

ISLAM AND LOCAL CULTURE
(Living Qur'anic Studies In The Ngeruwat Bumi Culture In Balung Village)

Miftahus Sa'diyah

(Institut Agama Islam Negeri Jember/ miftah.sadiyah17@gmail.com)

Abstract:

This paper tries to explain the phenomenon that has become a tradition of Muslim society. A tradition that presents the Qur'an in the midst of people's life or it is referred to as "living quran". Ngeruwat Bumi is one of the traditions of the many phenomena of Muslims in the suro month or Muharram in presenting the Qur'an in everyday life. The thing that makes this tradition unique is the tumpeng, which before the arak surrounds the surrounding environment is read prayer beforehand which is led by elders and religious leaders. Tumpeng in the Ngeruwat Bumi tradition itself consists of 7 kinds, namely: white rice cone, yellow rice, mending polo, fruit, leaf vegetables and cone vegetables such as eggplant, carrots etc. Based on the reality above, the focus of this research is 1) What is the practice and contribution of the community to the Ngeruwat Bumi tradition in Balung Village? 2) What is the meaning of the Ngeruwat Bumi tradition in the Balung community perspective? In this study researchers used a phenomenological approach, and interview observation methods. So that the results of this study indicate that: 1) How is the practice of the Ngeruwat Bumi tradition carried out by the Balung community as well as the huge community contribution to the celebration of Earth Grownup in every month of Suro. Given that lately people think that God is showing his power by shaking the earth. Realizing this, many people contribute to the tradition. 2). Society believes in the values contained in the tradition. Like rejecting reinforcements, starting a new page with kindness, introducing the tradition to the younger generation, and others.

Keywords:

Living Qur'an; Ngeruwat bumi; Suro

Abstrak:

Artikel ini mencoba menjelaskan fenomena yang telah menjadi tradisi pada masyarakat muslim. Sebuah tradisi yang memasukkan al-Qur'an ke tengah-tengah kehidupan masyarakat atau yang disebut "Living Qur'an". Ngeruwat Bumi adalah salah satu fenomena dimana dalam masyarakat dibiasakan untuk membaca Al-Qur'an setiap hari pada saat bulan suro atau Muharram. Hal yang paling unik dari tradisi ini adalah tumpeng yang mana sebelum di arak sekeliling, tumpeng itu harus didoakan terlebih dahulu oleh tetua dan para pemuka agama. Tumpeng dalam tradisi Ngeruwat Bumi terdiri dari 7 jenis, yaitu: nasi jagung, nasi kuning, mending polo, buah-buahan, sayur-sayuran dan sayur yang dibuat kerucut seperti terong, wortel dan lainnya. berdasarkan kenyataan diatas, fokus dari penelitian ini adalah: 1) apa saja praktek dan kontribusi masyarakat dalam tradisi Ngeruwat Bumi di Desa Balung? 2) apa makna tradisi Ngeruwat Bumi menurut pandangan masyarakat Balung? Dalam penelitian ini, peneliti menggunakan pendekatan fenomenologi dan metode observasi wawancara. Sehingga hasil dari penelitian ini menunjukkan bahwa: 1) bagaimana praktik tradisi Ngeruwat Bumi yang diadakan oleh masyarakat desa Balung begitu pula kontribusi yang sangat besar dari masyarakat untuk merayakan kelahiran bumi setiap bulan suro. Difahami bahwa para tetua berfikir tuhan sedang menunjukkan kekuasaannya dengan mengguncang bumi. Dari hal inilah yang membuat banyak orang membantu terlaksananya tradisi ini. 2) masyarakat percaya bahwa banyak sekali nilai-nilai yang terkandung dalam tradisi ini. Seperti menolak penguatan, memulai hal baru dengan kebaikan, memperkenalkan tradisi kepada generasi muda, dan sebagainya.

Kata Kunci:

Living Qur'an, Ngeruwat Bumi, Suro

Introduction

Before Islam came, the people of the archipelago already knew various beliefs. The thing that made the process of Islamic da'wah at that time did not apply to the customs prevailing in the community, because it was ingrained. Adilstan long enough process. And this method is the Wali Songo's approach to

society then with the customs acculturated with the teachings of Islam. In this case we can understand that the Islamic tradition in the archipelago is an acculturation between Islamic teachers and customs in the archipelago.¹

The "Ngeruwat Bumi" tradition is one of the phenomena of the many traditions that take place in people's lives by reviving the Qur'an in people's lives and the beliefs that are held by each individual. This tradition is a tradition handed down by ancestors who are believed to pray for the old earth and the calamities that will occur can be avoided a little.

Viewed from an Islamic point of view, the Qur'an as a guide to life has explained how the position of tradition (custom) in the religion itself. Because the values embodied in a tradition are believed to deliver luck, success, abundance, and success for the community.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوْلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ
شَيْئًا وَلَا يَهْتَدُونَ [٢:١٧٠]

"And when it was said to them, "Follow what Allah has revealed, "they replied," (No!) We followed what we found in our ancestors (did). "Even though their ancestors did not know anything and no guidance."(Surat al-Baqarah: 170)

In the verse it does explain about people who are more obedient to the footsteps of the teachings of their ancestors than the Shari'a revealed and revealed by Allah. However, the existence of the Shari'a does not attempt to abolish traditions / customs. Look again at the times of the Guardians who used the approach through tradition, in Islamic teachings filtered the tradition so that every value that was believed and actualized by the local community did not contradict the Islamic Shari'a. Therefore the attitude of Islamic law towards customs must always prioritize the arguments in the Qur'an and Hadith compared to customs or traditions.

Islam is a faithful religion that contains the most perfect human way of life and contains teachings that guide humanity towards happiness and prosperity. Various words of God

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

¹<https://www.bacaanmadani.com/2017/09/pengertian-tradisi-islam-nusantara.html>

"It means, "O you who believe, enter you into Islam. Do not trace the steps of Satan. Really, Satan is a real enemy for you" (Sura Al-Baqarah: 208).

The Qur'an also invites thinking of the creation of man himself and the secrets contained in him. Al-Quran verses direct humans with signs of Allah's power, verses of the Koran incessantly sprinkle pearls of knowledge and knowledge to the whole world. He is the Qur'an of eternal miracles with eternal humanity on the surface of the earth and reveals the horizons of knowledge and knowledge to humans at all times.

Reviewing the Qur'an, until this moment, is still the most important and first order in the effort to study Islam. Of course, the assessment model is also very instrumental in efforts to get optimal results and objectives. Along with the times, studies on the Koran and al-Hadith experienced the development of the study area. From the study of texts to socio-cultural studies, which make the religious community as its object. This study is often referred to as the "living Qur'an" and "living Hadith". Simply put, the "living Qur'an" can be interpreted as a visible phenomenon in the community in the form of behavioral patterns and responses as a meaning for the values of the Quran.²

M. Mansur argues that the living of the Qur'an actually starts from the Qur'anic phenomenon in Everyday Life, which is none other than "the real meaning and function of the Koran is understood and experienced by the Muslim community" 6 means the practice of functioning of the Koran in practical life , beyond the textual conditions. Whereas Muhammad Yusuf explained that the social response (reality) of the Koran can be said to be the Living Qur'an, whether the Koran is seen by the community from science in the profane region (not sacred) on one side and as a guide (huda) the sacred value on the other side.³

The Living al-Qur'an or "living al-Qur'an" is an expression that is familiar to most Muslims. Among them this expression can be interpreted in various ways. First, the expression can mean "Prophet Muhammad" in the true sense, namely the figure of the Prophet Muhammad SAW, because according to the beliefs of the Muslim people the Prophet Muhammad SAW is the Qur'an. In the book it is stated that in the Prophet Muhammad there is a good example. This is reinforced by the hadith of Siti Aisyah r.a., who said that the morality of

²M.Alfatih Suryadilaga, Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga, [Http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf](http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf).

³Muhammad Yusuf, "Pedekatan Sosiologi dalam Penelitian Living Qur'an", dalam *Metodologi Penelitian Living Qur'an dan Hadis*, Syahiron Syamsuddin, 36-37.

the Prophet Muhammad was the Qur'an. That is, he always behaves and acts based on what is contained in the Qur'an. Therefore, the Prophet Muhammad SAW is "a living Qur'an," the Qur'an that manifests itself in a human form.⁴

Second, the expression can also refer to a society whose daily life uses the Qur'an as its reference book. They live by following what is commanded in the Koran and away from things that are forbidden in it, so that the community is like "the living Koran," the Qur'an which manifests in daily life - their day. We do not have concrete examples of this kind of society, and perhaps this kind of society has never existed, because in any Islamic society there are always life forms, patterns of behavior, actions and activities that are not based on the Qur'an.⁵

Third, the expression can also mean that the Qur'an is not just a book, but a "living book," that is, its manifestation in everyday life is so tangible and real, and diverse, depending on the field of life. The manifestation of the Qur'an in economic activities, for example, will certainly be different from the manifestation of the Qur'an in political activities or in family life. Furthermore, the way of realizing the Koran in this daily life is also very diverse, depending on the meaning given to the Koran itself as a collection of the Word of God Almighty, the Word of God, which also cannot be separated from human meaning about God Himself, about Allah SWT. In this sense, the Qur'an can manifest in the midst of a society that not all of its citizens are Muslim, while its realization in the lives of Muslims also varies greatly.⁶

Living the Qur'an can also be interpreted as "the phenomenon that lives in the middle of the Muslim community associated with this Qur'an as the object of his study".⁷ Therefore, the study of the Living Qur'an can be interpreted as a study of "various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community". With this understanding, "in its simplest form" The Living Qur'an "is basically as old as the Qur'an itself.

On the basis of the above thoughts, the author wants to raise a theme that is closely related to the Qur'an at the level of the reality of society, which is the study of Living Qur'an consensus, especially relating to the public's response

⁴Heddy Shri Ahimsa-Putra, *The Living Al-Qur'an: Beberapa Perspektif Antropologi* (Universitas Gadjah Mada, 2012), 236

⁵ Ibid, 237

⁶ Ibid, 237

⁷Muhammad Mansur, dkk., *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007), hlm. 7

to the understanding of the Qur'an which is used as reading in the tradition of the Ngeruwat Bumi.

General Description of the Ngeruwat Bumi Tradition **The Practice of Celebrating the Ngeruwat Bumi Tradition**

Suro is one month in the Javanese calendar created by Sultan Agung, king of Mataram in the 16th century AD, based on the Hijri calendar. That is why 1 Suro always coincides with 1 Muharam, marking the new Hijriyah year.

The calendar is evidence of the acculturation of Islam and the extraordinary Javanese culture.⁸ Sultan Agung's action was not only aimed at expanding the influence of the Islamic religion, but was also encouraged by his political interests at that time. By changing the Javanese Saka calendar into an Islamic Javanese calendar, Sultan Agung had the aim of concentrating religious power and political power on him to lead the kingdom.⁹ The calendar change on Java began on Legi Friday, on the 1st of Alip 1555 Saka year, which coincided with the 1st of Muharram in 1043 AH, or July 8, 1633 AD¹⁰

This suroan celebration tradition has many versions or variations in the procedure for its implementation. Likewise in Balug village, it has its own style in its implementation. In the celebration of Suro or Islamic New Year in the village of Balung, it is called the Earth Nuwuwat celebration. The implementation of this tradition began on Suro night by reading the yasin and al-Qur'aan surah until nearing dawn. This is what distinguishes the implementation of other Suro months. At night the community starts from the children, the teenagers and fathers fill up the mosques and musholla to recite the yasin up to 33 times and continue to read the Qur'an.

In the process of reading yasin up to 33 times and the Qur'an until dawn this is what is unique and becomes an attraction to be examined, because all of them gathered to endure sleepiness to wait for the coming of Suro. Then prepare the tumpeng in the form of 7 kinds, namely white rice cone, yellow rice, mending polo, fruit, leaf vegetables and tumpeng vegetables such as eggplant, carrots, and sea fish cone. Pile of brewing polo, fruit, vegetable leaves, eggplant and sea fish are prepared in the afternoon before reading the yasin 33 times. Then in the early hours of the morning all of the various forms of tumpeng

⁸M. Hariwijaya, *Islam Kejawaen*, Yogyakarta: Gelombang Pasang, 2006, hlm. 237

⁹Purwadi, *Sejarah Sultan Agung, Harmoni antara Agama dengan Negara*, Yogyakarta: Media Abadi, 2004. hlm. 117

¹⁰Susiknan Azhari, *Ilmu Falak Perjumpaan Khazanah Islam dan Sains Modern*. Yogyakarta: Suara Muhammadiyah, 2007. Hlm. 156

were prayed by religious leaders. After that at noon all the cone in the wine area surrounds and when it has circled the village, tumpeng is distributed to the people in that place instantly. All levels of society contribute to enliven the Suro month celebration or the Islamic New Year. In this celebration there are still values of togetherness, culture and religion.

The implementation of the suronan tradition is a form of gratitude from the community for the blessings God has given. It seems that the ceremony to save Earth's Grotto in Balung Village will indeed be carried out because in addition to being an expression of gratitude to Allah SWT, this tradition is difficult to remove because it has been carried out for generations by Balung community elders. The enthusiasm of the Balung community is very large because they come and participate in salvation activities with the aim of blessing. Every year the enthusiasm of the community increases and more and more Balung people in particular and people outside Balung in general are interested in witnessing the ritual of the Earth Nuwuwat celebration in Desa Balung.

When viewed from the Shari'ah of Islam, this slametan ceremony is permissible because there are certain purposes and objectives of the slametan ceremony carried out by the Balung community as an expression of gratitude towards God Almighty, but also considered by the community as a means of fostering solidarity and unity among people religious. What is done by the Balung Village community is called bertawassul, which is to pray to God through intermediaries.

The Meaning of the Ngeruwat Bumi Tradition

The turn of the year on the Javanese calendar on the night of 1Suro became a special thing for the Javanese people. In Balung village at night 1 suro, generally do lek (not sleep all night) and tugurani (self-reflection while praying). For Javanese people, Suro as the beginning of the Islamic New Year is considered to be a holy month, the right month to do contemplation, tafakkur, and self-introspection to get closer to Allah SWT. People believe that by doing good or staying on the eve of the Islamic New Year, it will be the beginning of a good charity record on the Islamic New Year note sheet. Therefore Balung villagers enliven the New Year or Suroan celebration. As the word of God

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ
كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"Verily the number of months in the sight of Allah is twelve months, in the ordinance of Allah in the time He created the heavens and the earth, among them four unclean months. That is a righteous religion, so do not persecute yourself in the fourth month, and fight the polytheists as they fight you all; and know that Allah is with those who fear. (Q.S. at-Taubah / 9: 36).¹¹

Q.S. at-Taubah / 9: 36 states that the number of months beside Allah is 12 months, and there are four unclean months. The scholars and interpreters agreed, which was intended as four (4) unlawful months were the month of Muharram, Dhul Qa'dah, Dhul Hijjah and Rajab.

The virtue of the month of Ashuro can also be seen in the following authentic hadith. From Abu hurairah r.a, he said: Rasulullah SAW said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْقَرِيبَةِ صَلَاةُ اللَّيْلِ

"The main fast after Ramadan is fasting in the month of Allah (ie) Mubarram. Whereas the most important prayer after Fard prayer is night prayer. "[H.R. Muslim (11630) from best friend Abu Hurairah radhiyallohu anhu]

The Hadith mentions how glorious the suro month is until this month is called the syahru of Allah, the month of Allah. This hadith indicates a special virtue that belongs to Muharram because it is based on lafzhul Jalalah (lafazh Allah). The scholars have explained that when a creature is based on the lafzhul Jalalah it indicates the tasyrif (breeding) of the creature, as the term baitullah (the house of Allah) for the mosque or more specifically the Kaaba and naqatullah (camel of Allah) the term for the prophet Sholeh 'camel alaihis salam and so on.

On the other hand, Balung villagers believe that in the month of Suro there will be thousands of disasters. So that the people carry out the tradition of the Earthless Soul to pray together and ask for safety and avoid the disaster that will be sent down. Considering that the earth that we step on is already old, it has increasingly swayed. We can see events in the form of natural disasters that

¹¹Q.S at-Taubah 9:36

continue to roll from the earthquake in Lombok and surrounding areas to the later earthquake and tsunami that occurred hammer and donggala. With the implementation of the Earthwave tradition which has been carried out for generations, people believe that if the earth is prayed by all citizens and asks for safety, at least the disaster that will be sent down in this village can be a little light or might be avoided.

Based on the description above, the writer analyzes the implementation of suronan ceremonies in accordance with Islamic teachings.

1. There is a 33 times yasin reading

The author believes that reading yasin is a good method to replace spells or things that cause shirk.

2. The existence of a 'do' reading

Do'a which is addressed to Allah SWT, is not from those other than God. This means it does not come out of the teachings of Islam.

3. Slametan

The slametan ceremony was carried out by the Balung community with the aim of seeking blessings, salvation from God by using 7 kinds of tumpeng, which are white rice cone, yellow rice, mending polo, fruit, leaf vegetables and cone vegetables such as eggplant, carrots and sea fish.

The positive impact that can be gained from the implementation of the Earth Groove tradition is

1. As a means of strengthening unity and unity. The suronan tradition in Balung village was not only attended by the local community, but also attended by the surrounding community. They blend into one without differentiating social status or origin.
2. Is an activity to maintain ancestral heritage. Many ancestral heritage has been neglected by society, even though if we realize it a lot of wisdom in it is related to life, both human beings as individuals, social beings or in relationships with the Almighty.
3. With the holding of the Suran ceremony, people feel that their lives are getting more harmonious, peaceful and can strengthen the community and mutual cooperation.

Research Methods

This research includes field research with locations in Balung Subdistrict. Using qualitative research methodology with the way and level of discussion is

more descriptive-qualitative,¹² that is the writer tries to explain the occurrence and action as it is based on the existing symptoms. While the approach used is a phenomenological approach,¹³ which is to understand the meaning of a phenomenon that is studied through the awareness of the object itself.

Because of the limitations of the technique, the research subjects that I took were limited to the clerics and clerics (religious leaders), a teacher and 1 local resident. They are the key person in the information that the author gets about the object of research, namely the Ngeruwat Bumi tradition. While the method of data collection that I use is observation, interview (interview), documentation, and analysis. Methods in data collection. First, the observation that immediately went into the field. Both interviews (interviews) with several communities, clerics and clerics (religious leaders), and teachers who became informants about the suras and verses of the Koran used in the Earth Nuwuwat tradition in Balung Subdistrict. The three documentation to support data obtained during observation and interview. The fourth analysis used is descriptive method.

Conclusions

From the explanation above, there are several points that can be concluded as follows. The study of the Qur'an as a "living" text in society needs to utilize the paradigms that have developed in socio-cultural sciences, such as anthropology and sociology. The phenomenon of the Earth Grouching tradition that revives the Qur'an in people's lives needs to be preserved, the tradition is not only derived from ancestors but contains values that are able to unite and strengthen family relationships and maintain harmony between communities. This tradition also does not contain elements of shirk because in this tradition selamatan is aimed at blessing and asking for salvation from Allah Almighty.

¹²Akh. Minhaji, *Sejarah Sosial dalam Studi Islam: Teori, Metodologi dan Implementasi* (Yogyakarta: SUKA Press, 2010), hlm. 68. Lihat juga, Sahiron Syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis.*, hlm. 56, 71.

¹³Lihat, Clive Erricker, "Pendekatan Fenomenologis", dalam, Peter Connolly, *Aneka Pendekatan Studi Agama*, terj. Imam Khoiri (Yogyakarta: LKiS, 2011), hlm. 129. Juga, Ngainum Naim, *Pengantar Studi Islam* (Yogyakarta: Teras, 2009), hlm. 110.

Daftar Pustaka

- Akh. Minhaji. *Sejarah Sosial dalam Studi Islam: Teori, Metodologi dan Implementasi* (Yogyakarta: SUKA Press. 2010)
- Heddy Shri Ahimsa-Putra. *The Living Al-Qur'an: Beberapa Perspektif Antropologi*, 2012 (Universitas Gadjah Mada)
- Muhammad Mansur, dkk., *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007)
- M. Hariwijaya. *Islam Kejawaen*, (Yogyakarta: Gelombang Pasang). 2006
- Purwadi. *Sejarah Sultan Agung, Harmoni antara Agama dengan Negara* (Yogyakarta: Media Abadi. 2004)
- Susiknan Azhari. *Ilmu Falak Perjumpaan Khazanah Islam dan Sains Modern*. Yogyakarta: Suara Muhammadiyah. 2007
- M. Alfatih Suryadilaga. *Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga*,
<http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf>
<https://www.bacaanmadani.com/2017/09/pengertian-tradisi-islam-nusantara.html>
- Wawancara dengan Ustadzah Maysaroh , 5 September 2018
- Wawancara dengan Ustadz Mahali, 5 September 2018
- Wawancara dengan Guru Muhammad Arifin, 8 September 2018
- Wawancara dengan Alif lailah, 10 September 2018

