

Tradition of Haul and The Formation Of Social Solidarity and Religiosity in The Community

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Tradition of Haul and The Formation Of Social Solidarity and Religiosity in The Community (Case Study: Haul Remembrance Of Mbah Idris in Karangmalang Village)

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Abstract. This research examines the Haul tradition as a means of forming social solidarity and religiosity in the community in Karangmalang Wetan Village. The Haul tradition, which is celebrated every year in memory of Mbah Idris, involves the active participation of the local community and produces various interesting social phenomena. This research uses a qualitative approach to describe in depth how this tradition strengthens social relations and increases religious awareness and faith. The research results show that the Haul tradition not only functions as a religious ritual, but also as a tool for spiritual introspection, respect for meritorious figures, and the creation of inner peace and tranquility for society. Social solidarity in this tradition is seen through community mutual cooperation in event preparation and voluntary participation without coercion. Overall, the Haul tradition in Karangmalang Wetan plays an important role in maintaining religiosity and social harmony in the community.

Keywords: Tradition, Haul, Social Solidarity, Religiosity.

1. BACKGROUND

The Javanese community is one of the groups that have lived and developed since ancient times until now. They use the Javanese language in its various dialects and inhabit most of the island of Java (Nuraseh, 2023). Besides the Javanese, there are also Sundanese, Madurese, and other groups on the island of Java. Over time, the Javanese people have spread to almost all corners of the archipelago.

Most Javanese people adhere to Islam, and they can be broadly categorized into two major groups: those who practice orthodox Islam (often referred to as santri Islam) and those who follow Kejawen Islam (often referred to as Jawi religion or abangan Islam). Javanese practicing santri Islam usually reside in coastal areas like Surabaya, Gresik, and others, while those practicing Kejawen Islam tend to live in regions such as Yogyakarta, Surakarta, and Bagelen (Masruri & Suhari, 2021).

Javanese society, like other communities, has distinctive cultural aspects related to their religious life. This uniqueness gives rise to specific characteristics and tendencies of Javanese society, including: 1) belief in the One God as Sangkan Paraning Dumadi, with all His attributes and greatness; 2) an idealistic outlook, believing in immaterial and supernatural aspects and tending towards mysticism; 3) prioritizing essence over formal and ritual aspects; 4) emphasizing love as the fundamental basis of human relations; 5) belief in destiny and a tendency to be resigned; 6) convergence and universality; 7) syncretic and non-sectarian; 8) a

tendency towards symbolism; 9) a tendency towards mutual cooperation, harmony, and peace; and 10) less competitive and materialistic (Kholis, 2022). These characteristics are influenced by the development of Javanese culture during the pre-Hindu-Buddha era, the Hindu-Buddha era, and the Islamic kingdom era (Setyaningsih, 2020).

Javanese worldview is deeply rooted in the past. The Javanese have recognized God even before the arrival of the religions that currently exist. They are not accustomed to conflicting religions and beliefs. They believe that all religions are good, as reflected in their saying: "sedaya agami niku sae" (all religions are good). This saying has led to the emergence of syncretism among the Javanese. Javanese practicing Kejawen Islam are still prevalent, especially in Yogyakarta and Surakarta. Formally, they will continue to acknowledge Islam as their religion, although they do not necessarily adhere to fundamental Islamic practices such as the five daily prayers, fasting during Ramadan, zakat, and pilgrimage (Nurjanah & Haryani, 2020).

Javanese society, particularly those following Kejawen, recognizes many people or objects considered sacred. Generally, a person considered sacred is a significant figure in society or a scholar who has spread religious teachings. Objects often revered include heirloom artifacts and the graves of ancestors and revered figures. Among the revered figures are Sunan Kalijaga and the other nine saints who spread Islam in Java. Other revered figures from the royal lineage include Sultan Agung, Panembahan Senopati, Pangeran Purbaya, and many others. The Javanese believe that these figures and sacred objects can bring blessings. Therefore, they engage in various activities to seek blessings and emulate these revered figures and objects. One form of honoring certain figures is holding remembrance events after their death, ranging from 7 days, 40 days, 100 days, 1000 days, to Haul (Muasmara et al., 2022). These rituals continue to this day, influenced by Islamic values.

Haul remembrance is usually held once a year. In principle, anyone from any background—whether from poor, middle, or rich families—can hold a Haul. The person commemorated could be a charismatic figure or an ordinary person. However, Haul traditions are more prominent when held for charismatic figures. Most Haul traditions are conducted to commemorate the death of a Kyai or Ulama who is considered to have made significant contributions to a village or community. According to Clifford Geertz, a teacher at a pesantren and any scholar with Islamic understanding is usually referred to as Kyai (Hudayana, 2021). A Kyai must meet certain requirements, including in terms of knowledge, personality, or leadership (Widyatmoko, 2023). Kyai typically have a special status due to their knowledge from sources outside the village (Malik, 2023). They often initiate renewal in society when

community practices are considered to deviate from Islamic teachings. In the national context, Kyai are classified as traditional intellectuals (Bachtiar, 2022).

Haul traditions are common in Indonesia, such as the Haul of KH. Abdurrahman Wahid (Gus Dur), which attracts many people from various backgrounds. Other examples include the Haul of KH. Abdullah Faqih at Pesantren Langitan in Tuban, the Haul of Mbah Ma'sum in Lasem, Central Java, and others. Even the Haul of KH. Abdurrahman Wahid (Gus Dur) is often attended by people of non-Islamic faith.

In Karangmalang Wetan Village, there is a tradition celebrated every year: the Haul tradition. The researcher observes that the Haul tradition can attract many people, especially from Karangmalang Wetan Village and its surroundings. When the Haul is held, interesting phenomena occur, such as the community working together to make the tradition successful. Additionally, people from Karangmalang Wetan Village who live outside the town or migrate often make time to return to the village to participate in this tradition.

The Haul remembrance in Karangmalang Wetan Village is a form of honoring Mbah Idris held annually, usually during the first week of Muharram in the Islamic calendar. This event is attended by students, residents of Karangmalang Wetan Village, and the surrounding community.

There are several aspects that attract the researcher's attention regarding the Haul tradition in Karangmalang Wetan Village: First, the religiosity of the community, including religious leaders, local government, and the surrounding community, in making this Haul tradition successful. Second, the ability of the Haul tradition to attract a large number of people, which impacts the economic income of the community. With the Haul event, people typically sell items such as toys, food, and clothing.

Based on this phenomenon, the author is interested in further researching the Haul tradition and religiosity of the Karangmalang Wetan Village community.

2. METHODS

Research Approach

The approach used in this research is qualitative research. According to Bogdan and Taylor (1975:5), qualitative methodology is a research procedure that produces descriptive data in the form of written or verbal words from people and observable behavior (Wahidah & Ritonga, 2023). Simply put, qualitative research aims to understand phenomena experienced by research subjects such as behavior, perceptions, motivations, actions, and others in a holistic

manner and through descriptions in words and language, in specific natural contexts, using various scientific methods (Adlini et al., 2022).

The difference with quantitative research is that quantitative research is based on percentage calculations, chi-square, averages, and other statistical calculations. In other words, quantitative research is based on calculations or numbers (Tabrani, 2023). Therefore, this research is deemed appropriate using a qualitative approach to provide a comprehensive and in-depth description and analysis.

Data Collection Techniques

1. Interviews

Interviews are conversations conducted between the interviewer and the interviewee with a specific purpose (Purba et al., 2024). Interviews are conducted face-to-face between the interviewer and the interviewee. This method aims to obtain more in-depth data. During interviews, researchers use interview guides or interview protocols. According to Koentjaraningrat, an interview guide is a list of topics to be asked related to the focus of the interview (Ma'arif et al., 2024).

2. Documentation

Documentation is the process of collecting data by gathering written materials related to the object of study. These documents include books, research results, journals, scriptures, and other materials. The use of documents is to interpret, examine, or even predict an event (Hanif et al., 2024).

Informant Determination Method

The method used to determine informants in this research is through Key Informants. Researchers consider specific criteria to select informants so that they truly represent and can provide a comprehensive understanding of the research subject.

The informants in this study consist of 15 people, including 2 religious leaders, 4 community leaders, 2 pesantren alumni, and 7 ordinary residents. All informants are people who regularly attend the Haul event.

According to the characteristics of qualitative research, which allows researchers flexibility in selecting informants who match the research objectives, the researchers consider these informants to be knowledgeable and well-understood regarding the research object.

Research Time and Location

Research Time: Conducted from July 2024 to August 2024. Research Location: The research is conducted in Karangmalang Wetan Village, Kangkung District, Kendal Regency, Central Java Province.

Data Analysis Techniques

Data analysis, also known as data processing and interpretation, involves a series of activities including examining, categorizing, systematizing, interpreting, and verifying data to ensure that a phenomenon holds social, academic, and scientific value (Fajri et al., 2022).

Reduction involves analyzing something as a whole and breaking it down into parts or explaining the final stage of a simpler developmental process. The purpose of data reduction is to identify the main themes studied by categorizing the collected informant data (Madinah et al., 2024). The data analyzed in this study includes observational data and interview data. Observational data is primarily obtained from interactions between the researcher and informants. During the research, the researcher and informants were working on theses, which allowed for intense interaction, enabling the researcher to collect observational data that aids in addressing the research problem. Interview data is the primary data for analysis to address the research questions. Interviews are conducted using an unstructured model to allow for free exploration and gather as much relevant information as possible. The data from each interview is immediately processed after the interview, with summaries created and key statements recorded in the interview transcript reduction. Data is then categorized and validated by confirming interview results with each informant and comparing them with observational notes. To complete the data, additional questions are asked outside the formal interview if necessary, to address any previously unexamined aspects. This approach helps in a more thorough data interpretation.

3. RESULTS AND DISCUSSION

Norms and Values in Karangmalang Wetan Village

Each individual in the community has a unique perspective in determining their path in life, including their beliefs which influence their views and actions. The Haul tradition for Mbah Idris in Karangmalang Wetan Village is a significant phenomenon for the community, providing them with meaningful insights. This tradition, being socio-religious in nature, has been long-standing and is viewed positively by the residents. Even though some modern groups, like Muhammadiyah and Persatuan Islam (Persis), might not practice the Haul tradition, the people of Karangmalang Wetan feel that this tradition is in accordance with Islamic teachings.

1. Haul as a Means of Introspection and Reminder of Death The Haul tradition for Mbah Idris offers spiritual benefits by reminding the people of Karangmalang Wetan about the importance of praying for the deceased, in line with Islamic law. The hadith that states, "Increase the remembrance of that which destroys pleasure, namely death" (HR. Turmudzi), emphasizes the importance of remembering death as a reminder for the living. The people of Karangmalang Wetan believe that praying for the deceased is an act of worship that benefits their afterlife.
2. Haul as a Means to Remember the Contributions and Struggles of Mbah Idris In addition to reminding about death, the Haul tradition for Mbah Idris is also seen as a way to remember his contributions and struggles, particularly in the fields of education and religion in Karangmalang Wetan Village. This tradition is viewed as a form of respect and gratitude for Mbah Idris's spiritual enlightenment to the community.
3. Peace and Calmness of the Soul The Haul tradition for Mbah Idris, which has been ongoing for decades, has left a deep impression on the people of Karangmalang Wetan. The event brings feelings of peace, calmness, and serenity to the participants, as it involves religious activities that include prayer and spiritual reflection.

Formation of Social Solidarity Through the Haul Tradition for Mbah Idris

The Haul tradition for Mbah Idris is not only religiously significant but also serves as a social bond that strengthens relationships among the people of Karangmalang Wetan Village. Sociologist Emile Durkheim proposed the concept of mechanical solidarity based on "collective consciousness," which binds individuals in society through shared beliefs and sentiments. This solidarity is evident in the Haul tradition, where the people of Karangmalang Wetan unite in their common religious belief.

The shared perception of religious values in the Haul tradition reinforces relationships among residents, including those who return from outside the village to attend the event. The Haul serves as an important moment for the community to strengthen ties, renew religious awareness, and enhance faith and piety.

Forms of Social Solidarity in Karangmalang Wetan Village During the Haul Tradition

The implementation of the Haul tradition for Mbah Idris strengthens the social system in Karangmalang Wetan Village, binding them together in a strong connection based on shared values of belief, religion, ideology, and emotions. The community actively contributes to various aspects of the Haul event, including time, effort, and materials. They work together to

set up tents, clean graves and mosques, and prepare the event location. Additionally, they contribute food or livestock to support the event.

The participation of the Karangmalang Wetan community shows that Mbah Idris holds a special place in their hearts. Although there is no obligation from the organizers, the community willingly participates according to their capabilities to ensure the success of the Haul. The Haul is not just a religious ritual but also a significant moment that strengthens social bonds and solidarity in Karangmalang Wetan Village.

4. CONCLUSION

The Haul tradition for Mbah Idris in Karangmalang Wetan Village holds significant values for the local community. This tradition serves as a means for self-reflection by reminding participants of death, as well as honoring Mbah Idris's contributions to education and religion. Additionally, it provides peace and calmness for the community. For the people of Karangmalang Wetan, the Haul tradition is not merely a ritual but a means of preserving religious devotion. The tradition reinforces social bonds and collective identity, creating a collective consciousness that fosters solidarity among residents. In this context, religion acts as the primary guide in evaluating moral and religious practices, including the Haul tradition. Overall, the Haul tradition for Mbah Idris plays a crucial role in shaping and maintaining the religiosity and harmony of the people in Karangmalang Wetan Village, imbuing their daily lives with meaning and value.

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