

The Synergy of Islam and Local Tradition: A Study of Social Sufism Values Within the *Sambelien* Tradition in Malang Sari, Banyuwangi, Indonesia

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Abstract

This study delves into the synergy of Islam and local culture, particularly the "sambelien" tradition observed by the Malang Sari community. This tradition serves as a poignant expression of welcome for Eid al-Fitr, encapsulating profound social Sufism values. Rooted in the community's collective aspiration for forgiveness and joy during this significant Islamic celebration, sambelien yields substantial social benefits. Employing a qualitative approach with a phenomenological orientation, the researcher conducted a thorough investigation, gathering primary and secondary data. The study draws upon Berger & Luckman's social construction theory, encompassing subjective reality, symbolic reality, and objective reality, as well as the processes of externalization, objectification, and internalization. The article aims to unravel the core values embedded within the sambelien tradition through descriptive exploratory analysis. The findings illuminate

*the tradition as a cherished practice among rural communities in the Malangsari region, where joint prayers in mosques or langgar symbolize communal celebration. The act of seeking forgiveness from Allah SWT, following the fasting period of Ramadan, underscores the spiritual significance of this tradition. The local community acknowledges the presence of Sufism and social values, viewing the tradition as a reflection of maintaining *habl min Allah* (connection with God) and *habl min al-Nass* (connection with others). The values inherent in this tradition align with the realms of *insaniyah* (humanitarian) and *Ilahiyah* (divine). By shedding light on the intricate interplay between Islam and local customs, particularly within the context of the *sambelien* tradition, this study enriches our understanding of the cultural tapestry that defines communities in the Malangsari area and beyond.*

Keywords: *Islam, Local Traditions, Sambelien, Social Sufism, Banyuwangi*

Introduction

Indonesia is known as a pluralistic country. Numerous religions, ideologies, and traditions are evidence of this. Kevin W Fogg discusses the nation's diversity, which includes more than 250 languages spoken, 300 ethnic groups, and cultures that are still practiced in Balitbang Kemenag RI.¹ Cultures exhibit specific characteristics when seen by someone outside the group or the community. However, because they are so immersed in the culture in which they live, many group members are unaware of their unique style. Culture is thought to function as a means to intervene

¹ Kevin W Fogg, "Reinforcing Charisma in the Bureaucratisation of Indonesian Islamic Organisations," *Journal of Current Southeast Asian Affairs* 37, no. 1 (2018): 117–40.

and control problems in everyday life, such as natural disasters, crop failures, infectious diseases, and the like. These problems are addressed by establishing a variety of customs, rituals, or ceremonies to achieve peace with the universe.

In principle, Indonesian people have various kinds of rich traditions which are indeed passed down from generation to generation. One region with another has different traditional characteristics. For instance, the tradition of *sedekah bumi*,² *petik laut*,³ as well as the *tumpeng sewu* in Banyuwangi,⁴ are forms of human representation in expressing their religion. Many properties are considered a priority when perpetuating traditions that are believed. One of the purposes is as a means of worship to God, an expression of gratitude, to ward off bad luck. This happens in almost all religious traditions of local communities in the archipelago, like the "*Sambelien*" tradition that exists in the Afdeling Pancurejo, Kebun Malangsari, located in the remote area of the western tip of Banyuwangi. The local community considers this a tradition that must be preserved as a legacy from their ancestors. The community believes that this tradition is a means to maximize worship and expression of gratitude for life.

Some previous studies have similarities with this research. For example, Hasballah, Toyo, and Pawi conducted a research on

² Dwinarko Dwinarko, Annisa Eka Syafrina, and Tabrani Sjafrizal, "Cultural Communication of Sedekah Bumi (Earth Alms) Rituals of Poggang Village Community Serangpanjang Subang during Covid-19 Pandemic," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 1 (2022).

³ Rosselina Mulya Rahma, "Pethik Laut Tradition as a Ritual of Repelling Bala (Study of Sociology Disaster)," *IJTIMAIYA: Journal of Social Science Teaching* 6, no. 1 (2022): 99–110.

⁴ Ainur Rizqiyah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Pada Masyarakat Suku Osing Melalui Tradisi Tumpeng Sewu: Studi Kasus Di Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi" (Universitas Islam Negeri Maulana Malik Ibrahim, 2020), 53–54.

"Rituals of Rejecting *Bala* in Malay Communities: A Study of the Petalangan Community in Pangkalan Kuras District, Pelalawan Regency".⁵ In their research, the previous researchers wanted to find out how the elements of Islam were combined in carrying out the ritual of rejecting bad luck. Then, the research conducted by Yusuf and Basyid with the title "The Tradition of "*Mbeleh Wedhus Kendhit*" as a Means of Rejecting Bad Luck during the COVID-19 Pandemic" in Wonosobo Regency.⁶ Then there is research conducted by Ruslan and Wakhid entitled "Coastal Islamic Traditions: *Ngumbai Lawok* Ritual in West Pesisir Regency, Lampung Province", in their research, this tradition was carried out to be an expression of gratitude to God.⁷ At a glance, there are similarities between the author's and previous research, as both examined the *mbeleh wedus kendhit* tradition. However, the previous researchers only focused on orally describing the tradition's story. However, previous researchers only focused on describing the oral story of the tradition. What makes the difference in the research study by the author in this article is the construction of public understanding of the "*Sambelien*" tradition in the Pancurejo community, Malangsari, Banyuwangi, as a medium for practicing social Sufism.⁸

⁵ Hasbullah, Toyo, and Awang Azman Awang Pawi, "Ritual Tolak Bala Pada Masyarakat Melayu (Kajian Pada Masyarakat Petalangan Kecamatan Pangkalan Kuras Kabupaten Pelalawan)," *Jurnal Ushuluddin* 25, no. 1 (2017): 83–100.

⁶ M Yusuf and Abd Basyid, "Tradisi 'Mbeleh Wedhus Kendhit' Sebagai Sarana Tolak Balak Di Masa Pandemi Covid-19," *Sosial Budaya* 17, no. 2 (2020): 149–59.

⁷ Idrus Ruslan and Ali Abdul Wakhid, "Tradisi Islam Pesisir: Ritual Ngumbai Lawok Di Kabupaten Pesisir Barat Provinsi Lampung," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 2 (2019): 133–58.

⁸ Lutfillo AKHATOV et al., "The Outlookings of Religious and Sufism in Teaching of Abdurakhman Jamiy," *ECLSS Online 2020a* 62 (2020).

This study aims to figure out the meaning of implementing the "Sembelien" tradition as an expression of joy to welcome Eid, in which social Sufism values are implemented every year. The author delves further into this article to investigate the form of Sembelien implementation as a result of religious collaboration (Islam) and local traditions as a form of gratitude for carrying out a month of Ramadan fasting. More than that, the author also intends to find out the construction of the local community's understanding of the "Sambelien" tradition as a way to implement social Sufism and express gratitude. Finally, the values that are contained in the "Sambelien" tradition. This article will be helpful for academics and the general public who want to know about the values contained in the local traditions of diverse Indonesian communities as a way to worship God.

Method

This research is field research, where the data were obtained directly when the researcher did a field trip.⁹ It used a qualitative approach with a phenomenological type. Researchers only described conditions related to existing phenomena without settings from previous research. The data collected in this study were primary and secondary. The primary data were in the form of data on the "Sambelien" tradition. At the same time, secondary data consisted of supporting data on religious and social readings. The method used in gathering research data was direct observation regarding the traditions being carried out and interviews conducted directly regarding the topic of discussion to the resource persons. Data collection was conducted in a relaxed and friendly, allowing for more intact and in-depth collection.

⁹ Bruce Lawrence Berg, *Qualitative Research Methods for the Social Sciences* (Allyn & Bacon, 2001).

The data that had been collected was then analyzed. Researchers used descriptive analysis to find out the form of the "Sambelien" tradition.¹⁰ Then, to find out the construction of people's understanding of the "Sambelien" tradition, researchers used Peter L. Berger and Thomas Luckman's theory of subjective reality, symbolic reality, and objective reality.¹¹ Subjective reality is based on how one member of society perceives the world around him. Then, there is a process of objective reality when the surrounding community accepts understanding. Finally, the implementation of the "Sambelien" tradition results in symbolic reality. Meanwhile, researchers employed descriptive-explorative analysis to determine the value of the "Sambelien" tradition. This analysis seeks interpretation and exploration of the values contained in the tradition.¹²

Results and Discussion

Implementation of the "Sambelien" Tradition

The "Sambelien" tradition is a custom of Pancurejo, Malangsari plantation area, Kalibaru District, Banyuwangi Regency. The domination of the people in Malangsari is the Madurese, as well as their daily language. The word "Sambelien" is taken from the Madurese language, which means "*sembelihan*" or "*slaughtering*". Slaughtered animals are selected from the highest quality cattle purchased from local residents and from the

¹⁰ Annisa Nur Karimah and Jarot Wahyudi, "Religion and Tradition in Modern Turkey as Reflected in Orhan Pamuk's Snow Novel: An Analysis of Social Deixis," *Sunan Kalijaga: International Journal of Islamic Civilization* 5, no. 1 (2022): 39–50.

¹¹ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired* (Routledge, 2023), p. 92–101.

¹² Dudung Abdurahman, "Diversity of Tarekat Communities and Social Changes in Indonesian History," *Sunan Kalijaga: International Journal of Islamic Civilization* 1, no. 1 (2018): 61–92.

cattle market. Madurese and a few Javanese dominate the Malangsari community; hence, the old traditions maintained to this day are still strong. One of the legacies that should not be left behind is the "*Sambelien*" tradition. Various local Islamic traditions are maintained in addition to the "*Sambelien*" tradition, including the tahlilan tradition, which is praying for the dead after three days, seven days, forty days, one hundred days, and one thousand days. Some local people glorify and appreciate Islamic holidays and certain times in Islam, which are considered to have priority when praying together by performing a series of traditional rituals (*selametan*).

Of the many local Islamic traditions of the Malangsari community, what the author finds interesting is the "*Sambelien*" tradition because it has its charm in the life of this inland Islamic community. The "*Sambelien*" tradition is carried out one or two days before Eid al-Fitr.

“Engghi, nika (Sambelien) pon toron tamoron deri lambek, biasannah elaksanaaghih seareh deng kaddeng duareh sebellummah Tellasan”.

"Yes, this (*Sambelien* tradition) has been passed down from generation to generation, usually carried out one day or sometimes two days before *Eid Al-Fitr*." (Interview with Sumarno, 2023).

Another uniqueness of this tradition is that the purchase of livestock in the form of cows results from a "*Patongan*" (Madura language) known as sharing costs, where the person who orders meat according to the price determined by the animal provider. The "*patongan*" is done voluntarily by the local community, which has also been a tradition for a long time. The price of the meat varies greatly depending on who the local community is affiliated with to order the beef cuts. The slaughter location is not just at one point

but also at several points, two to three, with the number of cattle ready for slaughter varying across an Afdeling (an area of the plantation in Malang Sari).

“Kebiasaan riah la mulai lambek e toronagih sareng sesepo, biasannah norok patongan jukok gebei slameten bik tellasan. Kebiasaan oreng-oreng dinnak mun tellasan padeh matong jukok, tapeh bedeh se tak matong, tergantung orenggah”.

"This custom has been around for a long time, handed down by elders, usually ordering beef for "prayer together" and *Eid Al-Fitr*. The habit of the people here on Hari Raya is that many people order beef, but some do not order it, it depends on the person." (Wesik Interview, 2023).

As stated by one of the research informants, not all Malang Sari people, or to be precise in Afdeling Pancurejo, order beef to prepare *Eid Al-Fitr*. This is because not all people in the area are economically capable and willing to participate in ordering meat. The mutual cooperation between residents is similar to the implementation of the cattle slaughtering process. It started from knocking down the super large cow that was prepared, the process of cutting or slaughtering, to the process of cutting the meat evenly to be given to the people who ordered it. The slaughtering process begins with the phrase "*Bismillahirrahmanirrahim*" and continues with the recitation of recommended practices for slaughtering cattle. Local people believe that animals sacrificed or used as dishes to celebrate Islamic holidays will get the best position in different realms (Interview with Ahmad, 2023).

After the meat distribution process, the residents who had ordered the meat gathered at the slaughterhouse, which was still in a residential area. After that, they are called individually in the order in which they ordered the meat to get the meat they bought.

“Munlah mareh e begi juko’en, langsung biasannah etanak bikbidik ebeng e kongsinnah, mareh de’iyah dighebei slametan e langger otabih masjid mareh maghrib, aberis nyambih berkat tong settong, munlah mareh min amin langgung ngibeh mole berkat se esabek etatah neng ade’en sapah bheih se norok slametan.”

"When the beef has been divided, it is usually cooked individually in each resident's home. After that, there is a selamatan or prayer together in the "langgar" (Javanese language) or musala or mosque after the maghrib prayer, lining up to bring "berkat" or dishes that have been prepared for each person. When the prayer is over, the dishes are taken home and placed in front of everyone who participated in the prayer." (Interview with Sumarno, 2023)

From the series of events implementing the "*Sambelien*" tradition above, it is not enough to know apparently through mere observation. There needs to be a process of asking local religious leaders and the community directly involved in the tradition. What needs to be studied is how the local community understands the *Sambelien* tradition as a hereditary cultural heritage that is considered positive in the religious life of inland Islamic communities with different backgrounds. Some are *santri*, while some are non-*santri*.

Construction of Understanding of the *Sambelien* Tradition

For an extended period, the Muslim community in Pancurejo (Malangsari) village area remained relatively small. The majority are migrants who wish to have a place to live and survive. The daily lives of people who have lived in Malangsari for a long time are coffee plantation workers in the area for a living. Over time, since the Gus Dur era, which legalized the opening of agricultural

land, some local people have gradually had private fields in the hills in these remote areas. No one knows exactly when and who brought the holding of the "Sambelien" tradition in the Malangsari area. The local community only recognizes that this has existed for a long time, and it was passed down to them to continue it because it is considered positive for the salvation of the hereafter.

In the conception of the people of Pancurejo, Malangsari, Kalibaru, the "Sambelien" tradition has a function as an expression of joy in welcoming Eid al-Fitr, an expression of gratitude to God for passing the Ramadan fast, and as a medium in the practice of worship in the social sphere, which in the end the author calls it social Sufism. Because in a series of traditional activities "Sambelian," there is a practice or way of Sufism in social life. However, only a few people realize this. For teenagers and young people, the term social Sufism or even the meaning behind the implementation of the 'Sambelien' tradition is often put aside, only seen as a mere ceremony. However, the interpretation differs from the elderly in viewing the "Sambelien" tradition in which there are also values of worship to God. As said by Syam:

"...Tradisi panikah tak comah wujud syokkor dek ka Gusteh Pangeran ben nyambut Tellasan, namon ghi jughen jelen ngibede de'ka Pangeran. Ibede se emaksod tak comah hubungannah sareng Pangeran maloloh, tapeh ghi sareng manongsah jughen, ajalin silaturahim, saleng umdu'uman berkatan, ben saleng anyapah pas akompol bereng."

"...This tradition is not only a form of gratitude to God (Allah SWT) and welcoming *Eid al-Fitr*, but also a way of practicing worship to God. The worship in question is a relationship with God and fellow human beings, establishing a friendship, exchanging dishes from home for joint prayers on the eve of *Eid Al-Fitr*, and greeting

each other when gathering together.” (Interview with Syam, 2023).

According to the author's observations, the *selamatan* activities are led by religious leaders among the santri, either in the musala or mosque. Of course, before carrying out the readings of a series of prayers together, the religious figure gives a little lecture to explain the purpose of carrying out a joint prayer, which is one of a series of "*Sambelien*" traditions. However, things like this (traditional products of the marriage of religion and culture) for leftist Islamic groups are considered *bid'ah*. They are rejected because on the pretext that they are not in the Prophet's way and even considered unusual.¹³ The recitations applied in the process of a series of *selamatan* begin with Tawassul, then reciting Surah Al-Ikhlâs, Al-Falaq, An-Nass, Al-Fatihah, Ayatul Kursi, then continue with selected *wirids* and prayers, such as "*astaghfirullahiladhim, hasbunallah wa nikmal vice, shallallahu 'ala Muhammad, until laailaaha illallah*" (Interview with Sugeng, 2023).

Moreover, following Syam's previous explanation, as a religious figure or part of the local community who participated in the activity, he views the *Sambelien* tradition as not just a ceremony and for the sake of the stomach. However, more than that, the "*Sambelian*" tradition also presents an atmosphere of social glue and a medium for establishing social relations in an activity wrapped in traditions that have been passed down from generation to generation. The process of slaughtering, cutting meat, distributing meat, and processing it until it is served at the "*selamatan*" in the "*langgar*" or musala is considered an act of

¹³ Amin Farih, "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby," *Jurnal Theologia* 27, no. 2 (2016): 279–304.

worship to Allah and an expression of gratitude to Him for being allowed to pass the month of Ramadan to Eid al-Fitr.

Furthermore, when viewed in terms of social construction, according to Berger and Luckman, human institutions are maintained and formed based on human interaction within them. Although society and fundamental social institutions are formed and seen objectively, they are built through the subjectivity of community members through the interaction process. New objectivity can be seen from the subjectivity of groups with the same definition. Thus, humans legitimize universal meanings to regulate social life and give meaning to it.¹⁴

If this view is associated with the tradition of "*Sambelien*," then there will be a phenomenon of each person believing in the values of Sufism and worship in the implementation of the tradition. This view is then repeatedly affirmed by many people, giving birth to a symbolic world, namely the implementation of the "*Sambelien*" tradition. This symbolic meaning will later provide understanding as a form of expression of gratitude so that it has social Sufism values that are in accordance with the conditions of the local community.¹⁵ The construction of the understanding of the community of Afdeling Pancurejo, Malang Sari, adherents of the "*Sambelien*" tradition, when viewed from Berger and Luckman's theory, takes place through subjective reality, symbolic reality, and objective reality. Objective reality is a complexity of definitions of reality, including faith and ideology, as well as repeated and patterned actions that are lived by the community as a fact. In this case, it produces a subjective understanding of

¹⁴ Wiwik Setiyani, "The Exerted Authority of Kiai Kampung in the Social Construction of Local Islam," *Journal of Indonesian Islam* 14, no. 1 (2020): 51–76.

¹⁵ Abdul Kadir Riyadi and Moh Isom Mudin, "The Critique of Sufism in Ahmad Amin's Social Theory," *Tsaqafah* 16, no. 2 (2020).

individuals who produce objective reality through the existence of social Sufism values. Symbolic reality is a symbolic expression that is lived from objective reality. In this case, it is the act of slaughtering cattle "*Sambelien*" ahead of *Eid al-Fitr*.

Finally, subjective reality is the construction of definitions owned by individuals and constructed through the internalization process. The subjective reality owned by each individual is the basis for involving themselves in the externalization process, or the process of social interaction with other individuals in a social structure. Through the externalization process, individuals collectively have the potential to objectify, giving rise to a new construction of objective reality. In this case, the community believes that the way to express gratitude and seek Sufism through social means is the "*Sambelien*" tradition.¹⁶

Understanding simultaneously

Source	Message	Struggle	Effect
Externalization			
Objectification			
Internalization			
<i>Objective</i>			
<i>Subjective</i>			
<i>Symbolic</i>			

¹⁶ Dudung Abdurahman and Kholili Badriza, "Sufism, Orthodoxy, and Nationalism in Modern Islamic Civilization in North Africa from The 19th-20th Century," *Sunan Kalijaga: International Journal of Islamic Civilization* 4, no. 2 (2021): 129–51.

The constructed reality is that the "*Sambelien*" tradition acts as a means of implementing social Sufism and has religious value

Figure 1. Three Simultaneous Moments Social Construction Theory in the "*Sambelien*" Tradition

Referring to Figure 1 about the social construction theory in the "*Sambelien*" tradition, it also takes place in a process with three simultaneous moments: externalization, objectification, and internalization. The first one is externalization, which is the process of adjusting to the socio-cultural world of human products. This first stage is a fundamental part of a pattern of interaction between individuals and the social products of their society. What is meant in this process is that when a social product has become an essential part of society that individuals need every time, then the social product becomes an integral part of a person's life to see the outside world.¹⁷

Concerning the perception of the Afdeling Pancurejo, Malangsari residents regarding the "*Sambelien*" tradition, it is evident that an externalization process takes place as individuals align themselves with the prevailing values within the village. The second one is objectification, a social interaction in an intersubjective structured or institutionalized world. At this stage, social products are in the process of institutionalization, while active individuals or communities position themselves as producers of the world together. This process can run even though community members do not meet face-to-face, but the product of society can develop only by spreading opinions.¹⁸

¹⁷ Muhammad Zainuddin, *Pluralisme Agama Dalam Analisis Konstruksi Sosial* (UIN Maliki Press, 2013).

¹⁸ Ibid.

After self-adjustment, there was interaction between the people of Afdeling Pancurejo, Malang Sari, Kalibaru District, Banyuwangi Regency. The process of mutual interaction between the people of Afdeling Pancurejo regarding the values contained in the "*Sambelien*" tradition, objectification in the end, they have the same understanding and perception. Namely, the "*Sambelien*" tradition can provide benefits in carrying out Sufism values in the social world. This aligns with what Ibn Bajjah said: practicing Sufism is not merely about isolating oneself from social life, in the sense of *uzlah*, and avoiding communication with fellow human beings.¹⁹ However, tasawuf can also be done by continuing to participate in social activities and avoiding things that are prohibited by religion.²⁰ This is also supported by a Muslim thinker and an Indonesian Ulama, named KH. Salah Mahfudz is known to be an expert in social fiqh studies. He also thinks that the practice of Sufism or a Sufi is often seen as synonymous with staying away from worldly life and only focusing on getting closer to Allah. However, there are many ways to balance social and spiritual life. For Kiai Sahal, social Sufism is a teaching with a big goal: continually benefit anyone (humans or the wider community).²¹

If it is associated with the "*Sambelien*" tradition at this time, it is still social interaction between the people of Afdeling Pancurejo, which is also considered a way of worship and a tradition that has Sufism value. Starting from the implementation

¹⁹ Mohamad Nur Kholis Setiawan, "Sufism and Pandemic: Lesson Learned from Sufi Teachings and Its Prominent Figures," *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 2 (2021): 161–76.

²⁰ Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Theologiese Studies/Theological Studies* 77, no. 4 (2021): 6552.

²¹ Jamal Ma'mur Asmani, "Relevansi Tasawuf Sosial KH. MA. Sahal Mahfudz," *Esoterik: Jurnal Akhlak Dan Tasawuf* 3, no. 2 (2017): 346–66, doi:10.21043/esoterik.v3i2.4286.

of the slaughtering process to the prayer, and finally, exchanging dishes brought in the musala between residents indiscriminately. Of course, this provides benefits for all local communities. People who have beef from "Sambelihen" can share it with those who do not have enough funds to buy meat, meaning they can share the blessings obtained with others. On the other hand, exchanging dishes can give a sense of satisfaction to the dishes that have been prayed for together, which are considered to have "Barokah" values.

Third, internalization is the process of individuals identifying themselves with social institutions or organizations of which individuals are members. There are two basic understandings of the internalization process in general. First, for understanding "my neighbor," namely the understanding of individuals and others. Second, understanding of the world as something meaningful from social reality.²² In this case, each community member identifies himself (internalization) about the needs they want to fulfill, namely having the intention to be grateful, practicing Sufism in daily life, and rejoicing because they are still alive on *Eid Al-Fitr* so that he is safe in the afterlife through an intermediary of the "Sambelien" tradition. The above phenomenon shows the interplay between religion and cultural reality, which means that the development of religion in society, both in discourse and practice, shows an element of human construction.²³ Of course, this statement does not mean that religion is a human creation, but rather the inevitable relationship between God's construction, as reflected in the holy books, and

²² Zainuddin, *Pluralisme Agama Dalam Analisis Konstruksi Sosial*.

²³ Muhammad Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective," *Al-Jami'ah: Journal of Islamic Studies* 58, no. 1 (2020): 63–102.

human construction, the translation and interpretation of the sacred values of religion represented in religious ritual practices. When humans interpret religious teachings, they are influenced by their environment and cultural values.

Values in the “*Sambelien*” Tradition

There are at least two significant values in the “*Sambelien*” Tradition: divine and human.

Ilahiyah Value

Ilahiyah/divine values implement the communication between God and humans.²⁴ The divine value includes the value of the religiosity of faith contained in the act of worship, which becomes the foundation and moves a person to face all life's problems in the dimension of serving God. The application of ordinary worship practices is in the form of prayer, *dhikr*, and surrender to Allah SWT.²⁵ This worship practice can support carrying out religious life at any time, including days that are sacred by the community, one of which is ahead of Eid with a series of local traditions. By drawing closer to God, in addition to asking that Allah SWT immediately remove the disease, humans will also get comfort and calm so that the mind will be clear in dealing with all problems. Divine values align with the most basic religious values and are owned by everyone. Divine values teach that God intervenes in everything that happens. The “*Sambelien*” tradition becomes an arena for prayer and religious practice: the request of a weak servant for all his actions.

²⁴ A S Hadie, “Iman, Hijrah, dan Jihad: Aqidah Islam Dalam Pola Hidup Sunnah Rasul” (Lhokseumawe Aceh: Madani Press, 2013).

²⁵ Syarif and Saifuddin Zuhri, “Memahami Hijrah Dalam Realitas Alquran Dan Hadis Nabi Muhammad,” *Jurnal Living Hadis* 4, no. 2 (2019): 277–307.

Asking God is a form of worship as a means of communicating with Allah. This is in accordance with the word of Allah SWT in QS. Gāfir[40] verse 60;

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ع

“And your God said: “Pray to Me, I will surely accept it for you. Indeed, those who are arrogant from worshipping Me will enter the Hellfire of Hell in a humiliated state.”
(QS. Gāfir[40]:60);

The above verse implies that at any time and in any condition, especially during Ramadan, which is full of blessings and virtues, humans should strengthen their faith and piety to Allah SWT, by always getting closer to God through worship and prayer. One of them is social worship with the local tradition of the Pancurejo community, Malangsari. In addition to praying or asking, the "*Sambelien*" tradition is a place to be grateful for the gifts that God has given to humans.

Humans are still given the strength to carry out life at any time, including the strength to carry out Ramadan fasting for thirty days and under any circumstances (sad or happy). Regardless of the circumstances or trials of human life, the Pancurejo people teach that a life that is always protected and given safety in the afterlife is a pleasure that every human being dreams of. Gratitude can be seen from the joint prayer, which is read at night after the *maghrib* prayer after carrying out the "*Sambelien*" tradition. It is mentioned in QS. Al-Jāsiyah[45] Verse 12;

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ ۖ وَتَبْتَغُوا
مِنْ فَضْلِهِ ۖ وَلَعَلَّكُمْ تَشْكُرُونَ

“It is Allah who has subdued the sea for you so that ships can sail on it with His permission and so that you may seek His bounty and hopefully you will be grateful.” (QS. Al-Jāsiyah[45]:12);

The verse above indicates that when given the opportunity to fast for thirty full days and given health in welcoming *Eid al-Fitr*, humans should always be grateful for all the blessings and trials because everything is with the permission of Allah SWT. Furthermore, if humans are always grateful, God will increase their pleasure, and if they deny pleasure, they will get painful torment, QS. Ibrāhīm[14] verse 7;

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“And (also remember), when your God announced; “Indeed, if you are grateful, surely We will add (favours) to you, and if you deny (My favor), then indeed My punishment is very painful.” (QS. Ibrāhīm[14]:7);

Insaniyah Value

Insaniyah values – humanity – are the implementation of communication and behavior between humans because humans are social beings who cannot live alone and need each other.²⁶ From the "Sambelin" tradition, the value of mutual cooperation (*gotong*

²⁶ Hadie, "Iman, Hijrah, dan Jihad: Aqidah Islam Dalam Pola Hidup Sunnah Rasul."

royong), kinship, and togetherness can be seen. The embodiment of this value in the "*Sambelien*" tradition lies in the implementation of traditional ceremonies. This attitude has been reflected since the deliberation by community representatives, who then jointly designed and prepared for the implementation of the tradition.

Community involvement in the implementation of the "*Sambelien*" tradition creates a relationship of mutual need between them to carry out the tradition. Mutual cooperation arises in each individual so that cooperation is finally realized in completing the tradition. Kinship within the Afdeling Pancurejo, Malangsari community is expressed within the family itself and in the lives of fellow communities. Evidently, during the process of "Selametan" or conducting joint prayers in the "langgar" or musala or also in the mosque, the local community exchanges dishes that are placed randomly and then taken home by each participant of the joint prayer.

In communicating and behaving with other people, they look harmonious and polite to one another according to local standards. All residents in their environment are considered their own family who love each other. The family system of the Afdeling Pancurejo community, Malangsari is very tight. The "*Sambelien*" tradition in Malangsari provides benefits for the supporting community. Community enthusiasm is very strong in carrying out this tradition. This is because the community feels a high sense of togetherness coming from each individual for the welfare of Afdeling Pancurejo, Malangsari. The value of togetherness can be seen in the enthusiasm of the people who carry out the tradition. All of this is in line with QS. Al-Mā'idah[4] verse 2;

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ ...
وَالْعُدْوَانَ بَوَّأْتُمُوهُنَّ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"...Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah, indeed Allah is very severe in punishment." (QS. Al-Mā'idah[4]:2);

In social-religious relations, the spirit of brotherhood with compassion becomes a unit to help each other. The manifestation of compassion during the fasting month and ahead of *Eid al-Fitr* is by carrying out deeply rooted traditions. Strength in insanियah values to carry out daily life especially to welcome Eid is of course considered to have certain virtues, even to purify the heart again. Social relations cannot be separated from the "*Sambelien*" tradition in Pancurejo. All gotong-royong is full of joy and jokes outwardly, but inwardly they have Sufism values which are interpreted as sacred in life.

Conclusion

Community members believe the "*Sambelien*" tradition to be the source of all values, so they get a collective truth about the existence of this tradition. Community members adjust to the values that have developed in the community. Then, it is characterized by community members who have the same understanding and perception, namely, the "*Sambelien*" tradition, which can provide a means of expressing gratitude, joy in welcoming Eid al-Fitr, and most importantly, practicing the values of Social Sufism in social life. Finally, community members identify themselves (internalization) about the needs they want to

Ali Mursyid Azisi *et al.*

meet through the "*Sambelien*" tradition so that an action emerges. In this tradition, there are *Ilahiyah* values and *Insaniyah* values.

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