



Welcoming the Islamic New Year in the Midst of Togetherness in the Tradition of Youth Pilgrimage to 3 Tombs of the Elders of the Ulama of the Hamlet in Pesawahan Village to Strengthen Ties

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Abstract: *The purpose of this writing is the result of community service in Pesawahan Village while providing benefits to the community, especially in Pesawahan Village, regarding the tradition of commemorating the Islamic New Year. The method used in this study is qualitative. Data collection techniques are taken by interviewing the parties involved and documentation. So the next step that the researcher takes is to check the clarity of the data that has been obtained, compile the data according to the specified writing systematics, and conduct further analysis. The results of this writing are that traditions are widely carried out in regions of Indonesia and these areas have their own characteristics in Pesawahan. This tradition is carried out to commemorate the Islamic New Year with the aim of establishing friendship and making the community close in togetherness, this causes the community to live in harmony.*

Keywords: *Tradition, New Year, Islam, Pilgrimage*

Abstrak: Tujuan dari penulisan ini adalah hasil dari pengabdian masyarakat di Desa Pesawahan sekaligus memberikan manfaat kepada masyarakat khususnya di Desa Pesawahan tentang adanya tradisi dalam memperingati tahun baru Islam. Metode yang digunakan dalam penelitian ini adalah kualitatif. Teknik pengumpulan data diambil dengan wawancara kepada pihak yang terlibat dan dokumentasi. Maka langkah selanjutnya yang peneliti lakukan yaitu untuk memeriksa kejelasan terkait data yang telah diperoleh, menyusun data sesuai dengan sistematika penulisan yang ditentukan, dan melakukan analisis lebih lanjut. Hasil dari penulisan ini adalah tradisi banyak dilakukan di daerah-daerah Indonesia dan daerah tersebut memiliki ciri khas di Pesawahan sendiri. Tradisi ini dilakukan untuk memperingati tahun baru Islam dengan tujuan untuk menjalin silaturahmi dan membuat masyarakat erat dalam kebersamaan hal ini menyebabkan masyarakat hidup dengan rukun.

Kata Kunci: Tradisi, Tahun Baru, Islam, Ziarah

1. BACKGROUND

Islamic New Year is an important moment for Muslims around the world, including in Indonesia. Every New Year celebration, Muslims commemorate the event of the Prophet Muhammad's migration from Mecca to Medina, a historic milestone in the spread of Islam. In various regions in Indonesia, the commemoration of Islamic New Year is often wrapped in unique local wisdom that is full of meaning. Islamic New Year, also known as Hijriah New Year, is an important moment in the Islamic calendar. Islamic New Year is an important moment for Muslims around the world, including in Indonesia. In addition to being a time for spiritual reflection and increasing faith, this New Year is also often filled with various traditions that have become part of the culture of the community. Javanese society is very rich in traditions and culture that even today Javanese traditions and culture

still dominate the traditions and national culture of Indonesia. Meanwhile, Javanese traditions and culture also influence religious beliefs and customs. Javanese society, whose traditions and culture are heavily influenced by the teachings and beliefs of Hinduism and Buddhism, still exists today, even though they have different beliefs and religions, such as Islam and Christianity. (Hartatik, 2011).

One of the traditions that is still preserved in various villages in Indonesia, and one of them is in Pesawahan Village, is the pilgrimage to the graves of the village's cleric elders. This tradition is not only a means of respect for the predecessors, but also a momentum to strengthen ties of friendship among the residents of Pesawahan Village. In Pesawahan Village, the tradition of welcoming the Islamic New Year is celebrated with great solemnity by local youth through a pilgrimage to the graves of three village cleric elders. This pilgrimage is not just a form of respect for the predecessors, but also a means of strengthening ties of friendship between residents, especially among the younger generation. This tradition is passed down from generation to generation as a form of appreciation for the role of the clerics who have contributed to spreading Islamic teachings and maintaining harmony in the village.

In the midst of increasingly individualistic modern life, togetherness in the tradition of grave pilgrimage is a symbol of the strength of social ties that are still maintained. By involving various levels of society, the pilgrimage to the graves of village elders is an event for sharing, strengthening relationships between residents, and reminding the importance of preserving the heritage of religious and cultural values. The presence of the Islamic New Year which is celebrated through togetherness in this tradition reflects how society still holds fast to the values of local wisdom combined with religious spirit. This pilgrimage activity not only involves spiritual aspects, but also contains deep values of togetherness. In this togetherness, young people have the opportunity to interact, share stories, and strengthen the bonds of brotherhood. This tradition is an important momentum in maintaining the integrity of the community in Pesawahan Village, while also fostering a sense of love for the religion and culture that have been inherited.

2. RESEARCH METHODS

This study uses a qualitative approach method. Qualitative research is often referred to as naturalistic research because it is conducted in a natural context, paying attention to the original conditions of the research site, and relying on qualitative data. Qualitative research is research that aims to investigate, discover, describe, and explain the nature and characteristics of social influences that cannot be described, measured, or explained by a quantitative approach.(Nasution, 2023). The object of the research is the grave pilgrimage activity in Pesawahan Village, the research subjects include young men and women and the entire community of Pesawahan Village who participated in the grave pilgrimage tradition, and the resource person is the Head of Pesawahan Village. The research instruments include observations during the event, interviews with the Head of Pesawahan Village, and documentation in the form of photos to strengthen the research and writing. The stages carried out are first, data search by observation, interviews with the Head of Pesawahan Village and the local community, and documentation; second, data reduction by validating data with triangulation techniques from observation data, interviews, and documentation; third, the data analysis stage is carried out with deductive and inductive analysis of data that is considered valid; and the last is drawing conclusions from data that is considered valid.

3. RESULT AND DISCUSSION

Welcoming the Islamic New Year with Local Traditions and Culture Understanding Tradition

According to the KBBI, traditions are customs or customs handed down by ancestors which are still preserved in society, or judgments or assumptions that existing methods are the best and correct or celebrations of religious holidays. In Latin, traditio, which means passed on in language, is a habit that develops in society into a custom that is assimilated with traditional and religious rituals.

Etymologically, the meaning of tradition means something custom, belief, habit, and teachings and so on that are passed down from ancestors. Soerjono Soekamto argues that tradition is an activity carried out by society continuously. According to Van Reusen, tradition is a legacy or moral customs, rules, treasures. However, tradition is not something that cannot be changed.

Traditions are usually passed down from generation to generation through stories, activities, or practices that are continuously carried out from generation to generation in a

society. However, traditions can also change and adapt over time, especially with outside influences or changing times. Indonesia, as a country with extraordinary cultural diversity, has many traditions that vary from one region to another.

The Role of Tradition in the Life of Indonesian Society

Traditions in Indonesia play an important role in maintaining cultural identity and diversity. Through tradition, noble values and local wisdom continue to be passed down from generation to generation, strengthening the sense of togetherness and solidarity among members of society. Traditions are also a tourist attraction that invites domestic and foreign tourists to come and witness the richness of Indonesian culture.

However, the challenge of maintaining tradition remains, especially in the era of modernization and globalization. It is important to maintain a balance between preserving tradition and adapting it to the times so that it remains relevant to the younger generation. In this way, tradition does not only become part of the past, but also becomes a living and sustainable heritage for the future.

Profile of rice field village

Pesawahan Village is located in Pegandon District, Kendal Regency, Central Java Province. Pesawahan Village has three hamlets. Geographically, Pesawahan Village is located in a lowland with a relatively low altitude above sea level. This village has a tropical climate with quite high rainfall, making it suitable for agriculture.

The majority of the population of Pesawahan Village works in the agricultural sector, with a small portion working in the service and trade sectors. The main livelihoods of the population are as farmers, farm laborers, and some as small traders. In Pesawahan Village there are several elementary schools and madrasahs that serve basic education. Access to secondary education is usually continued to schools in the nearest sub-district or city.

The people of Pesawahan Village have local traditions and cultures that are still preserved, such as mutual cooperation and traditional events. The local village head said that one hundred percent of the population of Pesawahan Village are Muslim. Therefore, it is not surprising that this village is full of Islamic activities. Some of the routine religious activities are mauludan, pengajian, muslimatan (an agenda held by members of Muslimat NU) and many more.

Islamic New Year Celebration in Indonesia

The month of Muharram is the first month in the Qamariyah calendar system (Islamic calendar), so that 1 Muharram is the beginning of the new Hijri year. The month of Muharram is also known as the month of Syuro/Asyuro. Various traditions are carried out by the Islamic community in the month of Muharram in Indonesia. So that there are many specific activities carried out by the majority of Indonesian people. The diversity of culture, religion, and beliefs of the Indonesian people has colored the various traditions and rituals carried out by the community in the month of Muharram (Japarudin, 2017).

The Islamic New Year marks the event of the Prophet Muhammad's migration from Mecca to Medina, which is considered the starting point of the Hijri calendar calculation. This event is not just a physical move, but also a symbol of change, spiritual renewal, and determination to start a better life according to Islamic teachings. Therefore, the Islamic New Year is considered the right time for introspection, increasing piety, and self-improvement.

In Indonesia, the Islamic New Year celebration is celebrated in different ways in each region, reflecting the cultural diversity that exists. Here are some common traditions:

- a. **Torchlight Parade:** In many cities and villages, torchlight parades are part of the Islamic New Year celebrations. Parade participants carry lit torches as a symbol of the light of Islam and hope for a better year. This activity is often accompanied by prayers and blessings.
- b. **Group Recitation and Dhikr:** Group recitation, dhikr, and prayer are integral parts of the Islamic New Year celebrations. Muslims gather in mosques or village halls to listen to sermons that discuss the meaning of hijrah and the importance of starting the new year with good intentions.
- c. **Cultural Parade:** In some areas, such as Solo and Yogyakarta, the celebration of the Islamic New Year is enlivened by a cultural parade featuring processions, horses, and various traditional arts. One of the famous parades is "Kirab 1 Suro" which is also related to the celebration of the new year in the Javanese calendar.
- d. **Ruwatan and Traditional Rituals:** Some regions combine the celebration of the Islamic New Year with local traditional rituals, such as ruwatan (purification ceremony) in Java. This ritual aims to cleanse oneself from negative energy and start the new year with a clean heart.

- e. **Sharing and Almsgiving:** The Islamic New Year is also an opportunity to share with others. Many people and institutions organize social activities such as providing alms to orphans, the poor, and those in need.

The celebration of the Islamic New Year in Indonesia is not only a tradition, but is also full of religious and social values. This moment is used to strengthen *ukhuwah Islamiyah* (Islamic brotherhood), strengthen friendship, and remind people of the importance of *hijrah* in life, both physically, mentally, and spiritually. In addition, this celebration also encourages Muslims to start the year with better planning, improve their religious deeds, and commit to becoming a better person in the new year.

Islamic New Year in Indonesia is not just a calendar celebration, but also a reflection of the religious and cultural identity of the community. With various traditions that accompany it, this celebration is a means to strengthen faith, strengthen brotherhood, and spread messages of peace and hope for a better future. This celebration reflects how Islam and local culture can synergize in harmony, creating a wealth of unique and meaningful traditions.

Tradition of Welcoming the Islamic New Year in Pesawahan Village

Pesawahan Village is one of the villages that has a strong cultural and traditional wealth, especially in terms of religious celebrations. One of the traditions that is still preserved to this day is the welcoming of the Islamic New Year or 1 Muharram. This tradition is not only a moment of religious reflection, but also a form of social solidarity and togetherness of the villagers. The celebration of the Islamic New Year in Pesawahan Village involves various ritual and cultural activities that have been carried out for generations. Some of the activities carried out to welcome the Islamic New Year include; completing the Qur'an which is carried out simultaneously in all prayer rooms in Pesawahan Village, cleaning and visiting graves, *bari'an* (a communal meal event held on the side of the road) and many more.

The most prominent activity in welcoming the Islamic New Year in the Pesawahan village is *bari'an* and grave pilgrimage. *Bari'an* is not just eating together on the side of the road in the yard or the main crossing. The food served is mixed in a large pot which contains *nasi lemak* and side dishes with typical Pesawahan spices. Not just one menu, the dishes in *barian* come from various family tribes.

Bari'an begins with a prayer reading by a local religious leader. Continued with a little advice or advice for the residents of Pesawahan village. After that, the villagers

position themselves to gather together to serve food. Bari'an is a form of gratitude from the Pesawahan village for the blessings of life that have been received from Allah SWT. In this bari'an, the residents of Pesawahan village have space to share and strengthen ties with each other.

Then, the pilgrimage in order to welcome the Islamic New Year in Pesawahan Village is also considered unique. Because before making the pilgrimage, the villagers clean all corners of the grave. There are a total of three public cemeteries in Pesawahan Village. The graves are located in each hamlet in Pesawahan Village. All residents collect various kinds of garbage to fallen leaves and then burn them on the edge of the grave. In addition, residents also clean the footprint or base for local residents to make a pilgrimage to the grave. In short, the residents of Pesawahan Village really ensure the cleanliness and sanctity of the grave and the area around the grave.

Meaning and Philosophy of Tradition

The tradition of welcoming the Islamic New Year in Pesawahan Village contains various meanings and deep philosophies. One of them is as a form of gratitude for the blessings that have been given for a whole year. In addition, this activity is also a means of introspection for residents to improve themselves in the coming year. The social aspect of this tradition is very prominent, where people gather regardless of social status, creating a close sense of brotherhood.

Parties Involved in the Tomb Pilgrimage Tradition Event

Various events that occur in the community will affect a person's mindset and perspective in seeing or judging something. The assessment given to something will be in accordance with the situation and condition of the person. So, in interpreting this life, even though it is lived together, there will be different interpretations, because it is influenced by various aspects such as social, economic and cultural, but sometimes political interests can also influence (Bisri Mustofa et al., 2022). Religious traditions develop in society because there is a strong belief in society about the spiritual power within it. In a cultural sense, this belief functions as a set of value systems and ideas that are the embodiment of human efforts in responding to environmental challenges and their history actively. Therefore, humans try to develop these values through certain processes, both accultural and socialization, to find the most effective way to cope with their lives.

In the tradition of grave pilgrimage to welcome the Hijri New Year in Pesawahan Village, Kendal Regency, Pegandon District, it is carried out in 3 locations, namely Dukuh Krajan, Dukuh Grontol, and Dukuh Pacogean. The tradition of grave pilgrimage is generally often associated with Islamic religious figures who are known as the spreaders of Islam in the Pesawahan area. The community around Pesawahan Village, Kendal Regency has a tradition of pilgrimage to the graves of elders which is carried out on 1 Syuro coinciding with the Hijri New Year. The grave pilgrimage activity at one time is carried out as a form of respect and prayer. Pesawahan Village has several graves that are blessed, but not clerics but figures who have contributed to forming a village and protecting the community from various dangers, so that the community believes that the figure has blessings and can protect them both when he was alive or when he died which are located in Dukuh Krajan Mbah Gading Kusumo, Dukuh Grontol Kyai Koso and Nyai Koso, and Dukuh Pacogean there is Mbah Remboyo. For that reason, the local community makes a pilgrimage to the graves of their elders by praying together. In a more specific context, the tradition of pilgrimage to the graves of Pesawahan Village also involves local figures, namely the Village Head, the Ansor Youth Movement, MWC NU, Kyai and ustadz who are considered to have spiritual powers or as spreaders of Islam in the area. Not only local figures but all local residents also participate in the pilgrimage to the 3 graves of the elders.

The Ansor Youth Organization in Pesawahan Village is able to realize and uphold spiritual values, such as conducting a grave pilgrimage, which has become a tradition every 1 Suro. GP Ansor collaborates with the community in making an activity a success. The grave pilgrimage tradition carried out on 1 Suro under the leadership of the Ansor Youth Movement organization aims to increase a person's understanding of religion so that they always pray for our ancestors who have passed away. The grave pilgrimage tradition is strongly supported by the surrounding community, because the majority of the people of Pesawahan Village, Kendal Regency are known as areas of worship, where people uphold customs and traditions that have been passed down from generation to generation. The tradition that has been passed down from generation to generation in Pesawahan Village, which is located in 3 Dukuh, is external in nature, attended by all residents and even guests from outside Pesawahan Village come with their groups of congregations to conduct the pilgrimage. In their daily lives and local culture, the people of Pesawahan Village have a spirit of mutual cooperation, helping each other, visiting or in other words, maintaining friendship with older people.

Edy Susanto, Head of Pesawahan Village explained that "In this routine event held by the Ansor Movement every 1st of Syuro, we together make a pilgrimage to the graves of Krajan, Grontol, and Pacogean, the goal is very clear that in our lives the young generation sometimes forgets a lot, so if I say red jacket, never forget history, like if I exist, it means there is my father and mother and so on, if this kind of thing is not done then I am worried that later even children will forget their father or mother" Edy Susanto concluded. Pilgrimage to graves is a noble worship in the sight of Allah as a form of respect for the deceased. Pilgrimage is a means for a Muslim to always have faith and remember death(Mirdad et al., 2022).

Islamic Perspective on Strengthening Ties through Pilgrimage

Etymologically, the word "ziarah" comes from the Arabic word "ziyarah," which means visit, visit, or come. While "grave" refers to a hole dug in the ground measuring 1x2 meters in a rectangular shape, which is equipped with a grave as a place to store human remains. So, "ziyarah" or "pilgrimage" in terminology means visiting the graves of people who have died at certain times to ask for God's grace for those buried in it, as well as to take a parable and warning so that life always remembers death and fate in the afterlife (Jamaluddin, 2015).

A grave pilgrimage is a visit to a public or private cemetery carried out individually or in groups at a certain time, with the aim of praying for relatives or family members who have died so that they are given a proper position in the sight of Allah SWT, so that their souls can rest in peace with the prayers of their living family.

a. Purpose of the Grave Pilgrimage

- 1) Pray for the spirits of relatives, family or relatives who have died so that their sins will be forgiven, given space, relief from the torment of the grave, and will find a worthy place next to Allah SWT.
- 2) Strengthening ties between fellow citizens, both those who live in the village and those who have migrated.
- 3) Cultivate a sense of family, togetherness, unity, and mutual cooperation when cleaning the cemetery site voluntarily.
- 4) Cultivating solidarity and strengthening the bonds of brotherhood, so that there is mutual prayer and help between residents, both for those who have died and those who are still alive, so that they always receive goodness and happiness.

b. Time for the Grave Pilgrimage

According to Mr. Edy Susanto as the Village Head, Pesawahan Village, all the villagers, especially the Krajan, Grontol and Pacogean hamlets, make a grave pilgrimage on 1 Suro coinciding with the Hijri New Year and is carried out from after the Asr prayer until before Maghrib.

c. Preparations/Tools Used in Grave Pilgrimages

The preparations or tools brought by the Bunga Tanjung community when making grave pilgrimages include:

- 1) Bringing the Yasin letter
- 2) Bring a mat
- 3) Carrying water in a jug
- 4) Bringing flower scattering

d. Etiquette of Visiting Graves

Quoted from the book *Islamic Manners According to the Qur'an and Sunnah of the Prophet Muhammad SAW* by Arfiani (2019:92), these manners include:

1) Saying hello

It is sunnah for pilgrims to say greetings to Muslim grave experts by reading:

“Assalamu'alaikum ahlad-diyaar minal mu'miniina wal muslimim. Yarhamullaahul mustaqmiina minnaa wal musta'khiriin. Wa inna insyaaallahu bukim la-laahiquun. Wassalullaha lanaa walakumum 'aafiyah.”

2) Reading short letters

By reading the short letter, the pilgrim will receive a reward, while the corpse being visited is expected to receive grace

3) Praying for the corpse

The Prophet made a pilgrimage to his friends to pray and ask for forgiveness for them. When praying it is recommended to face the direction of the Qibla.

4) Do not sit and walk on graves

One way to respect the occupants of the graves is by not sitting and walking on the graves. Rasulullah said:

“For one of you to sit on hot coals that burn his clothes and penetrate his skin, that is better for him than sitting on a grave.”

e. Cultural Values in Grave Pilgrimages

According to Asri Wulandari (2016), there are several values contained in grave pilgrimages, including:

- 1) Silaturahmi Value: Visiting people who are still alive, especially parents if they are still given long life and blessings. As a child who is already an adult and has a family, visiting hopes that someone will come or visit the house and family.
 - 2) Mutual Cooperation Value: This activity is routinely carried out every year before the tomb pilgrimage tradition on 1 Suro, with the aim of fostering a spirit of cooperation. This activity is attended by all levels of society, including young people, with the aim of creating comfort for pilgrims.
 - 3) Value of Togetherness: Visiting family graves is a routine ritual for some Muslims before Ramadan. In addition to praying, the pilgrimage reminds us of the afterlife.
- f. Islamic Perspective on Strengthening Ties through Pilgrimage

In Islam, silaturahmi is maintaining a relationship of affection and brotherhood, especially with family or relatives. Islam greatly emphasizes the importance of silaturahmi, both in the Qur'an and the hadith of the Prophet Muhammad SAW. One hadith states:

"ليس الوسيلة بالمكافيء ولكن التواصل الذي إذا قطعت رحمه وصلها"

"It is not silaturahmi by returning visits or gifts, but the silaturahmi is the one who reconnects what has been broken." (HR. Bukhari).

Visiting relatives can reconnect broken ties, including visiting relatives with the deceased by visiting graves. The pilgrimage aims to pray for the deceased's soul to be forgiven for their sins and be granted relief from the torment of the grave. In addition, the pilgrimage also strengthens the ties of friendship between fellow citizens, creates a sense of solidarity, and strengthens brotherhood, both for the deceased and the living.

4. CONCLUSION

A grave pilgrimage is a visit to a public or private cemetery carried out individually or in groups at a certain time, with the aim of praying for relatives or family who have died so that they are given a proper position in the sight of Allah SWT. The purpose of carrying out a grave pilgrimage comes from the aim of praying for the spirits of relatives, family, or relatives who have died so that their sins are forgiven, given freedom, relief from the torment of the grave, and get a proper place in the sight of Allah SWT.

The pilgrimage of the elders of Pesawahan Village spread across 3 hamlets has become a tradition that is still carried out by the community and also introduces the youth who will later become successors in carrying out existing traditions. This pilgrimage to the graves of the elders is carried out right on the 1st of Suro which is attended by the people of Pesawahan Village. As conveyed by the head of Pesawahan Village The purpose of this activity is very clear that in our lives, the young generation sometimes forgets a lot, so if I say red jacket, never forget history, like if I exist, it means my father and mother exist and so on, if this kind of thing is not done, then I am worried that later even children will forget their father or mother."

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