

CHAPTER II

TRADITION, RELIGION CEREMONY AND LOCAL WISDOM

A. Tradition and religious ceremony

1. Tradition

a. Explanation of tradition

Tradition (Latin: tradition, "passed") or customs, in its most simple sense is something that has been done for a long time and become part of the life of a community, usually from a country, culture, time, or the same religion. The most fundamental thing of the tradition is the information that is passed from generation to generation, both written and verbal, because without it, a tradition can become extinct. While in Indonesian dictionary (KBBI), tradition is a hereditary customs (of the ancestors) are still running in the community. Tradition itself is a whole body of materials and ideas that come from the past, but actually still exist today, has not been destroyed, destroyed, discarded or forgotten. Here tradition only means inheritance, what is actually left over from the past. As said Piotr Sztompka Shils in his book that tradition means everything is channeled or inherited from the past into the present.¹

Tradition is a problem and that is more important how the tradition was formed. According to Funk and Wagnalls, as quoted by Muhaimin on the term tradition is as knowledge, doctrines, customs, practices and others are understood as knowledge that have been passed down for generations, including how the transmitter of doctrine and practice.² So the Islamic tradition is a hereditary customs in Islam that comes from the past but its presence is still there to this day. In Islam itself there are many traditions including *ampyang maulid*

¹ Piotr Sztompka, *Sosiologi Perubahan Sosial*, Cetakan ke-06, Prenada: Jakarta, 2011, h 70

² Muhaimin AG, *Islam Dalam Bingkai Budaya Lokal: Potret Dari Cirebon*, Terj. Suganda, PT. Logos wacana ilmu, Ciputat, 2001, h 11.

tradition carried on in *maulid* month to commemorate the birthday of Prophet Muhammad.

b. Functions of Tradition

The functions of tradition are:

- 1) Function of tradition is as a provider fragment historical legacy which we consider to be useful. Tradition is like a pile of ideas and materials that can be used in the present action and to build a future based on past experience. Example: the role that should be followed (for example, the tradition of heroic, charismatic leadership, saint or prophet).
- 2) Function of Tradition is to give legitimacy to the views of life, beliefs, institutions and rules that already exist. All this requires justification in order to bind its members. Example: the authority of a king that was passed by the tradition of all previous dynasties.
- 3) Tradition functions provide convincing symbol of collective identity, strengthening the primordial loyalty to the nation, communities and groups. Examples of national tradition: with songs, flags, emblems, mythology and common ritual.
- 4) The function of tradition is to help provide an escape from the grievances, discontent and frustration of modern life. The impressive and happier traditions in the past provide a replacement source of pride when people are in critical. The tradition of the sovereignty and independence in the past helped a nation to survive when it is in colonization. Tradition loss of independence, sooner or later will destroy

the system of tyranny or dictatorship that is not reduced in the present.³

Religious rituals or traditions definitely have a function in public life and it will last longer and will not be easily lost, as it says in the axioms of functional theory that everything has a function will not easily disappear by itself, because from the beginning until now still exists, has the function, and even played a number of functions (Soelaeman, 1995: 221). The social functions surviving cannot be separated from the needs of humanity.

Humans as social creatures cannot walk alone and depend on each other. Social needs can be supplied to these old traditions to the communities and traditions that will stick in people's lives is a tradition that has a function for society as described above. So *ampyang* birthday tradition that performed by the Jati Kulon Loram Kudus society is still survive because it has a function for society. Besides the general traditions and religious rituals can also help to reinforce the social solidarity of communities larger and directing a support for community groups to resolving the problems faced.

2. Religious ceremony

One way to trace the development of Islamic culture can be encountered at a ceremony/tradition which practiced by the community. In Indonesia has encountered a lot of ceremonies/traditions practiced by the community. The ceremony is an action or deeds that are bound to certain rules based on customs, religions, and beliefs. The ceremony is essentially a form of public behavior that indicates an awareness of the past. Community explains

³ Piotr Sztompka, *Sosiologi Perubahan Sosial*, Penerbit Prenada Media, Jakarta, 2010, h

about his past through the ceremony. Through the ceremony, we can trace the origins of both the places, characters, some object, natural events, and others., While in Indonesian dictionary (KBBI), the ceremony is the equipment (according to lore); a series of actions or deeds that are bound to certain rules by custom or religion.⁴

Not easy to understand the religious sense only from one or two definitions. Every religion and belief has a meaning of each. We must understand the difference in meaning in every religion and belief. In KBBI, religion is a doctrine, a system that regulates the faith (trust) and worship to Almighty God and rule arrangements related to human relationships and human beings and the environment.⁵ While in anthropology, religion is seen as beliefs and patterns of behavior that is owned by humans to deal with important issues and aspects of the universe that cannot be controlled by familiar technology or system of social organization (Haviland, 1988: 195-197). Anthony F. C. Wallace, an anthropologist, defined religion as a set of ceremonies by rationalization through myths and supernatural forces move in order to achieve or even avoid the occurrence of changes in the human condition or the universe (Haviland, 1988: 195).⁶

Phenomenological basis of religion can be defined as a consciousness of the world about the existence of invisible and the opposite empirical and how human beings as part of the empirical world can build a relationship with the world of the occult symbolic. The above definition emphasizes the aspect of consciousness in religious phenomenon because this awareness aspect stressed by Husserl. As a consciousness, religion can be individual, collective or social may also. When the study of religious consciousness that leads to more individualized nature, then such studies will be able to meet with the study of the psychology of religion, was when the study

⁴ <http://kbbi.web.id/ceremony>

⁵ <http://kbbi.web.id/religion>

⁶ Yuni Sare, *Antropologi SMA /MA XII*, Grasindo, Jakarta, 2006, h 31

conducted more leads to social aspects, then the study is the study of the sociology of religion or anthropology of religion, with the perspective of Phenomenology.⁷

So religious ceremonies is a series of related actions or deeds on a specific rule based on the tenets of religion, belief and Association-related human, humans with their surroundings. This ceremony is an event of anthropological, meaning events from ancient times to the present, shapes, time, and place is steady and contain a lot of uniqueness. It said are run, because it is always kept on the schedule that has been *mentradisi*. In the broader perspective of social sciences, this ceremony has been running in *terpola*, there was order. And *ekspesi* were always steady. Therefore, an event which is already routinely kept from the time the first Islamic State power in Java (Demak), seems to be the ceremonial traditions of *Ampyang* still has a fascination for observed.

B. Ceremony of Religion and System Value

The system is a set or principles that interrelated, which combine to form a whole. Related to that, the value is particular norm sets that settle the order of social life. Because humans as cultural and social beings, always need the help of others to meet their daily needs. So, human beings in their interactions should be guided by the values of social life is built up well and in harmony. These values are an internal factor in the relationship between the social, as stated by Celcius, Ubi Societas, Ibius, there is a society, there must be a law. In other words, as the flow of progressivism, that value arises by itself, but there are other factors of the present society that values are arise (Muhammad Noor Sham, 1986: 127).

According Burbecher, the value was divided into two parts, namely the value of intrinsic and instrumental value. Instrumental value is the

⁷ Walisongo, Volume 20, Nomor 2, November 2012. p 295

value that is considered good because it is worth to others.⁸ The intrinsic value is considered good, not for anything else, but only for yourself. The existence of a tradition cannot be separated from the role of supporting communities to assert that society has a value system that regulates the life in society. Cultural value system is a series of abstract concepts that live in the minds of most citizens of a society. The cultural value system should serve as guidance once the driving attitudes and behaviors of humans in his life, so as to function as a system of behavior the highest level (Muhannis, 2004: 4)

C. Religious Ceremony Sacred and Profan

According to Marcia Eliade profane are areas of everyday life, the things that are done regularly, randomly, and really is not that important. While the sacred is a region of supernatural, something *ekstraordinasi*, is not easily forgotten and very important. If the profane was easily lost and forgotten, just a shadow, the opposite of sacred is eternal, full of substance and reality. The profane is a place where humans make mistakes, always changing and sometimes filled with chaos. The sacred is the place where all the regularity and perfection is, the indwelling spirits of the ancestors, the knights and the goddess.

When Durkheim speaks of the sacred and the profane, he was always thinking in the context of the community and its needs. Sacred according to Durkheim is a social issue that is related to the individual, while the profane is the opposite, ie everything to do with the affairs of individuals. Sacred does seem as something magical, but actually he is a part of the surface of something much deeper. The main goal is actually very simple symbol, which makes people to always fulfill their social responsibility to the clan as a symbol of their totem. Conversely, when talking about the sacred, Eliade consider trust these clans do not like the thought of Durkheim. In his view, the main focus of attention is a

⁸ Aliet Noorhayati Sutrisno, *Telaah Filsafat Pendidikan*, deepublish, Yogyakarta, 2012, h,

supernatural religion, its easy to understand and very simple. Religion centered and of the sacred, not just a religious illustrates sepet seen by social spectacles. Although Eliade uses language derived from Durkheim and he agreed that the term sacred more baim of other terms in the form of a personal God, but his views on religion closer to Tylor and Frazer that had previously defined religion as belief in supernatural powers.

Eliade "force" us to rethink not only about Durkheim, but also about the other scientists who became his mentor, an expert in theology and religious history Jernam nationals named Rudolf Otto. In 1916, Otto publish his work very well known in the art, entitled *The Idea of the Holy*. In this book Otto also use the concept of the sacred, but not applied in a social context or social needs. She wrote about the experience of the human individual with a very clear and dramatic. At some point in human life, he wrote, most of them never felt something extraordinary and very strong. They were fascinated by the reality is totally different from themselves. Something mysterious awesome, powerful and very beautiful. It is the experience of "His Holiness" (The Holy), an encounter with the sacred.⁹

In terms of Latin, Otto called it *mysterium*, which consists of *tremendum et fascinans*, that mysterious thing that is simultaneously very great and terrifying. Another name is that it provides a sense of the numinous (from the Latin word *numen*, meaning spirit or reality of expertise). Otto added that when a person experiences this encounter, he would feel he was like no, just mist and dust, just like what is reportedly the Bible. Instead, the sacred is seen as something extraordinary, substantial, great and very real. He was sure to feelings of awe toward the numinous is very unique and can not be reduced. In another feeling vibrations, finally we get carried away to the point of deepest emotions of the heart, and that is what we call the religious over the years.

⁹ Daniel L. Pals, *Seven Theories of Religion*, Ircisod, Jogjakarta, 2012, p 233

It seems that the concept of the sacred Eliade strongly influenced by the concept of Otto. Eliade says that in the encounter with the sacred, one feels touched by something non-worldly. The signs of people experiencing this encounter between them, they think you're touching a reality that had never known before, a dimension of the existence of a monstrous, very different and is an eternal reality that is incomparable.

For primitive societies or those in the pre-modern, the sacred is equal to the force, and finally to the assumption that he is the same as reality. Sacred filled by the "Available". Sacred power means the whole of reality, and at the same time is eternity and awesomeness. So it's easy to understand why people have a great desire to be united with reality in order to achieve his strength. The readers of the Judeo-Christian or a Muslim of course think what gave Eliade refers to the personal God, but the idea of the sacred broader than just the concept of a personal God. Could mean that the sacred powers of gods, the ancestors, immortal souls, or the strength of the so-called Hindus as "Brahman", the Holy Spirit that transcends the entire universe. Understanding which became sacred religious duty, namely in order to discover and experience The Sacred and bring someone out of natural and historical situations and then place it on a different quality, a world that is entirely different, very transcendent and holy.¹⁰

The feeling of the Sacred is not the things that are sometimes, occur only at a handful of people and in places only. In a secular society in the midst of modern civilization, the man threw an encounter with the sacred thing is something of a surprise, which is under conscious or just a form of nostalgia and dreams are the work of the imagination. How was hidden and vague Yang Sacred, but intuition about The Sacred terpisahkan remains a part of the mind and human activities. No human being can live without, when the eye is opened to see its existence, it turns out The Sacred is in all directions.

¹⁰ Daniel L. Pals, *Seven Theories of Religion*, Ircisod, Jogjakarta, 2012, p 235

In the book *The Sacred and The Profane*, Eliade using examples from various cultures to show how serious the traditional society in implementing models divine. Authority Sacred regulate all life. Usually the sacred center point of the cosmos is marked by a stake, pole, or other objects that stuck to the ground and reaching to the sky. These signs symbolize the three parts of the universe: heaven, earth, and the bottom layer of the earth (ground). Such signs could also be in the form of a tree or a mountain. The reason why this is very sacred by the people arkhais is because the signs are not only the center of the township, but also serves as an axis mundi (from the Latin meaning "center of the world"). He is the main axis, the poles, where life revolves.¹¹

D. Ceremony Birthday of Prophet in Islam

Historians noted that the Prophet Muhammad was born on Monday, 12-Awwal or 20 April 571 AD, in the Elephant. Prophet was born at dawn. In Arabic, something that was born from his mother called *maulud*, while the day of his birth called *maulid*. So typical *Rabi'ul awal* month, because that is the birth of the Prophet in the month, so it is better known by *maulud* month than *Rabi'ul awal*. When the *maulud* month arrived, many Indonesian people commemorate and celebrate the birth of Prophet Muhammad. Warnings Birthday of Prophet is an event held to commemorate and glorify the birth of the Prophet Muhammad.¹²

In commemoration of the various layers of the society gathered in a place either at the office, home, public square, mosque, or mosque, with a heart of love for the Prophet. Together they listened to chant verses from the Koran, quick reading of the history of life king Muhammad, chanting sholawat, sang qoshidah, ode to the king of the Prophet and religious lectures. The event, which are sometimes called *mauludan* or *maulidan*.

¹¹ Daniel L. Pals, *Seven Theories of Religion*, Ircisod, Jogjakarta, 2012, p 237

¹² Abdilah Mubarak Nurin, *Islam Agama Kasih Sayang*, PT Serambi Ilmu Semesta, Jakarta, 2015, p 98

The aim of the celebration of *Maulid* is to awaken a love of the Muslims to the Prophet Muhammad, and also aims to raise the morale of the Muslims were at that time engaged in a war that is quite tiring, the crusade against the forces of Christian Europe in the fight over the city of Jerusalem and surroundings.¹³

For the traditional Muslims, held a celebration of the Prophet's birthday as explained above is a momentum to raise the prayers as a token of love from the bottom of our hearts. Peace be echoed in turns, which signifies the commitment to follow the teachings not only of individuals, but also is collective. In this case the birthday celebration is expected to build the nation and society that *rahmatan lil 'alamin*, where *shalawat* echoed in every celebration of the birthday of the establishment is able to arouse affection attitude as exemplified by the Prophet Muhammad. There was also a ceremony that celebrated the Prophet's birthday massive expansion is also a tradition of "cult" of the figure that is considered sacred. This tradition not found in traditional Islamic Middle East (Arab) since the beginning.

E. Prophet's Birthday Celebration and Social Interaction

In the community are not separated by the name of social interaction. Social interaction is a reciprocal relationship between individuals to one another. Many sociologists agree that social interaction is a key condition for the occurrence of social activity and the presence of social reality. In thesis Rahayu Ginintasari UPI said the process of social interaction according to Herbert Blumer was at a time when human beings act toward things on the basis of the meaning of belonging to something that for human beings. Then the meaning of belonging to something that comes from the interaction between a person with their neighbour. And last is the meaning is not fixed but can be changed, changes to meaning

¹³ Abdilah Mubarak Nurin, *Islam Agama Kasih Sayang*, PT Serambi Ilmu Semesta, Jakarta, 2015, p 99

can occur through the process of interpretation is done when people come across something. The process is also called with the interpretative process social interactions can occur when between two individuals or groups there are social contacts and communication. Social contact is the first stage of the occurrence of social relations Communications is delivering an information and granting of interpretation and reaction to the information submitted. Karp and Yoels shows some things that can be a source of information for the start of the communication or social interaction. The source of such information can be divided into two, namely, physical characteristics and appearance. Physical characteristics, is everything that is owned by an individual at birth which include gender, age, and race. His appearance here may include a physical attraction, body shape, the appearance of clothing, and discourse. Social interaction has rules, and rules that can be seen through the dimensions of space and time dimensions of Robert t. Hall and the definition of the situation of W.I. Thomas. Hall divide the room into four social interaction in distance, that intimate, personal distance, social distance, and the distance of the public. In addition to the rules regarding the space Hall also explains the rules regarding time. At this time dimension visible boundaries of tolerance time can affect the form of interaction. The last rule is the dimension of the situation expressed by W.I. Thomas. The definition of the situation is the interpretation of a person before giving a reaction. The definition of the situation created by the individual and the community.¹⁴

Max Weber saw social reality as something based on individual motivation and social action (Johnson, 1986: 214-215). When interacting, person or group is actually attempting or learn how to understand the social actions of people or other groups. A social interaction going awry when the parties interact with each other do not understand the motivation

¹⁴ Rahayu Ginantasasi, *Interaksi Sosial* [FIP/JUR. PSIKOLOGI/195009011981032](https://doi.org/10.24127/FIP/JUR.PSIKOLOGI/195009011981032), p 2

and meaning of social action they did.¹⁵ Interaction process can begin when we make contact or meet other people and communicate, resulting in a reciprocal relationship. Basically, the interaction process is a process of communication, which is the process of delivering thoughts¹⁶ or feelings¹⁷ by one person to another. Without the delivery of mind and feelings in others it will not be the thing as social interaction. Social interaction is a key condition the social activities in the social process. When meeting with other people face to face though only the social interaction process already happen though not spoken. The interaction will continue to occur and become deeper as acknowledge each other, shake hands and talk to each other is a form of communication. Because social interaction happen requires communication.¹⁸ Social interaction may also arise when religious celebrations such as birthday celebrations. In the celebration there must be inevitable thing as social interaction whether it was intentional or not because the terms social interaction is with their communication and social contact.

F. Celebration of the Birthday of Prophet According to Islamic Thought

The tradition of celebrating the birthday of the Prophet is not only in Indonesia but almost all parts of the world celebrate. Those little understanding of religious law will know that the case (celebrate *mauled*) is not included heresy heretical (*bid'ah*) because it is not associated with *mahdhah* worship or ritual worship in the *Syari'at*. The reason the above can be seen from the contents of the Prophet's birthday event was very varied with no standard rules. Her enthusiasm is precisely the momentum to unite the Islamic passion. Those who prohibit the Prophet's birthday

¹⁵ J. dwi Narwoko & Bagong Suyanto, *sosiologi: Teks Pengantar & Terapan*, KENCANA PRENADA MEDIA GRUP, Jakarta, 2010, p 20

¹⁶ Thought it might be an idea, opinion, inspiration, aspiration and others arising out of our minds.

¹⁷ feelings can be either belief, certainty, doubt, anger, concern, courage, excitement, and so on that appear from the bottom of our hearts.

¹⁸ Taufik Rahman Hadiri, *Pengenalan Sosiologi SMP kelas VII*, Yudhistira, Jakarta, 2006,p

anniversary is difficult to distinguish between worship with greatness Islam. Worship is something raw that comes from Allah. Greatness (syi'ar) is something that *ijtihadi*, Muslims creations, and situational and permissible. It should be understood, something that not all of them permissible emulated by the Prophet.

Imam as-Suyuti said in response to the law of the Prophet's birthday celebration *"I think the origin of birthday celebrations are human beings gathered reading the Koran, sholawat prophet, and the stories of the Prophet's example since his birth until the journey of his life story. Then served food enjoyed together, after which they return. Only that it does. All were classified as heresy repertoire (something good). People doing rewarded for exalting the degree of the Prophet, revealing the joy and excitement over the birth of the Prophet Muhammad."* (Al-Hawi lil Fatawa, juz 1, pp 251-252).¹⁹

Kiai Husein Muhammad revealed in his book Down the Path of Light that the scholars looked at this celebration totally against the teachings of Islam, and even become the symbols and forms of devotion to the Prophet. He added that in Egypt the past, the celebration of the Prophet's birthday was also celebrated with massive. The celebration was held on the grounds of Cairo Citadel. Segment roads are crowded by human. Muslim communities are around the lit torch with a parade around the city streets. In Indonesia, the birthday celebration is also commemorated by reading *al-Barjanji*, Smith ad-Duror, Ad-Dhiba'I, *tahlil*, and others. In subsequent trips maulid warnings in several regions in Indonesia accompanied by rituals and traditions of local communities. As in South Kalimantan region, *Maulid* tradition is known as the tradition of the Prophet's Birthday "*baayun*". This tradition contains *sholawat* prayer and swinging the child in the cradle. This tradition is usually held in several places, one of which is funeral area of Prince Suriansyah Banjarmasin area. The tradition is intended that the child swung the child

¹⁹ Piss Ktb, *Buku Tanya Jawab Keagamaan*, 2013, p 202

if she grew up to be a healthy person, filial to parents, and can follow the example of the Prophet Muhammad.²⁰

More precisely in Kudus Kulon area Loram, the tradition of the Holy Prophet's birthday is also known as *Maulid Ampyang* tradition. This tradition is about carnival culture containing foods so arranged in a container that is unique, which is carried by the Society on the celebration to commemorate the birth of Prophet Mohammed in Wali Loram Kulon mosque.

²⁰ Abdilah Mubarak Nurin, *Islam Agama Kasih Sayang*, PT Serambi Ilmu Semesta, Jakarta, 2015, p 102