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Unity and Togetherness as a Polarization Preventer in the *Ya Qawiyyu* Tradition of Jatinom Klaten

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Abstract

A tradition is something that needs to continue and must be maintained. The *Ya Qawiyyu* tradition, better known as Sebar Apem, is a tradition originating from Jatinom Klaten. The *Ya Qawiyyu* tradition was pioneered by Kyai Ageng Gribig, carried out along with the rapid development of Islam in the Jatinom area during the time Sultan Agung ruled in Mataram in 1613-1645. With a qualitative

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descriptive method, the researcher tries to explain the meaning of unity and togetherness presented by the *Ya Qawiyyu* tradition. The *Ya Qawiyyu* tradition offers a profound view of unity and togetherness. Unity in religious harmony is published together with this tradition. It is creating wholeness and stability in life. In terms of togetherness in the *Ya Qawiyyu* tradition, it certainly easily provides a harmonious and peaceful atmosphere. It can also increase mutual understanding, mutual appreciation, and mutual respect. Not far from that, togetherness can also strengthen the sense of solidarity and kinship among Muslim and non-Muslim communities. The meaning of unity and togetherness in this tradition can easily be one of the answers amid polarization that sometimes still occurs. Forms of polarization such as disputes, discrimination, and even marginalization among religious adherents are melted with the meaning of unity and togetherness in the *Ya Qawiyyu* tradition, which teaches the value of tolerance, mutual respect, and living in harmony in society.

[Tradisi adalah sesuatu yang perlu dilanjutkan dan harus dipertahankan. Tradisi *Ya Qawiyyu* atau yang lebih dikenal dengan sebar apem merupakan sebuah tradisi yang berasal dari Jatinom Klaten. Tradisi *Ya Qawiyyu* dipelopori oleh Kyai Ageng Gribig, dilaksanakan seiring dengan pesatnya perkembangan Islam di daerah Jatinom pada masa Sultan Agung berkuasa di Mataram pada tahun 1613-1645. Dengan metode deskriptif kualitatif, peneliti mencoba menjelaskan makna persatuan dan kebersamaan yang dihadirkan oleh tradisi *Ya Qawiyyu*. Tradisi *Ya Qawiyyu* menawarkan pandangan yang mendalam tentang persatuan dan kebersamaan. Persatuan dalam kerukunan umat beragama dipublikasikan bersama dengan tradisi ini. Menciptakan keutuhan dan kestabilan dalam kehidupan. Dari segi kebersamaan dalam tradisi *Ya Qawiyyu* tentu dengan mudah memberikan suasana rukun dan damai. Selain itu juga dapat meningkatkan rasa saling pengertian, saling menghargai, dan saling menghormati. Tidak jauh dari itu, kebersamaan juga dapatempererat rasa solidaritas dan kekeluargaan di antara masyarakat muslim dan non-muslim. Makna persatuan dan kebersamaan dalam tradisi ini dengan mudah dapat menjadi salah satu jawaban di tengah polarisasi yang terkadang masih terjadi. Bentuk-bentuk polarisasi seperti pertikaian, diskriminasi, bahkan marjinalisasi antar pemeluk agama dilebur dengan makna persatuan dan kebersamaan dalam tradisi *Ya Qawiyyu* yang mengajarkan nilai toleransi, saling menghargai, dan hidup rukun dalam bermasyarakat.]

Keywords: unity; togetherness; polarization; *Ya Qawiyyu* tradition

Introduction

Tradition is the root of culture that extends far into the past and continues to grow until the present, deeply rooted in society and passed down from generation to generation. Tradition is an important part that must be maintained and preserved by the local community. Religion and culture are the same: systems or symbols that create, classify, assemble, or combine and use them to communicate and deal with the outside world.¹ However, what distinguishes them is that the symbols used in religion are regarded as sacred. This is usually the case in societal traditions, known as religious traditions.

The majority of the Islamic community of Jatinom Village, located in Jatinom District, Klaten Regency, Jatinom Village can be considered one of the old villages in Klaten Regency because it has a diverse historical background, ranging from pre-Islamic times to colonialism. It is very attached to a traditional ritual known as the Sapanan tradition or the *Ya Qowiyyu* apem scattering ceremony. This is a traditional ritual held every Sapanan month. In this context, "*Ya Qowiyyu*" is a symbol of strength, unity, and togetherness in the midst of widespread polarization. The *Ya Qowiyyu* tradition is a tradition of spreading apem that is believed to still have strong sacred elements derived from religious elements that are held together.

This tradition has interesting dynamics in society, and various events caused reactions in the community at that time. Various moments recorded the celebration of this tradition caused terror because some people or certain groups criticizing the activities of spreading apem is considered not in accordance with Islamic law and feared to be destructive to the faith of Muslims. At least since the end of 2010, in November - December, bomb terror was found at several points in the Klaten district area not yet the end of the bomb terror again failed to explode in the Pelampeyan Jatinom field when it finished the *Ya Qowiyyu* apem distribution event at the beginning of the new year 2011.² As a result of the various dynamics that arise, traditions that

¹ Iswah Adriana, "Neloni, Mitoni atau Tingkeban: (Perpaduan antara Tradisi Jawa dan Ritualitas Masyarakat Muslim)," *KARSA Journal of Social and Islamic Culture* 19, no. 2 (2011): 238–47, <https://doi.org/10.19105/KARSA.V19I2.69>.

² Ukky Primartantyo, "Terduga Teroris Berencana Ledakkan Bom di 8 Lokasi - Nasional Tempo.co," accessed November 1, 2024, <https://nasional.tempo.co/read/308931/terduga-teroris-berencana-ledakkan-bom-di-8-lokasi>; Jafar M. Sidik, "Tujuh Orang Jadi Tersangka Teror Bom Rakitan - ANTARA News," accessed November 1,

initially experienced rejection by a group of groups are now recognized as traditions that have never escaped by the times, recognized by the government and religious and social institutions to become a system, not a fixed system, this indirectly shapes society due to changes where a religious, social institution that is not written but is patterned in a system of ideas or ideas shared by every member of society.³

However, the role of the government shows that it is quite good in terms of preserving the *Ya Qawiyyu* tradition in terms of coordinating cooperation with community leaders and the community itself.⁴ The development carried out by the village government in preserving the *yaa qowiyyu* tradition is also quite good because the government always gives positive appreciation to the P3KAG (Ki Ageng Gribig Heritage Preservation Manager) in the form of holding discussions and workshops every year for the benefit of tradition development. The interest of developing the tradition. In terms of utilization, the village government also socializes and appeals to the community that the implementation of this tradition can be used to improve welfare.

The *Ya Qawiyyu* tradition is an apem distribution ceremony in Jatinom Klaten. The *Ya Qawiyyu* tradition was pioneered by Kyai Ageng Gribig⁵, was carried out simultaneously with the rapid

2024, <https://www.antaraneews.com/berita/243392/tujuh-orangjadi-tersangka-teror-bom-rakitan>.

³ Rosyadi, *Strengthening Cultural Values Through Traditional Ceremonies* (Jakarta: Depdikbud, Directorate of History and Traditional Values, Cultural Values Inventory and Development Project, 1991).

⁴ Ghita Brilianti Kumalasari, "The Role of the Village Government in Preserving the *Yaaqowiyyu* Tradition in the Village Of Jatinom Sub-District, Jatinom District, Klaten Regency" (Muhammadiyah University Surakarta, 2022).

⁵ Ki Ageng Gribig was a waliyullah. Ki Ageng Gribig is still a descendant of Kertabumi, the fifth king of Majapahit, namely from some wives who descended from Brawijaya; some mention the 111th, some mention the 117th, and some mention the 92nd. Ki Ageng Gribig is still a descendant of Fatimah Azzahra. According to the records of the Yogyakarta palace, Ki Ageng Gribig is descended from Brawijaya 5, one descends Raden Joko Dolog (Kyai Ageng Gribig 1), the second descends Raden Rangkaknyono (Kyai Ageng Gribig 2), descends Kyai Betayuh (Kyai Ageng Gribig 3), descends again during the Islamic Mataram period Syech Wasibagno Timur. He preached Islam during the Islamic Mataram period, namely Kanjeng Sinuhun Sultan Agung, around 1613-1645. At that time, Ki Ageng Gribig preached Islam because of Sirno Ilang Kertaning Bumi (a Javanese term meaning the Majapahit kingdom collapsed). In this Jatinom area, Ki Ageng Gribig was among the propagators of Islam.

development of Islam in the Jatinom area during the time Sultan Agung ruled Mataram in 1613 - 1645.⁶ The *Ya Qowiyyu* tradition is considered lucky or in other words auspicious. Sasrasoe Malta states in his history book that according to popular belief apem can be used as a sacrifice or tumbal. For farmers, it can be used as a sacrifice in rice fields, which are expected to provide good results and avoid pests. On the other hand, if installed in the house, it can provide a sense of security and keep the occupants away from various types of immoral acts. So do not be surprised if in the past we often saw people enjoying wayang by carrying a lot of Apem in their hands.⁷

Islamic religious traditions in Indonesia inevitably involve a large number of people attending, and this is due to the influence of Ahlusunnah Wal Jama'ah. This idea then became the guideline for several organizations, such as Nahdlatul Ulama as the largest mass ORMAS, including Muhammadiyah, which also did not object to the holding of this tradition.⁸ Muhammadiyah and local organizations have cooperation in this tradition.⁹ In the view of Ahlusunnah Wal-Jamaah, this tradition cannot be separated from symbols. So that this tradition will continue to develop and become customs and habits that will continue to be carried out by the community.¹⁰

In a modern era of complexity and polarization, the search for universal symbols that unite and inspire is becoming increasingly important. In this context, the *Ya Qowiyyu* tradition offers a profound view of unity and togetherness. In this journal, the author explores how

For more information, see Kholiq Arif, "Springs of Civilization," (Yogyakarta: LKIs, 2010), 348.

⁶ Hanafi Husni Mubaroq, "Interaksi Antara Gerakan Sosial Modernisme Muhammadiyah dengan Kegiatan Tradisional Ya qowiyyu di Jatinom," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (July 2019): 42–49, <https://doi.org/10.30829/JUSPI.V3I1.4076>.

⁷ Harjoko, S and Warono, *Kyai Ageng Gribig and the Traditional Ya qowiyu Ceremony in Jatinom Klaten* (Klaten: CV Sahabat, 1989), 21.

⁸ NU Online, "The Roots of Ahlusunnah Tradition," Accessed December 11, 2024, from <https://nu.or.id/risalahredaksi/akar-tradisi-ahlussunnah-Wbaf0>.

⁹ Jimmy Marcos Immanuel et al., "The Roles of Muhammadiyah in Shifting Apeman Ritual through State Power and Society" 3, no. 2 (August 2018): 179–92, <https://oldjournal.iainsurakarta.ac.id/index.php/dinika/article/view/161>.

¹⁰ Ustadz Abu Ihsan Al-Atsari, "Pandangan Islam Terhadap Kebudayaan | Almanhaj," accessed November 1, 2024, <https://almanhaj.or.id/30134-pandangan-islam-terhadap-kebudayaan-2.html>.

Ya Qawiyyu is not only a theological aspect, but also a symbol capable of bringing togetherness amidst the social, political and cultural divisions that increasingly divide our society. By referring to theological, philosophical, and contemporary sources, the author seeks to understand how this tradition has relevance in building a bridge of togetherness in strengthening social cohesion amidst the challenges of widespread polarization.

Methods

The writing of this article uses a qualitative descriptive method in collecting data through observation, interviews, heritage studies, archives, and documentation. Observations were made in Jatinom Klaten, where Ki Ageng Gribig spread Islam, from the Alit Mosque, which was the beginning of the concentration of Islamic studies, commonly called pesantren, to the Ageng Mosque.

The main interview was conducted with P3KG (Manager of Kiyai Ageng Gribig Heritage Preservation), Mr. M. Daryanto, who was interviewed at his home in Jatinom Klaten. The interview was accompanied by documentation on the relics of Ki Ageng Gribig that are still preserved today. The data obtained in this research process is then collected, analyzed, and processed to produce information. This research is produced based on field facts due to the description of the information obtained.

Results

Ya Qawiyyu is derived from the word *qawiy* in Arabic, which means strong. *Ya Qawiyyu* means "O strong one," included in the 99th Asma'ul Husna. As an asma of Allah, *Ya Qawiyyu* was taught as a dhikr by Ki Ageng Gribig to his students to be recited with the intention of getting closer to Allah Almighty. *Ya Qawiyyu* was used by Ki Ageng Gribig to name the tradition he started with the hope that the students and the surrounding community would only hope and pray to the all-powerful. Convincing yourself to be strong with the help of Allah alone. The word *Ya Qawiyyu* itself is taken from the prayer that Ki Ageng Gribig often echoes when closing the recitation, namely "*Ya Qawiyyu Ya Aziiz Qowima wal Muslimin, Ya Qawiyyu Warzuqna wal Muslimin*" which means "O Allah, the most powerful, the most powerful, give us strength to us Muslims, O Allah, the most powerful, give us sustenance to us Muslims."

The *Ya Qawiyyu* tradition emerged in 1619, according to M. Daryanto.¹¹ But there are also those who say that the *Ya Qawiyyu* tradition was present in 1589¹² which was originally a form of gratitude for Ki Ageng Gribig's return after performing the pilgrimage with Sultan Agung from Mataram. In the beginning, Ki Ageng Gribig, as a scholar referred to as waliyullah, had several students who did not stay or were called Santri Kinasih. The santris he taught about Islam were scattered in various regions, they were not advised to stay like in boarding schools like today. His santri were ordered to return home to spread the teachings of Islam that Ki Ageng Gribig had conveyed as a strategy.¹³ So, at the moment of his pilgrimage, Ki Ageng Gribig returned home with zam-zam water and some Arabic bread. Ki Ageng Gribig used the thanksgiving recitation to distribute the water and bread. However, due to the large number of students and people who wanted Ki Ageng Gribig's blessing, the water and bread were unable to meet the needs. Finally, Ki Ageng Gribig gave an order to make bread similar to the Arabic bread, which we now know as apem.

An annual tradition that takes place every Safar month, the second month of the Islamic calendar. It is usually counted by reference between the 12th and the 20th, which falls on Friday. The *Ya Qawiyyu* tradition is carried out from one week before the peak day of the distribution or spread of apem. Apem itself is taken from the Arabic word “affun” which means forgiveness. With the meaning of forgiveness, it is hoped that students and the community will always ask for forgiveness from Allah SWT alone. Apem is a cake made of rice flour in a round shape with a piece of coconut in the center. It has a deep meaning in its round shape, which means that the community and santri are united, intact, and not divided, even though they consist of various styles.¹⁴

As a respected figure, Ki Ageng Gribig has relics that still exist today, such as Belan Cave, Suran Cave, Oro-oro Tarwiyah, Alit Mosque, Jatinom Great Mosque, and oro - oro Ya Qawiyyu. But in 2016, the distribution of apem, which was originally carried out in front

¹¹ A Manager and Preserver of Ki Ageng Gribig's Legacy.

¹² Lukman Hadi Subroto, “History of Ya Qawiyyu Tradition, Apem Spreading Festival in Klaten,” *Kompas Press*, 2022

¹³ Interview with the Manager of Ki Ageng Gribig Heritage Preservation, M Daryanto, on December 8, 2023, at 3.30 p.m.

¹⁴ C. S. T. Kansil, *Civic Education for SMP/MTs Class VIII* (Jakarta: Grasindo, 2005).

of the Jatinom grand mosque or oro - oro *Ya Qawiyyu*, was moved to Plampeyan Spring because of the increasing number of visitors. In fact, the district government designated *Yaqowiyyu* as a regional cultural tradition.

Ya Qawiyyu Tradition is a tradition that cannot be abandoned and is a must for the annual tradition of Jatinom residents and its surroundings.¹⁵ The traditional apem distribution ceremony in Jatinom Klaten is a series of religious activities that show the existence of cultural acculturation between Indigenous cultures (Javanese), Hinduism, and Islam, which is dominated by Islamic elements in the background of the ceremony, names, and roles of figures, visitor activities, site names, pilgrimage traditions, facilities, and ceremony sequences.¹⁶ That Javanese culture could accept and transform the arrival of Islam to suit the personalities of the people around it. Islam implanted the old religious culture that honored gods, spirits, or souls.¹⁷

Unity in *Ya Qawiyyu*

Unity in religious harmony comes with this tradition. It is creating wholeness and stability in life. The meaning of unity in this tradition can easily be one of the answers amid polarization that sometimes still occurs. Because it is not uncommon for these conflicts to develop into chaos that leads to violence, murder, and destruction of people's homes, public facilities, and houses of worship.¹⁸ Forms of polarization such as disputes, discrimination, and even marginalization among religious adherents are melted with the meaning of unity and togetherness in the *Ya Qawiyyu* tradition, which teaches the value of tolerance, mutual respect, and living in harmony in society.

¹⁵Muh Fajar Shodiq, *Islamic Cultural Acculturation in the Saparan/Yaqowiyyu Tradition in Jatinom Klaten* (Yogyakarta: Mahameru Press, 2008), 23-25.

¹⁶ Sutiya and Herimanto, "Culture Acculturation in Indonesia: The Tradition Ceremony of Sebaran Apem In Jatinom Klaten, Central Java," *Journal of History Education and Religious Studies* 1, no. 1 (July 2020): 01–10, <https://jurnal.uns.ac.id/jhers/article/view/43029>.

¹⁷ Darmoko, "Pemikiran Mitis Akulturatif dalam Teks Ki Ageng Gribig," *Kawruh: Journal of Language Education, Literature and Local Culture* 1, no. 2 (October 2019): 116–31, <https://doi.org/10.32585/KAWRUH.V1I2.402>.

¹⁸ Wildana Rahmah, "Interfaith Dialog from the Perspective of the Qur'An: Actualization of Cosmopolitan Islam in Reducing Religious Conflict in Indonesia", *The Journal of Ushuluddin, Islamic Thought, and Muslim Societies*, vol. 3, no. 2 (2023)

It can be said that non-Muslims are attracted to Islam through the *Ya Qawiyyu* tradition because of the deep meaning that this tradition spreads. The first meaning, namely, is the meaning of unity from the religious aspect. *Ya Qawiyyu* is preserved as a form of respect for Ki Ageng Gribig, a figure who spread Islam in the Jatinom area. This tradition is a form of gratitude to Allah Almighty for the gifts that have been given. Non-Muslims see this meaning as a person's acceptance and ease in accepting the situation and being grateful. It gives them meaning to imitate and appreciate how Islam teaches good things through unique and different media.

The second meaning is unity from a social aspect. *Ya Qawiyyu* is a place for friendship and unity among Jatinom residents and also a means to preserve Javanese culture. In its development, although the majority of Jatinom residents are strong adherents of Islam. Non-Muslims in the Jatinom Klaten area are also many; they like the openness of Muslims. Muslim adherents do not differentiate the benefits of this tradition for whom, the implementation of the peak of the *Ya Qawiyyu* tradition can only be followed by whom, even the apem that is distributed is not only specifically for Muslims who are present. Anyone, regardless of their background or religion, is welcome to join the procession. One in the festivities that are organized.

The next meaning is unity from the spiritual aspect. This tradition is a form of request to Allah swt to be given strength, welfare, and safety. In the procession of the *Ya Qawiyyu* tradition or the usual day, at the grave of Ki Ageng Gribig many Muslims make a pilgrimage.¹⁹ Delivered by M. Daryanto, a manager of Ki Ageng Gribig's relics who was given a title by Surakarta Palace in the form of an additional name KRT, namely Kanjeng Raden Tumenggung Muhammad Daryanto Reksostonodipuro. There are some non-Muslims who ask him for permission to visit Ki Ageng Gribig's grave. These non-Muslims think that when they make a pilgrimage, they feel closer to the afterlife, they can feel how to appreciate life, and with the

¹⁹ Grave pilgrimage is visiting someone's grave with the intention of praying and taking lessons from their situation that someday we will also be like them, from Nurhadi, "Contradictory Hadiths on the Law of Grave Pilgrimage from the Perspective of Islamic Legal Philosophy", *Al-'Adl Journal* (2019)

intermediary of Ki Ageng Gribig, they can convey their complaints and confessions of regret for their sins until they cry and feel calm.²⁰

Togetherness in *Ya Qawiyyu*

In Jatinom Klaten, this *Ya Qawiyyu* tradition is a tradition that involves many people, not only from among the Jatinom community itself but from outside Jatinom as well. Not only Muslims but also non-Muslims, so it is called the *Ya Qawiyyu* tradition as a place of togetherness between communities. The meaning of togetherness in the *Ya Qawiyyu* tradition is also seen from various aspects. The first aspect is seen from the togetherness in preparation; the preparation for implementing this tradition is carried out in mutual cooperation by all Jatinom residents and their surroundings.

The second aspect is seen from the togetherness in the implementation. The implementation of the *Ya Qawiyyu* tradition certainly involves all residents of Jatinom and its surroundings. It was also conveyed by M. Daryanto that many non-Muslims wanted to contribute their works. Without payment, they give mesmerizing performances. Without fear of being ostracized or differentiated. In terms of togetherness in the *Ya Qawiyyu* tradition it easily provides a harmonious and peaceful atmosphere. It can also increase mutual understanding, mutual appreciation, and mutual respect. Not far from that, togetherness can also strengthen a sense of solidarity and kinship, which certainly prevents polarization.

One more aspect that strengthens the meaning of togetherness in the *Ya Qawiyyu* tradition is togetherness in enjoying the results. The apem that is distributed is believed to bring blessings and safety. At the peak of this tradition, the apem that is spread will be scrambled by the people present. This shows that the people present, especially the Jatinom community, have a high sense of togetherness, namely, sharing happiness with others. Togetherness in the *Ya Qawiyyu* tradition symbolizes harmony and unity among Jatinom residents and their surroundings. This tradition is undoubtedly a means to preserve Javanese culture, which is full of meaning.

²⁰ Interview with Ki Ageng Gribig Heritage Preservation Manager, M Daryanto, on December 8, 2023, at 04.30 pm.

Discussion

The cultural space for the Sebaran Apem *Ya Qawiyyu* celebration has various functions, including religious, social, cultural, and economic functions.²¹ From this tradition, the meanings that emerge are very diverse, depending on the purpose of the person following the ritual. The concept of blessing is the most prominent. They believe getting an Apem cake from the committee's throw will make their wishes come true quickly.²² In this case, the attendees will certainly be more enthusiastic in every process. The implementation of this tradition is preserved by upholding solemnity. Although there was a time when the COVID-19 pandemic attacked the whole world, a slight difference in the practice of the *Ya Qawiyyu* tradition can be seen through a compacted series of events.²³ Although the series of events is compacted, the solemnity of its implementation is maintained and maintained. This includes being a positive attraction for people outside Jatinom. This Ya Qowiyyu tradition can also survive against society and culture based on community groups who believe that the Ya Qowiyyu tradition can bring blessings to progress and life for Jatinom village, Klaten.²⁴

The *Ya Qawiyyu* tradition passed down through generations and touches 400 years of existence, highlights the importance of coming together as a group to support and uplift each other. Through the annual *Ya Qawiyyu* tradition, participants were reminded of the story of Ki

²¹ Agus Suhendro and T. Yoyok Wahyu Subroto, "Ruang Budaya dalam Tradisi Sebaran Apem Ya Qowiyyu Desa Jatinom, Klaten," *Arsitekta : Jurnal Arsitektur dan Kota Berkelanjutan* 5, no. 01 (May 2023): 31–43, <https://doi.org/10.47970/arsitekta.v5i01.392>.

²² Efa Ida Amaliyah, "Relasi Agama dan Budaya Lokal: Upacara Yaqowiyyu Masyarakat Jatinom Klaten," *FIKRAH: Jurnal Ilmu Aqidah dan Studi Keagamaan* 3, no. 1 (2015): 37–56, <https://journal.iainkudus.ac.id/index.php/fikrah/article/view/1825>.

²³ Dewi Isnaini, "Penyelenggaraan Tradisi Ya Qowiyyu di Kecamatan Jatinom Pasca Covid-19 sebagai Daya Tarik Wisata Budaya Kabupaten Klaten" (UNS (Sebelas Maret University), 2023), <https://digilib.uns.ac.id/dokumen/102336/Penyelenggaraan-Tradisi-Ya-Qowiyyu-Di-Kecamatan-Jatinom-Pasca-Covid-19-Sebagai-Daya-Tarik-Wisata-Budaya-Kabupaten-Klaten>.

²⁴ Iqbal Fauzan M. Rahim and Thriwaty Aarsal, "Sebab Tradisi Yaqowiyyu Tetap Bertahan pada Masyarakat di Desa Jatinom Kecamatan Jatinom Kabupaten Klaten," *Solidarity: Journal of Education, Society and Culture* 11, no. 2 (November 2022): 269–77, <https://doi.org/10.15294/SOLIDARITY.V11I2.61790>.

Ageng Gribig and the importance of sharing.²⁵ In the continuation of this tradition, although initially it was only carried out by the local Jatinom community, with the increase in years and the belief that it would get a blessing, more and more people followed this tradition. They come from various regions and touch various groups and even religions. Although basically this tradition is carried out by Muslims and with a series of Islamic activities, non-Muslims themselves have a great interest when the *Ya Qawiyyu* procession is carried out.

Of course, this tradition is different from time to time; from when it was first presented until now, it is still being carried out. In addition to the shift in the function of the *Yaa Qowiyyu* traditional ceremony, the community's thought patterns changed from syncretic to puritanical, and the community's livelihood patterns changed from materialist to traditionalist-agrarian. Religious, social, and economic factors led to these changes.²⁶ However, locals and visitors from outside Jatinom who attend always welcome this ceremony with great pleasure. Their main goal is to “fall” or get Apem, which means blessings for them.

The meaning of unity as a meaning is inferred to unite the diversity of people present in the *Ya Qawiyyu* tradition until, in time, the meaning of the unity of *Ya Qawiyyu* is present in the hearts of individuals who are still looking for peace. The Jatinom community understands the *Ya Qawiyyu* tradition well. Because of their awareness and strong belief in the blessings obtained from the *Ya Qawiyyu* tradition, people carry out this tradition every year. In the *Ya Qawiyyu* tradition, the value of moral education is knowing history, tolerance, togetherness, mutual respect without regard to social status, devotion to parents, and increasing our faith in Allah SWT. This is how we show our gratitude for the favors and gifts we have received.²⁷ It

²⁵ Arif Budi Sholihah et al., “Traditional Architecture: The Role of Traditional Festival in Islamic Historic District to Achieve Local Community Wellbeing,” *Journal of Design and Built Environment* 19, no. 3 (December 2019): 13–23, <https://doi.org/10.22452/JDBE.VOL19NO3.2>.

²⁶ Fitri Wulandari, “Cultural Changes in the *Ya Qowiyyu* Traditional Ceremony in Jatinom Village, Jatinom Sub-District, Klaten District 1981-2019” (Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2021).

²⁷ Alfian Ricky Saputro, “The Values of Akhlaq Education in the *Ya Qowiyyu* Tradition in Jatinom Village, Jatinom Sub-District, Klaten District 2017” (Bachelor thesis, Islamic University Indonesia, 2018)

emphasizes the importance of collective responsibility and cooperation in overcoming community problems and serves as a reminder that by uniting, everyone can overcome obstacles and build a good future for community life by carrying out a tradition.

This shows that Jatinom residents have a spirit of togetherness. In preparation for the implementation, Jatinom residents cooperate with the culture and tourism office, which, of course, not only people who are Muslim. The management of the Yaa Qowiyyu ritual based on the tourism office policy has broad implications for the process of cultural commodification. Cultural commodification in the Ya Qowiyyu ritual is a secondary activity that can become an economic driver and togetherness in the community.²⁸ The togetherness that is upheld makes all elements able to join in to succeed in this series of *Ya Qawiyyu* tradition processions.

Cooperation, as a characteristic of togetherness, is a form of social interaction in which the goals of one group member are closely related to the goals of other group members.²⁹ This can be seen from the number of residents who attended the event location to follow the reading of tahlil and prayers together until the eagerly awaited peak event, namely the distribution of apem. In the procession of the *Ya Qawiyyu* tradition on the night before the peak of the tradition series, there is an activity called Kendari Seni. Kendari Seni is a series of activities, where studios and organizations or schools in Klaten provide an art performance. The art that is held also varies from dance to puppets and drama performances. Free from anyone and anywhere.

On the other hand, the *Ya Qawiyyu* tradition also teaches sadaqah, often known as sharing. Sharing is defined as giving something to others with good intentions and a sincere heart without expecting anything other than the pleasure of Allah The Almighty, such as wanting to be seen as high or arrogant. In the *Ya Qawiyyu* procession, anyone is also free to give sadaqah with the intention of upholding togetherness. It is also free to give sadaqah in various forms. Non-

²⁸ Nur Quma Laila et al., "Strategi Komodifikasi Budaya dalam Ritual Yaa Qowiyyu pada Masyarakat Jatinom, Klaten," *Satya Widya: Jurnal Studi Agama* 4, no. 1 (June 2021): 1–11, <https://doi.org/10.33363/SWJSA.V4I1.676>.

²⁹ Yanuar Bagas Arwansyah, Sarwiji Suwandi, and Sahid Teguh Widodo, "Character Education Values in the Saparan Tradition Folklore on Writing Skills Learning," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, dan Seni* 18, no. 1 (August 2017): 51–65, <https://doi.org/10.24036/KOMPOSISI.V18I1.7727>.

Muslims and Muslims who have excess wealth, can assist in the form of money. If they do not have excess wealth, they can provide in-kind assistance. If the *Ya Qawiyyu* tradition is identical to the sharing of apem, then they can give apem. If they do not have excess money and goods, they can also provide sadaqah in the form of labor; they can help in the production of open and the series of processions of the *Ya Qawiyyu* tradition itself, such as participating in providing shodaqoh talent in the art kenduri procession described above.

There are two types of *Ya Qawiyyu* traditions, namely participatory traditions and traditional traditions carried out by the government and all participants. The tools and materials used by the elements of the *Ya Qawiyyu* tradition and the meaning of the *Ya Qawiyyu* tradition itself are examples of symbols and meanings in the implementation of this tradition. All of these symbols are requests to Allah SWT to provide blessings for peace and harmony with the words “*ngalap berkah*” and “value of mutual cooperation” in the implementation of the *Ya Qawiyyu* tradition.³⁰ This can foster a sense of concern for fellow human beings, help, a sense of community, solidarity, and togetherness.

Another thing that is no less important is the preservation of the *Ya Qawiyyu* tradition itself. Raising awareness of the importance of culture and participating in preservation through direct participation, learning, and socializing local culture with others is how people preserve the *Ya Qawiyyu* tradition.³¹ It can be said that unity and togetherness in this tradition are the basis of the meaning presented. It can be through direct relationships with various humans to unite and perpetuate the preservation of a tradition. In addition, the religious polarization that occurs today is that the politics of Divide et Impera can still work and can destroy the unity of the Indonesian nation if the conditions for its success are met.³² But through traditions like this,

³⁰ Mia Lestari Pujiastuti, “The Value of Gotong Royong in the Implementation of the Ya Qowiyu Tradition in Jatinom Sub-District, Klaten” (Diploma thesis, State University of Malang, 2023).

³¹ Kusmiatun and Chandra Dewi Puspitasari, “Aktualisasi Nilai Pancasila dalam Tradisi Saparan Yaqowiyu di Desa Jatinom, Kecamatan Jatinom, Kabupaten Klaten,” *AGORA* 12, no. 1 (September 2023): 95–107, <https://journal.student.uny.ac.id/civics/article/view/20140>.

³² Jafar Ahmad and Gesit Yudha, “Strategi Politik Devide et Impera Belanda dan Relevansinya dengan Polarisasi Agama Pasca Pilpres 2019 di Indonesia,” *Jurnal*

especially the *Ya Qawiyyu* tradition, it can certainly be used as a strong shield to ward off religious polarization.

Conclusion

The *Ya Qawiyyu* tradition is a reminder that unity and togetherness are essential to get blessings and strength from God. The meaning of unity and togetherness of the *Ya Qawiyyu* tradition in Jatinom Klaten does not stop and is limited only to religious values but is comprehensive in all aspects of life. It includes supporting each other, working together, and celebrating individual and collective achievements. In addition to the things mentioned, unity and togetherness in the *Ya Qawiyyu* tradition in Jatinom Klaten play many important roles in preserving cultural values and heritage.

Through the practice of inclusive relationships and collective activities, such as haul, clean village, and keeping a tradition, the community internalizes the importance of unity and togetherness of Muslim communities with non-Muslim communities to reduce the expansion of inter-religious polarization. These activities can be a means to strengthen the bonds between members of the Jatinom community and its surroundings and even outside the region and foster a sense of belonging and solidarity.

Unity and togetherness in the *Ya Qawiyyu* tradition are not only seen as ideals to be followed but as practical principles that contribute to the welfare and harmony of society as a whole. The value of unity and togetherness in the *Ya Qawiyyu* tradition in Jatinom Klaten covers religious and cultural aspects and has a broader impact on social issues. It serves as an enabling force to combat social conflict, promote peace, and build a harmonious and prosperous society.

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