the study, the majority of respondents have a consumptive nature and know that buying goods in excess is prohibited in Islam. Thus, there is an inequality within the youth. In this case, teenagers must have faith and firmness in the teachings, rules, and Islamic law. In addition, Muslim youth must also understand the requirements, ethics, and morals in doing something to conform to the rules of Islam. Thus, the understanding of excessive prohibition can be applied in life. Consumptive behavior that leads to exaggeration will make teenagers experience setbacks and moral decline so that they must be addressed immediately based on Islamic law or provisions.

Basically, Islam does not prohibit humans from fulfilling their wants and needs, but on the condition that the fulfillment is reasonable, not excessive, and lawful. In addition, the fulfillment of wants and needs must also be able to increase human dignity. Thus, in Islam the fulfillment of needs is allowed as long as it does not bring harm and increase *maslahah.* Therefore, someone who is consumptive or excessive is said to not know God, *israf* (waste), and *tadzir* (wasted wealth Rohayedi & Maulina, 2020).

Luxury in life is always followed by something extravagant, namely wasting wealth on things that are not important, buying something that is actually lawful, but excessively and not adjusted to ability. Islam recommends to live economically not consumptively in order to conform to the morals of the Islamic religion. Muslim youth must know the provisions of Islamic law in terms of consumption in order to get blessings.

In Islam, everything that is done by humans is arranged for welfare not for something extravagant even though the income is a lot (Akbar 2022). Islam strongly discourages consumptive behavior, this is regulated in the Qur'an Surah Al-A'raf verse 31 which means "O son of Adam, wear your beautiful clothes in every (entering) mosque, eat and drink, and do not exaggeration. Verily, Allah does not like those who are extravagant." In this verse, it is very clear that Allah does not like people who are extravagant. Consumptive behavior is one of the excessive activities because buying goods does not match the needs.

Consumptive behavior and *hypebeast* can arise when the purpose of a Muslim's life is only to follow his own desires and desires to get temporary pleasure in the world. Living with pride is clearly against the teachings of Islam. This is in accordance with what Allah has commanded. in the Qur'an Surah Al-An'am verse 141 which means "And it is He Who made gardens that are uplifted and untethered, date palms, plants with various kinds of fruit, olives and pomegranates alike." shape and color) and not the same (taste). Eat of the fruit (which varies) when he bears fruit, and fulfill his rights on the day of reaping the results (by giving alms to the poor); and do not overdo it. Indeed, Allah swt. I don't like people who are extravagant."

Based on the meaning of the above verse, according to Ibn Kathir's commentary on the snippet of verse 141 of Surah Al-An'am, Ibn Juraij said, from Atha' (he said) "That is a prohibition of exaggeration in everything". Then, Ibn Jarir chose the words of Atha '"That the prohibition of exaggeration in everything". Thus, it is clear that in the Qur'an concerning consumptive behavior and *hypebeasts* , which are included in the life of boasting and throwing away wealth, is prohibited by Allah SWT. Furthermore, in the hadith there are three human actions that are hated or disliked by Allah SWT. and must be shunned in order to avoid sin. From Abu Hurairah *radhiyallahu 'anhu* , he said that the Prophet *sallallaahu 'alaihi wa sallam* said, "Verily Allah swt. love three things and hate three things for you. He pleases you to worship Him, and associate nothing with Him, and hold on to you by the rope of Allah and not divided. He also hates three things for you, tells something of unknown

origin, asks a lot of questions, and is a waste of wealth." (HR. Muslim number 1715). In the hadith, it is explained that Allah SWT. hates people who waste their wealth on useless things.

In Islam, Allah SWT. clearly prohibits humans from wasting their wealth. However, today there are still many people who have consumptive behavior by buying goods that they already have. The verses of the Qur'an and hadith clearly show that Islam does not encourage humans to be excessive in terms of consumption. Islam teaches as humans to limit their passions and only buy things according to their needs, not desires. Islam encourages us to have a balance in life and forbids humans to be extravagant, stingy, and squander wealth. In the view of Islam, consumptive behavior is carried out to worship Allah SWT., Islam also does not prohibit humans from enjoying life in the world, but must be carried out based on Islamic law.

Islam is a perfect religion and addresses all issues comprehensively. In addition, Islam also teaches not to separate economic, political, and religious issues. In consumptive activities, Islam teaches to pay attention to ethics and morals according to Islamic law. Ethics in consumption or consumptive activities is based on Islamic ethics and morals, which is balance in using assets by meeting the needs of oneself, family, and people in need. Furthermore, ethics that must be considered, namely do not buy goods for useless things and buy halal (Rozalinda, 2016).

Furthermore, Islam also provides solutions and ways to avoid consumptive or excessive behavior. The most basic thing is to strengthen faith and try to control yourself because the behavior of boasting, such as consumptive comes from lust that tends to be obeyed and carried out continuously so that it forms a habit. In addition to strengthening faith, it must be followed by gratitude because gratitude can avoid *hypebeast behavior.* Must be able to realize how many blessings Allah has given. give even though the material or property owned is limited or sufficient, but must remain grateful and aware of the favors of faith given by Allah SWT. When someone is grateful then they will always feel enough for what they already have without the desire to buy luxury items let alone do it continuously.

Continuing with a grateful life, it can create simplicity. A simple life is a life that prioritizes needs over wants, let alone lust. When life is used to being simple, it will not be affected by trends that prioritize style. Furthermore, to avoid consumptive behavior and *hypebeast,* we can do charity and give charity. Do good deeds to fellow human beings and give some of their wealth in the way

of Allah SWT. in order to avoid boastful behavior. Giving charity can prevent consumptive behavior because it is aware that there are still many people who are less fortunate and need help even though the assistance provided is not much. Training yourself to live a simple life can also be used as a way to avoid consumptive behavior because you are used to buying things that are really needed instead of following your wishes. Furthermore, what can be done to avoid consumptive behavior is *qana'ah*. *Qana'ah* is an attitude that is willing to accept and always feel enough with what has been done and gracefully accept the results that have been achieved. Always be grateful for the blessings that Allah SWT has given. and always happy with what you get. Thus, it is proven that consumptive behavior does more harm than good. As a Muslim, it is fitting for us to avoid everything that makes us lose both in this world and in the hereafter, namely following the *hypebeast trend* by behaving consumptively.

Conclusion

The *hypebeast* trend that occurs in teenagers makes them become consumptive individuals and have the belief that in appearance they must be attractive and use original goods. This trend makes teenagers take actions that are more concerned with dress style, appearance, following existing trends so as to gain recognition from the environment. The results showed that the majority of respondents agreed that the *hypebeast* trend had an effect on a person›s consumptive behavior. From the research findings, it is evident that teenagers follow this trend and they know that this is prohibited in Islam. The cause of teenagers becoming consumptive and hypebeast is because they always care more about and prioritize their appearance. The *hypebeast* trend can occur in Muslim teenagers when their only goal in life is to follow their passions and desires to get pleasure in the world. Therefore, to avoid this trend and consumptive behavior, we must increase our faith and self-control, be grateful, live simply, give charity, give alms, and *qana›ah*.

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دور التربية الإسلامية في نشر الثقافة القانونية في المجتمع المسلم
DAUR AT-TARBIYYAH AL-ISLAMIYYAH FI NASYR ATS-TSAQAFAH AL-QANUNIYYAH FI AL-MUJTAMA' AL-MUSLIM

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الملخص:

تميزت التربية الإسلامية بسمات وخصائص أضفت على منهجها الشمولية المتكاملة فيما يحتاجه الإنسان في معاشه ومعاده وعلاقاته المختلفة، بما يتوافق مع الفطرة الإنسانية، فهي تربية ربانية متوازنة، لا يطغى فيها الجانب الروحي على الجانب الجسدي أو العكس، كما تتسم بالثبات في قواعدها ومبادئها الكلية، والمرونة في جزئياتها وتفصيلاتها المستجدة، والواقعية المتوافقة مع القدرات البشرية بعيدًا عن التصورات العقلية المجردة، في توجيه الإنسان للسلوك الواقعي الصحيح القابل للتطبيق العملي، المتمثل في تطبيق القوانين العامة للمجتمع المسلم، المنبثقة من مبادئ التشريع الإسلامي

Islamic education was characterized by features and characteristics that added to its method the integrated comprehensiveness of what people need in their livelihood, their hereafter, and their various relationships in accordance with human innateness. It is a balanced divine education, in which the spiritual side does not dominate over the physical side, or vice versa. It is also characterized

by stability in its rules, universal principles, flexibility in its parts, Up-to-date details, and realism, which are compatible with human capabilities away from abstract mental perceptions. Furthermore, it is characterized by human guidance for the correct realistic behavior that is practicable. This behavior is represented in the application of the general laws of the Muslim society that emanate from the principles of Islamic legislation.

Keywords: *Islamic education; legal culture; society*

مقدمة:

تعتبر العلوم التربوية والاجتماعية والثقافية فرعا من العلوم الإنسانية التي تبحث طبيعة الإنسان وسلوكه وتنشئته وعلاقته بالبيئة الخارجية؛ ولذا فإن التربية تهتم بتشكيل الأفراد الذين ينتمون إلى المجتمعات المختلفة، بما يجعل بين التربية والثقافة المجتمعية علاقة متبادلة التأثير؛ فالتربية تتأثر بالمجتمع وفكره وعقيدته وثقافته، كما تقوم على مجموعة من المسلمات التي تؤثر على التربية وتتأثر بها، فالتربية نظام فكري مجتمعي خاص بالإنسان وحده دون غيره من المخلوقات، قائم على إدراك العلاقات والتفاعلات المجتمعية المختلفة

وحين ننظر إلى التربية الإسلامية نجد أنها قد تميزت بالشمولية والتكامل فيما يحقق سعادة الإنسان وراحته في علاقته بربه وبنفسه وبأفراد المجتمع من حوله، بما يعود عليه بالنفع والخير في الدنيا والآخرة، ونجد أن منهجية التربية الإسلامية التي تتسم بالمرونة في جزئياتها وقضاياها المستجدة؛ لتكون منهجية واقعية تتوافق مع طبيعة واقع الإنسان ومستجدات عصره وأحواله، وتوجهه نحو السلوك العملي القابل للتطبيق الواقعي، هي كذلك منهجية ثابتة في مبادئها العامة وقواعدها الكلية، مما يجعلها شريعة ربانية متوازنة، تتفق مع القدرات البشرية وطبيعة الإنسان، بعيدا عن أي تصورات عقلية مجردة توهمه بأنه يمكن أن يرتقي إلى رتبة الملائكة، أو ينحدر إلى مهالك الشياطين؛ فالإسلام يراعي في الإنسان أنه مزيج معنوي (روحي) ومادي (جسدي).

والمجتمعات البشرية تخضع للقوانين التي تنظم العلاقات بين أفراد هذه المجتمعات، بما يجعل اتخاذ القرارات المتعلقة بكافة المعاملات تسعى لاتخاذ شكل قانوني صحيح، من خلال الوعي بمبادئ القانون الذي يعد المرجع الأساسي عند ظهور المشاكلات المتعلقة بنواحي الحياة المختلفة، سواء الاجتماعية أو الاقتصادية أو الإدارية؛ ولذلك كانت الثقافة

القانونية من أشمل أنواع الثقافات، لمخاطبتها كافة فئات المجتمع، حيث تشترك في كافة العلاقات وكذلك المعاملات المادية والمعنوية.

والإلمام بالثقافة القانونية أمر حتمي وضروري، ولذا كانت القاعدة العامة: (القانون لا يحمي المغفلين)؛ إذ الجهل بالقانون، والغفلة عن أهم مبادئ الثقافة القانونية، هي خطأ الإنسان ذاته، الذي ينبغي عليه أن يتجنبه حتى لا يقع تحت المساءلة القانونية، وحتى تسلم علاقاته ومعاملاته من المخاطر والمخالفات القانونية؛ فالثقافة القانونية تجعل الإنسان يُدرك التزاماته القانونية، ويتصرف بالشكل الصحيح فيما يتعلق بحقوقه وواجباته، بمعرفة ما له من حقوق، وما عليه من واجبات، بما يؤدي لاستقرار المجتمع واطمئنان أفراده فيه، وتطور أعمالهم معاملاتهم بما يتفق مع التشريعات القانونية المناسبة لطبيعة هذا المجتمع، ومن هنا كان للتربية الإسلامية دورا مهما في نشر الثقافة القانونية في المجتمع المسلم، وحفظ أمنه واستقراره.

منهجية البحث:

اعتمدت هذه الدراسة على المنهج الاستنباطي، ويُعرف المنهج الاستنباطي بأنه دراسة لمشكلة بشكل كلي انطلاقًا من المُسلَّمات أو النظريات أو المعارف العامة، وبعد ذلك الانتقال للجُزئيات، من خلال الاستنتاجات، أي إنه دراسة تبدأ بالعام ثم تنتقل للخاص في مراحلها التالية، ومن التسميات الأخرى للمنهج الاستنباطي كل من «المنهج الاستدلالي»، أو «المنهج الاستنتاجي»، وعليه؛ فإن المنهج الاستنباطي المتبع في هذه الدراسة تمثل في جمع معلومات الدراسة من مصدرها الأساسي، وهو التشريع الفقهي الإسلامي، والتعامل مع نصوصه من خلال ما أقره الفقهاء والأصوليون من قواعد فقهية وأصولية في مجال التشريع القانوني الإسلامي، لتحقيق الهدف من هذه الدراسة، وهو تقديم تصور شمولي لدور التربية الإسلامية في نشر الثقافة القانونية في المجتمع المسلم.

نتائج البحث:

مفهوم التربية:

التربية عند المرسي يعني مصدر من الفعل (ربَّ)، ورب الصبي يربه ربا ورببه تربيبا، ورباه تربية أي: أحسن القيام عليه ووليه حتى يفارق الطفولية كان ابنه أو لم يكن (المرسي، ٢٠٠٠).

وتتعلق التربية كذلك بالتغذية، وتكون لكل ما يُغذّى ويُنمّى (الجوهري، ١٩٨٧)، وتعني كذلك الإصلاح والتنشئة (ابن منظور، ١٩٩٣).

ومن هنا يتبين أن المعنى اللغوي للتربية يدور حول التنشئة والإصلاح والتنمية والتغذية، سواء أكانت هذه التغذية مادية أو معنوية.

ومن هنا جاء المفهوم التربوي الأكاديمي الذي يُعرف التربية في الاصطلاح على أنها: مجموعة العمليات التي يستطيع بها المجتمع أن ينقل معارفه وأهدافه المكتسبة ليحافظ على بقائه، ويستمر في تطوره وارتقائه، وتعني في الوقت نفسهُ التجدد المستمر لهذا التراث، وأيضاً للأفراد الذين يحملونه، فهي عملية تنموية مستمرة، وليست لها غاية إلا المزيد من النمو والتجدد، وتعَد التربية علما لكونها حقائق منظمة قائمة على التجارب المتعددة ليصبح الإنسان عضوًا صالحًا في المجتمع، وأن هدف العملية التربوية هو إصلاح الفرد حتى ينمو ويتغير ويتطور سلوكهُ بحيث يتكيف سلوكه مع ما يحيط به، ومن ثَمَّ يستطيع أن يسهم في تغيير وتطوير مجتمعه (علي، ٢٠١٢).

ويرتبط مفهوم التربية بالتعليم، والتعليم هو عملية منظمة وتنظيمًا اجتماعيًا للانتقال المستمر للتجربة ذات الأهمية الاجتماعية من الأجيال السابقة إلى الأجيال التالية، و الطريقة الرئيسية لتلقي التعليم الأكاديمي هي أخذ فصول دراسية في نظام المؤسسات التعليمية، فالتعليم هو عملية الإرسال والاستقبال، بما يعني أنه ليس من الواقعي تطوير جميع جوانب الشخصية بشكل خاص عبر التعليم؛ لأنها ليست كلها معروفة وغير قابلة للتحقق، فمن المستحيل التحقق مما إذا كانت جميع جوانب الشخصية قد تم تطويرها أم لا، ولذا كان للتربية المعنى الأكثر شمولية (Naziev، ٢٠١٧).

ويختلف التعليم غير النظامي تمامًا عن التعليم النظامي الأكاديمي، ولا سيما التعليم غير الرسمي، رغم أنه في بعض الحالات قادر على الحفاظ على علاقة وثيقة مع كليهما، ولا يتوافق مع وجهة نظر منظمة ومنهجية للتعليم، كما لا يشمل التعليم غير الرسمي بالضرورة الأهداف والمواضيع التي تشملها المناهج التقليدية، وهي لا تستهدف الطلاب بقدر ما تستهدف عامة الجمهور، ولا تفرض أي التزامات مهما كانت طبيعتها، نظرًا لعدم وجود سيطرة بشكل عام على الأنشطة التي يتم إجراؤها، فإن التعليم غير الرسمي لا يأخذ بالضرورة في الاعتبار توفير الشهادات أو الدبلومات؛ إنه يكمل فقط كلاً من التعليم النظامي وغير النظامي، ويؤدي دورًا مهمًّا في نشر الثقافات العامة والمتخصصة (Dib، ١٩٨٨).

ومما سبق يتبين أن التربية والتعليم في مفهوميهما الاصطلاحي يتفقان في أن كل منهما علم له منهجيته وقواعده وأسسه التي تهدف لتحقيق أمن وسلامة المجتمع من خلال إصلاح أحوال أفراده في عدة جوانب، فتهتم التربية بجانب الأخلاق والمعاملات، بينما يهتم التعليم الثقافة والمعلومات، وكلاهما يتكامل ولا يتعارض.

مفهوم التربية الإسلامية:

إن التعليم الموجه في التنمية والتجديد من شأنه أن ينتج الدراسة المستمرة التي يمكن أن تكون قائمة بذاتها، بما تتضمنه من الانضباط الذاتي، منفتحة وقادرة على حل مشاكل الحياة، وتكون قادرة على تقديم مساهمة قيمة في تنمية الذات والمجتمع، وبالتالي يجب أن تكون التربية الإسلامية موجهة نحو البناء، والتجديد، والفكر، والعلم والإبداع والتقدم، والأخلاق وشخصية الإنسان والمجتمع، بما يؤدي إلى بناء جودة للحياة (Ikhwan, ٢٠١٤).

والتربية الإسلامية هي النظام التربوي المنبثق من نصوص القرآن الكريم والسنة النبوية الهادفة إلى تنشئة المسلم وتوجيه جوانب نموه المختلفة، وتتميز بـأنها تهدف إلى إعداد الإنسان المسلم الصالح الذي يُقر بالعبودية لله وحده، والأمور والتشريعات التي أتى بها الإسلام جميعها تعد تربية إسلامية تعمل على تنمية شخصية الإنسان المسلم الكاملة، لكي يعيش حياة سعيدة في الدنيا والآخرة، بما يوجد مجتمعا مسلما له نظام اجتماعي وسياسي واقتصادي وعسكري وتربوي متميز، ويشكل بيئة صالحة لتحقيق الاتساق المتكامل بين الفرد والمجتمع (الدخيل، ٢٠٠٣).

ومما سبق يتبين أن مفهوم التربية الإسلامية له جانبين: أحدهما تربوي والآخر تعليمي، وهذان الجانبان يتكاملان فيما بينها لبناء شخصية الفرد المسلم وتنميتها روحيا وماديا، من خلال بيئة متسقة، تحكمها الأنظمة المجتمعية المتنوعة التي تحدد طبيعة العلاقة بين أفراد المجتمع، وتحقق له ولأفراده الأمن والاستقرار والتقدم والازدهار على كافة الأصعدة.

الدور التثقيفي للتربية الإسلامية في المجتمع المسلم:

إن التربية الإسلامية تمثل المنهج الذي يُحقق التطبيق الفعلي للتشريع الإسلامي؛ لأن الإسلام ليس جانبًا علميًا معرفيًا فقط، بل يهدف إلى التطبيق العملي، والعلم وسيلة لتحقيق الجانب التطبيقي الصحيح، الذي يرسم للإنسان سبيل الهدى، الذي جاء به جميع الأنبياء عليهم السلام، وآخرهم نبينا محمد ﷺ، الذي قال الله تعالى في بيان أسباب بعثه ورسالته: ﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْـلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ

وَٱلۡحِكۡمَةَ وَإِن كَانُوا۟ مِن قَبۡلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ ﴾ الجمعة: ٢، فعلَّم النبي ﷺ أصحابه ورباهم فأحسن تربيتهم، وبهذه البعثة النبوية المباركة، وبالمنهج التربوي النبوي الذي تربى عليه الصحابة رضي الله عنهم، تغير مجرى التاريخ، وحياة البشرية، وأنقذ الله على يديه أممًا ومجتمعات أنهكتها الحروب، ودمرتها الرذائل، وبددتها الشحناء والبغضاء، وقد تضمن القرآن الكريم والسنة النبوية كل ما فيه حياة البشرية وسعادتها، من خلال أساليب تربوية متنوعة، وضحت للبشرية ما تحتاج إليه في أمور معاشها ومعادها، من خلال منهج تشريعي متكامل (الحازمي، ٢٠٠٠).

فالسلوك الإنساني الذي تميز به المجتمع المسلم تأثر مباشرة بالدين الذي اعتنقه أفراده وتربوا عليه؛ فهذه الحضارة كان أهم مقوماتها وعناصرها ارتباطها بالدين قلبا وقالبا، وكان الدين هو الذي تربت عليه الجماعة الأولى وربت عليه من بعدها ممن شاركوا في بناء الحضارة أو عاشوا في ظلها، والاهتمام بتربية الإنسان كان من أهم ركائز الحضارة الإسلامية، ذلك أن هذه الحضارة ربانية المصدر فلا مجال للأهواء والرغبات والتسلط البشري من الإنسان على أخيه الإنسان، ولذا أصبحت الكرامة الإنسانية محفوظة في ظل هذه الحضارة بينما كانت مفقودة في غياهب التفاوت الطبقي والعنصريات المفرقة بدون حق، والتي سادت في الحضارات والأنظمة الأخرى، وتتصف الحضارة الإسلامية أيضا بأنها شاملة وميدانها جميع مناشط الحياة، فتربى المسلمون فيها على العمل بتوازن دقيق بحيث لا يطغى جانب على آخر، فلا يطغى جانب الجسد على الروح، ولا العقل على الجسد، وهذا التوازن مما هو مظنة سمو الحضارة من جميع جوانبها (الأهدل، ٢٠٠٩).

وفي حياة كل أمة مفاهيم أساسية تحرص عليها، وتعمل على ترسيخها، وتعميق إدراكها في شئونها الفكرية والاجتماعية والاقتصادية وغيرها ذلك من أمور الحياة. وتسعى كل أمة سعيًا حقيقيًا دائبًا على أن تكون مفاهيمها واضحة الدلالة في ذاتها، مراعية الجانب لدى أبنائها، واسعة الانتشار والتداول لدى غيرها، وتتخذ لتحقيق ذلك وسائل شتى: فتؤلف الكتب، وتعقد المؤتمرات، وتقوم بالدراسات، وتصدر النشرات، وتضع مناهج التربية والتعليم، وتستخدم -بوجه عام- كل وسائل الإعلام والتوجيه لتوضيح هذه المفاهيم وشرحها، وبيان أسسها وخصائصها، وتفصيل وجوه النفع فيها، وإن هذه المفاهيم الأساسية، وما ينبثق عنها ويتعلق بها، هي في حقيقتها: ما يمكن أن يطلق عليه -بشكل عام- ثقافة الأمة أو حضارتها، مع الأخذ بعين الاعتبار ما بين الثقافة والحضارة من فروق يدل عليها تطور الكلمتين في اللغة العربية واللغات الأخرى، ومن الركائز الطبيعية للثقافة الإسلامية ومن

مقوماتها المميزة ومن أهدافها المحددة يمكن أن نستنبط تعريفا لها فنقول: «إنها الصورة الحية للأمة الإسلامية. فهي التي تحدد ملامح شخصيتها، وقوام وجودها، وهي التي تضبط سيرها في الحياة، وتحدد اتجاهها فيه. إنها عقيدتها التي تؤمن بها، ومبادئها التي تحرص عليها، ونظمها التي تعمل على التزامها وتراثها الذي تخشى عليه من الضياع والاندثار، وفكرها الذي تود له الذيوع والانتشار (الخطيب، ٢٠٠٤).

وعلى هذا فالثقافة الإسلامية هي الشخصية الإسلامية التي تقوم على عقيدة التوحيد وعلى تطبيق الشريعة الإسلامية والأخلاق الإيمانية المستقاة من مصادر الإسلام الأساسية وهي الكتاب والسنة، ومن هنا تبرز أهمية دراسة الثقافة الإسلامية بوجه عام، والثقافة التشريعية القانونية بوجه خاص، تلك الدراسة التي تجعل من المسلم قوة منفعلة مع مبادئه وقيمه ومجتمعه (العمري، ٢٠٠١).

ومما سبق يتبين أن الثقافة الإسلامية منبعها هو التربية الإسلامية ذات المنهجية الواقعية، القابلة للتطبيق العلمي، مما يؤثر تأثيرا مباشرا في السلوك الإنساني لأفراد المجتمع الواحد، بما يبني حضارة عريقة ربانية المصدر، توازن بين الجانب الروحي والجانب المادي في الطبيعة البشرية، إذ ترسخ المفاهيم الفكرية والاجتماعية والاقتصادية والقانونية واضحة الدلالة، بما يحدد ملامح شخصية الأمة وطبيعة فكرها وتوجهها، في ظل عقيدة إيمانية راسخة تقوم على التوحيد، ومستمدة من الكتاب والسنة.

مفهوم الثقافة القانونية:

بحسب فريدمان؛ فإن الثقافة القانونية هي انعكاس للنظام القانوني والتشريعي في مجتمع ما، وللثقافة القانونية دور حضاري، والثقافة القانونية بمعناها الأكثر عمومية، هي إحدى طرق وصف أنماط مستقرة نسبيًا للسلوك الاجتماعي ذي التوجه القانوني، فالثقافة القانونية هي المواقف أو القيم المشتركة التي تنطبق في حياة المجتمع ذي الصلة، أو التي يمكن أن تؤثر في الهيكل القانوني (عملية التكوين) وجوهر أو مواد القانون، وتركز الثقافة القانونية على الجهود المبذولة لتشكيل القانون ووعي المجتمع به، وبالتالي يمكن بناء استجابة تتضمن الإحساس بالعدالة وعدم التمييز، ومن خلال الثقافة القانونية يمكن إعادة تنظيم المواد التنظيمية ضد القانون، وتقديم الخدمات القانونية للمجتمع؛ فالثقافة القانونية إذن تتمثل في ذلك الشعور العام الذي يمكن به وصف المجتمع بأنه مستقر نسبيًا من حيث نمط السلوك والمواقف ذات التوجه الاجتماعي، فالثقافة القانونية هي الموقف العام أو القيم التي تنطبق على الناس ذات الصلة أو التي يمكن أن تؤثر على

الهيكل القانوني والمادة القانونية، كما تركز الثقافة القانونية على الجهود المبذولة لإنشاء الوعي القانوني للمجتمع، وتشكيل فهم الناس؛ لذلك يمكنها بناء الاستجابة والشعور بالعدالة وعدم التمييز، وتقديم الخدمات القانونية للجمهور (Indrasti & Jalil, ٢٠١٩).

ويشير مصطلح الثقافة القانونية إلى عدة أفكار مختلفة، وغالبا ما تصف الثقافة القانونية امتداد فهم القانون، وبالتالي فهي مرادف لـ «القانون الحي» كما يقول يوجين إرليش، أو «القانون في العمل» كما يرى روسكو باوند، وفي بعض الأحيان يتم استخدام مصطلح الثقافة القانونية بالتبادل مع مصطلح التقاليد القانونية، ويُعرِّف علماء الاجتماع القانونيون الثقافة القانونية بشكل خاص على أنها القيم والأفكار والمواقف التي يمتلكها المجتمع فيما يتعلق بقانونه، وهنا يتم استخدام الثقافة القانونية بشكل مرادف لسيادة القانون، ويفهم الآخرون الثقافة كأنماط معينة من التفكير، فيتحدثون عن المعرفة القانونية، والذاكرة الجماعية (Michaels, ٢٠١٦)؛ فالثقافة القانونية بمعناها العام هي إحدى طرق الوصف النسبي للأنماط المستقرة للسلوك والمواقف الاجتماعية ذات التوجه القانوني، وعلى الجانب الآخر، هناك جوانب أكثر غموضًا من الأفكار والقيم، والتطلعات والعقليات، والتوجهات والدوافع (Nelken, ٢٠٠٤).

مما سبق يتبين أن الثقافة القانونية في مفهومها تمثل انعكاسا طبيعيا للنظام القانوني في المجتمع، مما يجعل لها دورها الأساسي في تحقيق أمنه وتنميته والرقي بحضارته، وتحديد قيمه ومبادئه وأهدافه، وتحقيق العدالة بين أفراد مجتمعه.

أهمية الثقافة القانونية في المجتمع المسلم:

تقف الثقافة القانونية بين القانون والثقافة، مع وجود حدود غير واضحة الاتجاهات في كليهما، ووفقًا لفهم واسع النطاق، تمثل الثقافة القانونية تلك الخلفية الثقافية للقانون التي تخلق القانون والتي من الضروري تقديمها معنى القانون، وهذا يشمل دور القانون في المجتمع، ودور مختلف المصادر القانونية، والسلطة الفعلية لمختلف الفاعلين والمؤسسات، بما فيها المصادر التشريعية، ومع ذلك يمكن أيضًا وصف جميع هذه العناصر تقريبًا كجزء من القانون طالما لا يقتصر القانون على القواعد القانونية، وبالنظر إلى ذلك يمكن أن تكون كل القوانين بالضرورة ثقافية، حيث لا يمكن فصل الثقافة بشكل منطقي عن القانون، وليس من الواضح تمامًا أن يوفر مصطلح الثقافة القانونية مزايا تحليلية على نطاق واسع وشامل مفهوم القانون (Michaels, ٢٠١٦).

الأمر المثير للاهتمام هو حقيقة أن الحديث عن «الثقافة»، الذي غالبًا ما يُنظر إليه على أنه يمثل اختصارًا لمفهوم يمكن التعبير عنه بـ (كُن مثقَّفًا، بأبسط معانيه، أي: مُطَّلعًا، وما يُحدثه هذا الاطلاع الممنهج من تغيير اجتماعي، وعندما قدم لورنس فريدمان فكرة الثقافة القانونية إلى علم اجتماع القانون والتاريخ القانوني كان يُقصد به أن يكون بمثابة «مصطلح من الفن»، وهو جزء من جهوده لإظهار أن الضغوط والاحتياجات الاجتماعية تشكل قانونيًا تغييرًا أكثر من التطورات المستقلة داخل التقاليد القانونية نفسها، لكن الآخرين لا يقصرون أنفسهم دائمًا على هذه المهمة، كل من «القانون» و«الثقافة» هي مصطلحات متعددة المعاني ودراسات عن القانون فيما يتعلق بالثقافة يمكن أن تغطي مجموعة كبيرة من الموضوعات. كما قالت سالي ميري مؤخرًا: «الثقافة القانونية هي مفهوم مثمر للغاية، فضلاً عن كونها غير متماسكة للغاية، إنها تعني أشياء مختلفة لعلماء مختلفين»، وقد قيل أن كلمة «ثقافة» هي الأكثر شيوعًا في اللغة الإنجليزية، كما أصبح علماء الأنثروبولوجيا حذرين حول استخدام المصطلح بسبب مخاطر «الجوهرية» أو «الثقافة»، وينطبق الأمر نفسه على مصطلح «قانوني»، وفي الواقع، يتخذ بعض العلماء الطريق السهل ويستخدمون الثقافة القانونية ببساطة كمكافئ تقريبي لـ «النظام القانوني»، أو للإشارة إلى تقنيات العرض والتفسير التي يستخدمها الفقهاء وغيرهم الجهات الفاعلة القانونية، ولكن في حين أن هذه الطرق لفهم المصطلح بسيطة نسبيًا، فهي تقدم القليل لمستودعنا المفاهيمي عندما يتعلق الأمر بالسعي إلى تفسيرات التغيير القانوني (Nelken, ٢٠١٤).

والغرض من النظام القانوني هو خلق النظام والسياقات، ويشرح لورنس مئير فريدمان أن النجاح أو الفشل في تطبيق القانون يعتمد على: الهيكل القانوني، والمواد القانونية، والثقافة القانونية؛ فهذه العناصر الثلاثة تُشكِّل نظامًا قانونيًا مرتبطا ببعضه البعض، والثلاثة يتم التنسيق بينها في عملية تُحقق الأهداف القانونية نفسها، ويُراعي المنتج التشريعي القانوني تطلعات واحتياجات المجتمع، حيث تمثل الثقافة القانونية عنصرًا من عناصر المواقف الاجتماعية والقيم والأخلاقيات، والمبادئ الدينية، وتشير الثقافة القانونية إلى الثقافة العامة مثل العادات، وآراء الناس، وطرق التفكير والتصرف، فالهيكل القانوني، والجوهر القانوني والثقافة القانونية يجب أن تسير جنبًا إلى جنب، ويجب أن يكون الهيكل قويًا، معقولًا، مسؤولًا، وقادرًا على تلبية احتياجات المجتمع الأمنية وضبط سلوكياته ومعاملاته، كما يجب أن تكون المادة في انسجام مع حس العدالة في المجتمع، بينما يجب أن تدعم الثقافة القانونية التمسك بالقانون ودعمه (Jalil ٧ Indrasti, ٢٠١٩).

ومما سبق يتبين أن الثقافة القانونية تتخذ موقعا متوسطا بين ثقافة المجتمع وقانونه التنظيمي، ولا شك أن ثقافة المجتمع تنعكس على قانونه، وأن قانون المجتمع يسهم في الحفاظ على ثقافته وتنميتها وتوجيهها إلى الطريق المستقيم إن حدث فيها خلل ما، وذلك في إطار نظام قانوني متكامل، يؤثر ويتأثر بعادات الناس ويوجهها نحو الصواب، من خلال التمسك بالقانون ونشر ثقافته في المجتمع، ليتمكن أفراده من الاطلاع عليها وفهمها وتطبيقها.

العلاقة بين التربية الإسلامية والثقافة القانونية:

إن التربية الاجتماعية واحدة من أهم ميادين التربية الإسلامية، وتهدف إلى تأديب الناشئ منذ نعومة أظفاره على التزام الآداب الاجتماعية الفاضلة، النابعة من العقيدة الإسلامية السليمة، والشعور الإيماني العميق، لينشأ المسلم وقد تشبع بمزيج متكامل من حسن التعامل والأدب والاتزان (الحقيل، ١٩٩٦)، والالتزام بالآداب الإسلامية والقوانين الاجتماعية وكذلك التنظيمية، حيث ينبع هذا الالتزام بالتشريع من الوازع الديني.

يتصرف بعض الأشخاص بطرق يراها الآخرون المنخرطون في موقف اجتماعي معين يخالفون القواعد المعمول بها في ذلك الوقت. يشار إلى مثل هذا السلوك على أنه منحرف، كما يستخدم من قبل علماء الاجتماع، لا يحتوي هذا المصطلح على مغزى من الإدانة، ولكنه يغطي فقط السلوك الذي يقع خارج النطاق المسموح به على طول أي بُعد يتم النظر فيه، وبالتالي، قد يكون الولد طبيعيًا فيما يتعلق بأدواره الأسرية ويُنظر إليه على أنه ابن صالح، ولكنه قد يكون منحرفًا في المدرسة، وبالتالي، يُنظر إليه على أنه تلميذ سيئ، علاوة على ذلك، قد يكون الانحراف بسبب السلوك الذي يقع خارج أي من طرفي نطاق السلوك المسموح به، ويمكن أن ينشأ السلوك الذي يُنظر إليه على أنه منحرف بعدة طرق، منها أن يكون الطفل قد تعلم بشكل خاطئ أو لم يتم إخباره أبدًا كيف يتصرف في ظرف معين، يتصرف بجهل ويظهر للآخرين ما هو سلوك منحرف، فيوصف بالانحراف، وعندما يصبح شابًا مسؤولا عن تصرفاته، يستمر في جهله الناتج عن التعلم الخاطئ أو الخالي من التوجيه الصحيح، والتربية السليمة المبنية على الثقافة العامة بوجه عام، والثقافة القانونية بوجه خاص، وهنا يتعلق مصطلح الانحراف بالأفعال التي تخالف القانون، ومنها على سبيل المثال تجاوز الحد الأقصى للسرعة، قد لا يُنظر إليه بالضرورة على أنه نوع من الانحراف عن السلوك الصحيح، ولكنه مخالفة قانونية يترتب عليها مساءلة قانونية (Victoria، ٢٠١٨).

فإذا حاولنا أن نحدد الثقافة القانونية بمعناها التربوي، فيجب أن نوضح هدفها وما تتطلبه من وسائل التطبيق؛ فأما الهدف فيتمثل في أن الثقافة القانونية ليست علماً خاصاً لطبقة من الشعب دون أخرى، بل هي دستور تتطلبه الحياة العامة، بجميع ما فيها من ضروب التفكير والتنوع الاجتماعي، وخاصة إذا كانت تلك الثقافة هي الجسر الذي يعبره الناس إلى الرقي والتمدن، فإنها أيضاً ذلك الحاجز الذي يحفظ بعضهم الآخر من السقوط من أعلى الجسر إلى الهاوية، وعلى هَدْي هذه القاعدة؛ فإن الثقافة القانونية تشتمل في معناها العام على إطار حياة واحدة يجمع بين راعي الغنم والعالم جمعاً توحد معه بينهما مقتضيات مشتركة، وهي تهتم في معناها بكل طبقة من طبقات المجتمع فيها يناسبها من وظيفة تقوم بها، وما لهذه الوظيفة من شروط خاصة؛ وعلى ذلك فإن الثقافة التشريعية القانونية تتدخل في شؤون الفرد، وفي بناء المجتمع، وتعالج مشاكل الجماهير من كافة فئات المجتمع (نبي، ٢٠٠٠).

ومن هنا يتبين لنا أن العلاقة بين التربية الإسلامية والثقافة القانونية في المجتمع المسلم هي علاقة تكامل وترابط، إذ تهدف كل منهما إلى توجيه سلوك الأفراد في باب المعاملات والأخلاق، وفق القيم والمبادئ التي تحكم هذا المجتمع، فنرى التربية الإسلامية تنمي الجانب الرقابي الذاتي في الفرد المسلم، بينما الثقافة القانونية تعمل على تنمية الجانب الرقابي الخارجي، وكلاهما يتكامل في إطار منظومة لها سياسة واحدة وأهداف مشتركة محددة.

كيفية نشر الثقافة القانونية من خلال التربية الإسلامية

هناك تداخل كبير بين فكرة الثقافة القانونية وما يسمى بـ «الثقافة الشرعية»، وهو الهدف المعياري المتمثل في الحصول على الثقافة الشرعية في ثقافة الحياة الاجتماعية والسياسية اليومية، ويستخدم مصطلح «الثقافة القانونية» أيضًا من قبل القضاة أو السياسيين أو الآخرين (بما في ذلك الأكاديميين) في سياق تقديم الادعاءات حول ماذا يتوافق أو لا يتوافق مع مجموعة معينة من القوانين أو الممارسات أو المُثُل بقدر ما هو وصفي، بما يساعد في تكوين الحقائق لوصف أو شرح أو موقف معين (Nelken, ٢٠١٤).

ومن أمثلة الثقافة القانونية: فهم فكرة (القانون لا يحمي المغفلين)؛ فهي مقولة دارجة على الألسنة، تعكس نوعًا من الثقافة القانونية القاصرة، إذ يعلمها الغالب من العامة كعلم نظري، لكن الواقع العملي يثبت أن كثيرا منهم لا يطبقها بطريقة عملية، والطريقة العملية تتمثل في فهم القوانين العامة للدولة من خلال فكرة الثقافة القانونية، والاطلاع

على القوانين الخاصة التي تتعلق بما يُقدم عليه أحد أفراد الشعب من عمل، حتى لا يقع فريسة سهلة لمن عنده ثقافة قانونية أوسع.

وأما الثقافة الشرعية فتدور حول الأسس الشرعية التي تنظم المجتمع في باب المعاملات والأخلاق، وكيف يُسهم الإيمان في تطبيقها، إذ تقوم على الرقابة الداخلية للفرد الذي يؤمن بالرقابة الإلهية عليه، فيلتزم بها على قدر إيمانه، راجيا ثواب ربه، خائفا من عقابه سواء الدنيوي أو الأخروي، بخلاف الثقافة القانونية التي قد لا يهتم بها كثيرا، إذ الوازع فيها لا يكون قلبيا بقدر ما يكون خوفا من العقاب.

ومن هنا تتضح أهمية الثقافة القانونية الحقيقية التي تقوم على مبدأ الالتزام الذي يحقق الأمن الداخلي للمجتمع، ويكون سببا في ترابطه ونموه وازدهاره، ومن أمثلة الثقافة القانونية التي تتعلق بهذه الناحية ما نراه في الأنظمة القانونية السعودية الحديثة مما يتعلق بالأخلاق، ومنها (نظام مكافحة التحرش)، الذي وصف جريمة التحرش وبين عقوباتها بحسب درجاته، ومثل هذه الجريمة بدأت تنتشر في كثير من المجتمعات الإسلامية رغم أن الثقافة الشرعية تمثل في الواقع الافتراضي أكبر وازع لها، ورغم ذلك فإنها تقع من ضعيفي الإيمان والأخلاق، وعند نشر الثقافة القانونية بمثل هذا النظام؛ فإن الخوف من العقاب الصارم لهذه الجريمة، يردع كثيرا من المقبلين عليها أو من يفكرون في اقترافها، وفي هذا المثال يظهر أثر الثقافة القانونية وقد حقق الهدف منه بصورة أكبر من الثقافة الشرعية، إذ الوازع الديني لا يمنع ضعيف الإيمان أو عديم الأخلاق من اقتراف جريمته الأخلاقية، بينما نجد أن الوازع القانوني حدَّ من وقوع مثل هذه الجرائم – على الأقل– في الأماكن العامة وفي أماكن العمل.

وإذا فهم المرء الثقافة القانونية على أنها لا تنطبق على الأفراد بل على مجموعة؛ فإن الثقافة القانونية تتطلب وجود مجموعة متجانسة نسبيًا، أي مجتمع متجانس قادر على فهم واستيعاب وتطبيق ونشر وتفعيل ثقافته القانونية (Michaels, ٢٠١٦).

ويمكن نشر الثقافة القانونية من خلال التربية الإسلامية المتميزة بواقعيتها التشريعية، وهذه الواقعية تعني خضوع القانون للواقع في كل شيء، ومسايرته في جميع اتجاهاته، وتحقيق رغباته، وهذا ما أسست عليه الشريعة الإسلامية التي تحقق مصالح الناس من خلال مقاصدها التشريعية، التي تشكل صورا مستطاعة التنفيذ بوجه هام، من دون عسر، مع مراعاة العادات والتقاليد والأعراف العامة، والعلاقات والمعاملات الاجتماعية المختلفة، وفق نظام تشريعي متكامل ومتسم بالمرونة، تظهر في مراعاة واقع الوجود والكون والحياة

والإنسان، فتكون التربية الإسلامية القائمة على الفقه التشريعي وفهم واقعيته بما يعطي الوضع الصحيح لكل موجود وواقع، ويرد الأمور إلى نصابها في مختلف المجالات والأصعدة، سواء على صعيد الفكر والتصور، أو العبادة والتنسك، أو الأخلاق والسلوك، أو السياسة والاجتماع، أو الاقتصاد والمعاملات (لوبانغا، ٢٠٠٥).

ومما سبق يتبين أن نشر الثقافة القانونية يمكن أن يتحقق بسهولة من خلال التربية الإسلامية ذات الطبيعة التشريعية الواقعية، التي تساير الواقع بمرونتها ووسطيتها، وتهدف إلى تحقيق مصالح الناس في المقام الأول سواء كانت هذه المصالح دنيوية أو أخروية، وذلك في إطار تشريعي متكامل، تسهم الثقافة القانونية في تحقيقه عمليا.

الدور التثقيفي القانوني للتربية الإسلامية في المجتمع المسلم:

القانون ليس فقط مجموعة من القواعد أو النظم ولكن أيضًا عملية لتحقيق التوازن بين المصالح والقيم الحالية (Indrasti & Jalil, ٢٠١٩)، فهل يجب أن نحاول حيادية القيمة في استخدام مصطلح الثقافة القانونية؟ يمكن القول إنه من المهم محاولة الحفاظ على الوصف والمعيار بغض النظر عن المعاني إذا أردنا أن نكون قادرين على فحص أي أنواع قانونية، وتؤدي الثقافة إلى خلق «ثقافة الشرعية»، وإن أحد أغراض استخدام مصطلح الثقافة القانونية هو إشكالية مدى استقلالية الثقافة القانونية في ظل ظروف مختلفة (Nelken, ٢٠١٤).

وإن كان مصطلح الثقافة القانونية مصطلحًا حديثًا نسبيًا؛ إلا أنها تؤدي دورًا رئيسيًا في تشكيل الوعي القانوني خلال القرنين العشرين والحادي والعشرين، وهذا لا يعني أن ملف القضايا التي يتم استخدام الثقافة القانونية لمعالجتها هي القضايا الحديثة، بل إن الثقافة القانونية باعتبارها كانت موجودة في الواقع لآلاف السنين، وبرغم عدم استخدام مصطلح الثقافة القانونية إلا أنها كانت موجودة كفكرة تنظيمية للمشرعين الوطنيين، وقد اكتسبت اهتمامًا متجددًا في كل مرة يواجه فيها القانون تغييرات وتعديلات (Sunde, ٢٠١٠).

وينشأ الدور التثقيفي القانوني للتربية الإسلامية في المجتمع المسلم من طبيعة التشريع الإسلامي، وخصائصه المميزة له، ومن خصائص الإسلام أنَّه يحرص على إبلاغ الإنسان أعلى مستوى ممكن من الكمال، وهذه هي مثالية الإسلام، ولكنه لا يغفل عن طبيعة الإنسان وواقعه، وهذه هي واقعية الإسلام، والمثالية في الإسلام تتصف بالشمول؛ لأن الإسلام يريد من المسلم أن يبلغ الكمال المقدور له بتناسقٍ، وفي جميع شئونه، فلا يقبل على جانب واحد أو عدة جوانب، ويبلغ فيه المستوى العالي من الكمال، بينما يهمل الجوانب

الأخرى حتى ينزل فيها إلى دون المستوى المطلوب، والإسلام لا يغفل طبيعة الإنسان وتفاوت الناس في مدى استعدادهم لبلوغ المستوى الرفيع الذي يرسمه لهم، وفي ضوء هذا النظر الواقعيّ جعل الإسلام حدًّا أدنى أو مستوى أدنى من الكمال لا يجوز الهبوط عنه؛ لأن هذا المستوى ضروري لتكوين شخصية المسلم على نحوٍ معقول؛ ولأنه أقل ما يمكن قبوله من المسلم ليكون في عداد المسلمين؛ ولأنه وضع على نحو يستطيع بلوغه أقل الناس قدرة على الارتفاع بها، وهي المسماة بالفرائض، كما يشمل جملة معان يجب هجرها، وهي المسماة بالحرمات، ولا تقف واقعية الإسلام عند الحد الذي ذكرناه وهو وضعه لمستويين للكمال: أدنى وأعلى، وإنما تظهر واقعية الإسلام في أمرٍ آخر، هو إيجاد المخارج المشروعة للمسلم في أوقات الشدة والضيق، وعدم إلزامه بما كان لازمًا له أو واجبًا عليه، أو محرَّمًا عليه في الأوقات العادية، وعلى هذا الأساس جاءت الرخص كلها، وبهذه المثالية والواقعية في الإسلام يستطيع المسلم أن يحقق لنفسه الكمال المقدور له بيسر واعتدال وشمول، وبما يوافق الفطرة دون إرهاق ولا حرج ولا انعزال عن الحياة وأهلها (زيدان، ٢٠٠١).

إن هذه الثقافة التي تقوم على الإيمان بالله والرسول واليوم الآخر، تنشئ في النفس الإنسانية تلك الثقة المرتكزة على يقظة ذاتية، وحيوية داخلية، تكوّن تلك النزعة الفطرية إلى الاستقامة، وتدفع إلى حسن السلوك، وهي نزعة لا تحتاج إلى محرك خارجي، ولا إلى رقابة خارجية؛ إذ السلطان على الفرد عندئذ هو الاعتقاد الذي يحمله بين جنبيه، والفرق بين المؤمن الذي يحمل في نفسه القوة الدافعة إلى العمل المستقيم، والتعاون مع الناس، وبين القانون الذي يضعه المجتمع ويفرضه بقوة الحراسة وهي القوة التنفيذية، إن الفرق هو أن سلطان القانون وما يصحبه من قوة تنفيذية خارج عن الإنسان، والإنسان في المجتمع الحديث – وهو المجتمع صاحب القانون الوضعي وصاحب السلطة التنفيذية– يعمل بدفع هذه القوة الخارجة عنه، ولو تهاون هذا المجتمع في تطبيق القانون يومًا ما، أو خفت رقابة السلطة التنفيذية؛ فإن الفرد يتهاون بدوره في أداء ما كان يحتم عليه القانون أداءه، وما كانت السلطة التنفيذية ترقبه منه، وإذا كان من مقومات المجتمع الأنظمة التي تنظم علاقات الأفراد، وتشمل الأنظمة التجارية والاقتصادية والمعاملات وأنظمة الأسرة والقضاء والوصايا والميراث والنفقات، وأنظمة الحكم والسياسة والعقوبات وغيرها؛ فإن هذه الأنظمة تستند – في مجتمع الإسلام– إلى دستور مستمد من كتاب الله تبارك وتعالى، فالقرآن الكريم هو أصل الدستور الذي يوضح القانون العام، وعنه تنبثق كل الأنظمة التي تكون هذا المقوم الأساسي للمجتمع، فتنظم علاقاته، وتسوي أموره، وترفع خصوماته،

إن المجتمع الإسلامي هو المجتمع الذي يطبق فيه الإسلام عقيدة وعبادة وشريعة ونظامًا، وخلقًا وسلوكًا؛ لأن آصرة التجمع الأساسية فيه هي العقيدة التي تقرر أن الحكم لله وحده لا شريك له (الخطيب، ٢٠٠٤).

ومما سبق يتبين أن الدور التثقيفي القانوني للتربية الإسلامية في المجتمع المسلم لا يقتصر على قواعد ونظام وعقوبات فقط، بل يهدف إلى تحقيق التوازن بين مصالح الأفراد وقيم المجتمع، من خلال نشر الوعي القانوني الذي لا يأخذ حقه في مقابل الوعي التشريعي الديني، ومن ثم يمكن توجيه التربية الإسلامية لتقوم بدورها التثقيفي القانوني في المجتمع المسلم، من خلال نشر الوعي القانوني الذي يستمد أسسه وخصائصه وقيمه ومبادئه من التشريع الإسلامي القائم على عقيدة التوحيد الذي يأخذ طابعا عمليا واقعيا يرتقي بالمجتمع المسلم إلى أفضل الصور التي تراعي جوانب الطبيعة البشرية الروحية والمادية كلاهما في آن واحد.

خاتمة:

ناقش هذا البحث دور التربية الإسلامية في نشر الثقافة القانونية في المجتمع المسلم، لما لها من أهمية كبيرة في الحياة اليومية للفرد والمجتمع، نتيجة للعلاقة الوطيدة بين التربية الإسلامية والثقافة القانونية المنبثقة من طبيعة الشريعة الإسلامية المتسمة بالعموم والشمول والمرونة والواقعية المثالية، وقد توصل هذا البحث لمجموعة من النتائج، كان من أهمها:

النتائج:

تميزت التربية الإسلامية بسمات وخصائص أضفت على منهجها الشمولية المتكاملة فيما يحتاجه الإنسان في معاشه ومعاده وعلاقاته المختلفة، بما يتوافق مع الفطرة الإنسانية، فهي تربية ربانية متوازنة.

تخضع المجتمعات البشرية للقوانين التي تنظم العلاقات بين أفراد هذه المجتمعات، بما يجعل اتخاذ القرارات المتعلقة بكافة المعاملات تسعى لاتخاذ شكل قانوني صحيح، من خلال الوعي بمبادئ القانون الذي يعد المرجع الأساسي عند ظهور المشاكلات المتعلقة بنواحي الحياة المختلفة.

إن التربية الإسلامية تمثل المنهج الذي يُحقق التطبيق الفعلي للتشريع الإسلامي؛ لأن الإسلام ليس جانبًا علميًا معرفيًا فقط، بل يهدف إلى التطبيق العملي.

الثقافة الإسلامية هي الشخصية الإسلامية التي تقوم على عقيدة التوحيد وعلى تطبيق الشريعة الإسلامية والأخلاق الإيمانية المستقاة من مصادر الإسلام الأساسية وهي الكتاب والسنة.

الثقافة القانونية هي انعكاس للنظام القانوني والتشريعي في مجتمع ما، وللثقافة القانونية دور حضاري، والثقافة القانونية بمعناها الأكثر عمومية، هي إحدى طرق وصف أنماط مستقرة نسبيًا للسلوك الاجتماعي ذي التوجه القانوني.

إذا فهم المرء الثقافة القانونية على أنها لا تنطبق على الأفراد بل على مجموعة؛ فإن الثقافة القانونية تتطلب وجود مجموعة متجانسة نسبيًا، أي مجتمع متجانس قادر على فهم واستيعاب وتطبيق ونشر وتفعيل ثقافته القانونية.

يمكن نشر الثقافة القانونية من خلال التربية الإسلامية المتميزة بواقعيتها التشريعية، وهذه الواقعية تعني خضوع القانون للواقع في كل شيء، ومسايرته في جميع اتجاهاته، وتحقيق رغباته، وهذا ما أسست عليه الشريعة الإسلامية التي تحقق مصالح الناس من خلال مقاصدها التشريعية.

إن المجتمع الإسلامي هو المجتمع الذي يطبق فيه الإسلام عقيدة وعبادة وشريعة ونظامًا، وخلقًا وسلوكًا؛ لأن آصرة التجمع الأساسية فيه هي العقيدة التي تقرر أن الحكم لله وحده لا شريك له.

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تقاليد إنشاد شعر « لي خمسة » لمعالجة تفشي الوباء كوفيد-١٩ (دراسة فينومنولوجية لفهم التقاليد الدينية بمالانج إندونيسيا)

TAQALID INSYAD SYI'RI LI KHOMSATUN LIMU'ALAJATI TAFASSY AL WABA' COVID-19 (Dirasah Finomonologiyah Lifahmi at-Taqalid ad-Diniyyah bi Malang Indonesia)

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ملخص البحث

يهدف هذا البحث إلى فهم دقيق لكيفية حياة سكان مدينة مالانج وتفسير تقاليد إنشاد شعر «لي خمسة» كممارسة للتعاليم الدينية القادرة على درء تفشي كوفيد-١٩. يستند هذا البحث إلى منهج البحث الفينومنولوجي، ووجد هذا البحث أن إنشاد شعر «لي خمسة» هو الممارسة للدعاء وطلب الشفاعة والتوسل. فالتوسل هو التقرب إلى الله تعالى بطاعته وعبادته واتباع أنبيائه ورسله وكل عمل يحبه الله ويرضاه، وهي السلاح النهائي في التعامل مع تفشي فيروس كوفيد-١٩. هذا التقليد هو وضع سياق للتعاليم الدينية القادرة على تقوية الإيمان في مواجهة تفشي كوفيد-١٩، كإحياء الإسلام والشفاء الذاتي. تماشياً مع ذلك، اقترح هذا

البحث طريقة للتعامل مع حالات تفشي المرض ليس فقط من خلال التأكيد على البروتوكولات الصحية والإجراءات الطبية ولكن أيضًا الانتباه إلى أهمية ثقافة الممارسات الدينية المجتمعية، والتي لا تعمل فقط على رعاية الممارسات الدينية، ولكن أيضا الحفظ على الحكمة المحلية.

This study aims to understand in depth how the people of the city of Malang live and interpret the tradition of reading Li Khomsatun's poetry as a practice of religious teachings that can ward off the Covid-19 outbreak. This study is based on a phenomenological study approach and finds that reading Li Khomsatun's poetry is a practice of prayer, intercession, and tawassul, which is the ultimate weapon in dealing with the Covid-19 outbreak. This tradition contextualizes religious teachings that can strengthen faith in the face of the Covid-19 outbreak as self-healing and living Islam. In line with that, this study suggests a method of handling outbreaks by emphasizing health protocols and medical procedures and paying attention to the importance of the culture and culture of community religious practices, which not only function to care for religious practices but also maintain local wisdom.

Keywords: *li khomsatun; covid-19; culture; tradition; fenomenologi*

المقدمة

حدوث تفشي كوفيد-١٩ شجع الناس على ممارسة الوقاية والحماية. من هذه الممارسة الوقائية هي إنشاد شعر «لي خمسة» الذي قام بها سكان مدينة مالانج إندونيسيا. وهي عبارة عن إنشاد شعر أجازه حضرة الشيخ كياهي الحاج هاشم أشعري و هو أبيات من الشعر كالتالي:

لي خمسة، أطفي بها حر الوباء الحاطمة ✳ المصطفى والمرتضى وابناهما وفاطمة (nu.or.id, 2020)،

ويقرأها سكان مدينة مالانج في حالات الوباء. اعتقد الجمهور أن ممارسة إنشاد شعر «لي خمسة» كانت محاولة القادرة على درء فيروس كوفيد-١٩. هذا الجهد لا مفر منه، في حالة التهديدات والأخطار في المجتمع، وهذه الحالة تعزز الوعي الديني إما جماعيًا أو فرديًا(Boguszewski et al., 2020). ظاهرة تفشي كوفيد-١٩ التي تحولت إلى كارثة عالمية لها تأثير كبير في جميع جوانب الحياة، في الجانب الاقتصادي والاجتماعي والتعليمي (Wargadinata et al., 2020)، وقد أدى ذلك إلى تعزيز المجتمع للقيام ببذل جهود ضخمة (Ulfiah et al., 2020; Yono et al., 2020)، إما من خلال تنفيذ التعليمات الحكومية،

والامتثال للبروتوكولات الصحية، وعدم ترك المنزل (Muchlishon, 2020)، والقيام بمراعاة التباعد الاجتماعي في جميع الأنشطة (Maimunah, ٢٠٢١). ومع ذلك، لم يتم التخلي عن عبادة الله، فضلاً عن الجهود المبذولة لزيادة التدين بصيام السنة وإعطاء الصدقات وقراءة القرآن والدعاء (Syahrir et al., ٢٠٢٠). وتماشياً مع الجهود المبذولة لزيادة التدين والروحانية يمكن أن يزيد الايمان عند الإنسان، الذي له تأثير على زيادة المناعة في الجسم (Parish, ٢٠٢٠)، إلى جانب ذلك فإن الدين يُعرف أيضًا بأنه حامل للنعمة ومنقذ للناس، يُعتبر معيارًا للضوابط الاجتماعية ودليلًا لحياة الإنسان(Zainuddin, ٢٠٢٠).

إن ظاهرة الحياة الدينية في المجتمع فهي عبارة عن جهد يجري على نطاق واسع في خضم حالة جائحة كوفيد-١٩(Quadri, ٢٠٢٠). من هذه الجهود هي إنشاد شعر «لي خمسة». ويعتقد المجتمع بهذا التقليد الإسلامي ويعتبرون أنه من الدعاء، مما يستلزم وجود الهدوء والسلام، حتى يتمكن من زيادة الحصن (Mazza, ٢٠١٨). لأن أهم عامل لتجنب فيروس كوفيد-١٩ هو حماية النفس من الخوف وخطر انتشار هذا الفيروس (Abdullah, ٢٠٢٠). يعتقد المجتمع أن التقاليد الدينية التي تجري في المجتمع وحياتهم اليومية مثل الصلاة على النبي محمد ﷺ هي الدعاء (Wargadinata, ٢٠١١)، وكذلك ذكر الله، والدعاء جماعيا بالاستغاثة وهذه كلها تكون أذكارا وأدعية، تصبح عقيدة دينية تزيد الروحانية. في ذروتها، اعتقد الناس أن بالدعاء يجعل الله حياة الإنسان آمنا ويكفيهم من الطاعون (Olonade et al., ٢٠٢١)، لأن الروحانية المتزايدة تساعد على الشعور بالطمأنينة وقادرة على صرف الظروف التي تهدد الحياة (Wargadinata, ٢٠١٦). يتم تفسير هذا النوع من تقاليد وطقوس الدعاء التكميلية من قبل المجتمع على أنه محاولة لتوفير السلام، حيث يُعتقد أن إيمانهم بإنشاد شعر «لي خمسة» هو محاولة لتجنب تفشي كوفيد-١٩ الذى يجتاح الأرض (Zuhri, ٢٠٢٠).

من الجدير بالملاحظة أن اهتمام المجتمع الإندونيسي بإنشادة شعر «لي خمسة» التي تنسب إلى الشيعة لا يقوم على أساس أن المجتمع الإندونيسي قد تشيع وأصبح مجتمعا شيعيا ولكن اظهارا وتوسلا بحب آل بيت رسول الله ﷺ دون غلو أو تطرف. فالتوسل هو التقرب إلى الله تعالى بطاعته وعبادته واتباع أنبيائه ورسله وكل عمل يحبه الله ويرضاه (الرفاعي، ١٩٧٩). والتوسل بآل بيت النبي كأن يسأل الله تعالى بجاههم، فهذا لا يدخل في الشرك وقد أجازه العلماء ما لم يكن فيه اعتقاد بأن لهم حق الألوهية وأن لهم مع الله قدرة وتصرف في الكون؛ فلا ريب أن هذا شرك صريح. وأما إذا كان من باب التوسل بمحبة

المحبوب كأن يقول بحق محبة آل البيت فإن التوسل بمحبتهم من باب التوسل بالإيمان الصحيح والطاعة المشروعة (الميلي، ٢٠٠١).

حتى الآن، تميل البحوث في الممارسات والتقاليد والثقافات الدينية التي لها آثار على جوانب الحفاظ على الذات التي تمارس في المجتمع عن الحديث إلى أشياء تستند إلى ثلاث وجهات نظر. أولاً، البحث الذي يفحص أن شعر«لي خمسة» هو نص الذكر، قرأه الناس أثناء تفشي فيروس كورونا كوسيلة لإحياء الدين في الحياة الاجتماعية (Zuhri, ٢٠٢٠). ثانيًا، البحث الذي يبحث عن حالة تفشي مرض كوفيد-١٩ تشجع على ممارسة دينية مكثفة بين المجتمعات الكاثوليكية في كولومبيا. أثر وباء كوفيد-١٩ الحالي على مشاركتهم في الطقوس العامة أو التجمعات الدينية الرسمية (Meza, ٢٠٢٠). ثالثًا، البحث الذي يبحث في أن المعتقدات والممارسات الدينية تلزم سكان بادانغ إندونيسيا بالمساهمة في نجاح التغلب على الكوارث. بالنسبة لهم، فإن المعتقدات والقيم الدينية تعلمهم القيام بالأعمال الصالحة وبذل قصارى جهدهم في كل موقف (De Le & Gianisa, ٢٠١٨). من هذه الاتجاهات الثلاثة، يبدو أن التعاليم الدينية هي عقائد قادرة على توفير آثار إيجابية للمجتمع عندما تصيبه المصائب والكوارث. لم توجد اهتمامات كبيرة من الباحثين في إنشاد شعر «لي خمسة» كوسيلة للخلاص، بما يتماشى مع التعاليم الدينية القائلة بأن ممارسة الدعاء والأذكار والأوراد وغيرها من الطقوس الدينية التقليدية في المجتمع، كانت تعمل بشكل مستمر وأصبحت ضرورة طقوسهم الدينية خلال جائحة كوفيد-١٩. بالإضافة إلى ذلك، فإن اعتقاد الجمهور بأن كوفيد-١٩ والوقاية منه يتجاوز القدرات البشرية.

لذلك، فإن الهدف من هذا البحث هو استكمال أوجه القصور في الدراسات الحالية التي تميل إلى وضع إنشاد شعر«لي خمسة» كتقليد ديني شفهي يجري في المجتمع ويرافق الجهود المبذولة لمنع انتشار كوفيد-١٩ والتغلب عليه. منذ اندلاع كوفيد-١٩، لعبت إنشاد شعر «لي خمسة» دورًا خاصًا للغاية، كوسيلة للسلامة وتمثيل الأنشطة الاجتماعية الدينية أثناء تفشي كوفيد-١٩. وفقًا لذلك، يمكن صياغة ثلاثة أسئلة: (أ) كيف تتم عملية إنشاد شعر «لي خمسة» بين سكان مدينة مالانج؟ (ب) ما هي العوامل التي تعزز إنشاد ومعنى شعر «لي خمسة» بين سكان مدينة مالانج؟ (ج) كيف يمكن صياغة معنى إنشاد شعر «لي خمسة» بين سكان مدينة مالانج؟

يستند هذا البحث إلى الحجة القائلة بأن إنشاد شعر «لي خمسة» بين سكان مدينة مالانج لا يقتصر على معنى الدعاء والذكر والطقوس السلوكية والطقوس الدينية التقليدية

فيما بينهم، ولكن لها معنى أيضًا كالطقوس الدينية التي تقوي القلب والعقل في التعامل مع حالة تفشي كوفيد. كما أن إنشاد شعر «لي خمسة» تعزز الشعور بالهدوء والثقة بأنهم سيتجنبون فيروس كوفيد-١٩، بالإضافة إلى ذلك أن طقوس إنشاد شعر«لي خمسة» يقويهم في الاعتقاد و سيتم حمايتهم من الفيروس و وباء كوفيد-١٩ على المستوى العالمي.

منهجية البحث

هذا البحث هو البحث الكيفي بالمدخل الفينومنولوجي، وهذا المدخل للكشف عن جوهر إنشاد شعر «لي خمسة» بين سكان مالانج خلال فترة كوفيد-١٩. ويكون مصدر البيانات من المجتمع في مدينة مالانج الذين يقومون بإنشاد شعر «لي خمسة» مكثفا ومكررا. تم جمع البيانات من خلال الملاحظة المباشرة والمقابلات المتعمقة واستخدام المراجع والتوثيق لتعزيز النتائج في الدراسة.

وأما الملاحظات لهذا البحث فقام الباحثون بملاحظة أنشطة إنشاد شعر «لي خمسة» الذي قام به المجتمع. أجريت مقابلات متعمقة مع ١٥ من المخبرين تم اختيارهم بناءً على نشاطات ينفذونها بشكل روتيني لتقاليد إنشاد شعر «لي خمسة»، والذي يمكن تصنيفه إلى عدة تصنيفات، مثل كياهي وأستاذ وطلاب والمجتمع على وجه العام. أما بالنسبة للبيانات التي تم الحصول عليها من خلال المراجع والوثائق المستخدمة كتعزيز لهذا البحث، فقد أظهرت أن إنشاد شعر «لي خمسة» قد تم بناؤها من قبل المجتمع كتقاليد دينية في التعامل مع حالة تفشي كوفيد-١٩، والتي تظهر بعد ذلك على وعي الجمهور بأهمية الدعاء باعتبارها المطلق في كل شيء المشاكل التي تصاحب الحياة البشرية.

تم تحليل البيانات من خلال ثلاث عمليات، ولا يمكن فصلها عن خصائص نهج الظواهر، وهي (١) إعادة صياغة البيانات التي تم جمعها وفقًا لموضوعات كل منها، (٢) الوصف الذي يتم إجراؤه للعثور على أنماط واتجاهات البيانات، و (٣) التفسير الذي يهدف إلى فهم معنى البيان. يتم عرض البيانات المختصرة موضوعيا في شكل أوصاف واقتباسات مقابلة ذات صلة. وفي المرحلة النهائية، يتم إجراء التحقق من البيانات لإيجاد فهم عميق وشامل للبيانات.

نتائج البحث وتحليلها

يتطلب تفشي كوفيد-١٩ الذي ضرب كل البلاد على مستوى العالمي من جميع المجموعات اتخاذ الاحتياطات والإجراءات المضادة. تم بذل جهود مختلفة، ليس فقط

الطاعة للتعليمات والبروتوكولات الصحية، ولكن الدعاء وتنفيذ ممارسات التعاليم الدينية مثل إنشاد شعر «لي خمسة» هي أيضًا من الجهود الرئيسية في درء تفشي كوفيد-١٩. يتم تنفيذ هذا الجهد كعلاج يتم على أساس منظور ديني. فيما يلي وصف لممارسة إنشاد شعر «لي خمسة» بين سكان مدينة مالانج كممارسة وطقوس لمنع تفشي كوفيد-١٩.

تنفيذ إنشاد شعر «لي خمسة» بين مجتمع مدينة مالانج

عندما ظهر تفشي كوفيد-١٩، ظهرت جهود كثيرة من سكان مدينة مالانج لمعالجة هذا الوباء. وإن أهم جهد هو الالتزام بالبروتوكولات الصحية، وإجراء العلاجات الصحية، والحفاظ على مناعة الجسم، وأهم مسعى آخر هو الدعاء، سواء على المستوى الشخصي أو الجماعي. والدعاء كما يفعل المجتمع عامة، هو قراءة آيات من القرآن والصلاة على النبي محمد ﷺ والذكر بالكلمات الطيبة وأنواع من الأذكار منها ما يسمى بالاستغاثة. ومع ذلك، فإن هذا الوضع الوبائي يظهر ظاهرة جديدة، وهي أن جهد الدعاء من قبل سكان مدينة مالانج هو إنشاد شعر «لي خمسة». يُعتقد أن إنشاد شعر «لي خمسة» هي جهود عظيمة لدرء تفشي كوفيد-١٩. ويتم إنشاد شعر «لي خمسة» في عدة أنشطة مثل الصلاة على النبي ﷺ والمدائح والدعاء والأذكار بشكل عام. وإنشاد شعر «لي خمسة» على أنها إنشاد مصاحبة لأوقات الصلاة، وأنشد المجتمع أثناء أنشطتهم في برنامج الدعاء الجماعي للاستغاثة، والبرامج الروتينية في الصلاة على النبي ﷺ والمدائح النبوية، وفي المناسبات الدينية التي تُقام في المجتمع.

يتم إنشاد شعر «لي خمسة» في أوقات الصلوات الخمس بين الآذان والإقامة، ويتم إنشاده بعد الصلاة بعد الذكر و الدعاء. في أثناء الاستغاثة، فيعد إنشاد شعر «لي خمسة» هو الدعاء الخاص والذي يقرأه المجتمع بعد قراءة جميع ألفاظ الأذكار والأدعية. ويكون إنشاد شعر «لي خمسة» خلال البرناج الروتيني والصلاة على النبي ﷺ والمدائح النبوية فتقرأ كالدعاء لختام البرنامج وبالمثل فإنشاد شعر «لي خمسة» يتم إنشاده أيضًا في المناسبات الدينية باعتباره الدعاء لطلب السلام والأمان من تفشي فيروس كوفيد-١٩.

بشكل عام، أنشد سكان مدينة مالانج شعر «لي خمسة» على أساس نصائح وتوصية العلماء الذين دعوا لإنشاد شعر «لي خمسة» كإنشاد لنبذ الوباء. في حالة تفشي فيروس كوفيد-١٩، أجرى سكان مدينة مالانج الإنشاد الجماعي للشعر باستخدام صوت مرتفع، إما من خلال مكبر الصوت في المسجد و في المصلى أو البث المباشر للوسائط الصوتية. وترديده من خلال المؤسسات التعليمية الحكومية أو الأهلية و كذلك منظمات المجتمع الموجودة في

مدينة مالانج. أخيرًا، منذ أن ضربت قضية تفشي كوفيد-١٩ في العالم، كان المجتمع قاموا بممارسة إنشاد شعر «لي خمسة»بالقيام على نطاق واسع وفي نفس الوقت تعزز فهمهم بأن شعر «لي خمسة» هو الدعاء لمنع الطاعون.

محددات إنشاد شعر « لي خمسة» في مجتمع مدينة مالانج

بالنسبة لأهالي مدينة مالانج، يعتقد أن شعر «لي خمسة» كذلك الشعر القادر على درء الأوبئة. يقوم سكان مدينة مالانج بإنشاد شعر «لي خمسة» بناءً على عدة عوامل. أحد العوامل المؤثرة هو الخلفية التعليمية لسكان مدينة مالانج الذين ينتمون إلى مدارس داخلية إسلامية أو المعهد الإسلامي أو PesantrenPondok ، هي مؤسسة إسلامية تعلم القيم الإسلامية، ليس فقط تعليم الالتزامات التي يجب القيام بها كمسلم، ولكن أيضًا الممارسات الأخرى كمظهر من مظاهر السنة النبوية التي يتم تدريسها من خلال القرآن والسنة. في المعهد، يتم تطوير الثقافة الدينية بشكل جيد، كما يتم توجيه الممارسات الدينية من قبل مقدمي الرعاية مثل كياهي والأستاذ مع المساعدة والإشراف في ٢٤ ساعة. تشكل هذه المساعدة القوية للغاية شخصية سكان مدينة مالانج، حتى يتمكنوا من فهم التعاليم الإسلامية جيدًا وممارستها في طقوس العبادة اليومية. يوفر الفهم الشامل للدين فهمًا بأن شعر «لي خمسة» وثيقة الصلة جدًا إذا كانت ممارسة الدعاء في حالة تفشي كوفيد-١٩.

بالإضافة إلى ذلك، تتمتع الحياة الاجتماعية لسكان مدينة مالانج بثقافة وبيئة إسلامية قوية وشاملة للغاية في جميع مناطق مدينة مالانج. تم بناء هذه الثقافة والبيئة الإسلامية من المساجد، والمصليات، ومجالس التعليم، وقراءة الدعاء الجماعي «الاستغاثة»، وقراءة الكلمات الطيبة «التهليل»، وقراءة «ختم القرآن» الجماعية. تحدد البيئة أيضًا فهم الناس للإسلام فهما كاملا. هذه المؤسسات الدينية الموجودة في إندونيسيا، هي مؤسسات غير رسمية يمكنها تعليم القيم الدينية للمجتمع. بصرف النظر عن كونها مكانًا للعبادة في إقامة الصلاة و الدعاء، فإن المساجد أو المصليات تقوم بنشاط بتعليم القيم الدينية للمجتمع، فضلاً عن أعضاء مجالس التعليم في المجتمع الذين يمكنهم في نفس الوقت القيام بتعليم الممارسات الدينية وتشكيل شخصية المجتمع المحيطة بهم. يصبح هذا توفيرًا مهمًا للمجتمع عندما يختلطون بالحياة الاجتماعية في البيئة الأوسع. من خلال المؤسسات الدينية غير الرسمية في مدينة مالانج، يمكن نقل رموز إنشاد شعر «لي خمسة» وممارستها على نطاق واسع، كما هو الحال في أوقات الصلوات الخمس، يتم سماع إنشاد الشعر قبل أداء الصلاة وكذلك بعد الصلاة.

بالإضافة إلى ذلك، فإن وسائل الإعلام التي هي مصدر الأخبار والمعلومات لها دور مهم أيضًا في بث إنشاد شعر «لي خمسة». عززت وسائل الإعلام اعتقاد الجمهور بأن شعر «لي خمسة» هو شعر للوقاية من الطاعون. تشجع وسائل الإعلام المتاحة للجمهور أيضًا سكان مالانج على بناء تقليد إنشاد شعر «لي خمسة». تكون الأدعية لقراءة الدعاء والأذكار التي يتم نقلها عبر وسائل الإعلام لا يمكن تجنبها بالنسبة للمجتمع. لذا فإن دور وسائل الإعلام هو دعم لاستمرارية تقاليد إنشاد شعر «لي خمسة»، سواء تم بثه افتراضيًا أو في شكل أمثلة عملية عبر YouTube و Instagram ووسائل التواصل الاجتماعي الأخرى.

أن سكان مدينة مالانج يفهم جيدا معنى إنشاد شعر «لي خمسة» بسبب مشاركتهم بالأعمال الاجتماعية والدينية. الحياة الاجتماعية هي أهم عنصر يمكن أن يشكل نمط حياة المجتمع. يمكن أن تكون الحياة الاجتماعية التي تعمل بشكل مستمر بمثابة منتدى يمكن أن يعزز ممارسة وخبرة المجتمع في تنفيذ التعاليم الدينية وممارستها. مظاهر البرامج الدينية الروتينية في سكان مدينة مالانج تحي برنامج إنشاد شعر «لي خمسة» من خلال اجتماعات المجتمع في الحي والقرى والمنتديات الاجتماعية الأخرى، كما يقومون بإنشاد شعر «لي خمسة» كممارسة للدعاء والذكر في التعامل مع حالة تفشي كوفيد-١٩.

استنادًا إلى العوامل المحددة المذكورة أعلاه، يقدم سكان مدينة مالانج فهمًا بأن شعر «لي خمسة» هو الشعر الذى يتضمن فيه كلمة الدعاء، مناسبة جدًا لقراءتها أثناء حالة تفشي فيروس كوفيد-١٩. و الدعاء من خلال إنشاد شعر «لي خمسة» هو الشعور بمحبة النبي ﷺ، وذرياته. وقد ورد في نص شعر «لي خمسة» أسماء و هي النبي المصطفى ﷺ، والمرتضى (سيدنا علي)، وابنا هما (سيدنا الحسن وسيدنا الحسين)، وسيدة فاطمة. هم أشخاص عزَّزهم الله، لفضل الله على الرسول وذريته، ويعتقد المجتمع أنهم الوسيلة القادرة على التوسط في إتمام الدعاء تجنباً للوباء والتعزيزات من كوفيد-١٩.

معنى شعر «لي خمسة» في نظر سكان مدينة مالانج

على الأقل، لا يمكن فصل حياة سكان مالانج عن الأدعية التي يتلقونها من ثقافة التعليم والبيئة الاجتماعية. تشكل هذه الثقافة والبيئة فهمهم معنى إنشاد شعر «لي خمسة». يدرك الجمهور ويعتقدون أن الأسماء الخمسة المذكورة في الشعر هي الأسماء القادرة على أن تصبح حصنًا لهم لتجنب تفشي كوفيد-١٩. كما جاء في البيان من قبل المخبر؛

إن شعر «لي خمسة» هو الدعاء كحصن يحتوي على أمل في الابتعاد عن جميع أنواع الأوبئة بالدعاء إلى الله من خلال وسيلة خمسة أشخاص من النبلاء: رسول الله ﷺ وأهل البيت. سيدنا علي وسيدينا الحسن والحسين وسيدة فاطمة ».

بالإضافة إلى ذلك، فإن معنى إنشاد شعر «لي خمسة» هو أيضًا يكون الشعر من أجل الشفاء الذاتي لمواجهة حالة تفشي كوفيد-١٩. من خلال إنشاد شعر «لي خمسة»، يمكن الشخص أن يشعر بالهدوء والسلام. الوضع غير المؤكد للغاية لتفشي كوفيد-١٩، يزعج المزاج والعقل. يمكن أن يكون لإنشاد شعر «لي خمسة» تأثير وله آثار على تحقيق الهدوء وراحة البال، كما بين المخبر الآخر؛

شعر «لي خمسة» دواء لنا، خاصة للمرضى ولمن ليس له الدواء (حبوب / كبسولات / أقراص) الذي يأخذه، فبإنشاد هذا الشعر بإذن الله يمكن أن يكون شفاء للمرضى، لأن القلب يهدأ، كما أن الشعر ليس من الصعب قراءته ويسهل حفظه ».

والأهم من ذلك، أن شعر «لي خمسة» هو شعر يحتوي على الدعاء خاصة وقد أصبحت إجازته من كبار العلماء وهو الشيخ كياهي الحاج هاشم أشعري، و هو يمارس في الحالات الوبائية. حالة تفشي كوفيد-١٩ التي ضربت الأرض على المستوى العالمى، هناك نداء من حكومة حاكم جاوة الشرقية، وتوصية إدارة نهضة العلماء لإنشاد شعر «لي خمسة» باستمرار ويمكن قراءته في أي وقت. وهذا يتماشى مع المبادئ الإرشادية لأصول الفقه، وهي المحافظة على القديم الصالح والأخذ بالجديد الأصلح. كما ذكر المخبر؛

إن إنشاد «لي خمسة» هو الإجازة التي ألقاها حضرة الشيخ كياهي الحاج هاشم أشعري ستمنح راحة البال وتبقى بعيدة عن الطاعون .

استنادًا إلى الواقع وتقاليد إنشاد الشعر التي نشأت بين سكان مدينة مالانج، فقد أظهرت أن واقع الإسلام في التعامل مع تفشي فيروس كوفيد-١٩، ليس مجرد محاولات للطاعة والامتثال للتعليمات والبروتوكولات الصحية، ولكن هناك محاولات أخرى تقوم على التعاليم الدينية. أدى إنشاد شعر «لي خمسة» إلى بناء الوعي وبناء القيمة لأهالي مدينة مالانج بأن هناك جهود أخرى وراء انتشار تفشي كوفيد-١٩، وهي القوة وإرادة الله التي يجب أن تكون مفهومة جيدًا. بمعنى آخر، فإن الاقتراب من الله من خلال ممارسة قراءة الأدعية وشعر «لي خمسة» هو الحل للوقاية من كوفيد-١٩ ومكافحته.

مناقشة نتائج البحث

الدعاء كالسلاح النهائي في مواجهة تفشي كوفيد-١٩

يعد إنشاد شعر «لي خمسة» من الطقوس التي توفر حلاً للوضع الوبائي. يعد تفشي فيروس كوفيد-١٩ الحالي نقطة انطلاق تظهر ضعف الإنسان في مواجهة قوة الخالق الله سبحانه وتعالى. على الرغم من أن فيروس كوفيد-١٩ الذي تم تحليله من قبل العلماء هو في شكل مخلوق صغير جدًا، إلا أنه بقوة الله يمكنه تدمير حياة الإنسان في لحظة. وهكذا تصبح هذه الظاهرة إنذارًا للناس، ولا يمكن للإنسان أن يواصل بذل جهوده لتحصين نفسه إلا بالاقتراب والعودة إلى الله تعالى. تثير حالة الخطر والتهديد على سلامة حياة الإنسان بسبب كوفيد-١٩ إلى الوعي الديني(Quadri, ٢٠٢٠) . لذلك، بالإضافة إلى الجهود التي ترتبط ارتباطًا وثيقًا بالعلوم الصحية والطبية، هناك جهود أخرى يبذلها الإنسان، وهي الدعاء والذكر الأكثر تأثيرًا في الوقاية والتغلب على تفشي كوفيد-١٩. إن الدعاء والذكر جهد على أعلى مستوى (Yono, ٢٠٢٠). لأنه في ممارسة قراءة الأدعية توجد بالفعل علاقة بين الإنسان والخالق، وهو التوجيه الديني لتحسين الروحانية. مثل إنشاد شعر «لي خمسة»، فهي تهدف في جوهرها إلى الكشف عن الروحانيات. تعمل الروحانية كاستراتيجية لإدارة الظروف التي تهدد الحياة (Olonade et al.، ٢٠٢١)، وتوفر راحة البال، وبالتالي زيادة أهداف الحياة لتصبح ذات معاني أكثر (Magnavita & Chirico, ٢٠١٩؛ Wargadinata, ٢٠١٠).

لذلك، فإن إنشاد شعر «لي خمسة» في حالة وبائية تشجع أيضًا على خلق مناخ من التشيؤ الذي له معنى الحفظ على التقاليد الدينية، وبالطبع هدفه غرس القيم الدينية المفيدة جدًا لحياة الناس(Zainuddin, ٢٠٢٠)، إن الدين كيان موضوعي لأنه خارج المجتمع وسيختبر عملية الاستيعاب في الفرد لأنه قد فسره البشر على أنه إرشاد أو أسلوب حياة. تماشياً مع التوجيهات التي تدرس في التقاليد الصوفية بأن ترديد الصلوات كوسيلة للتعبير عن الحب وإثارة الحب للنبي محمد ﷺ، بحيث يكون أقرب إلى الله سبحانه وتعالى (Olivia, ٢٠١٦). فإن ترديد الصلوات قادر أيضًا على تهدئة القلب في رحلة روحية. بعبارة أخرى، للاقتراب من الله سبحانه وتعالى، يحتاج المرء إلى وسطاء وممارسات خاصة، حيث أن الشعب الإندونيسي بشكل عام قد جعل تقليدًا من الصلوات والبرزنجي والمدائح النبوية كبعد من أبعاد التوسل في الدعاء والاقتراب من الله سبحانه وتعالى. وبالتالي، فإن الظاهرة التي تظهر في المجتمع هي أن تقليد إنشاد شعر «لي خمسة» هو في الواقع طقس يعلّمه الدين لطلب الحماية والأمان من الله من أجل تجنب الطاعون مع التوسل الذي يذكر الأسماء في شعر «لي خمسة».

الثقافة الدينية تقوي الإيمان

إن إنشاد شعر «لي خمسة» في المجتمع تقوي فهمهم الديني من خلال البيئة الاجتماعية والدينية من حولهم. و هذا يثبت أن تنفيذ التعاليم الدينية لقد بنى تقاليد الطقوس الدينية (Fahm، ٢٠٢٠). الذي يركز على منع تفشي المرض والوقاية منه. أصبحت التقاليد الطقوسية السائدة بشكل كبير في هذا الوضع الوبائي ثقافة دينية لا يمكن التخلي عنها. نظرًا لأن نشاط الدعاء والاستغاثة (الدعاء الجماعي) أيضًا من حاجة الناس الإجتماعية والروحية (Wargadinata, Maimunah, & Indah، ٢٠٢٠). والأنشطة الدينية التي تتم في مختلف مراكز النشاط الديني تقود المجتمع إلى الاعتقاد بأن إنشاد شعر «لي خمسة» هو طقوس إلزامي له جوهر الدعاء. هذا يؤكد أن الطرق التي يمارس بها الناس في حالة كوفيد–١٩ هو الدين، وهذه الحالة مضمنة إلى حد كبير بينهم. لأن ثقافتهم وتقاليدهم تضع الدين في سياقه كوسيلة في مواجهة تفشي كوفيد–١٩. إن المناخ الملائم الذي ينتشر وسط المجتمع يؤكد أن عملية فهم وممارسة الدين قد تحققت بشكل جيد. أكد نوفاك(Novak، ١٩٩٨) ، وقال سيكون القرن الحادي والعشرون «القرن الأكثر تديناً» في السنوات الأخيرة، وقد جعلت ظاهرة وباء كوفيد–١٩ الدين هو المقوى و له آثار قوية في التاريخ البشرية (Abdel-Khalek & Eid، ٢٠١١).

إن التعامل مع الدين في حالة تفشي كوفيد–١٩ يعني أن الناس يستخدمون الدين كأداة للتعامل مع الصعوبات التي يسببها تفشي المرض. وهكذا، فإن إنشاد شعر «لي خمسة» تعمل كوسيلة للشفاء الذاتي من منظور ديني. ويدرك الناس أن مثل هذه الثقافة الدينية يجب أن تُبنى بشكل أفضل وأن تُقوى. أدت صعوبات الحياة التي يواجهها البشر في جميع أنحاء العالم إلى ميلهم إلى استخدام الدين بشكل مكثف كحل للمشاكل التي يواجهونها (Alexander، ٢٠٢٠). تماشياً مع الفهم بأن هذه الممارسة الدينية تصبح ممارسة لاهوتية للشفاء مع الاستمرار في الاهتمام بالممارسات الثقافية للمجتمع، مثل العلاج العاطفي والصدمات التي أصابت العديد من النساء في إفريقيا (William O'Neill، ٢٠١٧). وبالمثل، فإن الشفاء الذاتي يوفر السلام الروحي وراحة البال، وبالتالي تقليل مستوى القلق والاكتئاب لدى المرضى. في الواقع، تسمح العلاقة الشخصية العالية مع الله للأفراد بمواجهة الحياة بفرح وسعادة (Hancock، ٢٠٢٠)، بما يتماشى مع سياق القرآن الذي وصف الناس يمكن أن يظلوا بصحة جيدة وسعداء بناءً على القيم الإسلامية، بالإضافة إلى

صحة الفرد ورفاهيته سوف ينتج عن مصدرين للسعادة، وهما (١) السعادة من منظور شخصي و (٢) السعادة من منظور ديني (Kula & Eryilmaz ،٢٠٢٠).

إنشاد «شعرلي خمسة» من خصال الإيمان

إن إنشاد شعر «لي خمسة» يؤدى إلى ظهور أبعاد معنى الأنشطة الدينية المقدسة التي كانت قادرة على تعزيز الخضوع والهدوء والثقة وقوة القلب والعقل في التعامل مع حالة تفشي فيروس كورونا. إذا كان المعنى النصي أن شعر «لي خمسة» هو شعر ذو النوع الأدبي من الرثاء، ففي السياق الحالي، يفسر سكان مدينة مالانج ليس فقط على أنه شعر، ولكن أيضًا يتم تفسيره على أنه شكل من أشكال التقوية الجسدية و المعتقدات الروحية التي تشتد الحاجة إليها في التعامل مع حالة تفشي فيروس كوفيد-١٩. بجانب ذلك، مثلما يكتب الشعراء عمومًا عن الشعر (Maimunah et al.، ٢٠٢٢). فإن محتويات شعر لى خمسة تعكس حالة وظروف القارئ، والتي يتم وصفها بذكر أسماء الشخصيات النبيلة.

عزز إنشاد شعر «لي خمسة» معتقدات الناس التي أصبحت رموزًا دينية يجب ممارستها عند مواجهة حالة تفشي كوفيد-١٩. تظهر هذه الظاهرة أن النهج الديني هو الحل عندما يكون البشر عاجزين(Kowalczyk et al., 2020) . لذلك، خضع المجتمع لممارسة إنشاد شعر«لي خمسة» بجدية بينما يطلب من الله الحماية من تفشي كوفيد-١٩، هم يقرؤون الدعاء و يرفعون أيديهم إلى أعلى مستوى، مما يعزز مناشداتهم العميقة لتجنب كوفيد-١٩. بمعنى آخر، يعتقد الناس أن وجود الدين هنا يوفر خدمات لصالح الناس، ليس فقط في دعم وزيادة الإيمان لأتباعه و أمته، ولكن أيضًا توسيع تداعيات الدين خارج الجانب النفسي وهو الجانب الاجتماعي (Chirico & Magnavita, 2019; Wargadinata, 2010). إن الدين الذي يوجه ويعلم كيفية الدعاء والذكر، يظهر أيضًا وظيفته كوسيلة للتواصل فيما يتعلق بالجوانب المقدسة للممارسة الدينية (Abdullah, 2006; Beyer, 1990). بالإضافة إلى ذلك، يُظهر تقليد إنشاد شعر «لي خمسة» السائد في حياة المجتمع أيضًا تحولًا في الوظيفة، من الشعر الذي هو الفن الإبداعي للأعمال الأدبية(Zulkifle & Mohd Zakaria, 2020) ، ثم تحول إلى التقاليد الدينية والدعاء والأوراد والمديح، والتعويذات الدينية والوسيلة التي تتكرر مرارا في مجالس التعاليم الدينية في المجتمع والمساجد والمؤسسات التعليمية. أكد باير في هذا الأمر إن الدين هو المظاهر التطبيقية التي تساعد في حل مشاكل الحياة في أوسع المجال (Beyer, 1990). وفي هذه الحالة يساعد الدين على تجنب تفشي كوفيد-١٩.

الخاتمة

إن الإنشاد لشعر «لي خمسة» المكثف في المجتمع هو حاجة المجتمع إلى الدين، و هذا أمر لا مفر منه، حتى في حالة الكارثة العالمية غير المؤكدة لتفشي كوفيد–١٩، فإنهم يقدمون الدين بشكل عاجل باعتباره الحل النهائي. بالإضافة إلى اليقظة من خلال النهج الطبي، وقوة الأدعية والأذكار التي يقرؤها المجتمع فهذه العملية ترشدهم إلى الفهم أن التوسل والشفاعة كما تجلت في إنشاد شعر «لي خمسة» مهمان في الممارسة الدينية.

من التجاريب التاريخية حيث تم نقل إنشاد شعر «لي خمسة» كنص الدعاء لدفع البلاء، من المناسب أن نقول بأن ممارسة هذا التقليد خلال هذا الوباء على أنه بناء تقليد ديني لإحياء تعاليم الإسلام في المجتمع. وهكذا، هذه الثقافة تحذر البشر بطبيعتهم كعبد من عباد الله والذين يجب عليهم أن يتذكروا ويطيعوا أوامر الخالق وأن يدركوا بكل إخلاص أنه لا توجد قوة يمكن أن تتجاوز القوة الإلهية.

تُظهر هذه المقالة المتواضعة النتائج التي تشير إلى أن البحوث في مجال الدراسات الإسلامية تميل أكثر إلى فهم النصوص الدينية ثم هناك المحاولة إلى فهم النصوص الدينية من الجوانب التطبيقية، لذلك من الجدير بالشكر و التقدير وجود البحث عن الثقافة و تقاليد في إنشاد شعر «لي خمسة» كالبحث التطبيقي في مجال الدراسة الإسلامية والبحث عنها مثيرة بالاهتمام، ويكون هذا البحث باستخدام الدراسة الفينومنولوجية بهدف البحث عن تقاليد الدين الإسلامي الذي يتجلى في شكل ممارسات دينية تتعاون مع الحياة الإجتماعية والثقافية للمجتمع.

على الرغم من أن هذه الدراسة لا تهتم إلا بكيفية بناء الناس للتقاليد والثقافة الدينية في حالة تفشي كوفيد–١٩، إلا أنها لا تنكر أهمية العلاقات الاجتماعية في حياة الناس. لا تزال هذه الدراسة الفينومنولوجية لتقليد إنشاد شعر «لي خمسة» تتطلب مزيدًا من الدراسات لإيجاد بناء تقليد وثقافة لمجتمع معياري عقائدي باستخدام نهج أكثر شمولاً للدراسات الإسلامية، من أجل تطبيق الإسلام بطريقة أكمل في مواجهة المشكلات المجددة في العصر الحديث.

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Author should fulfil the form as detail as possible where the star marked form must be entered. After all form textbox was filled, Author clicks on "Register" button to proceed the registration. Therefore, Author is brought to online author submission interface where Author should click on "*New Submission*". In the Start a New Submission section, click on "*'Click Here': to go to step one of the five-step submission process*". The following are five steps in online submission process:

- **Step 1 - Starting the Submission**: Select the appropriate section of journal, i.e. Original Research Articles, Review Article, or Short Communication. Thus, author must check-mark on the submission checklists. Author may type or copy-paste Covering Letter in Letter to Editor.

- **Step 2 – Uploading the Submission**: To upload a paper to this journal, click Browse on the Upload submission file item and choose the manuscript document file (.doc/.docx) to be submitted, then click "Upload" button until the file has been uploaded.

- **Step 3 – Entering Submission's Metadata**: In this step, detail authors metadata should be entered including marked corresponding author. After that, paper title and abstract must be uploaded by copying the text and paste in the textbox including keywords.

- **Step 4 – Uploading Supplementary Files**: Supplementary file should be uploaded including Covering/Submission Letter, and Signed Copyright Transfer Agreement Form. Therefore, click on Browse

button, choose the files, and then click on Upload button.

- **Step 5 – Confirming the Submission**: Author should final check the uploaded manuscript documents in this step. To submit the paper to **El Harakah**, click Finish Submission button after the documents is true. The corresponding author or the principal contact will receive an acknowledgement by email and will be able to view the submission's progress through the editorial process by logging in to the journal web address site.

After this submission, Authors who submit the paper will get a confirmation email about the submission. Therefore, Authors are able to track their submission status at any time by logging in to the online submission interface. The submission tracking includes status of manuscript review and editorial process.

7. User Rights

All articles published Open Access will be immediately and permanently free for everyone to read and download. We are continuously working with our author communities to select the best choice of license options, currently being defined for **El Harakah** journal as follows:

- Creative Commons Attribution-ShareAlike (CC BY-SA)

8. Preparation Guideline of texts

8.1. General Organization of Paper

The paper will be published in **El Harakah** after peer-reviewed process and decided "Accepted" by Editor. The final paper layout will be reproduced by Editorial Office of **El Harakah**. The final paper layout in PDF type, known as "Uncorrected Proof" should be corrected by Author. The final corrected proof will be published first in "Article In Press" pre-issue.

Paper document submitted to this journal (in MS Word) should be arranged as follow:

- Bodytext of paper article
- Figure Captions and Table Captions

All illustrations of any kind must be submitted as sequentially numbered figures, one to a page. Although high-resolution images are not required for the initial refereeing stage, if the essay is subsequently selected for publication then all figures and tables will need to be provided at the highest quality in digital format. When symbols, arrows, numbers or letters are used to identify parts of illustrations they must be clearly identified by a key in the figure legend, rather than in the figure itself. Similarly, internal scales, staining or processing of the figure must be explained where appropriate. Figure legends should be listed sequentially on a separate page. In all cases where the author is not the owner of the copyright of the figures, written permission must be obtained from the copyright holder(s) to reproduce the figures in this journal.

Each table must be typed, and consecutively numbered. They should have a brief informative title placed as a heading. Tables should be understandable without reference to the text, but they should be referred to in the text. Explanatory caption should be brief and placed beneath the table. Please note that numbering of tables should be different from the numbering of figures.

Paper length, in either English or Arabic, is at minimum **6.000** words and no longer than **8.000** words excluding abstract and references. Paper content should, in general, be organized in the following order: *Title; Authors Name; Authors Affiliation; Abstract; Keywords; Introduction; Method (for research based articles);Content/Results and Discussion; Conclusions; and References.*

8.2. Paper Title

This is your opportunity to attract the reader's attention. Remember that readers are the potential authors who will cite your article. Identify the main issue of the paper. Begin with the subject of the paper. Do not contain infrequently-used abbreviations.

The title of the paper must be concise, specific, informative, and complete.

8.3. Authors Name and Affiliations

Write Author(s) names without title and professional positions such as Prof, Dr, Production Manager, etc. Do not abbreviate your last/family name. Always give your First and Last names (Full Name). Write clear affiliation

of all Authors. Affiliation includes: name of department/unit, (faculty), name of university, address, country, include email address.

8.4. Abstract and Keywords

Abstract should stand alone, means that no citation in abstract. Consider it the advertisement of your article. Abstract should tell the prospective reader what you did and highlight the key findings. Avoid using technical jargon and uncommon abbreviations. You must be accurate, brief, clear and specific. Use words which reflect the precise meaning, Abstract should be precise and honest, summarizing the significant points of the paper. Please follow word limitations (150-200 words).

8.5. *Introduction*

In Introduction, Authors should state the objectives of the work at the end of introduction section. Before the objective, Authors should provide an adequate background, and very short literature survey in order to record the existing solutions/method, to show which is the best of previous researches, to show the main limitation of the previous researches, to show what do you hope to achieve (to solve the limitation), and to show the scientific merit or novelties of the paper. Avoid a detailed literature survey or a summary of the results. The introduction should clearly state the purpose of the paper. It should include key references to appropriate work but should not be an historical or literature review.

8.6. *Method (for research based articles)*

The methods section describes the rationale for the application of specific procedures or techniques used to identify, select, and analyze information applied to understanding the research problem, thereby, allowing the reader to critically evaluate a study's overall validity and reliability.

8.7. *Content /Result and Discussion*

Content is the body of paper, consists of sub title that represents discussion of the paper. Results should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. The discussion should explore the significance of the results of the work, not repeat them. A combined Results and Discussion section is often appropriate. Avoid extensive citations and discussion of published literature.

In discussion, it is the most important section of your article. Here you get the chance to sell your data. Make the discussion corresponding to the results, but do not reiterate the results. Often should begin with a brief summary of the main scientific findings (not experimental results). The following components should be covered in discussion: How do your results relate to the original question or objectives outlined in the Introduction section (what)? Do you provide interpretation scientifically for each of your results or findings presented (why)? Are your results consistent with what other investigators have reported (what else)?

8.8. *Conclusion*

Conclusions should answer the objectives of research. Tells how your work advances the field from the present state of knowledge. Without clear Conclusions, reviewers and readers will find it difficult to judge the work, and whether or not it merits publication in the journal. Do not repeat the Abstract, or just list experimental results. Provide a clear scientific justification for your work, and indicate possible applications and extensions. You should also suggest future experiments and/or point out those that are underway.

8.9. *References*

To write citation and bibliography in your article, please use **reference software** like Mendeley, Zotero, etc. to make the citation work easier. All notes must appear in the text as citations. This journal uses **innote citation**, NOT footnote. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Juynboll, 1983: 5-6); (Barton 1999); (Kelly & Lane 1980); (Angel et al., 1986); (Ayubi 2013; Kepel 2008). The number of reference is **at minimum 20, with at least 50 % of primary sources such as journal articles**. The bibliographical style in El Harakah journal uses American Psychological Association (APA) manual style, such as below:

Dalvandi, A., Maddah, S. S. B., Khankeh, H., Parvaneh, S., Bahrami, F., Hesam Zadeh, A., ... & Kiany, T. (2020). The health-oriented lifestyle in Islamic culture. *Journal of Qualitative Research in Health Sciences*, *1*(4), 332-343.

El Shamsy, A. (2020). *Rediscovering the Islamic Classics: How Editors and Print*

Culture Transformed an Intellectual Tradition. Princeton University Press.

Erzad, A. M., & Suciati, S. (2018). The existence of Kudus Islamic local culture to prevent radicalism in globalization era. *QIJIS (Qudus International Journal of Islamic Studies), 6*(1), 39-56.

Fayzullayevich, J. S., & Axtamovich, A. A. (2021). The historical fundaments of Islamic Culture in Bukhara. *Central Asian Journal of Social Sciences and History, 2*(2), 51-59.

Kamalkhani, Z. (2021). Reconstruction of Islamic knowledge and knowing: A case of Islamic practices among women in Iran. In *Women and Islamization* (pp. 177-193). Routledge.

Sofyan, D., Saputra, Y. M., Nurihsan, A. J., & Kusmaedi, N. (2021, March). Sports in Indonesian Islamic Community Culture. In *1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020)* (pp. 357-360). Atlantis Press.

Sholehuddin, M. S., Munjin, M., & Adinugraha, H. H. (2021). Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia. *IBDA: Jurnal Kajian Islam dan Budaya, 19*(1), 79-100.

Tracy, K. (2020). *Islamic Culture in Perspective*. Mitchell Lane.

Herawansyah. (2012). Perayaan Tabut di Kota Bengkulu dalam Perspektif Struktural Fungsional. Ph.D. Dissertation. Program Pasca Sarjana Universitas Airlangga.

Utriza, A. (2008). Mencari Model Kerukunan Antaragama. *Kompas*. March 19: 59.

Arabic romanization should be written as follows:

TRANSLITERATION GUIDELINES

Arab	Latin	Arab	Latin
ا	a	ض	dh
ب	b	ط	th
ت	t	ظ	zh

ث	ts	ع	'
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	ه	h
ص	sh	ى	y

9. Conventions

Use only recommended SI units. Numerals should be used for all numbers of two or more digits, and for single digits when attached to units of measure. Abbreviations should be defined in parentheses after their first mention in the text in accordance with internationally agreed rules.

10. Copyright

It is a condition of publication that authors assign copyright or license the publication rights in their articles to El Harakah. Authors are themselves responsible for obtaining permission to reproduce copyright material from other sources.