



READING ON THE PHENOMENON OF ISLAMIC EDUCATION THROUGH NYADRAN TRADITION IN BANYUMAS DISTRICT

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ABSTRACT

This article aims to describe the interconnection integration of Quranic Tafsir and Anthropology as an analysis of the value of Islamic education in the Nyadran tradition that developed in Semedo Village, Pekuncen District, Banyumas Regency. Nyadran by the Javanese is carried out to welcome the month of Ramadan. At first, Nyadran was a ritual of worship of ancestral spirits carried out by Hindu-Buddhist. However, as Islam came to the archipelago, this tradition was transformed so that it became a tradition containing local wisdom that synergized with Islamic values. This article uses a qualitative method of field research. Data was obtained by conducting observations, interviews and literature review. Data analysis techniques are condensation, data presentation, and concluding. This study found that the Nyadran tradition conveys many values and messages of Islamic education following the Quran and hadith in its implementation. The educational values are the values of aqidah, shari'ah values and moral values. While the messages conveyed through the Nyadran tradition include invitations to maintain cleanliness, remember death, and be devoted to parents and others.

Introduction

Tradition is an activity that humans carry out continuously or repeatedly. Some interpret tradition as an expression of ideas and materials inherited as a human footing for life that can be accepted, preserved and rejected due to changing patterns of human behaviour (Kusuma, 2021, p. 157). Community traditions vary in each region. In Indonesian society, which is so

diverse (both in belief and culture), many traditions characterize each region, which are still preserved to this day (Putri et al., 2020, p. 1290). One such tradition is “*Nyadran*”. The *Nyadran* tradition is a ritual ceremony of the religious value passed down from generation to generation until now (Saputri et al., 2021, p. 110). *Nyadran* is a tradition in Java, but some islands outside Java, such as Sumatra, also carry out this *Nyadran* tradition. *Nyadran* is done before the arrival of the month of Ramadan. One thing that is typical of *Nyadran* is the activity of visiting and cleaning graves. At first, *Nyadran* was a ritual in animism and dynamism beliefs. Along with the spread of Islam by Walisongo, this tradition was modified and used as a means of education and Islamic da'wah in the community.

In this study, the value of education in the *Nyadran* tradition is analyzed using two scientific paradigms, namely the science of Al-Quran interpretation and the science of anthropology, both of which will be integrated and interconnected. The integration of the interconnection of the two sciences in reading Islamic traditions is deemed necessary because Islam operates with the Al-Quran as the main source of its teachings. Thus, the Quran has greatly shaped the social order throughout the ages. Since the revelation of the Quran, human problems and questions have been the causes of the revelation of the Quran (*asbabun-nuzul*) (Ahmad, 2018; Hafizi, 2020). This proves that the Quran cannot be separated from the reality of human life since it was revealed. Likewise, humans, especially Muslims, must always make the Quran their guide in human life.

Behaviour or habits in the form of customs and culture are not justified when they are not following Islamic teachings contained in the Al-Quran and Hadith. However, the instructions of the Quran that are guided by the community depend on the explanation or understanding of the Quran that develops in the community, whether it is influenced by the explanation of religious leaders or the source of interpretation that is used as a reference. An incorrect understanding of the Al-Quran can create a gap with reality, so efforts are needed to uncover the dialectical relationship between the Quranic text and the reality of people's lives (Bakri, 2016, p. 1). In this case, then anthropology has an important role in understanding the Quran and understanding the behaviour of people based on their understanding of the Quran.

Research on the *Nyadran* tradition has been carried out such as (Darisma et al., 2018) on the actualization of *Nyadran* traditional values as local wisdom in building a culture of peace in Giyanti Wonosobo; then (Kastolani & Yusof, 2016) about the relationship between Islam and local culture, a study of the *Nyadran* tradition in Sumogawe Village, Getasan District, Semarang Kastolani Regency, then (Ibda, 2018) about strengthening the values of Sufism in

Nyadran as the Islamic treasures of the archipelago, some discuss the *Nyadran* tradition in the realm of Islamic education such as (Saefullah, 2018) about the values of Islamic religious education in the *Nyadran* tradition in Desatraji, Parakan District, Temanggung Regency, Central Java. However, of the many who have discussed the *Nyadran* tradition, no one has touched on Islamic education in the *Nyadran* tradition by using the interconnection integration of Quranic Tafsir and Anthropology. This article aims to describe the interconnection integration of Quranic Tafsir and Anthropology as an analysis of the value of Islamic education in the *Nyadran* tradition that developed in Semedo Village, Pekuncen District, Banyumas Regency. So that the *Nyadran* tradition as one of the wealth of this nation becomes a tradition that is accepted, respected and continues to be preserved because *Nyadran* includes Indonesian identity and a good tradition in instilling mutual cooperation, brotherhood and religious attitudes and others.

Literature Review

Interconnect integration Theory

The term integration and interconnection stems from the academic anxiety of a Muslim scholar, Amin Abdullah. Amin feels that there is a dichotomy between religious science and general science, so he tries to formulate an integration-interconnection paradigm so that there is no longer a separation between religion and science (Masyitoh, 2020, p. 81).

The dichotomy of science began when in the Middle Ages, Muslims did not pay much attention to science. The influential figures in society at that time were tarekat clerics and fiqh scholars. Both limit religious studies to interpretation, monotheism, fiqh and others. Philosophy is forbidden to study, and there is very little interest in studying the natural sciences and social sciences objectively. Therefore, Muslims are trapped in the backwardness of contemporary scientists, such as science and technology. This situation prompted Muhammad Amin Abdullah to criticize and discover the concept of interconnection integration in answering the dichotomy of science (Masyitoh, 2020, p. 85).

According to the KBBI (Big Indonesian Dictionary), integration means becoming something whole (Sriyanto, 2021). Integration can also be interpreted as “connecting and uniting two or more things”. Interconnection means bringing together or connecting two or more things (Masyitoh, 2020, p. 86). The integration of interconnections helps the development of contextual reading so that an Islam that is *rahmatan lil 'alamin* can be realized. This term is

widely developed in Islamic Religious Colleges (PTKI) so that science within the PTKI environment can present novelty that can be applied in society (Suryadilaga, 2020, p. 174).

In uniting religion and science, there are four approaches, namely the conflict approach, contrast approach, contact approach and confirmation approach. The conflict approach is the belief that religion and science cannot be reconciled because religion relies on non-empirical beliefs while science relies on empirical facts obtained through research. Second, the contrasting approach emphasizes that there is no real contradiction between religion and science because they address different issues. So science cannot be judged by religious benchmarks otherwise. Third, the contact approach seeks to have a dialogue between religion and science so that a brighter meaning is obtained than if only relying on one of the two. Fourth a confirmation approach that explores religious perspectives that support scientific activities (Saftri & Sa'dudin, 2019, p. 127). In studying the tradition of two sciences that need to be integrated and interconnected, namely the Science of the Quran, interpretation and anthropology. The following is a brief description of the two branches of science:

a. Science of the Quran and Tafsir

Al-Quran science is a science that discusses the Quran in terms of its existence and understanding of its content as a guide and guide for human life. Thus the science of the Quran has a very broad scope. The interpretation results from efforts to respond, reason and human *ijtihad* to reveal the heavenly values in the Quran. The purpose of studying the interpretation is to understand the various meanings, laws, wisdom, morals and instructions of the Quran in living a life following the will of Allah Swt. to achieve a happy life in this world and the hereafter (Sodiqin, 2008, p. 100).

b. Science of Anthropology

In short, anthropology can be defined as the study of humans. However, anthropology has several points of emphasis in its study—first, the history and development of humans as social beings. Second, human history is seen from its physical characteristics. Third, the history of the diversity of languages used by humans. Fourth, the development and spread of various cultures around the world. Fifth, the basics and various cultures in the life of people and tribes worldwide (Syam, 2007, p. 3).

Anthropology was originally used to study local languages, cultures and beliefs, the results of which could be considered by the government in formulating policies. This knowledge became a colonial tool to design strategies for controlling the colonized country. Gradually, anthropology is increasingly recognized in the academic world, with the efforts of

academics who seriously develop it, resulting in various perspectives, paradigms and methodologies (Syam, 2007, p. 2).

Anthropology is a scientific field that has a very broad scope. This science studies the development of human behaviour and thought patterns from simple to modern and from the past until now (Wiranata, 2011, p. 1). Anthropology has contributed to convincing descriptions of what happens in various situations of human life in terms of space and time (Laisa & Qibtiyah, 2021, p. 7).

Anthropology has recently been deemed necessary to be involved in religious studies. By using an anthropological approach, it can be seen why religion emerged and was formulated. Anthropology tries to capture the relationship between religion and various social institutions that exist in society. The function of the anthropological approach in understanding religion can be interpreted as an effort to gain an understanding of religion by looking at the forms of religious practices that grow and develop in society. What is no less important is that anthropology invites to build awareness of the essential unity of human beings so that mutual respect arises (Huda, 2016, pp. 140–141).

Definition and History of the Nyadran Tradition

According to Slamet Muljana, *sadranan* or *Nyadran* comes from the Javanese Kawi language “*cradha*”. *Nyadran* means *slametan* (offerings) *ing papan kang kramat* (slametan (giving offerings) in a sacred place). Besides that, *Nyadran* also means *slametan ing sasi ruwah nylameti para leluwur (kang lumruh ana ing kuburan utawa papan sing kramat ngiras reretik tuwin ngirim kembang)* which means *selamatan* in the month of *ruwah* honoring the ancestors (usually at the tomb or in a sacred place while cleaning and send flowers) (Saefullah, 2018, p. 84; Wajdi, 2017, p. 343; Zabala, 2017, p. 81). The word *craddha (srada)* then in modern Javanese becomes *Nyadran* which should be *nyradan* (Sobariyah, 2015, p. 37).

Nyadran is usually held once a year. Most *Nyadran* are held before the month of Ramadan, namely in the month of Sha'ban or Ruwah (in the Javanese calendar). However, in some areas, some carry out *Nyadran* in the month of Muharram (Suro) (Sobariyah, 2015, p. 37). Vertically this tradition is carried out to express servitude and gratitude to Allah SWT. While horizontally, *Nyadran* is a form of respect, appreciation, and form of devotion (*birrul walidain*) to the ancestors and prayer of congratulations (Arinda R, 2014, p. 109; Sa'adah, 2022; Wajdi, 2017, p. 346). *Nyadran* is carried out by the community collectively. In general,

Nyadran is typical of visiting graves. Overall, the procedure for carrying out this ritual differs in each region.

Judging from the way it is implemented, *Nyadran* is one of the fusion rituals. It is called so because *Nyadran* combines several cultures and beliefs (Pamungkas, 2006, p. 31). Initially, the *Nyadran* tradition was a form of ceremonial worship of the spirits of the ancestors by summoning spirits using incantations, asking for blessings and blessings from the spirits and giving various kinds of offerings. It is not yet certain whether this *Nyadran* is inherited from Buddhism or Hinduism. However, according to Abu Sofwan, the *Nyadran* tradition is more likely to be a relic of Hinduism because the influence of Hinduism is greater than the influence of Buddhism in Indonesia from a historical perspective (Arifin et al., 2015; Sofwan, 2018).

There is an opinion that *Nyadran* is a tradition from the Majapahit Kingdom. This opinion is corroborated by the news contained in the news by Kanakamuni, known by the pseudonym Mpu Prapanca in *Negarakertagama Pupuh 63-67*. In the news, it was conveyed that the *srada* ceremony was once carried out by Prabu Hayam Wuruk to commemorate the death of Rajapatni. This news is also conveyed in the book *Pararaton*. At the time of King Hayam Wuruk, *Nyadran* aims to treat the spirits so that they are perfect to face God (Sobariyah, 2015, p. 38).

The arrival of Islam by the saints did not necessarily abolish existing traditions. The Walis taught new teaching by not contradicting the old teachings so that Islam was easily accepted by the Javanese people, who previously had Hindu and Buddhist beliefs. They use elements of old culture (Hinduism and Buddhism) as a means of incorporating Islamic values so that an Islamic archipelago emerges, which has its characteristics because Islam in Indonesia, especially on the island of Java, is unique in the form of a blend of Javanese culture and Islamic religious rituals (Rahma, 2020).

Research methods

This study uses a qualitative method, that is, field research. The approach used is the integration of the interconnection theory initiated by Amin Abdullah. The data were collected in two ways, namely by conducting observations and interviews with the people of Semedo Village, Pekuncen District, Banyumas Regency and by collecting as many library materials as books, scientific articles, research reports, internet websites, and other library materials related to the research topic. Research data is presented in a narrative-descriptive way—data collection techniques employed observation, interviews, and document studies. The data analysis

technique used is the qualitative analysis technique of Miles et al., namely data condensation, data presentation, and conclusion drawing (Miles et al., 2014, pp. 31–33).

Result

Unlike the *Nyadran* tradition in other places, in Semedo Village, *Nyadran* is also held before the month of Ramadan, namely the month of *Ruwah* (Javanese calendar) or the month of *Sya'ban* (*Hijri* calendar). This tradition is still preserved, especially by the *Nahdliyin* (members of the Islamic community organization *Nadlatul ulama*). In Semedo, some people carry out *Nyadran* at the beginning of the month (on 1), while others do it in the middle of the month (15th) of *Ruwah*. The procedure for implementing *Nyadran* in Semedo is relatively simple. In the morning, people cooperate to clean all graves, not just the graves of their parents or close relatives. Then in the evening, people in one neighbourhood unit (RT) gathered in one of the residents' houses to send prayers to the deceased and continued with a meal together. Send a prayer consisting of reading *Surah Yasin*, *tahlil*, *wirid* and prayer. The purpose of sending this prayer is to ask for forgiveness from the grave experts. When participating in this prayer, each person brings two *takirs* (rice with various side dishes wrapped together). The *takirs* brought by the pilgrims were then combined. Some *takir* is put together to be eaten together after completing the sending of prayers, and others are brought back home. Often *takirs* that are brought home are interchanged (Ruminah, 2018). The implementation of sending prayers can be seen in the image below:



Figure 1. Sending Prayers in the *Nyadran* Tradition

Discussion

Islamic Values in the *Nyadran* Tradition in Semedo Village

Value is the quality of something that makes it desirable, desirable, valued, useful and can make people who live it dignified. Islamic values are values that come from the teachings given by Allah SWT. These Islamic values are contained in the Quran, *hadith*, *ijma'*, and *qiyas*, which consist of the values of *aqidah*, *sharia* and *morals* (Sobariyah, 2015, p. 19). Berikut ini nilai-nilai Islami dalam tradisi *Nyadran*:

1. *Akidah* Value

The value of *aqidah* is a value related to faith or belief. Prior to the arrival of Islam, *Nyadran* was a ceremony for summoning spirits using various kinds of spells, asking for blessings and blessings from spirits. This, in Islam, is an act of *shirk* that associates partners with Allah Almighty. So after the arrival of Islam, *Nyadran* was modified by the wali to convey the true faith in Islam. The ritual was turned into an activity of praying together. Through this collective prayer, belief in these spirits is abolished, and through this modification, Walisongo instils the belief that only Allah SWT has all power.

2. *Sharia* Value

Sharia values are related to the system of religious norms (rules) that regulate human relations with God, human relations with fellow humans, and human relations with the natural environment. In *Nyadran*, the activity of sending prayers that contain readings from the Quran and *zikir-zikir* can be classified as worship. This worship is a means that connects humans with God (*Ubudiyah* rules). Then through the activities of cleaning the graves and sending prayers that are carried out by the community collectively, this becomes a medium to strengthen relations between humans in society. Meanwhile, the activity of cleaning the graves instils an attitude of love for the environment so that humans always protect and care for nature. These two things are collected in the rules of *muamalah*, namely the rules that regulate humans other than Allah (with fellow humans and with the environment). The *Nyadran* tradition also functions as a tool to strengthen the friendship between community members (Soniatin, 2021, p. 197).

3. *Akhlak* Value

Moral values are values related to human attitudes, actions and behaviour. This morality is aimed at Allah and morality towards creatures. Through this tradition, morals to God are shown by prayer activities that indicate an attitude of servitude to God, hoping and trying to gain God's pleasure and surrender to God. At the same time, the morals towards fellow human

beings in the *Nyadran* tradition are shown through mutual assistance and cooperation in cleaning the graves and serving the parents who have died by praying for their forgiveness.

From the description above, it can be seen that many Islamic lessons and values can be taken and practised in life from this *Nyadran* tradition. This is in line with Kuntowijoyo's statement that in Javanese society, a kind of humanities education that teaches human values and their symbolic statements is an integral part of the cultural system (Kuntowijoyo, 1999, p. 37).

The Value of Islamic Education in the *Nyadran* Tradition

In addition to conveying various noble values, this *Nyadran* tradition also plays a role in Islamic character education that needs to be implemented in everyday life. The educational values in the *Nyadran* tradition include:

1. Keeping Clean

As previously mentioned, *Nyadran* in Semedo is first carried out by cleaning the tomb. This is very much in line with Islamic teachings, which prioritize cleanliness. One example is in terms of worship. A person who wants to worship like prayer must purify the body first by performing ablution or performing tayammum. This is as stated in Surah al-Maidah verse 6. Besides the place, the clothes used for worship must also be clean, and the water used for purification must also meet certain conditions. From this example, it can be seen that Islam is very detailed in regulating cleanliness. Maintaining cleanliness is also emphasized in many arguments, both from the Quran and hadith. One of the most popular postulates about cleanliness is the hadith which reads:

الطُّهُورُ شَطْرُ الْإِيمَانِ.

Meaning: *Hygiene was part of faith.* (HR. Ahmad)

From this hadith, it can be seen how Islam highly upholds cleanliness. Cleanliness is important concerning exercising faith in Allah.

2. Reminder of the Hereafter or Death

In a hadith narrated by several narrators it is stated that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

Meaning: “The Messenger of Allah (SAW) said: In the past, I forbade you to visit the grave. But now, make your pilgrimage there.”(HR. Muslim)

The hadith explains that visiting graves or pilgrimages is recommended for humans to remember death. Through *Nyadran*, namely cleaning the tomb and sending prayers, can remind humans of death and the afterlife. Islam believes the eternal world is the afterlife, the life that exists after death. While living in this world is only temporary, which must be used as well as possible in obtaining as much provision as possible for the hereafter. Therefore, remembering death and the hereafter is an important thing because by remembering these two things, humans will be motivated to worship as well as possible and prepare provisions for the hereafter. Even though the Javanese people live on the island of Sumatra, they still carry out the *Nyadran* tradition (Astria et al., 2013, p. 6).

3. Cooperation

In this increasingly individualistic society, the attitude of cooperation is something that needs to be fostered again in society. The existence of cooperation in cleaning the graves in the *Nyadran* tradition can regenerate the spirit of togetherness and the attitude of helping. This behaviour of helping each other or mutual assistance is ordered in Surah al-Maidah verse 2:

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

العِقَابِ

Meaning: And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

4. Keeping Brotherhood and Harmony

Maintaining brotherhood and harmony is very important in fostering life between communities. This attitude needs to be embedded so that fellow people do not antagonize each other so as to create a harmonious life in society. This kind of behavior is in line with the mandate of the Surah al-Imran verse 103:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your

hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

In *Nyadran*, the activities of cleaning the graves, which are carried out collectively, sending prayers and eating together can foster harmony and brotherhood among the Muslims. In it, all communities in the same area who have different backgrounds gather and carry out the *Nyadran* tradition together without any attitude of distinguishing each other.

5. Devoted to Parents

In *Nyadran*, praying for the spirits of parents who have died is a form of *birrul walidain* or devotion to both parents. This is following the hadith narrated from dari Abu Hurairah ra.:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: “If a person dies, his deeds are cut off, except for three things (namely): alms Jariyah, a knowledge that is used, or the prayer of a pious child.” (HR Muslim).

The people of Semedo Village believe that their prayers for Allah to forgive the sins of those who have died will be answered. Therefore, sending this prayer embodies devotion to parents who have died. Devotion to parents is an obligation for every child. This is confirmed in several arguments, one of which is in the following Surah an-Nisa' verse 36:

6. Closer to God

Sending prayers can be used as a means of getting closer and remembering Allah SWT because it contains readings of dzikir, prayers, and reading verses of the Quran. This is in accordance with the following arguments:

- a. Surah al-Ahzab verse 41-42

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Meaning: O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon.

- b. Surat Ar-Ra'd ayat 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

Reciting *tayibah* (*zikir*) sentences, prayers and reading verses from the Quran in the *Nyadran* tradition can remind and bring people closer to Allah.

7. Welcoming the Month of Ramadan

The month of Ramadan is noble in Islam. One of the things that makes this month special is that the Al-Quran, as the holy book of Muslims, was first revealed in the month of Ramadan. The month of Ramadan is also a month of forgiveness and a month in which a Muslim can reap as much reward as possible. In addition, in this month, there is one night that is so special, namely the night of *lailatul qadar*, which is a night that is better than a thousand months. No one can confirm the arrival of the night of *lailatul qadar*, but whoever worships this night will be promised such a great reward. Therefore, the arrival of the month of Ramadan is something that is eagerly awaited by Muslims.

From Abu Hurairah that the Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَارْضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغَلُّ فِيهِ مَرَدَّةُ الشَّيَاطِينِ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حَرَمَ خَيْرَهَا فَقَدْ حُرِمَ

Meaning: From Abu Hurairah ra. said, “The Messenger of Allah Saw. said, “Indeed, the month of Ramadan has come to you, a blessed month, Allah has made it obligatory for you to fast in that month. In that month, the gates of heaven are opened, the gates of hell are closed, and the devils are shackled. In that month, one night's value is better than a thousand months. Whoever does not gain virtue that night, then he does not get any virtue.” (Hadith Shahih, Riwayah al-Nasa'i: 2079 and Ahmad: 8631. with the editorial of the hadith of al-Nasa'i).

The glorious month of Ramadan deserves to be greeted with good things, such as in Semedo Village, which welcomes the month of Ramadan by carrying out community service, cleaning the graves and praying together.

***Nyadran* as a Culture-Based Da'wah**

Islam and culture are closely related. The creation of culture cannot be separated from the religious beliefs and beliefs held by a Muslim community. Religious teachings are believed to form a tradition that is practised collectively. The existence of Islam has coloured many aspects of culture, so there are many so-called Islamic cultures as a consequence of the transformation

of Islamic teachings in the practical level of life. Islamic culture and traditions can differ in every age and place depending on the interpretation of the teachings and the way of earthing. The difference in Islamic culture is the authentic side of Islam. However, there are certain views labelling different Islamic cultures as a deviation (Sodiqin, 2008, p. 1).

When humans try to interpret religious teachings, they will not be separated from the primordial cultural environment that is inherent in them. That is why the interpretation of religion from one society to another will vary. Research conducted by Clifford Geertz has proven that culture influences the understanding of Islam. For example, Islam in Indonesia tends to be syncretic, while in Morocco, Islam tends to be aggressive and passionate. Thus anthropology has an important role in understanding religion (Huda, 2016, p. 145). Anthropology as an approach to understanding religion has the characteristics of a descriptive (not normative) way of working, concrete and real practice in the field, linking various life domains as a whole and comparatively. Religion, in the perspective of anthropology, does not talk about the right or wrong of a religion (Mahyudi, 2016, p. 212).

The *Nyadran* tradition can be said to be a culture-based da'wah. Ulama, with their religious knowledge, understand the context of the beliefs and culture of the local community. These two things are then combined to form an effective da'wah method accepted by people who have previously believed and practised the ideology and traditions of their ancestors. Islamic preachers in Indonesia, especially in Java, use media already owned and implemented daily. In other words, local culture is used as a propaganda medium. This method is the same as that practised by the Prophet Muhammad SAW, who preached by first understanding the culture and traditions of the people of Mecca. Groups who consider that local Islamic traditions are heretical practices often do not understand that the prophets and saints preach by adjusting the cultural context that is already attached to the community that is the object of da'wah (Kurdi, 2019, p. 22).

Conclusion

Nyadran is a ritual carried out in order to welcome the month of Ramadan. This ritual was originally performed in Hindu-Buddhist beliefs. The arrival of Islam in Indonesia brought by Walisongo succeeded in modifying this tradition into a tradition that breathes Islam. This unique tradition is still widely carried out in the community, one of which is the Semedo village community. In Semedo village, *Nyadran* is carried out by cleaning the tombs, followed by sending prayers in the evening. In this tradition, there are many messages or Islamic teachings

that need to be implemented and embedded in the human soul, including messages to maintain cleanliness, maintain harmony, be devoted to parents, and instil an attitude of cooperation and others which are entirely following the teachings of Islam contained in this tradition. Al-Quran and Hadith.

Nyadran is a tradition that is one of the characteristics of the Indonesian nation, which was created from the acculturation of Islam with the archipelago culture as the implementation of the da'wah method by the guardians. In the creation of the *Nyadran* tradition, there is an element of integration and interconnection between Islamic teachings and local culture. In it, there are noble messages for humans. Therefore, this tradition needs to be preserved in society so that the tradition of this nation's identity is not simply erased due to increasingly advanced cultural developments. The noble values in this tradition also need to be instilled in the soul of every human being because the values in it will make humans virtuous both towards the Creator, fellow humans and nature. The values in *Nyadran* that we must practice daily include maintaining cleanliness, maintaining harmony among human beings, being devoted to parents, and liking to work together.

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