



Tradition, Social Values, and Fiqh of Civilization: Examining the *Nyadran* Ritual in Nganjuk, East Java, Indonesia

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Abstract: This research focuses on examining the *Nyadran* ritual in Sono Ageng Village, Nganjuk Regency, approached through the relationship between tradition, social norms, and fiqh of civilization. The study used a qualitative approach with phenomenology as a method, utilizing John F. Haught's theory on the relationship between religion and culture, and both primary and secondary data. This study has three findings: First, *Nyadran* is an annual tradition containing the meaning of slametan, prayers, means to strengthen social relations, and respect for ancestors or forefathers who have greatly contributed to establishing the Sono Ageng Village. Second, although *Nyadran* was initially known to the public as a local tradition, subsequent developments reveal that *Nyadran* underwent a process of acculturation with the values and teachings of the Islamic religion. The relationship between religion and culture in the *Nyadran* tradition is formed through a process of contact and confirmation. Third, from a Fiqh of Civilization perspective, the values contained in *Nyadran* includes gratitude for Allah's blessings, prayers for ancestors, a place for friendship, and a true transformation of social values in line with the visions of Fiqh of civilization. The implication of this study is the maintaining traditions and social harmony within the paradigm of Fiqh of Civilization to create an attitude of tolerance and moderation in the life of a pluralistic society.

Keywords: Tradition, social values, fiqh of civilization, *nyadran* ritual, Islamic moderation

Abstrak: *Studi ini fokus mengkaji ritual Nyadran di Desa Sono Ageng, Kabupaten Nganjuk dengan pendekatan relasi tradisi, sosial dan Fiqh of Civilization. Penelitian ini menggunakan paradigma kualitatif, jenis fenomenologi. Data yang digunakan berasal dari dua sumber, yakni data primer dan data sekunder. Dengan mempergunakan teori John F. Haugt tentang relasi agama dan budaya, studi ini mendapati tiga temuan penelitian; Pertama, Nyadran dalam tradisi masyarakat Desa Sono Ageng merupakan ritual tahunan yang memuat makna slametan, permohonan doa, medium penguat silaturahmi, dan penghormatan terhadap leluhur atau nenek moyang yang telah berjasa besar dalam mendirikan Desa Sono Ageng; Kedua, meski Nyadran pada awalnya dikenal masyarakat sebagai tradisi lokal, namun dalam perkembangan berikutnya Nyadran mengalami proses akulturasi dengan nilai dan ajaran agama Islam. Relasi antara agama dan budaya dalam tradisi Nyadran terbentuk melalui proses kontak dan konfirmasi. Ketiga, ditinjau dari perspektif fikih peradaban, nilai-nilai yang terkandung dalam tradisi nyadran meliputi: wujud syukur atas nikmat Allah, do'a bagi leluhur, ajang silaturahmi, dan transformasi nilai-nilai sosial sesungguhnya ini sejalan dengan visi fikih peradaban. Kajian ini berimplikasi dalam menjaga tradisi dan sosial dengan paradigma fikih peradaban sehingga terciptanya sikap toleransi dan moderasi dalam kehidupan masyarakat plural.*

Kata Kunci: *Tradisi, sosial, fikih peradaban, ritual nyadran, moderasi Islam*

Introduction

In the social discourse of contemporary Muslim society, the relationship between religion and culture as reflected by tradition, social and Fiqh of civilization has always become a trend that attracts the attention of many groups.¹ Of the many existing discourses, some groups try as hard as they can to separate religion and all its sacredness from culture, because religion is a great, sacred, and holy reality,² so its existence must be sterile from other elements which are felt to reduce its sacred value, including cultural elements.³ Some other groups are trying

¹ Reza Fauzi Nazar and Mohammad Fahmi Abdul Hamid, "Tracking the Genealogical Reasoning Reconstruction of Nahdlatul Ulama (NU) Fiqh: From 'Social Fiqh' to 'Civilization Fiqh,'" *Tashwirul Afkar*, (2022). Florian Wettstein et al., "Examining the Performance of Competition Policy Enforcement Agencies: A Cross-Country Comparison," *Business and Society*, 2019. Stephen M. Croucher et al., "Religion, Culture, and Communication," in *Oxford Research Encyclopedia of Communication*, 2017. Muhammad Taufiq, "Fiqh of Civilization: The Consistency of Nahdlatul Ulama 's Political Fatwa Toward a Century Introduction," *Proceedings: Annual Conference on Islam, Education, and Humanities 2* (2023), p. 33–44.

² Jaco Beyers, "Religion and Culture: Revisiting a Close Relative," *HTS Theologiese Studies/Theological Studies*, (2017).

³ Malachy Okwueze, "Religion, Culture and Secularism: Beyond the Western Paradigm," in *Religion in the Era of Postsecularism*, (2019).

hard-to-place religion and culture in a dialogical manner, that religion and culture are two important things that are correlated with each other.⁴ The two are inseparable. Religion finds it difficult to find a place in society without culture. On the contrary, culture needs the presence of religion so that its existence can transmit positive energy for the survival of humanity.⁵

However, even though the dialectical dynamics of religion and culture have been faced with a lot of speculation and conflict, the reality is that the current pattern of relations between religion and culture is experiencing more of an acculturation process, even more extreme, on several occasions experiencing syncretization in each religion.⁶ In the context of religious and cultural relations in Indonesia, the symptoms of acculturation and syncretization can be found in the diversity of religious realities into several ideologies, groups and sects. For example, in Islam, based on its understanding, Sunni sects, Syiah sects, even the most extreme ideology, Khawarij, Hizbut al-Tahrir, have emerged.⁷ Likewise, if the above understanding is reduced further based on its traditions, several local Islamic groups emerge such as the Islamic group Nahdlatul Ulama (NU), Muhammadiyah, Persis, Sarekat Islam, and so on.⁸ Sociologically, this fact shows that both religion and culture have quite strong social relations, where their relationship does not mean negating each other, but rather complements and influences each other, so that they experience fusion and integration from time to time.⁹

⁴ Joshua Hordern, "Religion, Culture and Conscience," *Medicine (United Kingdom)*, (2020).

⁵ Musthofa Asrori, "Relasi Agama Dan Budaya, Menag: Tak Bisa Dipisahkan'," NU Online, 2019, <https://www.nu.or.id/post/read/102723/relasi-agama-dan-budaya-menag-tak-bisa-dipisahkan>.

⁶ Roibin Roibin, "Agama dan Budaya-Relasi Konfrontatif atau Kompromistik," *Jurisdiction*, (2012).

⁷ M. Khusna Amal, "Anti-Shia Mass Mobilization in Indonesia's Democracy: Godly Alliance, Militant Groups and the Politics of Exclusion," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020), p. 25–48. Abdul Jalil and Muhammad Taufiq, "Al-Âtsâr Al-Mutarattibah 'Âla PERPPU (Lawâih Al-Hukûmiyyah Al-Badaliyyah) Min Al-Munazhhamât Al-Mujtama'Iyyah Raqm 2 Li 'Âm 2017 Dlidida Wujûd Hizb Al-Tahrîr Indûnîsiyâ Min Manzhûr Saddi Al-Dzari'Ah," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 14, no. 1 (2019), p. 144.

⁸ Muhammad Taufiq, "Nahdlatul Ulama Fatwas on Politic in Indonesia: Evaluative Maqashid Studi" (International Islamic University Malaysia, 2022). Syamsul Anwar, "Fatwâ, Purification and Dynamization: A Study of Tarjih in Muhammadiyah," *Islamic Law and Society*, 2005. M. Noor Harisudin, "The Formulation of Nusantara Fiqh in Indonesia," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 21, no. 1 (2021), p. 39–58.

⁹ Abdurrohman Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019), p. 239–66. Muhammad Taufiq, et.al., "Multi-Track Diplomacy Fiqh of Nahdlatul Ulama in Countering Islamophobia in the Netherlands," *Ahkam: Jurnal Ilmu*

In relation to the relationship between religion and culture, studies about it have been carried out, some of which come from Roibin.¹⁰ According to him, religion and culture are compromise realities of the dialectical process between the two. Roibin's findings were then strengthened by Joko Tri Haryanti's thesis, that the compromised relationship between religion and culture ultimately gave birth to a process of acculturation, thus placing religion and culture as the same uniform reality that altogether supports the creation of stability and balance in community life.¹¹

Another study that examines the relationship between religion and culture is research from Marzali. Different from the two previous studies, Marzali takes a different position by emphasizing his analysis from a socio-anthropological perspective, namely sociology, social anthropology and cultural anthropology. According to him, in a socio-anthropological point of view, it is difficult to see religion and culture as separate realities because when religion takes up space in human life, religion is practically positioned as a social fact (sociological facts) and no longer as a theological fact. Therefore, to formulate and find answers about certain religions, it is necessary to study their relationship with other social aspects, one of which is the cultural aspect.¹²

Apart from the three previous studies, studies regarding the dialectics of religion and culture also come from Kastolani and Yusof, that in the religious perspective, *nyadran* as a form of local culture has a number of meanings which do not only reflect social dimension in the sense of *an sich* culture, but more than that it is also a religious spiritual reflection. As a cultural ritual, *nyadran* is a vehicle for strengthening national identity, nationalism, and regional traditions, while as a religious ritual, *nyadran* contains the meaning of respect for ancestors, a place for friendship, expression of gratitude, and praise for God the Almighty.¹³

Syariah 22, no. 2 (2022), p. 287–310. Muhammad Noor Harisudin, “Islām Wa Fiqh Nusantara: Al-Tanāfus ’alā Al-Huwīyah Wa ’Alāqat Al-Sultah Wa Al-Ramz Al-Dīni Li Jam’iyah Nahdlatul Ulama,” *Studia Islamika* 24, no. 3 (2017), p. 503–54.

¹⁰ Roibin, “Agama Dan Budaya-Relasi Konfrontatif Atau Kompromistik.”

¹¹ Joko Tri Haryanto, “Relasi Agama dan Budaya dalam Hubungan Intern Umat Islam,” *Smart: Jurnal Masyarakat, Religi dan Tradisi* 1, No. 1 (2015).

¹² Amri Marzali, “Agama Dan Kebudayaan,” *Umbara*, 2017.

¹³ Wildan Novia Rosydiana, “Nyadran: Bentuk Akulturasi Agama Dengan Budaya Jawa,” *Humanis: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 2023. Abdullah Yusof And Kastolani, “Relasi Islam Dan Budaya Lokal: Studi Tentang Tradisi Nyadran Di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang,” *Kontemplasi*, 2016. Muh Barid Nizarudin Wajdi, “Nyadranan, Bentuk Akulturasi Islam Dengan Budaya Jawa,” *Proceedings of Annual Conference For Muslim Scholars*, 2017. Nuryani Siti Darisma, et.al., “Aktualisasi Nilai-Nilai Tradisi Nyadran Sebagai Kearifan Lokal Dalam Membangun Budaya Damai Di Giyanti, Wonosobo,” *Jurnal Prodi Dan Resolusi Konflik*, 2018. Fajri M. Kasim, et.al., “Strengthening Conflict Resolution in Creating Peace Based on Local Wisdom in Meunasah Mesjid, Aceh Province, Indonesia,” *Jurnal Ilmu Sosial dan Ilmu Politik Malikussaleh* 3, no. 1 (2021).

Studies of the relationship between religion and culture are often carried out from a general perspective, between socio-religious and socio-cultural, so that the findings and recommendations produced are not much different or are even a repetition of the previous ones. Different from this approach, this study focused on the perspective of *Fiqh of Civilization*, an approach that is not commonly used by most researchers in general. This is also an interesting side of this study that has not been found in previous studies. Theoretically, this research focused on its analysis using the sociology of religion theory and the theory of *Fiqh of Civilization* - especially the values of moderatism-to photograph at close range the dialectic of culture (*nyadran*) and Islam. Using these two theories, this study positioned itself from a focused perspective, so that it could explore the dynamics of the relationship between Islam and *nyadran* from the perspective of *Fiqh of Civilization* in the form of a more interesting and in-depth analysis.

***Nyadran* as One of the Traditions of the Sono Ageng Nganjuk Village Community**

Nyadran ritual in Sono Ageng Village has quite a long history. Genealogically, the ritual in the local village was closely related to the existence of the figure of Mbah Said (Mbah Kanoman), who was known by the local community as the ancestor of the village that first occupied, and even the founder of Sono Ageng Village. Apart from it, the ritual was actually closely related to earth almsgiving, a form of expression of local indigenous people's gratitude for the abundance of agricultural products they carry out.¹⁴

In the beginning, the procession was carried out like general traditional situations, containing *tasyakkuran*, reading certain sentences led by local traditional or religious figures, and closed by eating together. However, as time went by, precisely when there was high enthusiasm from the community in Sono Ageng Village, the implementation of *nyadran*, which was initially carried out simply, then developed into larger activities and events. It was even more structured with the formation of a special community by local leaders. It could be said that this association had a central role and function because they acted as the core committee which had full responsibility for managing the entire implementation of *nyadran*, both from the technical side to the execution stage. Based on field data research, changes and developments in *nyadran* tradition in Sono Ageng Village occurred in three periods, namely 1994, 2000, and finally 2005.

In 1994, the ritual underwent additions that *nyadran* no longer just

¹⁴ Megasari Noer Fatanti and Siti Noer Tyas Tuti, "Interpretation of Nyadran Sonoageng Ritual as the Form of Ritual Communication of Sonoageng Villagers, Nganjuk Regency," *Komunikator*, (2020).

consisted of prayer, prayer and eating together, but was also filled with ceremonial processions. The ceremonial procession was full of solemnity, the community walked in unison, they departed together from the village head's office to Mbah Said's grave. During the trip, everyone was prohibited from singing, making loud noises, or making noise that attracted crowds. In this procession, each community brought agricultural products from home. This procession was opened by the appearance of Cucuk Lampah who was in the front row, and behind him was followed by various objects or goods related to agricultural activities. There was no special clothing for this event, but in general they wore traditional Javanese clothing with motifs from the kingdom of Mataram. Based on local customary rules, this procession must include three aspects: agricultural products, *tumpeng*, and *apem*. All those were mandatory elements that must be present in the process.¹⁵

The next development occurred in 2000, during which period there were additional *tahlilan* and al-Qur'an sermons in *nyadran*. In its practice, the reading of the *tahlilan* was carried out seven days before the day of *nyadran*. *Tahlil* was held right at Mbah Said's grave and was attended by all the village community, led by local traditional or religious leaders. Interestingly, based on the results of field data searches, the reading of this *tahlilan* takes place over a continuous period, starting from the first day until the day the *nyadran* procession was held. Based on its purpose, the addition of the *tahlil* was intended to ask for forgiveness for the family members of the Sono Ageng community who had died, and especially for the ancestors and forefathers of Sono Ageng Village, Mbak Said and her descendants. Meanwhile, for *khatmil Qur'an*, the *khataman* process took place at night at the mosque in Sono Ageng Village. Unlike *tahlilan*, the reading of the Qur'an sermon was followed directly by the community members.¹⁶

The next period of *nyadran* development in Sono Ageng Village occurred in 2005. This period was punctuated by reading the history of the founding of Sono Ageng Village, and at the same time the history of Mbah Said and his genealogy. According to local figures, the addition of this procession was intended so that the indigenous people of Sono Ageng did not forget the

¹⁵Wajdi, "Nyadranan, Bentuk Akulturasi Islam Dengan Budaya Jawa." Mahdi Syahbandir, et.al., "Imeum Mukim Advocacy in Prevention of Environmental Pollution in Aceh Jaya According to Customary and Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 2 (2021). Syamsuar Syamsuar, "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh," *Jurnal Ilmiah Peuradeun* 11, No. 3 (2023).

¹⁶Yuli Ning Sih, et.al., "Religious Value In Nyadran Ceremony In Ngepringan Village, Sragen," *El-Harakah: Jurnal Budaya Islam* (2018).

history of the origins of their village, especially the ancestors who had a great contribution in the establishment and existence of Sono Ageng Village. During the implementation, the history of Sono Ageng and Mbah Said Villages was read by local traditional leaders. In subsequent developments, along with the great public interest in participating in the ritual procession, the local government began to pay special attention. In 2008, the District Head began enlivening *Sedekah Bumi* procession. The summit occurred in 2017, since this year the regional government has made the *nyadran* ritual a regional level event which is attended every year by the majority of elements of the Regional Leadership Coordination Forum (FORKOMPIMDA) Nganjuk Regency, starting from the Regent, Subdistrict Head, Sector Police Chief, Police Chief, and head of the local tourism service.¹⁷

Apart from the procession, there were also a number of other activities performed in the *nyadran* ritual in Sono Ageng Village. Based on information from local community leaders, there were at least 20 performances performed during the period leading up to the *nyadran* ritual, some of which were wooden puppet performances (*krucil*), these performances contained stories about the history of Islamic kingdoms that once existed in the archipelago, especially the Java Islands. Apart from that, there was also a *Kentrung* performance, which is an art that presents a play that depicted the story of Walisongo's struggle while carrying out his preaching in Java. In practice, the *Kentrung* performance was usually played by seven indigenous people. Apart from *Krucil* and *Kentrung*, there are also *keroncong* performances, *campur sari*, and many other activities. Generally, all *nyadran* pre-procession performances were held at the residence of the hamlet head and were attended by almost the entire community of Sono Ageng Village.

The Social Meaning of *Nyadran* for the Community of Sono Ageng Nganjuk Village

As a social reality, *nyadran* does not just appear, it is present during indigenous people's lives and takes up space in daily social activities through a social process that takes a long time. Therefore, like most rituals in indigenous people's lives in general, the ritual contains certain meanings and meanings so that its existence is always commemorated and celebrated every year. Borrowing the language of Peter L. Berger, *nyadran* is a form of social objectification of society which is born from their dialectical process with the social systems and

¹⁷ Yusof and Kastolani, "Relasi Islam Dan Budaya Lokal: Studi Tentang Tradisi Nyadran Di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang."

structures that exist in their environment.¹⁸ Both social systems and structures are rooted in the dimensions of religion, tradition, and culture. The question is: what social meaning is stored in *nyadran* ritual regarding the *slametan* procession activities in Sono Ageng Village? Based on field data mining at the research location, there were four social meanings of implementing the ritual in Sono Ageng Village, including *Tasyakkuran*, prayer, friendship, and finally respect for ancestors.

1) Expression of Gratitude

Linguistically, gratitude means a string of thanks, holding a celebration with the hope of avoiding all forms of evil, disease, and all forms of disaster. In this study, the meaning of gratitude in *nyadran* is intended for all of these meanings, when the indigenous people of Sono Ageng Village obtain abundant and good agricultural harvests, they will express their joy and gratitude by holding mass *tasyakkuran*, or what in this study is known as *nyadran*. Like most traditional celebration events, this *tasyakkuran* takes place after the harvest period, and is attended by the community. By holding this mass prayer service, indigenous people believe that they will receive goodness and good luck. For their agricultural output, then it will become more fertile and good, and the fortune they get will be protected from danger and evil. Sociologically, the meaning of *nyadran* in Sono Ageng Village is as a medium for expressing thanks to God directly reflects the cultural reality of the local community which has considerable respect and recognition for religious teachings and values. Regarding the culture of religiosity of the indigenous people of Sono Ageng Village, James George Frazer (1854-1941) stated that the strong influence of religious symbolism in society cannot be separated from their thinking paradigm which always has full trust and confidence in all forms of mystical power originating from objects. supernatural objects.¹⁹

¹⁸ Wendy Cadge, "The Sacred Canopy: Elements of a Sociological Theory of Religion," *Journal of the American Academy of Religion*, 2017. James M. Dixon and Peter L. Berger, "The Sacred Canopy: Elements of a Sociological Theory of Religion," *Sociological Analysis*, 1968. F. A. I. and Peter L. Berger, "Invitation to Sociology, a Humanistic Perspective," *Revue Française de Sociologie*, 1965. Aimie Sulaiman, "Memahami Teori Konstruksi Sosial Peter L. Berger," *Society*, 2016.

¹⁹ Wettstein et al., "Examining the Performance of Competition Policy Enforcement Agencies: A Cross-Country Comparison"; Robert Ackerman and William M. Calder, "The Correspondence of Ulrich von Wilamowitz-Moellendorff with Sir James George Frazer," *Proceedings of the Cambridge Philological Society*, 1978. Charles Knapp and James George Frazer, "The Golden Bough: A Study in Magic and Religion," *The Classical Weekly*, 1923.

2) Joint Prayer for Ancestors

Apart from containing the meaning of thanksgiving, *nyadran* also contains the meaning of a request or prayer together to ask for safety and blessings in life. Because of this aim, the *nyadran* traditional ritual is also called a *slametan* event. Definitively, *slametan* is a ritual commemorating certain events or days which is carried out to ask for God's blessings, grace and love in order to obtain a good life, both in this world and in the afterlife. Apart from that, the implementation of the traditional *slametan* ritual through *nyadran* also contains the aim of respecting and honoring ancestors and predecessors. By establishing wasilah and paying respect to their ancestors, they believe they will become intermediaries or bridges that will lead them to goodness and blessings in life so that the implementation of the ritual is wise and solemn, *nyadran* ritual activities are carried out at the burial place of their predecessors who they believe to be the ancestors of their place, in this case the grave of Mbak Said as the ancestor or progenitor of the Sono Ageng Village community. Regarding the *slametan* through *nyadran*, Clifford Geertz (1926-2006) stated that *slametan* in Javanese culture contains the meaning of mystical and social unity. As a mystical entity, *nyadran* traditional religious ceremonies contain mystical and supernatural elements such as belief in the presence of local ancestral spirits. Meanwhile, social unity means the involvement of society so that it has a strategic function in strengthening cohesion and social integration of society.²⁰

3) Friendship Event

Apart from containing religious meaning in the form of thanksgiving and prayers to ancestors, the *nyadran* ritual in Sono Ageng Village also contains the meaning of friendship. Etymologically, the term "friendship" means ties of friendship or binding ties of brotherhood. Thus, referring to the definition above, *nyadran* as friendship is the same as seeing it as a medium to strengthen social relations of the Sono Ageng indigenous people. In general, social relations in the ritual can be found in many activities, especially in the form of gatherings such as *tahlilan*, processions, and even Qur'an sermon activities. By holding activities together, it will enable the indigenous people of Sono Ageng to interact and communicate with each other. Besides, with this activity, the community will have the opportunity to share and help each other, so that it will create a social order in the life of indigenous people in Sono Ageng Village that is more

²⁰ Clifford Geertz, "Society for Comparative Studies in Society and History The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History*, 1960. Clifford Geertz, "The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History*, 1960. Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago Press, 1976).

harmonious, peaceful, full of togetherness and brotherhood. Quoting Emile Durkheim's theory of social relations (1858-1917), the spirit of friendship in *nyadran* is a form of organic solidarity, which has long been embedded in the life of Javanese society. Especially from the aspect of culture and culture, they are known to uphold the values of cooperation and mutual respect.²¹

4) Transformation of Islamic Education Values

Education is often interpreted by many groups as learning knowledge, honing skills, and forming habits or character in students which is carried out continuously through teaching, training, and direct assessment activities in the field.²² Thus, education in its broadest sense is not always identical to formal teaching and learning activities in its general sense. Education can also be understood as a learning activity in a dynamic sense, for example, independent-based education, natural school-based education, or education carried out in *langgar*, mosques, and so on.²³ In Indonesian educational culture, education is often identified by society as in certain types or fields, one of which is the field of Islamic religious education.

In terms of terminology, Islamic education is defined as the efforts of Muslim adults who are devout in directing and guiding the growth and development of the nature of students through the principles of Islamic teachings, so that they can direct them to the maximum point of growth and development.²⁴ The term principles of Islamic teachings here contain two things, namely the Qur'an and Hadith.

The use of Qur'an and Hadith in Islamic education is an inseparable part and differentiates it from other fields of education. The Qur'an and Hadith not only serve as symbols of Islamic sacredness, but more than that, they are a set of values, teachings and life guidelines which contain a universal vision, one of

²¹ René König, "Emile Durkheim. Der Soziologe Als Moralist," in *Emile Durkheim*, 2022. Hans-Peter Müller, "Émile Durkheims Forschungsprogramm," in *Das Soziologische Genie Und Sein Solides Handwerk*, 2019.

²² Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Edisi Kedua, Jakarta: Balai Pustaka, 2003. Rusniati Rusniati, "Pendidikan Nasional Dan Tantangan Globalisasi: Kajian Kritis Terhadap Pemikiran A. Malik Fajar," *Jurnal Ilmiah Didaktika*, 2015.

²³ Moh Rosyid, "Hinduism And Islamic Ornaments In Langgar Dalem Mosque Of Kudus," *Journal of Islamic Architecture*, 2022. Uswatun Chasanah, "Ontologi, Epistemologi Dan Aksiologi Pendidikan," *Tasyri'*, 2017.

²⁴ Sri Budiman and Abdul Wachid Bambang Suharto, "Filsafat Ilmu Pendidikan Islam Dalam Perspektif Pendidikan Jasmani," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 2021. Mappasiara Mappasiara, "Pendidikan Islam (Pengertian, Ruang Lingkup Dan Epistemologinya)," *Inspiratif Pendidikan*, (2018).

which is the vision of education.²⁵ At the practical level, the vision of education in the Qur'an and Hadith are then translated into three values, namely the values of *i'tiqodiyah*, *khuluqiyah*, and *amaliyah*.²⁶ In the perspective of Islamic education, to be able to reach the stage of development of students' nature, education must be able to embody these three values in character and self-awareness of students.

I'tiqadiyah has the equivalent meaning to *aqidah* which is directly related to the heart, including the dimension of faith or belief in the existence of supernatural power originating from the God of the universe.²⁷ *I'tiqadiyah* is a form of self-faith, whether faith in Allah, faith in angels, faith in the day of certainty, and faith in the existence of a day of reckoning. Apart from containing the meaning of faith, it also contains the meaning of monotheism which is related to the majestic nature of God. Thus, understanding *i'tiqadiyah* as an integral part of Islamic education, necessitates a learning process that not only contains a vision of intellectual strengthening, but more than that, must also be able to internalize the values of faith and monotheism into the individual's nature, so that in the end they can strengthen one's spiritual power deeply and comprehensively.²⁸ Simply said, *i'tiqadiyah* education necessitates the formation of students who have a strong building of faith, so that their spiritual needs and spirituality are met. Ritually, the value of *i'tiqadiyah* of Islamic education in *nyadran* tradition is represented by ritual activities of collective worship which are carried out in the form of reading *tahlil*, *khatmil Qur'an* and *tasyakkuran* which contain expressions of gratitude, self-manifestation to achieve a degree of piety and faith, so that they are not classified as a creature who disobeys the blessings given by God.

The second value of Islamic education is *khuluqiyah*, which means ethics and character, something that is related to good and bad (morals), good morals relate to human relations with each other, especially the relationship with God.²⁹ Islamic education based on *khuluqiyah* values requires the realization of

²⁵ Nor Hasan, "Nilai-Nilai Pendidikan Islam Pada Tradisi Rokot Tasé'di Pesisir Pamekasan Dan Sedekah Bumi Di Sono Ageng Prambon Nganjuk," *Pameksan: P3M*, 2018. Abu Bakar, "Nilai-Nilai Pendidikan Pada Ayat-Ayat Amsal Dalam Al-Quran Surah Al-Baqarah," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, (2017).

²⁶ Ifa Nurhayati, "Telaah Konseptual Pendidikan Barat Dan Islam," *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman*, 2019.

²⁷ Bakar, "Nilai-Nilai Pendidikan Pada Ayat-Ayat Amsal Dalam Al-Quran Surah Al-Baqarah."

²⁸ Bakti Taufiq, "Identifikasi Nilai-Nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri," *Jurnal Penelitian*, 2017, p. 75.

²⁹ Moch Tolchah, "Filsafat Pendidikan Islam: Konstruksi Tipologis Dalam Pengembangan Kurikulum," *TSAQAFAH*, (2015).

good character in students, so that they can transmit positive energy to the environment and the surrounding community. By instilling the value of *khuluqiyah*, students are not only forged into intellectually intelligent individuals, but also become strong in character, have upright character and manners, as well as a clean and honest identity and personality.³⁰ If the concept of *khuluqiyah* is drawn into the realm of study the *Nyadran* tradition, then we will find quite strong similarities. At least, this similarity can be found in one of *nyadran* ritual practices, namely the recommendation to always build goodness and purity in oneself by increasing repentance, asking God for forgiveness for all the sins and mistakes one has committed. Symbolically, the *khuluqiyah* value of Islamic education in *nyadran* can be found in the prohibition of committing rah-rah and disgraceful acts during process. As stated by the traditional head of Sono Ageng Village, individuals are prohibited from talking or making noise during ritual procession, apart from being considered to disrupt the solemnity of the ritual, it is also considered an attitude or behavior that is disrespectful to the ancestors, and especially to God.³¹

Apart from the two values of Islamic education above, there is also the value of *amaliyah*. In contrast to *i'tiqadiyah* values which tend to be in belief and *khuluqiyah* which are more about character, *amaliyah* values are more inclined to educational values which are related to everyday life. The *amaliyah* dimension in the Islamic Education perspective contains strict essential articulations because it is directly related to human daily activities, both activities in the domestic and public domains. In the domestic domain, *amaliyah* includes social relationships or interactions within the family such as the relationship between husband and wife, the relationship between children and their parents, while in the public domain, the concept of *amaliyah* includes social relationships of a societal nature such as social interactions, behavior, and all forms of attitudes and behavior that upholds humanist values.³² When related to this study, the explanation of the *amaliyah* values of Islamic education above has quite the same relevance as the rituals of *nyadran* tradition. Overall, the relevance between the two lies in the spirit of their teachings which both emphasize humanism, in the sense of always upholding human values such as virtue, nobility and justice, as well as prohibiting the public or congregation from carrying out actions or behavior that have the potential to bring harm. Apart from

³⁰ Syaifudin Roziq, "Epistemologi Pendidikan Islam Dalam Kacamata Al-Ghazali Dan Fazlur Rahman," *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2013. Solichin Mohammad Muchlis, "Fitrah, Konsep Dan Pengembangannya Dalam Pendidikan Islam," *Tadrís*, 2007.

³¹ Hasan, "Nilai-Nilai Pendidikan Islam Pada Tradisi Rokot Tasé'di Pesisir Pamekasan Dan Sedekah Bumi Di Sono Ageng Prambon Nganjuk."

³² Nurhayati, "Telaah Konseptual Pendidikan Barat Dan Islam".

that, the *amaliyah* dimension of Islamic-based learning in *nyadran* tradition in Sono Ageng village can also be found in the recommendation to be charitable towards the surrounding community. At the level of practice, attitudes, and behavior. They show this charity by distributing agricultural products to the entire community, especially the congregation who attend *nyadran* procession.

The Relationship between Religion and *Nyadran* from the *Fiqh of Civilization* Perspective

According to Joko Tri Haryanto, the relationship between religion and culture can only be analyzed by examining the internal side of a religious community. The internal side in question includes two aspects, namely local traditions, the existence of the community or its ethnicity, and finally the construction of religious thought that applies within it. According to Haryanto, the starting point for analyzing the relationship between religion and culture can be seen from the three elements above. His thesis departs from the fact that each society has its own traditions and religious constructions which grow and develop from the social institutions that apply in their area.³³ Thus, according to him, studies of the relationship between religion and culture must focus on questions regarding the extent to which religion, tradition and thinking undergoes a dialectical process that allows all three to live in one harmonious social space, without any friction or conflict that can eliminate the entity and role of one of them. If we raise this same question to analyze the relationship between religion and *nyadran* in Sono Ageng Village, then we will find several possibilities. Quoting Haught's explanation, at least the relationship between religion and culture can be seen from four approaches, namely conflict approach, contrast approach, contact approach, and confirmation approach.³⁴

In the conflict approach, culture and religion are viewed as realities that are not only distinct, but also diametrically opposed; hence, the two cannot be merged. Religion is identical with a normative value system derived from the holy book as its primary source. Culture, on the other hand, has a dynamic nature; it derives from traditions and conventions that emerge from the social activities of ordinary human existence. There are parallels with the conflict

³³ Joko Tri Haryanto, "Relasi Agama Dan Budaya Dalam Hubungan Intern Umat Islam", 2015.

³⁴ John F. Haught, *Deeper Than Darwin: The Prospect for Religion in the Age of Evolution*, *Deeper Than Darwin: The Prospect For Religion In The Age of Evolution*, 2018. Daniel J. Peterson, "God and the New Atheism: A Critical Response to Dawkins, Harris, and Hitchens by John F. Haught," *Dialog*, 2012. John F. Haught, *Is Nature Enough?: Meaning and Truth in the Age of Science*, *Is Nature Enough?: Meaning and Truth in the Age of Science*, 2006. Thomas P. Sheahan, "Making Sense of Evolution: Darwin, God, and the Drama of Life by John F. Haught," *The National Catholic Bioethics Quarterly*, 2011.

method, notably the opposing viewpoint on the religion-science relationship. Religion and culture are viewed as distinct social realities in this interaction, each with its own space and place. The sole distinction is that, while the two approaches differ in a number of ways, it is not in the sense of negating and contradicting each other, as is the pattern of contrasts seen in the conflict method.³⁵

These two approaches clearly have no relevance to the relationship between religion and culture in *nyadran* ritual in Sono Ageng Village because the existence of religion and *nyadran* among the indigenous people exists in a social space with a full of dialogue. The dialectic between the two is clearly illustrated by *nyadran* ritual procession, which contains regional cultural values such as processions, *wayang* games, *campur sari* performances, and at the same time also contains religious dimensions such as *tahlil*, *khatmil Qur'an*, alms, and even joint prayer activities with the community. The basic assumption of the conflict and contrast approach which sees religion and culture (*nyadran*) as having significant differences and always being in a situation full of conflict, is not found. Instead, anything happens is a harmonized relationship between the two.

Different from the two previous approaches, namely the contact approach and the confirmation approach. In contact approach, even though religion and culture have differences, within certain limits they both have similarities that allow for relationships or contact to be established. These similarities arise because both are seen as social realities that both take place during indigenous people's lives, both in the form of systems, values, and as a way of life. Relatively like this contact-based relationship, namely the confirmation approach. Grammatically, confirmation means justification, approval, affirmation, strengthening. That is apart from containing similarities, religion and culture also strengthen each other. Religion with all its moral teachings, on the one hand, can act as a cultural control and thus become a balance. Likewise, culture as a form of creativity typical of society can become a medium for the transformation of religious values, so that with it society's life will become orderly.³⁶

The existence of *nyadran* tends to involve contact relationships, even on many occasions they are often confirmatory. In the contact relationship, religious and traditional *nyadran* rituals are represented by the fusion of the two. In this regard, even though they were born from different entities and have different traits and characteristics, at the practical level they can live together,

³⁵ John M. Braverman, " Science and Faith: A New Introduction by John F. Haught ," *Theology Today*, 2015.

³⁶ Haught, *Deeper Than Darwin: The Prospect for Religion in the Age of Evolution*.

and even experience unification. Meanwhile, in the confirmative pattern, the relationship between religion and *nyadran* tradition can be traced to the roles and functions of both. *Nyadran* plays a role as a medium for local wisdom so that when religious values and teachings come through him, the community finds it easier to follow and accept. Likewise, the presence of religion in *nyadran* tradition also plays its own role and function, namely religion as a control and balance, so that the existence of *nyadran* as a local tradition is not limited to annual ceremonies in the form of spectacles and entertainment, but more than that contains guidance. Integrating the religious dimension, it practically makes the implementation of *nyadran* more meaningful and religious.

The values of *nyadran*, especially when viewed from the perspective of Islamic education, contain religious values that are reflected in three values at once:

- a. The value of *i'tiqadiyah* (belief), that *nyadran* contains special roles and functions in forming and strengthening the dimensions of belief, faith, and monotheism, especially through religious activities such as recitation of Qur'an, *tahlil*, and joint prayers which are routinely carried out at every *nyadran* ritual.
- b. *Khuluqiyah* (morals) values. Apart from teaching the importance of remembering and getting closer to God, *nyadran* also contains educational values that teach indigenous people to always adorn themselves with upright and good character traits and character. Symbolically, *khuluqiyah* dimension can be found in the implementation of regulation of *nyadran* which prohibits indigenous people from committing disgraceful or bad acts during the procession, especially during the procession from the village head's place to the congregation's gathering point at Mbah Said's grave.
- c. *Amaliyah* (social) value. The implementation of *nyadran* ritual has great social value, especially in terms of strengthening relationships or social cohesion in society. At the practical level, the *amaliyah* (social) dimension of the ritual can be found in the recommendation to be charitable towards the indigenous people around it. At this stage, every Sono Ageng community is encouraged to bring some of their agricultural products obtained during the year, to then be distributed and offered free of charge to the community.

Examining the values contained in *nyadran*, is in line with the vision of *Fiqh of Civilization* which tends to see and interpret phenomena contextually; in this case, jurisprudence is more about respecting humans with all their creativity. This is in line with the spirit of religion, which is oriented towards the benefit, so this necessitates that Jurisprudence must be astute in seeing the reality of

society from various points of view, both social, economic, and cultural.³⁷

Fiqh of Civilization has recently become an interesting study, becoming an important moment to commemorate the centenary of NU. *Fiqh of Civilization* is initiated by the general chairman of PBNU (Gus Yahya) has become a major agenda for NU which is carried out through hundreds of *halaqahs* both in Islamic boarding schools and Islamic education institutions.³⁸ The main purpose is to create peace and justice, by understanding religious texts with a contextual approach. The current challenge for Muslims - in Gus Yahya's view - lies in the way they read religious texts, especially classical jurisprudence products, in response to the ever-changing challenges of life.³⁹ *Fiqh of Civilization* exists as a response to the minor views of several experts who consider that the study of jurisprudence, especially in Islamic boarding schools, is experiencing a decline, and is often understood in a rigid way. Even though *fiqh* is actually a legal product resulting from *intinbath*, *fatwa* and *ijtihad*,⁴⁰ the process requires media i.e., *ushul fiqh*, *qawaidul fiqh* and *Maqashid Syariah*.⁴¹

In responding to cultural and social changes, Gus Yahya said:

“إن كثيراً من العمليات التي تتجاهل بالحقوق الإنسانية في العصر الماضي، مثل العبودية والاستعمارية والاحتلال بين الشعوب والتمييز ضد الأقليات، أصبحت جريمة حسب معايير القيم الحضارية في عصرنا الحاضر.”

“Many of the processes that ignored human rights in the past era, such as slavery, colonialism, occupation between peoples, and discrimination against minorities, have become crimes according to the

³⁷ Taufiq, “Fiqh of Civilization : The Consistency of Nahdlatul Ulama ’ s Political Fatwa Toward a Century Introduction”. Robin Bush, “Islam and Civil Society in Indonesia: The Case of the Nahdlatul Ulama,” Dissertations and Theses: University of Washinton, 2002.

³⁸ Taufiq, “Fiqh of Civilization: The Consistency of Nahdlatul Ulama ’ s Political Fatwa Toward a Century Introduction.”

³⁹ Asep Saefudin Jahar, “Kontekstualisasi Keberagamaan Melalui Fikih Peradaban,” 2023, <https://mediaindonesia.com/opini/557049/kontekstualisasi-keberagamaan-melalui-fikih-peradaban>.

⁴⁰ Harisudin, “The Formulation of Nusantara Fiqh in Indonesia.” Ahmad Suaedy et al., “Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas,” *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023), p. 1-24.

⁴¹ Faishal Agil Al Munawar, “Abd Al-Majīd Al-Najjār’s Perspective on Maqāshid Al-Sharī’ah,” *JURIS (Jurnal Ilmiah Syariah)* 20, no. 2 (2021), p. 209–23. Muhamad Taufiq, “Nikah Sirri Perspektif Maqashid Syariah,” *Al-Manhaj: Journal of Indonesian Islamic Family Law* 1, no. 2 (2019): 114. Muhammad Taufiq and Masyithah Mardhatillah, “Polygamy in Indonesian Family Law: Analysis of Maqashid Syariah,” *Journal of Islam in Asia* 17, no. 3 (2020).

standards of civilizational values in our present era."⁴²

Meanwhile, *nyadran* tradition has become a treasure of community wealth, in the form of a tradition that is carried out continuously. In Arabic, tradition is known as *urf*. *Urf* comes from the word '*arafa* which is derived from the word *al-ma'ruf* which means something known or known. Thus, the meaning of '*urf*' is an action or word where the soul feels a sense of calm in carrying it out because it is in line with logic and can be accepted by one's human nature.⁴³ According to the *fuqaha*, '*urf*' is everything that has become a habit of society and is done continuously, whether in the form of words or deeds.⁴⁴ '*urf*' is a good habit that is carried out repeatedly by society.⁴⁵ The basis for using '*urf*' is as follows, Allah says in QS. Al-Araf (199) and al-Hadith, as narrated by Ahmad from Ibn Mas'ud that the Prophet Muhammad PBUH said which means, "Everything that is considered by (Muslims) in general to be good, is also good in the sight of Allah and everything that If it is seen by the general public as ugly, it is also ugly in the sight of Allah."⁴⁶

This custom can be used as a legal maxim. *Al-'adah Muhakkamah* if there is no text that explains the law of the matter, and in another rule it is stated that '*urf*' means *al-'urf fi al-Syari' lahu i'tibarun*. According to *shara'*, it has an award (worth *hujjah*) and the rules of '*urf*' are the legal basis that has been strengthened.⁴⁷ It is recognized by the scholars of fiqh that '*urf*' can be accepted as a postulate for upholding Islamic law. The relationship with *nyadran* tradition is that this tradition has become part of community life, which is carried out routinely every year. Indigenous people feel comfortable, serene and peaceful after carrying out this tradition; no wonder they are so enthusiastic and enthusiastic about celebrating this tradition. They are willing to shorten their time to celebrate *nyadran*, no matter how busy they are, including those who have migrated abroad, they still make time to return home to gather with their

⁴² Yahya Cholil Tsaquf, "Tajdid Al-Fiqh Al-Islami Wa I'adat Tafkir Al-Ummah Al-Islamiyah," in *Tsaquf Al-Akhyar Al-Nahdliyah Fi Muallafati Al-Ulama Al-Indunisiyah* (Jakarta: LTNU, 2023).

⁴³ Agus Moh Najib, "Reestablishing Indonesian Madhhab 'Urf and the Contribution of Intellectualism1," *Al-Jami'ah*, 2020.

⁴⁴ Moh Rosyid and Lina Kushidayati, "Anticipating Disaster: The 'Urf Perspective of Rebo Wekasan Ceremony in Kudus, Central Java," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 2022.

⁴⁵ Ita Musarrofa and Holilur Rohman, "'Urf of Cyberspace: Solutions to the Problems of Islamic Law in the Digital Age," *Al-Ahkam*, (2023).

⁴⁶ Muhammed Ferruh ORUÇ and Mehmet DİRİK, "Hanefilerde Örf-Maslahat-İstihsan İlişkisi (Serahsî Örneği)," *Pamukkale Üniversitesi İlahiyat Fakültesi Dergisi*, 2020.

⁴⁷ Muhammad Ma'shum Zainy Al-Hasyimiy, *Sistematika Teori Hukum Islam Qowa'id Fiqhiyyah* (Jombang: Darul Hikmah, 2008).

family and community for the success of the event. This was done starting from the awareness that *nyadran* is a medium to strengthen friendship for the Sono Ageng Nganjuk community, a medium for remembering and praying for ancestors, a medium for always being devoted to Allah in the form of *tahaddus bi al-ni'mah* (being grateful for blessings). Thus, there is nothing in *nyadran* tradition that conflicts with Islamic values, both from the implementation procession and its substance which is full of Islamic values including: *I'tiqadiyah*, *khuluqiyah*, and *'amaliyah*. So, the *Nyadran* tradition has the value of respecting human rights, culture, religion and human civilization. The *Nyadran* tradition can form a society with moderation (*wasathiyah*), tolerance (*tasamuh*) and balance (*i'tidal*)⁴⁸ in realizing the five basic principles of *maqashid sharia*.

Conclusion

The relationship between religion and culture in *nyadran* tradition is formed in two types, namely contact relations and confirmation relations. In contact relations, *nyadran* and religion are different realities, but in certain aspects they are considered to have similarities, these similarities exist in the existence of both which both take place in the social space of society. As for confirmative relations, religion and culture are considered as social realities that complement each other. In this regard, *nyadran* as a form of tradition and culture becomes a medium for spreading or preaching religion, and vice versa, religion becomes a control of culture so that the implementation of *nyadran* becomes more meaningful because it contains spiritual and religious dimensions. This can be seen from three things: First, Strengthening the value of *i'tiqadiyah*, namely the dimension of the spiritual realm that is in direct contact with the area of the heart such as faith, confidence, and devotion. The indicators of the *Nyadran* traditional ritual include calls and recommendations to the community to always practice dhikr, repent, and draw closer to Allah. Second, *Khuluqiyah* values, concern for the existence of character in the form of ethics, behavior, attitudes, speech, morals and temperament. This value can be found in the *nyadran* tradition celebration, namely in the form of a recommendation not to do anything disgraceful, to be riotous, especially during the procession. Third, *Amaliyah* values, significant attention to the realization of positive behavior, both behavior related to God and behavior towards the natural environment. In the ritual, the value of *amaliyah* is

⁴⁸ Mohammad Umar Hafiz Mohammad Idrees and Mohammad Taufiq, "Daur At-Tarbiyyah Al-Islamiyyah Fi Nasyr Ats-Tsaqafah Al-Qanuniyyah Fi Al-Mujtama' Al-Muslim," *El Harakah: Jurnal Budaya Islam* 24, no. 2 (2022), p. 355–72. Bustanul Arifin, "Implikasi Prinsip Tasamuh (Toleransi) Dalam Interaksi Antar Umat Beragama," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 1, no. 2 (2016), p. 391–420.

clearly illustrated in the ritual of almsgiving from agricultural products. Philosophically, earth almsgiving in the *nyadran* tradition not only means gratitude for God's gift for the abundance of agricultural produce during the year, but also as a form of charity and generosity to always share with the surrounding community. *Nyadran* has become a treasure of community wealth in the form of a tradition that is carried out regularly every year. This tradition has been passed down from generation to generation. The indigenous people at Sono Ageng feel at peace after carrying out this tradition. No matter how busy they are, including those who have migrated to other areas that they are willing to shorten their time to celebrate *nyadran*. This was done starting from the awareness that *nyadran* is a medium for strengthening friendship for the Sono Ageng Nganjuk community, a medium for remembering and praying for ancestors, a medium for always being devoted to Allah in the form of *tahaddus bi al-ni'mah* (being grateful for blessings), the community feels that in *nyadran*, there is nothing that conflicts with Islamic values, both in the implementation procession and its substance which is full of Islamic values including *I'tiqadiyah*, *khuluqiyah*, and *'amaliyah*. Examining the values in *nyadran* is actually in line with the vision of *Fiqh of Civilization* which tends to see and interpret phenomena contextually, more with respect for humans with all their creativity. So the *Nyadran* tradition has the value of respecting human rights, culture, religion and human civilization. The *Nyadran* tradition can form a society with moderation (*wasathiyah*), tolerance (*tasamuh*) and balance (*i'tidal*) in realizing the five basic principles of *maqashid sharia*.

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