

Islamic values on the Baritan traditional ceremony in Gawang village, Pacitan

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ABSTRACT

This study conducted with the purpose to know: 1) Islamic values of Baritan traditional ceremony, 2) applied Islamic values of Baritan traditional ceremony in daily life. This study is descriptive with qualitative approach using observation, interview, documentation and questionnaire as data collected. Technique of data analysis used three steps based on Miles and Huberman, involving: data reduction, data display and drawing conclusion/verification. The results showed that Baritan traditional ceremony contains Islamic value, there are: *sedekah* and *sholawat*. These Islamic values have been applied by society of Gawang village in their daily life with the category sometimes (25%) for *sedekah* and always (35%) for *sholawat*.

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1. Introduction

Tradition is knowledge, doctrine, customs and practices which is inherited and becomes a local wisdom in a society [7]. Local wisdom is an ability to cultivate natural and cultural influences which are the driving force behind the transformation and creation of the remarkable cultural diversity of Indonesia [19] and able to give inheritance in the form of useful knowledge to the younger generation [14]. All of those are studied, practiced, taught and inherited from generation to another [7], so it can be concluded that tradition and local wisdom is local cultural knowledge formed from adaptation in society and inherited from generation to another. Islam values tradition highly [7]. Islamic teachings focus on God as the source of all everything and humans as the creation which dedicates themselves to God [13]. Religion and culture help each other in gives foundation for tradition to grow [12], increase intensity of experience and social interaction, and source of power for the development of social, cultural, politic, economy and law [18].

Several previous studies have revealed that there are Islamic values in Indonesian traditional culture such as devotion and subserve to Allah (*ihsan*) [4], consensus and benefit [25], *khalifah* on earth [7], faith, sincerity, piety, *tawakal*, grateful, and patience [8]. Based on some these studies it can be said that Islamic values are part of material values that are embodied in the reality of physical and spiritual experience [23] and is an absolute, universal, and holy [2]. So, it can be stated that tradition is an unwritten culture [27], hereditary because it is considered useful and preserved.

Traditional ceremonies in Java relate to human life, nature, religion and belief [1]. One of the traditions in Gawang village Pacitan regency is Baritan ceremony. Baritan is a traditional ceremony of reject reinforcements believed and inherited from generation to another. This tradition was carried out first by Ki Ageng Soreng Pati in 1800s. This ceremony held every year in month of Muharram or Islam new year by society of Gawang village specifically in Wati. Baritan comes from the word “wiridan” which means asking God for guidance or protection and safety [15].

Islamic values integrated in the daily lives of people in Gawang Village which consists of 100% Muslims. Therefore, beside study further to find the Islamic values in Baritan traditional ceremony this study also researching how the application of the Islamic values in Baritan traditional ceremony in the daily life of society in Gawang village. The questions submit in this study are:

- 1) What are the Islamic values contained in the Baritan traditional ceremony?
- 2) How are Islamic values in Baritan traditional ceremony applied by the society in everyday life?

2. Method

This study is descriptive with qualitative approach using ethnographic, history and content analysis method. The subjects of this study are Baritan traditional ceremony as primary data and informants as secondary data added with relevant data to complete this study.

2.1. Data Collection Technique

Data collected using observation, interview, documentation and questionnaire. Observation done by watching and recording the observed phenomenon systematically. Observation was done are participation observation where the researcher took part in activities to observed subject. The researcher also conducted interview with informants who are public figures in the society who considered to have ability and capacity to provide the necessary information. Interviews in this study conducted by semi-structured interviews developed from interview guidelines so the interviewees felt more relaxed in giving information by staying in the scope of research. Documentation was done by looking for variable data through writings or notes, books, and previous research to get more data and information about Baritan traditional ceremony. And questionnaire was done by distributing online questionnaire via google form to the society in Gawang village to find how to apply Islamic values in everyday life. The questionnaire used consist of 12 statements that have been validated by expert judgement. 35 samples were taken random in 7 sub village in Gawang village with each sample in sub village are 5.

2.2. Data Analysis Technique

Data analysis in this study used technique of data analysis based on Miles and Huberman involving three steps: data reduction, data display and drawing conclusion/verification [22].

- Data reduction includes summarizing and focusing on important things [22]. Researcher collected data about Islamic values in Baritan traditional ceremony and how its applied in society through interview and documentation. The irrelevant data were not related with the theme of this study discarded. After collecting and reducing, data displayed in the form of descriptive.
- Data display is done based on the research questions are: 1) What are the Islamic values contained in the Baritan traditional ceremony? 2) How are Islamic values in Baritan traditional ceremony applied by the society in everyday life? This step done by presenting structured collection of information to answer the research questions. Data obtained in this study is narrative so its need to simplify without reducing and changing its content according the research theme.
- Drawing conclusion started after data were collected. The conclusion was analysed continuously and verified to get conclusion about Islamic values in Baritan tradition ceremony.

3. Findings and Discussion

3.1. Information about Gawang Village

Gawang village located in the east of Pacitan regency with an area of 534 hectares with average temperature 25-29 celsius with high in agriculture. The north bordering with Sanggrahan village, the south bordering with Karanganyar village, the east bordering with Mantren village, and the west bordering with Banjarjo village. In government administration, Gawang village divided into 7 sub-village one of them is Wati sub-village, the place where Baritan traditional ceremony is performed.

According to cultural figures and village chief, a long time ago came 3 people from Semarang city called Iro Mertan. They are Amat Sari, Ambar Sari and Gending Sari who escape from the invaders. Then, they divided themselves where Amat Sari stay in Gawang village, Ambar Sari went to Dadapan village and Gending Sari went to Karanganyar village. In Gawang village Amat Sari spread Islam and became a religious leader at that time [10]. Therefore, until today the population of Gawang people is 100% muslims.

3.2. Description of Baritan Traditional Ceremony

Baritan traditional ceremony comes from the word of “rid” or “wiridan”. It’s a ceremony to reject reinforcements held every month of Suro (Muharam) [6]. This traditional ceremony is cultural heritage in Gawang village since the 1800s until now [15]. About what *wirid* is read in Baritan traditional ceremony and the number of readings, no one has studied specifically detail until today. But, according to local traditional leaders *wirid* that is read is the belief of each with same goal namely hope for the blessing Allah SWT. Now, Baritan traditional ceremony not a sacred traditional ceremony as a rejection of reinforcements, but as an ancestral cultural heritage and designated as cultural tourism [6] that can be witnessed every month of Suro (Muharram) usually held on 1st Suro (Muharram).

3.3. History of Baritan Traditional Ceremony

Baritan traditional ceremony was first performed by Ki Ageng Soreng Pati because Wati sub-village was affected by prolonged disease outbreak or called *pageblug* that causes many people died. Finally, Ki Ageng Soreng Pati instruct *sedekah bumi* by slaughtering goat and chicken [11]. Now, the people in sub-village are no longer experiencing *pagebluk* but the Baritan traditional ceremony is still being held in the Wati sub-village as cultural tourism in Gawang village. The difference is Baritan traditional ceremony currently doing not only *sedekah bumi* but also accompanied with prayers and *sholawat* and various dance performance with the term *suko pari suko* [11].

3.4. Islamic Values in Baritan Traditional Ceremony

Islam seeks to integrate all life aspects materialistic or spiritual and seek to build individual objective along with society aims and balance between human needs and their wishes [9]. One form of integration of Islamic values is found in the Baritan traditional ceremony. Apart from mystical things and others there are several points about Islamic values:

First *sedekah bumi*. *Sedekah bumi* in the Baritan traditional ceremony means that the sustenance has been given from Allah SWT in the form of *hasil bumi*, by society of Gawang village is distributed to others as a form of gratitude for the gift from Allah SWT with the hope that through *sedekah* between each other *hasil bumi* they get can be blessing for them. *Sedekah bumi* means human gratitude to Allah SWT for the sustenance that has been given through the earth (land) in the form of various kinds of crops [5], its usually done by Javanese society. In Baritan traditional ceremony, *sedekah bumi* mandatory for traditional leaders and voluntary for the society. The, *sedekah bumi* are distributed back to the society for the common good and prosperity with society’s hope that next year’s their harvest increase and be more. It’s should believe that *sedekah bumi* done with the purpose of thankful to Allah SWT for the sustenance given through sharing with others [17] not any other purpose. An expression of gratitude for the sustenance that has been given by Allah SWT. is written in Qur’an:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

and (remember) when your God declared, indeed if you are grateful, I will surely increase (favors) to you, but if you deny (My favors), then surely My punishment will be severe (QS.14:7)

The verse implies that Allah SWT. will add favors and sustenance to those who are always grateful. The philosophy of gratitude sourced from the view that the blessings of Allah SWT. that have been bestowed on humans are countless. It's also written in Qur'an:

﴿٢٦﴾ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

...and Allah gives you good sustenance so that you may be grateful (QS.8:26)

That verse emphasizes that sustenance needs to be grateful. So, humans are obliged to use these favors and gifts as well as possible. There are three ways to be grateful to Allah SWT [3]: (1) grateful with the heart, which is fully acknowledge and realize that all the blessings obtained come from Allah SWT. who give blessing, (2) grateful with tongue, that is say clearly the expression of gratitude with the sentence "Alhamdulillah" (praise be to Allah), (3) grateful with deeds, practicing the limbs for good things and taking advantage of those blessings according to teaching religious. Therefore, if viewed from the point of view of the tradition carried out, Baritan traditional ceremony is a form of gratitude by society in Gawang village through deeds and its visualized in Baritan cultural tourism.

Second *sholawat*. *Sholawat* in the Baritan traditional ceremony means praying to Allah SWT. and the prophet Muhammad SAW as gratitude for the sustenance given in the form of "hasil bumi". *Sholawat* comes from the word "sholat" and the plural form becomes "sholawat" which means prayer to remember Allah SWT. continuously [3]. According to language, *sholawat* means prayer or an exclamation to Allah SWT., while according to the term, *sholawat* is a perfect grace for mercy because no blessing is created except on the prophet Muhammad SAW. *Sholawat* is a form of prayer and praise for the prophet as a form of worship to Allah SWT [26]. *Sholawat* has a strong foundation written in Qur'an:

﴿٥٦﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

verily Allah and Allah's angels pray for the prophet Muhammad SAW. You who believe, doing sholawat to the Prophet and says with salam with full respect (QS.33:56)

Thus, *sholawat* is a praise or glory to the prophet Muhammad SAW, as well as prayer or "dzikir" to Allah SWT. *Sholawat* is not only reading "wirid", but also as prayers in life. So, reading of *sholawat* becomes a spiritual tradition in one self to fulfil human needs, also way to get closer to Allah SWT.

Based on the analysis results, it can be concluded that Baritan traditional ceremony is not only a sacred traditional ceremony, but it's contains Islamic values there are: (1) *Sedekah bumi* or in other terms means *sedekah* or share to others, (2) *Sholawat*. Apart from mystical things or others, all of these are forms of expression of gratitude that should be done by all humans as form of obedience to Allah SWT for the sustenance given.

3.5. Applied Islamic Values of Baritan Traditional Ceremony in Society

Analysis of the questionnaires distributed random in 7 sub village of Gawang village shows the results as shown in Table 1.

Application of Islamic values about *sedekah* in Gawang village shows good results in general. It can be seen from the answer of statements submitted, most of the society realize that *sedekah* is a practice that should be done with full awareness and selfless although some society answer doing *sedekah* only on certain events or activities. *Sedekah* is part of worship when it's implemented with sincerity will give peace of heart [16]. The wisdom of *sedekah* will gives benefits of goodness and blessing to the wealth that has been given for *sedekah*. People who doing *sedekah* will get reward and are classified as people who are pious [21].

Of the overall statements submitted, majority respondents answered sometimes (25%) and often (24%) based on Fig. 1. This happen because the society has different *mazhab* of thought in islam. The difference of thought is the reason for the difference belief in worship one of which is implementation in *sedekah*. It's accordance with [24], that differences in *mazhab* of thought can affect differences in

beliefs because it's not easily removed. Fortunately, society of Gawang village can uphold a sense of tolerance, so the differences in *mazhab* are not a problem in establishing social life.

Table 1. Application of Baritan Islamic values in society

No	Islamic values	Percentage application in Society				
		always	often	seldom	someti mes	never
<i>Sedekah</i>						
1	Doing <i>sedekah</i> everytime	14,3%	42,9%	34,3%	8,5%	-
2	Doing <i>sedekah</i> selfless	51,5%	37,1%	-	11,4%	-
3	Doing <i>sedekah</i> after getting a salary or harvest	8,6%	20,6%	14,3%	45,4%	11,1%
4	Doing <i>sedekah</i> only when there is a social service	-	31,4%	8,6%	48,6%	11,4%
5	Doing <i>sedekah</i> only if someone ask	-	11,4%	28,6%	25,7%	34,3%
6	Doing <i>sedekah</i> only when Baritan held	20%	-	11,4%	45,7%	22,9%
<i>Sholawat</i>						
7	Doing <i>sholawat</i> everytime	51,5%	11,4%	17,1%	20%	-
8	Doing <i>sholawat</i> when praying (sholat)	60%	40%	-	-	-
9	Doing <i>sholawat</i> with intention of worship	57,2%	37,1%	-	5,7%	-
10	Doing <i>sholawat</i> only when remember	-	-	42,8%	20%	37,2%
11	Doing <i>sholawat</i> only when religious activity (<i>aqiqah, istighosah, etc.</i>) held	54,3%	37,1%	8,6%	-	-
12	Doing <i>sholawat</i> only when Baritan held	-	22,8%	11,5%	40%	25,7%

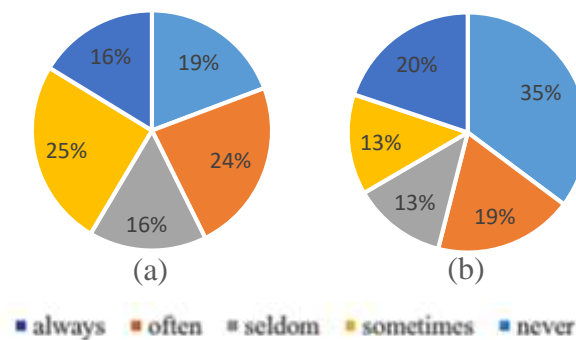


Fig. 1. The average respondent's answer in application of Baritan Islamic values on (a) sedekah and (b) sholawat

Application of Islamic values about *sholawat* in Gawang village also shows good results in general. From the answer of statements submitted in Table 1. it can be known that society of Gawang village always doing *sholawat* in daily life. It's done as a form of human obedience to Allah SWT and the prophet Muhammad SAW [20] stated that people who read *sholawat* are considered worship and rewarded.

Based the overall of statements submitted, respondents' answers are various with the highest percentage based on Fig. 1 are always (35%). These results are slightly different from the respondents' answers about *sedekah*. The highest percentage shows that application of *sholawat* is doing during worship and religious activities. These differences occur because of differences in beliefs about practice of *sholawat* in people's daily lives.

Based on the explanation above, it can be concluded that Islamic values of Baritan traditional ceremony have been applied by society of Gawang village in their daily life. Although there are some differences belief in its implementation, this not a problem because the society of Gawang village upholds a sense of tolerance.

4. Conclusion

Based on this study it can be seen that there are 2 Islamic values of Baritan traditional ceremony, first is *sedekah* and second is *sholawat*. These Islamic values have been applied by society of Gawang village in their daily life with the category sometimes for *sedekah* and always for *sholawat*, although the implementation is carried out according to the beliefs of each person. This result can be used as basis for further study about study of local wisdom of Baritan culture both in terms of Islamic on general perspectives.

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