

SADRANAN TRADITION OF KECANDRAN SALATIGA'S SOCIETY IN ISLAMIC PERSPECTIVE

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ABSTRACT

The Sadranan tradition is a tradition that has existed for a long time since ancient times, especially in the Kecandran area. The results show the Sadranan is held once a year, usually in mid-November and June. All from various backgrounds follow this Sadranan tradition. This tradition is carried out after the month of Shuro. The purpose of Sadranan is; first, this tradition is gratitude to Allah SWT for pleasure, and the second is as a form of respect for ancestors. Third, strengthen a sense of solidarity between citizens. Fourth, preserving the traditional inter and indigenous cultures of the area. Some benefits felt by the community are that people feel closer to Allah SWT.

Keywords: *Sadranan; Javanese; Tradition*

A. INTRODUCTION

Humans are social beings who cannot live alone and really need the role of other people or *zoon piliticon*, the animal society which means social beings (Aristotle). Humans are creatures that have a role in protecting and caring for the environment. Humans work to meet their various needs. Every individual is responsible for his attitude and behavior. Each individual must be able to organize himself always to do things that govern and determine his destiny. Each individual must also strive to realize his hopes and benefit others.¹

Human life also coexists with the environment because humans are God's creation. Humans have two sides, good and bad. Humans will continue to develop and will always be affected by the environment, especially the social environment. A good

¹ Suratman, dkk. *Ilmu Sosial Budaya Dasar*, 2010, Malang : Intimedia., p. 23

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environment can give birth to good individuals. Besides, a good quality self will develop a good environmental life as well.

Humans are creatures of God who are required to comply with all applicable laws, experience a process of growth and development, live and die and coexist with nature which has a reciprocal relationship. This relationship can be either positive or negative. An environment is a place where humans live, live, grow and develop, socialize, and a place where humans seek a living. Humans thrive in a natural, social and cultural environment.²

Humans can take action as a form of gratitude or positive feedback in the environment (nature) where humans seek a living. The concept of human culture consists of ideas, activities, actions, and forms (as objects).

Humans manifest their gratitude in the form of actions in the form of customary traditions. Likewise, the people of Candi manifest their gratitude for all the blessings God has given them through the Rite tradition, which is carried out as the start of activities before the tobacco harvest.

Tradition is a hereditary habit that has become inherent and becomes routine in society. Tradition is a means to guide and add insight and knowledge from the community. In addition, tradition is also used as a social guide so that each individual has limitations in socializing. Tradition cannot be absolute because it can trigger society's decline. Traditions must be adapted to the times but must not leave the original culture.

Tradition is also a community habit in certain matters that have been carried out for a long time and become part of society. This tradition is always carried on by future generations because if it is not continued, this tradition will be lost and extinct. Traditions are usually animistic in nature, which means believing in the existence of ancestral spirits whose rituals are held in certain places as prayer and prayer climbing.³

² Kuncoroningrat, *Sejarah Kebudayaan Indonesia*, 1954, Yogyakarta : Jambatan, p. 11

³ Amin, Darori, *Islam dan Kebudayaan Jawa*, 2000, Yogyakarta : Gama Media, p. 67

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People believe that everything in motion has a life and spirit that is both good and bad. Of these several kinds of spirits, there is a spirit that is the strongest or most powerful so that they worship as respect. The worship is carried out by giving several kinds of ritual offerings.⁴

As with the celebration event which is carried out accompanied by traditional dances and shadow puppet performance. This is a religious belief in an animist society that is still developing and is routinely carried out as a tradition, even though nowadays the times are increasingly sophisticated and developing, Islamic law has also been perfected by the Prophet Muhammad SAW, but for Javanese people whose souls have been united with attitudes and behavior ancestors who have been passed down a long time ago. The original Javanese people really care about the importance of Javanese culture and customs in their lives.⁵ Although many people have embraced Islam, the legacy of their ancestors in the form of animism and dynamism in the form of worshipping ancestral spirits using offerings is still believed and believed. Dynamism itself is the belief in several objects that are thought to have power in them.

From the Javanese viewpoint, this tradition is a form of public respect for nature and their ancestors who have contributed to the life of the people of Candi, Ampel, which is embodied in the Sadranan tradition. In addition, this tradition is also a symbol of rejecting reinforcements so that the community is always protected and kept away from all dangers.

This tradition is a reminder for the people of Candi to always be grateful to Allah SWT for all the blessings that have been given. It is also carried out to remind the Anggrunggondok people always to respect nature and the services of their ancestors. In addition, through Sadranan, it is hoped the people will always care for and protect the environment and the natural surroundings as a place for people to look for life. This study describes the Sadranan Tradition as the culture of the temple community.

⁴ Khalil, Ahmad, *Islam Jawa Sufisme dalam Etika dan Tradisi Jawa*, 2008, Malang : UIN Malang Press.

⁵ Amin, Darori, *Islam dan Kebudayaan Jawa*, p. 44

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Apart from that, this research also describes the Javanese and Islamic views of this tradition.

B. METHOD

The general methods used in qualitative research are interviews, observation, and documentation. The data collection process used the following steps: first, assigning informants from the local population. Researchers pointed to five residents from Kecandran, Salatiga, which comprised children, young people (adolescents) and parents as village elders who took part in the Sadranan in mid-November. Second, the researchers interviewed informants related to the tradition in Dusun Duren. Third, the researcher wrote notes on the interview. Fourth, researchers analyzed the results of the interviews and last; the researcher writes the results of the interview descriptively.⁶

In addition, the researcher also reviews the study of the Sadranan tradition based on Javanese views and Islamic law.

C. RESULT AND DISCUSSION

1. Definition of Sadranan

Nyadran is a series of ceremonies performed by Javanese people, especially in Central Java. In Javanese, nyadran comes from the word sadran, which means *ruwah syakban*. Nyadran is a series of cultures that clean the ancestral graves, sowing flowers, and the climax of the festive festivities at the ancestral graves.⁷

This sadranan ceremony is also a ritual act, which is an activity or a series of actions that are regulated by custom or law in force in the community, which is related to various kinds of events in the local community. The traditional ceremony is one of the human efforts as a bridge between the underworld (humans) and the world of the upper rites (spirits, God).⁸ The reason humans make various efforts to deal with the

⁶ Hardiansyah, Haris, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, 2012, Jakarta : Salemba Humanika, p. 26

⁷ Kuncoroningrat, *Sejarah Kebudayaan Indonesia*, p. 36

⁸ Johanes, Mardimin, *Jangan Tangisi Tradisi*, 1994, Yogyakarta : Kanisius, p. 41



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unseen world, for example, doing *nyekar* activities, offerings, prayer together, and rituals, namely to establish good relations with the unseen world, in order to create a balance between the supernatural world and the human world, so as to create a balanced, harmonious life, safe, and peaceful. Rite tradition because it does not deviate from Islamic teachings and preserve culture by not eliminating the original values contained in this tradition. This is evidenced by the implementation of the Sadransn ceremony every year in mid-November.

Tradition according to Islamic View

Sadranan or nyadran is a tradition from Java that did not exist before because sadranan is a tradition from the heritage of Hinduism. Sadranan is a form of gratitude from the residents that are considered to be done every year regularly. Because if it is not done, it is considered that there will be a catastrophe that will occur in the community. Why is that? Because it has been proven previously that one of the residents who did not participate the program, eventually, the family experienced a disaster, whether sick or in terms of luck/fortune. In terms of fortune, he is also not as smooth as before he joined the sadranan program.

لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شَيْبَرًا بِشَيْبَرٍ، وَذِرَاعًا بِذِرَاعٍ

The following are some of the objectives of implementing the Sadranan tradition. First, this tradition is a form of gratitude to Allah SWT for the blessings that have been given to the people of Candi Village in the form of fortune which is considered sufficient for daily life. Second, as a form of respect and devotion to the ancestors. Some cultures believe that their ancestors should be respected by their descendants who are still alive in the world. Third, the Sadranan Tradition is expected to strengthen a sense of solidarity among the people of Candi Village. Fourth, to preserve the indigenous culture of the region so that it is not lost and so that the next generation will not forget the culture they have. In addition, through this culture the outside community can find out that the people of Candi Village still have a beautiful culture.



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In connection with the Javanese and Islamic views of a tradition, Islam's goal is to unite society, strengthen brotherhood, and build peace between religious communities. The Javanese view of the Sadranan tradition is to give confidence to the community that this tradition is very beneficial for human survival.⁹ The hope is that after this event is held, the income of the local residents will be more interesting and become a blessing for the community. This tradition is passed down from one generation to the next. This is intended so that the tradition continues to experience improvement but does not leave its original culture. Tradition is also a means of shaping and imparting it to others. Therefore, the relationship between Islam and tradition and culture always gets variations and developments according to their respective regions.¹⁰ According to the Islamic viewpoint, Sadranan is a symbol as a means of expressing gratitude, joy, and sorrow for the lives of Candi Village. With the implementation of the Sadranan tradition, it is hoped that the community will respect each other, adapt to a tradition that develops in society that does not depart from Islamic teachings. In addition, the Sadranan tradition is carried out symbolically and has several meanings, goals, and benefits that do not oppose the teachings of Islam.¹¹ This tradition is always carried out every year. The community also tries to maintain the indigenous culture of the area, which is then linked to the values of Islamic teachings. So, fellow Muslims and religious people are expected to embrace each other, uphold the harmony between communities through a tradition inherent in society. This tradition must be preserved as long as it does not go outside and go beyond the boundaries of Islamic religious teachings but meaningfully includes all the habits of the Muslims who follow the traditions and culture that are characteristic of infidels.

2. Implementation of the Nyadran tradition

⁹ Amin, Darori, *Islam dan Kebudayaan Jawa*, p. 23

¹⁰ Khalil, Ahmad, *Islam Jawa Sufisme dalam Etika dan Tradisi Jawa*, p. 59

¹¹ Iswandi, Iswandi, and Gibran Abdullah. 2020. "RELIGIOUS ISSUES IN THE 2019 PRESIDENTIAL ELECTION OF INDONESIA." *Jurnal Al-Dustur: Journal of Politic and Islamic Law* 3 (1): 1–21.



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Nyadran is performed at a certain time, namely the month of Sha'ban (Ruwah). There is a background belief, why people choose this time, of course not arbitrarily. If not, they will do it all year round without limiting it to a specific time. And that is why they call the month of Sha'ban a ruwah month. Month to send prayers for the departed ancestors. The part that we need to underline here, Nyadran is performed every month of Sha'ban.

In the hadith from Abu Hurairah RA, Rasulullah SAW said,

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِي عِيدًا

"Do not you make your house like a grave. And don't make my grave 'ied.' (HR. Ahmad 8804)¹²

In the above hadith, Rasulullah Saw prohibits his people from making his grave 'ied. The question is if his grave is prohibited, what else is graves other than him the law is more prohibited.

Ibn Madzur explains in his book Lisanul 'Arabic, "The sentence' Id comes from the word'ada - ya'uudu (which means return), because people always do it again. There are also those who say it is a derivative of the word Al-Adah (adat), because people get used to it. The plural form, a'yaad.

Shaykhul Islam in Al-Iqtidha said, 'ied is a term to refer to customary gathering activities, which are always repeated, either annually, weekly, or monthly. Based on the information above, we can conclude that an activity can be called 'ied, if it has criteria, there is an association and it is carried out at a specific time and place.¹³

The activities of the Muslims on Friday are called 'ied because they gathered on that day and became a tradition of the Muslims. In contrast to the study program which is carried out every specific day. This kind is not called 'ied; they gather not because of the motivation of the place or time, but because of following the study.

¹² Ibnu Mandzur, Lisanul Arab, 3rd Edition, Part 3, p. 319

¹³ Ibnu Taimiyah, *Iqtidha ash-Shirat Al-Mustaqim*, Part 1, p .75

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The Sadranan ceremony is a starting point to be able to encourage the people of the Temple to continue to preserve the culture. The community was also very enthusiastic about participating in the ceremony. All groups follow this ceremony, be it children, youth, and parents who are village elders. A hamlet elder leads this ceremony, and he also suggests that the people who participate in this ceremony should follow it in an orderly manner. This ceremony starts with the provision of offerings. The offerings used in the ceremonial procession are in the form of roses sprinkled on the burial of deceased ancestors (Nyekar). The meaning of the deceased elder is the elder who is considered to have a family relationship or those who are related by blood, such as grandparents who have passed away. This activity is carried out in the afternoon the day before the Nyadran time or is usually carried out on the H Nyadran day but in the morning.

After finishing blooming in the morning, it is continued with the ritual of praying together to the grave by bringing various snacks and ancestral burial cones. However, this activity is not carried out in the exact place of the mosque or the house of the RT head, but usually at the grave yard and is followed by the whole community. The activity begins with praying together before they eat the food they have brought. Moreover, these activities are guided by elders who are considered to be used to leading the sadranan rituals. This is followed by eating the food that has been brought, especially tumpeng and ingkung and vegetables that have been arranged in one container called Ambeng. Before eating tumpeng, it is recommended that every resident eat snacks first.

After the rituals at the grave are finished, it is continued with each house's gathering to strengthen the relationship. This gathering is not only done from someone younger to an older house. Nevertheless, parents can also stay in touch with someone younger. It is different with Eid if Eid is done by someone who is younger and ends up visiting someone older. However, if all status is the same, even someone who does not know the house occupants may come to the house. The activity of visiting from house to house is usually referred to as "open house," usually carried out from



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09.00 until 21.00 at night. Sometimes even at night, there is still busy gathering from house to house.

During the gathering, some snacks were served at each of the houses visited from processed foods immediately or that have to be processed first (such as diamond, peanut brittle, tap) and many others. Not only snacks but guests are also served food and side dishes that have become a tradition at the time of sadranan. The staple food is *ambeng* rice (tumpeng rice) and whole chicken meat, often referred to as "ingkung" and tofu fried chili sauce. The three menus are available in every household. However, the three menus are usually added by other foods by the house owner, such as vegetables and other side dishes or sometimes added with fruit.

3. The public's view of Sadranan

The implementation of Sadranan by the people of Kecandran, Salatiga also has several objectives. First, this tradition is a form of gratitude to Allah SWT for the blessings that have been given to the people of Candi, Ampel village for everything that Allah has given us. Second, as a form of respect and devotion to the ancestors. Some cultures believe that their ancestors should be respected by their descendants who are still alive in the world. Third, from the Sadranan Tradition, it is hoped that it can strengthen a sense of solidarity among community members between Kecandran Villages. Fourth, to preserve the indigenous culture of the region so that it is not lost and so that the next generation will not forget the culture they have. In addition, through this culture the outside community can find out that the people of Kecandran Village still have a beautiful culture to this day.

The enthusiasm of the community in participating in the ceremony shows that they hope this tradition can be preserved and that the next generation will not leave the indigenous culture of the region. The implementation of this Rite tradition is not only followed by parents (elders), but also involves young people and children. This aims to introduce the Rite tradition so that this tradition does not fade or be abandoned in the next generation. Hamlet elders provide knowledge about how the Sadranan ceremony procession is carried out and what values are contained in the ceremony. Some of the values contained in the ritual tradition are religious values,



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moral values, cultural values, and social values. An example of these values is religious values, the people of Candi carry out the Sadranan tradition as a form of gratitude to Allah SWT who has given various favors such as the abundant tobacco harvest. Moral values, when the Sadranan procession takes place and the village elders lead the event, the community follows the procession in an orderly manner so that the event runs smoothly. Cultural values, once a year to be precise in the middle of November, the people of Candi carry out a Sadranan tradition that is carried out after the sura. Social values, the Kecandran people work together in preparing for the implementation of the Sadranan tradition from preparing to clean the grave yard for the sadranan ceremony and also cleaning the graves of the ancestors.

This tradition is passed down from one generation to the next. This is intended so that the tradition continues to experience improvement but does not leave its original culture. Tradition is also a means of shaping and imparting it to others.¹⁴Therefore, the relationship between Islam and tradition and culture always gets variations and developments according to their respective regions.

Another purpose of implementing the Sadranan is to respect our ancestors who have preceded us. Moreover, to strengthen the relationship between residents of the Kecandran Village community. Hopefully, the hope is that hopefully, it will be smoother after this event is held in looking for a fortune. There is also an opinion that the more guests who come, the better the luck of the house owner. (Interview with Mr. Waluyo on September 19, 2020)

4. Islamic view of Sadranan

According to the Islamic viewpoint, this tradition is repeatedly carried out until it becomes a routine every year by the people of Kecandran Village to become a religious symbol. In worship activities, the community also uses several traditions, one of which is the Sadranan tradition. This Sadranan tradition is a means of expressing gratitude, joy, and sorrow for life lived by the people of Candi Village and also a form of respecting the ancestors who have died and for establishing friendship

¹⁴ Sulaeman, Munandar, *Ilmu Budaya Dasar*, 1998, Bandung : PT Refika Aditama, p. 50

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between residents, especially in Kecandran Village (Interview with Wahab Absyaru on September 23, 2020).

The discussion about this tradition has made different minds from some people. Some mean that this tradition is a symbol and belief of society; some explain that this tradition is a culture and hope.

Shari'a experts say that most of what is in the Islamic culture that has traditionally been in the community is mostly symbolic and difficult to understand. This explanation strengthens the Sadranan tradition, which is carried out symbolically and has several meanings, goals, and benefits that do not oppose the teachings of the Islamic religion so that this tradition is always carried out every year. The community also tries to maintain the indigenous culture of the area, which is then linked to the values of Islamic teachings.¹⁵

So, fellow Muslims and religious people are expected to embrace each other, uphold the harmony between communities through a tradition inherent in society. This tradition must be preserved as long as it does not go beyond the boundaries of Islamic teachings. (Interview with Suyamto on September 29, 2020).

D. CONCLUSION

The Sadranan tradition is a culture that has become a tradition of the Kecandran Village community. This tradition has become a hereditary tradition from time immemorial, which must be held every year, which is considered a form of our gratitude to Allah SWT, who has given us the ease of luck to date. The sadranan tradition is also used as a form of respect for ancestors who have passed away.

This sadranan ceremony is also a ritual action, which is an activity or a series of actions that are regulated by custom or law in force in society, which is related to various kinds of events in the local community. Traditional ceremonies are one of the efforts of humans as a bridge between the underworld (humans) and the world of the upper rites (spirits, God). The reason humans make various efforts to deal with the unseen world, for example, doing nyekar activities, offerings, prayer together, and

¹⁵ Amin, Darori, *Islam dan Kebudayaan Jawa*, p. 72

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rituals, namely to establish good relations with the unseen world, in order to create a balance between the supernatural world and the human world, so as to create a balanced, harmonious life. , safe, and peaceful. the Rite tradition because it does not deviate from Islamic teachings, besides that it is also to preserve culture by not eliminating the original values contained in this tradition. This is evidenced by the implementation of the Sadranan ceremony every year in mid-November to be precise in the month of Shuro, of the activities carried out the most important thing is to always remember and be grateful to God in any activity and anywhere.



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