

Living Hadith in the *Bari'an* Ritual of Sidodadi Society

Living Hadis dalam Ritual Bari'an pada Masyarakat Sidodadi

Sri Purwaningsih ^(a), Thiyas Tono Taufiq * ^(a), Muhammad Faiq ^(a) 

* Corresponding Author, email, thiyastono92@walisongo.ac.id

^(a) Department of Qur'anic Studies, UIN Walisongo Semarang, Walisongo Street No.3-5, Semarang 50185, Indonesia.

^(b) Department of Religious Studies, UIN Waligongo Semarang, Indonesia.

^(c) Department of Aqidah and Islamic Philosophy, UIN Walisongo, Semarang, Indonesia

Abstract

This research is conducted to comprehend the typology of living Hadith in Indonesia based on the ritual-based Hadith in Sidoadi's society. The ritual-based Hadith called Bari'an ritual. the Sidoadi's people have been trying to preserve the Bari'an ritual. This ritual is related to a major change in the history of the Dudak village, which is now called Sidodadi. This study focuses on how the views of the Sidoadi's people on the Bari'an ritual, the ritual forms of Bari'an in Sidodadi, the meanings of the present Bari'an rituals, and its relevance to the values of the Hadith. This is a socio-cultural study with a phenomenological analysis approach. The problem is answered based on qualitative data with the technique of interpretation of emic and ethics. With such emic and ethical interpretation techniques, it can be seen that the forms of the Bari'an ritual in Sidodadi historically have shifted including its motive, meaning, as well as values. The shift is caused by a transformation of the beliefs of Sidoadi's people from Islam 'Kejawen' (Javanese Islam) filled with myths, superstition, and sesaji, turned into Popular Islam filled with values of Hadith.

Keywords: Emic and Ethic, Living Hadith, Islam Kejawen, Bari'an

Abstrak

Penelitian ini dilakukan untuk memahami tipologi Hadis hidup di Indonesia berdasarkan Hadis berbasis ritual di masyarakat Sidoadi. Hadis berbasis ritual itu menyebut Bari'an sebagai ritual. Orang-orang Sidoadi telah berusaha untuk melestarikan ritual Bari'an. Secara historis, tradisi ini terkait dengan perubahan besar dalam sejarah kampung Dudak yang sekarang disebut Sidodadi, menjadi kampung 'perdikan' (yang bebas pajak pada saat itu). Artikel ini mengkaji beberapa persoalan diantaranya: bagaimana pandangan masyarakat Sidoadi terhadap tradisi ritual Bari'an, bentuk-bentuk ritual Bari'an di Sidodadi, makna ritual Bari'an sekarang dan relevansinya dengan nilai-nilai dalam Hadis. Penelitian ini merupakan studi sosial-budaya dengan pendekatan analisis fenomenologi. Masalah tersebut dijawab berdasarkan data kualitatif dengan teknik interpretasi emik dan etik. Dengan teknik interpretasi emik dan etik tersebut dapat diketahui bahwa bentuk-bentuk ritual dalam tradisi Bari'an di Sidodadi secara historis mengalami transformasi baik motif dan bentuk ritualnya, juga makna dan nilai-nilainya. Hal ini disebabkan bergesernya keyakinan masyarakat 'Sidoadi' dari Islam 'Kejawen' yang dipenuhi mitos, takhayul, dan menggunakan 'sesaji', berubah menjadi ritual 'Islam Populer' yang dipenuhi dengan nilai-nilai Hadis.

Kata kunci: Emik dan Etik, Living Hadis, Islam Kejawen, Bari'an



Introduction

The advent of Islam in Java, in a cultural context, cannot be separated from the acculturation of Islamic teachings with Javanese culture. Islam came when the Hindu-Buddhist traditions and teachings had already existed, developed, and rooted in Nusantara (Archipelago).¹ Therefore, creative efforts were made at that time in order that the Javanese people could accept Islamic teachings. The acculturation can be found in various forms such as art, architecture, tombstones, and the celebration of Muslim feast days.² The fact is that there are still many Javanese Muslims who inherit and practice various local traditions of their ancestors from generation to generation based on their locality.³ Therefore, the term *Islam Kejawen* (Javanese Islam) emerged. *Islam Kejawen* was the result of the preaching (*da'wah*) carried out by the Walisongo in calling and Islamizing Javanese people around the 15th century.⁴ Until now, the majority of Javanese Muslim societies still carry out various kinds of rituals with Javanese values, including the cycle of a person's pregnancy, birth, marriage, and death. They do not want to abandon their culture as these rituals are not contrary to the norms and teachings of Islam.

One of rituals still carried out until today is *Bari'an* ritual. This ritual is important to study as it is related to the history of the origins of the Sidodadi village, Jatibarang, Semarang City. Unfortunately, the history of *Bari'an* ritual among the younger generation and some of the people of Sidodadi considered having become a legend because no one has written it yet. Moreover, some people consider it as *bid'ah* (innovation) and even *shirk* as it is not found in the Qur'an or Hadith. Meanwhile, people who practice this ritual consider that what they practice has a noble value based on the Qur'an and Hadith.

The *Bari'an* ritual traditions are also carried out in other areas with different historical backgrounds and motifs. According to Mudjahirin Thohir, in his work entitled *Understanding Culture: Theory of Methodology and Application*, one of the sub-chapters of the book talks about the myth of Gebangsewu. In this book, the writer wants to take a picture of the development of people's understanding of the Gebangsewu myth and its influence and consequences, including myth politics. It

1 Heddy Shri Ahimsa, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Jurnal Walisongo*, Vol. 20, No. 1 (2012), 235.

2 Musyriifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Jakarta: Grafindo Persada, 2005), 43.

3 Thiyas Tono Taufiq, "Kearifan Lokal Berbasis Spiritualitas (Studi Etnoekologi pada Komunitas Nelayan di Pesisir Banyutowo Dukuhseti Pati)," *Esoterik: Jurnal Akhlak Tasawuf*, Vol. 4, No. 1 (2018): 71.

4 Heddy Shri Ahimsa, "The Living Al-Qur'an: Beberapa Perspektif Antropologi." *Jurnal Walisongo*, Vol. 20, No. 1, (2012), 235, Sebagaimana yang dikuti oleh Aunillah Reza Pratama, "Ideologi Puritan dalam Tafsir Jawa Pesisir: Kajian terhadap Penafsiran Misbah Mustofa", *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, Vol 9, No. 2 (2019), 215.

is stated that the 'Bari'an Ritual' is practiced in Gebangsewu, Bantengmati Village, Mijen, Demak Regency. From the local history, the Gebangsewu used to be the place for the activities of Sunan Kalijaga. To maintain the area, Sunan Kalijaga stuck a wooden stick as the boundary. It is said that the wooden stick then grew into a large and lush tree. The tree eventually became a sacred place by the local community, under the name *Punden Sepat*. That is why Punden Sepat is used as the *Bari'an* ritual, such as ceremonies for safety and *tablilan* (reciting prayers for those who already died) every year. It has been held from July to August on Friday nights for seven consecutive times.⁵

Another important work to mention dealing with Javanese culture is Clifford Geertz's work on *Abangan*, *Santri*, and *Priyayi*. This work has inspired various writings on Javanese rituals. Many scholars are later interested in the study of Javanese society.⁶ This is where syncretic Islam appears, namely Islam which can synergize local traditions that then give birth to religious characteristics that have traditional and local nuances.⁷ According to Geertz, it is a kind of relationship between Islam and local wisdom that is syncretic in style, for example, Beatty (1994, 1999). This syncretism can be seen in various ceremonies held by the Banyuwangi people, especially the *Slametan* tradition.⁸ For him, *Selametan* is a form of *agreeing to differ*, because even though they come from different socio-religious-cultural variations, they attend the ritual. Then, the study conducted by Nur Syam entitled "Islamic Communities in the Middle of Change of Maintaining Local Traditions among Purification Efforts in the Coastal Islamic Community of Tuban, East Java." In his study, Nur Syam succeeded in categorizing the traditions of the Javanese people into three important sacred places, which become the cultural spheres, i.e., *mosques*, *tombs*, and *wells*.⁹

With different approach, this study of *Bari'an* ritual is a case study to prove that religion and tradition, especially Javanese tradition, do not always confront each other. Religion and tradition can be compatible and coexist. It can be proven with

5 See also Mudjahirin Thohir, *Memahami Kebudayaan: Teori Metodologi dan Aplikasi* (Semarang: Fasindo Press, 2007), 133-142.

6 Nasruddin, "Kebudayaan dan Agama Jawa dalam Perspektif Clifford Geertz," *Religio: Jurnal Studi Agama-Agama*, Vol.1, No. 1 (2011), 34.

7 Aunillah Reza Pratama, "Ideologi Puritan dalam Tafsir Jawa Pesisir: Kajian terhadap Penafsiran Misbah Mustofa," *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, Vol. 9, No. 2 (2019), 215-216.

8 Andrew Beatty, "Adam and Vishnu: Syncretism in The Javanese Slametan," *The Journal of The Royal Anthropological Institute* 2, no. 2 (1996): 48., as stated by Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005), 20-21.

9 See Nur Syam, *Komunitas Islam di Tengah Perubahan Mempertahankan Tradisi Lokal di Antara Usaha Purifikasi pada Komunitas Islam Pesisir Tuban Jawa Timur* (Jakarta: Balitbang Depag RI, 2011).

living hadith approach. This study is field research of the socio-cultural ritual of the Sidodadi village, namely *Bari'an* ritual tradition. Sidodadi is a hamlet that is part of the Jatibarang village, Mijen, Semarang City. This study focuses on the meanings of the *Bari'an* ritual tradition and their relationship to values in hadith in daily life (*living hadith*) using a phenomenological approach. The authors are interested in studying the *Bari'an* ritual because it is an important part of the history of the birth of Sidodadi. The data were derived from an interview with local people and then observed with emic and ethical interpretation techniques. Besides, literature studies are also applied to support the factual data.

History, Legend, and The Origin of Sidodadi

Sidodadi village, before the separation of the region, administratively belonged to the Kendal Regency. In the past, Sidodadi was known as the village of Bedudak/Dudak because the people's behavior was difficult to regulate. Also, people related this story with the act of a young man named Bagus Tejo Lelono when he was at the Tayuban arena. To save the pretty female dancer teased by "Tayuban" visitors, he did a trick that caused all the visitors to get angry with him.

It is said that around four hundred years ago, 1700 AD, there was a handsome and tall young man named Bagus Tejo Lelono, whose real name was Suryo Kusumo. The young man left his village and wandered. Bagus Tejo Lelono came from the Southern part of Kedu. Tejo Lelono's wandering was driven by his desire to learn a martial art and look for supernatural powers to become a strong and powerful person, as the Javanese saying *tosing balung, wuleting kulit, bisa manjing ajur-ajer* (hard bone, strong skin, can merge with nature). To get what he wanted, he went to several *wiku* (teachers) and Pandito Brahmana. After he succeeded in getting the knowledge, then Tejo Lelono continued his wanderings to put his knowledge into practice. He was prepared and robust in facing all difficulties and obstacles. He went up and down the mountain, went down the cliff, and finally arrived at the hilly lowlands located on the Northern slopes of Mount Ungaran. Concisely, Tejo Lelono felt at home in that area. Not long after, he founded a simple hermitage as a stopover.

One day, Tejo Lelono heard the news that in his home village, *Kedu Dudak*, an earth alms ceremony would be held, animated by a Tayuban (dance and music performance). Tejo Lelono wanted to attend the event. Finally, he went there. In the pavilion of the kademangan where the Tayuban performance was located, he took part in dancing. There was the prettiest dancer who was teased by the men who joined the dancing. Seeing this incident, Tejo Lelono felt sad for a female dancer as she was pulled here and there roughly. He wanted to secure the girl. An idea came across his

mind to trick the men who were dancing and the audience. He then stabbed his stick in the middle of the Tayuban arena as a substitute for the beautiful female dancer teased by the men who were dancing. Usually, in every Tayuban show, the visitors were treated with *tuak* (intoxicating liquor), so it might make them unconscious and unaware of Tejo Lelono's trick.

When dawn arose, all the visitors were shocked because the prettiest female dancer was not there, and what was left was Tejo's stick. Because they felt cheated by him, they became angry with him. Most of them swore at him by saying: "you lump," and they scolded him. They call him "lump" because they knew that Tejo Lelono's right hand was lump little bit. So people called him "Ki Degol/lump." Then the nickname "Degol" became famous until now. Not only was he called "lump" because of his tricks, but also he was named a "bedudak" person. The word has a negative connotation as an expression of their disappointment with Tejo Lelono's behaviors and tricks. Bedudak is a metaphorical word that means: like an animal, it likes to give birth anywhere and always causes trouble. Therefore, the village where Tejo Lelono lived was called 'Bedudak' village, which gradually became the village of 'Dudak'.¹⁰

Finally, the beautiful dancer saved by Tejo Lelono got married to him. Then from his marriage, both were blessed with two beautiful daughters. The first daughter was named Nini Darsimah, while the second one was named Dewi Antari. Shortly, 'Mbah Degol' or Tejo Lelono's family lived happily. In 1976, when Mbah Moelyani was still the *Pamong Desa* (village's caretaker) along with Mbah Bekel and Mbah Modin, these three figures proposed that the name 'Dudak' be changed to 'Sidodadi.' This name comes from the words "Sido" = "came" and "Dadi" = "wis podo dadi" or "wis kelakon dadi" (already realized). The name implies what the Sidodadi community aspires to have come true, be it development, harmony, or religion. It also contains another purpose: his children and grandchildren do not follow Mbah Degol's bad habits (many wives). Besides, some interpret what becomes people's goals will come true.¹¹

Bari'an Ritual in Sidodadi

As time goes by, people's beliefs and environmental conditions have changed in Sidodadi, from *Islam Kejarwen* to *popular Islam* such as Nahdlatul Ulama (NU). Sidodadi's environment has also changed, originally a forest and dark area, but now it has become a busy residential area. Electricity is provided throughout Sidodadi.

10 Interview on Tuesday, October 10, 2017 with Elders and the initiator of the name Bedudak village to be replaced by Sidodadi. The elder is Moelyani, 76 years old.

11 The results of an interview with the religious leader, Mr Rois on Sunday, September 17, 2017.

Therefore, based on the behavior analysis in the Bari'an ritual, Sidodadi needs to consider the cognitive context of its community.

Cognitively, according to Alo Liliweri, this is related to what the Sidodadi's people know about the object (the Bari'an ritual), how their experience regarding the Bari'an ritual, and what the Sidodadi's people think about the Bari'an ritual. The cognitive aspect relates to one's beliefs, theories, expectations, causes and effects of beliefs, and relative perceptions of the Bari'an ritual objects.¹²

According to Berger, society is an objective reality in which an institutionalization process is built through *habitualization*, namely actions that are always repeated so that the patterns become clearer and are continuously reproduced in action. Then, if *habitualization* continues, sedimentation and tradition are created. All human experiences are kept and saved in their consciousness so that the individual understands himself and his actions in the social context of his life. Then that experience is also transformed to the next generation.¹³ In transforming experience, an instrument is needed and one of which is language. Humans use language to objectify their experiences to others. It requires a role in the institutional structure, including those related to the process of *traditionalization* and the *transformation* of experiences. Based on this theory, it can be concluded that the transformation process of the *Bari'an* ritual with *kejawen* nuance as exemplified by Mbah Wonoyudo to the Popular Model of *Bari'an* ritual, as practiced by Nahdlatul Ulama, is caused by the changing beliefs, awareness, and religious experiences of the people of Sidodadi.

In the beginning, the *Bari'an* ritual was held in the village of Bedudak/Dudak that now is called Sidodadi. Based on the story, at that time, the Kendal Regent held a contest; whoever was capable to catch the "kecu" (bandits) alive or dead, will be rewarded a prize. The News about the contest then reached the ears of "Ki Degol".¹⁴ He knew and believed in his son-in-law's abilities. So, Ki Degol asked him, Amat Ngali, to participate in the competition. 'Amat Ngali' agreed with his request to take part in the 'contest.' In short, Amat Ngali succeeded in arresting the bandit and then beheaded. The bandit had a magical power that made him so strong. When his head was being hung in the town square of Kendal, the head that had been separated from its body still could smile and the eyes stared here and there. However, with the help of Allah, Amat Ngali was able to defeat him. It proved the strength of Amat Ngali.

The Regent of Kendal then invited Amat Ngali to receive the prize. The Regent asked him to choose the prize he had prepared. However, Amat Ngali did

12 Alo Liliweri, *Komunikasi Serba Ada Serba Makna* (Jakarta: Kencana, 2011), 166.

13 Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005), 39.

14 Interview with the elders of Sidodadi Mr Moelyani and Mr. Rois on Tuesday, October 10, 2017.

not select any of the gifts provided; he only demanded Kendal Regent exempted Bedudak village and its surrounding areas free from taxes (tax-free area) at that time. The Regent of Kendal then granted his request. The Regent also gave Amat Ngali' the nickname 'Ki Wonoyudo.' Wono means *forest* and Yudo means *war*. So, Wonoyudo means 'hero of the forest', because the Bedudak village was still a forest at that time.

Then, Amat Ngali returned to his village, Bedudak. He then held the *Bari'an* ritual ceremony to express his gratitude to Allah for his victory in the contest. The ritual was then called *Bari'an* as it hoped a blessing for the victory that has been achieved. *Bari'an* is held by sharing and giving meals eaten together to celebrate the victory, which is commonly referred to as 'selamatan'. In the *Bari'an* ritual, Mbah Wonoyudo (Amat Ngali) served "kupati" and "lepet".¹⁵ These meals were chosen as a *Bari'an* dish because they would not spoil quickly. It is said that Mbah Wonoyudo's pets also have the same food as him, "ketupati" and "lepet". In the *Bari'an* ritual, Amat Ngali also announced to the people the title he obtained from the Regent of Kendal, *Ki Wonoyudo*. It is said that the *Bari'an* function held by Amat Ngali coincided on Thursday night, Wage, or in the month of *Jumadil Akhir*. That is why until now, the *Bari'an* ritual is held every *Jumadil Akhir* on Thursday night, Wage.¹⁶ In every *Bari'an* ritual, Mbah Wonoyudo also made 'sesajen' (a dish usually served to the spirit) for his pet that had magic power. It is said that Mbah Wonoyudo took care of a pet, Macan Seto (tiger), that could help the "Bedudak / Dudak" community to protect their crops in the fields from any interference.

Sesajen is usually placed in a *kuwu* (steamer), made of bamboo in a triangle shape, and used for cooking rice. The *kuwu*, which was filled with *kupati* and *lepet*, was then hung on the *dadah* (bamboo fence) which was located at a crossroads in the village of Dudak. Mbah Wonoyudo's tiger is not a tiger with a physical appearance that can be seen with the eyes but in a spiritual form. So, the *kupati* and *lepet* served on the *kuwu* were not eaten. So, pet's communication and relationship with humans in the real world is in the form of feelings and beliefs. When Mbah Degol died, his son-in-law, Mbah Wonoyudo, also held a *Bari'an* ritual to respect and pray for Mbah Degol. After that, Mbah Wonoyudo annually held the *Bari'an* ritual, usually by placing the *kupati* and *lepet* on the *kuwu* hung on the bamboo fence at the crossroad of Dudak village. The dishes were then eaten by Mbah Wonoyudo's pet. When eating *kupati* or *lepet*, the pet is not like a human. The pet is full just by smelling the dishes. The people were happy when they found out that Mbah Wonoyudo's pet had eaten

15 A dish made of rice wrapped with young coconut leaf.

16 If in a certain year in the month of *Jumadil Akhir*, there is no Thursday Kliwon, then the day for ritual organization is changed according to the agreement of religious and community leaders in Sidodadi. The most important thing is the *Bari'an* ritual traditions must be conducted every year.

the *kupat* and *lepet*.

When Mbah Wonoyudo was still alive, his children and grandchildren who did not follow the *Bari'an* ritual would be visited by Mbah Wonoyudo's pet "tiger". Therefore, this ritual was then continued and preserved by them and the entire Sidodadi community until now. It is said that before the *Bari'an* ritual ceremony, Mbah Wonoyudo's pet, a dove, was already on stage; they believed that it was to remind the community of 'Dudak (Sidodadi).'

The Symbolic Meaning of the *Bari'an* Ritual

The *Bari'an* ritual tradition is a series of rituals which include: 1) *Manaqib* recitation ritual, 2) Grave cleaning ritual, 3) Qur'anic recitation ritual, 4) *Bari'an* core ritual: 'Metoni' (giving alms) *kupat*, *lepet*, and vegetables to distribute to people passing the 'Sidodadi' crossroads on Thursday Wage afternoons when the *Bari'an* ritual takes place, 5) *Bari'an's* religious learning forum, and 6) ends with reciting *tablil* at the graves of Mbah Wonoyudo and Mbah Degol on Thursday night of Kliwon. To examine and find out how participants give meaning to symbols in a series of *Bari'an* rituals, the authors use Charles Sander Pierce's semiotic theory.¹⁷ In this theory, the process of interpreting symbols (signs) includes four main components, namely: relation, process, typology, and function. The four components are as follows scheme 1.¹⁸

Scheme 1. The four components of the process of interpreting the *Bari'an* ritual symbols

Relation	Process	Typology	Function
The relationship between humans (as participants of the <i>Bari'an</i> ritual) and Allah.	Culture is seen as a cognitive system that is constituted in the mind of everybody.	Psychologically, the influence of <i>Bari'an</i> ritual on individuals.	<ul style="list-style-type: none"> • Believe in Allah • prayer • intercession • blessing • uninterrupted fortune

17 Yasraf Amir Piliang, *Semiotika dan Hiper Semiotika; Kode, Gaya dan Matinya Makna* (Bandung: Matahari, 2012), 314.

18 Mudjahirin hohir, *Memahami Kebudayaan: Teori Metodologi dan Aplikasi*, 249.

Relation	Process	Typology	Function
The relationship between humans and other humans and the environment	Culture is seen as a system that is shared in a society.	Socially, the influence of the <i>Bari'an</i> ritual on the social life of the community.	<ul style="list-style-type: none"> • Alms • Silaturrahim • creating harmony • share happiness • historical education • appreciation for services • thankfulness

Whereas in the *Bari'an* ritual, the institutions used are religious and social because based on the empirical reality that the *Bari'an* ritual is a kind of expression of faith in the *Unseen* (Allah) and social expression to create a harmonious relationship within the Sidodadi community and with neighboring communities around Sidodadi. Ritual is a limited ceremonial category, but symbolically its effect is more complex as it involves more profound social and psychological matters. Ritual refers to the nature and purpose of the mystical world.¹⁹ A mystic cannot be understood, explained, and reasoned in any way.²⁰

The current phenomenon of *Bari'an* rituals carried out by the people of Sidodadi has different motives and meanings from that practiced by Mbah Wonoyudo and Mbah Degol. Now, the people's religious awareness of Sidodadi seems to have experienced a transformation from *Javanese Islamic* belief that is full of myths and superstitions to the Popular Islam model of Nahdlatul Ulama (NU) that continues to carry out local traditions based on Islamic values. Therefore, the *Bari'an* ritual tradition is no longer to give "sesajen" to Mbah Wonoyudo's pet but is meant for Haul²¹ Mbah Degol and Mbah Wonoyudo. As an expression of gratitude, the ritual is made by giving charity such as *kupat*, *lepet*, and vegetables during the *Bari'an* ritual, cleaning the tombs of Mbah Wonoyudo and Mbah Degol, *tablil* and Manaqib recitation of Syekh Abdul Qadir al-Jaelani, Qur'anic recitation, and Religious learning forum. Therefore, the institutions that underlie the present ritual tradition are the Islamic religious institutions and social institutions.

19 See Abdul Ghoffir Muhaimin, *Islam dan Bingkai Budaya Lokal Potret dari Cirebon* (Jakarta: Logos, 2001).

20 Annemmarie Schimmel, *Dimensi Mistik dalam Islam* (Jakarta: Pustaka Firdaus, 2000), 12.

21 Haul is an annual tradition of commemorating a person's death

Scheme 2. Meaning & Institution of *Bari'an* Ritual

Institution	Ritual forms	Functional characteristics	Interest and Norms
People's Islamic Religion (Nahdlatul Ulama)	Manaqib recitation	<ul style="list-style-type: none"> • Belief & devotion to Allah. • Open a blessing. 	Intercession
Islamic religion Social	Grave cleaning	<ul style="list-style-type: none"> • Concentrated in prayer 	<ul style="list-style-type: none"> • Cleaning the graves of Mbah Degol & Mbah Wonoyudo. • Community service work
Islamic religion Islam	Qur'an recitation	<ul style="list-style-type: none"> • Belief and devotion to Allah. • The reward is doubled 	Prayer Quranic recitation
Islamic religion -Social	Almsgiving kupa, lepet, and vegetables	<ul style="list-style-type: none"> • Belief & devotion to Allah • Prayer • Harmony 	<ul style="list-style-type: none"> • Alms • Resisting distress • Share with others
Islamic religion Social	Bari'an's Religious learning forum	<ul style="list-style-type: none"> • Prayer • Islamic solidarity • Thankfulness • Exemplary 	<ul style="list-style-type: none"> • Haul • Silaturahmi • Thanksgiving • Readings of the history of Bari'an & Sidodadi.
Islamic religion Nahdlatul Ulama	Tahlil recitation	<ul style="list-style-type: none"> • The reward is awarded to Mbah Degol, Mbah Wonoyudo & ancestors • The reward for the people of Sidodadi. 	<ul style="list-style-type: none"> • Prayer • Intercession

The Relevance of the Meaning of *Bari'an* Ritual with Hadith Values

In the beginning, the phenomenon of the *Bari'an* ritual was a representation of the local Javanese (*kejawen*) tradition with characteristics: the existence of myths, superstitions, and *sesajen*. However, the *Bari'an* ritual is now different and has changed. It is now colored by Islamic values, whether seen from psychological, social, or protective phenomena. This is caused by several factors: 1) mind and spirituality, due to changes in people's way of thinking from superstition and myth to rational thinking, as well as increased knowledge, awareness, and religious experience of the Sidodadi community; 2) socio-psychological, due to the change of the forest area in Dudak village (Sidodadi) into a crowded place, close to industries and housing, and the widespread of electricity. Therefore, the myth and superstition about "Tiger" are lost; and 3) values or worldview, the current way of thinking of human beings, including the people of Sidodadi, tends to be rational.

The inclusion of Islamic religious values into the *Bari'an* ritual i.e. the Quranic values and Hadith can become a strong legitimation of this ritual in people's lives. Therefore, the *Bari'an* ritual still exists now as an annual tradition in Sidodadi. It is affirmed by Berger's analysis of the historical reality of ancient legitimacy in human life, in the form of institutional arrangements that reflect the divine structure of the cosmos involving the relationship between the microcosm and the macrocosm. What is "here" is always related to what is "there."²²

Society as a subjective reality (internal reality) requires socialization to maintain and transform this subjective reality. Socialization always takes place in the context of a particular social structure, not only in content but also in the level of success. Thus, the micro-social or social psychology of the internalization phenomenon must always be motivated by a macro-social understanding of the aspects of structuralization. This integration occurs simultaneously in the process of *externalization*, *objectification*, and *internalization*.

The *Bari'an* ritual in Sidodadi is a communal ritual performed by all residents of Sidodadi. This ritual is carried out as a form of appreciation from the people of Sidodadi for the founding fathers of the village, Mbah Wonoyudo and Mbah Degol, who has contributed to open the unoccupied area as a place to live in Bedudak, which is now called Sidodadi village.

Initially, all inhabitants of the Sidodadi followed this ritual because of myths and superstitions. They made *kupat* and *lepet* to serve Mbah Wonoyudo's pet, tiger. But now, the psychological, sociological, and social conditions have changed so

²² Peter L. Berger, *Langit Suci: Agama Sebagai Realitas Sosial* (Jakarta: LP3ES, 1991), 41.

that the fear of myths and superstitions about the tiger disappeared. The fade of these myths and superstitions did not prevent the *Bari'an* ritual. All members of the Sidodadi community in every month of *Jumadil Akhir*, which coincides on Thursday night Kliwon, always holds the *Bari'an* ritual to appreciate and remember the services of Mbah Wonoyudo and Mbah Degol for the Sidodadi community. Rasulullah saw teaches us to be grateful and thankful for the goodness that other people have given us.

من لا يشكر الناس لا يشكر الله

Meaning: "A person who does not want to be grateful to humans, it means he is not thankful to Allah."

The essence of the *Bari'an* ritual is giving food, especially *kupat*, *lepet*, and vegetables. According to one of the local religious leaders named Pak Rois and other residents, the purpose (motive) of distributing *kupat*, *lepet* and vegetables to people passing the Sidodadi crossroad during the *Bari'an* ritual is to get blessings in life. People believe that by increasing alms, their lives will be protected from harm. This is in accordance with the hadith:

الصدقة تدفع البلاء

Meaning: "Alms avoids danger and misfortune."

People believe that alms can dispel misfortunes. The essence of the *Bari'an* ritual is all residents of Sidodadi provide *ketupat*, *lepet*, and vegetables for *metoni* that is by bringing a minimum of three plastic packages containing *kupat*, *lepet*, and vegetables, and then collected at the Sidodadi crossroad (as the center of *Bari'an* ritual) during the ritual. The alms are also distributed to families and distant relatives outside the Sidodadi. They thought that this tradition is only found in the Sidodadi community so that distant relatives could enjoy happiness and be able to make friendships with their relatives.

When the people have gathered at the location of the *Bari'an* ritual (Sidodadi crossroad), they did a prayer together led by a religious leader. After that, the *kupat*, *lepet* and vegetables were distributed to people crossing the Sidodadi's road. All passersby who ride motorbikes, cars, and pedestrians would get one package in a plastic bag containing *kupat*, *lepet* and vegetables. To thank Mbah Wonoyudo and Mbah Degol, who have passed away, in every *Bari'an* ritual, a *tahlil* is now recited to appreciate them in the form of prayer because they both have a lot of services to the

Bedudak / Dudak village. People think that those who have died don't need food or other materials but need prayers from those who still alive.

A series of *Bari'an* rituals carried out by the Sidodadi's people are full of local wisdom values and religious teaching values, especially the value of *silaturrahim* to maintain unity among the citizens of Sidodadi, as well as with neighbors and brothers outside Sidodadi. Even in every *Bari'an* ritual ceremony, the government, in this case, the Head of the village, Head of Sub-District, and sector police chief, and guests can also interact and observe the condition of their citizens directly. What the people of Sidodadi did was in accordance with what was expressed and implied in the Prophet's Hadith as follows:

من كان ان يبسط له في رزقه وان ينسأله في أثره فليصل رحمه

Meaning: "Whoever is pleased to have his provision expanded and his life span extended, let him keep good relations with his family."

In the *Bari'an* ritual, a religious sermon forum (*pengajian*) was also held on Thursday night of Kliwon, *Jumadil Akhir*. It is aimed to commemorate (*haul*) Mbah Degol and Mbah Wonoyudo. There are several purposes for organizing this, including praying for Mbah Degol, Mbah Wonoyudo, and the ancestors of the Sidodadi's people, reading the history of Sidodadi to commemorate their services and struggles so that the younger generation will emulate and continue their struggle. Besides, the agenda is also carried out in the context of *silaturrahim* and fostering unity among Sidodadi's people.

واما بنعمة ربك فحدث

Meaning: "And proclaim the blessings of your Lord." (QS. Adh-Dhuhaa: 11)

The *Bari'an* ritual ceremony was opened by reading *Manaqib* Syeh Abdul Qadir al-Jaelani. It is an expression of Sidodadi people's belief in Allah and their effort to approach Allah with total sincerity. The reading of *Manaqib* is intended as *ta'wassul* (intercession) by praying pious person with the hope that their reward will be overflowing in the people of Sidodadi, and that Allah will open His blessings to them. The people of Sidodadi believe in *Wasilah* as stated in the Quran:

يأيتها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة وجاهدوا في سبيله لعلكم
تفلحون

Meaning: "O you believe (*who wish to reach Allah and to submit to Him*)
Have piety towards Allah and seek the means that will make you reach
Him. And strive hard in His way that you may have salvation." (QS.
Al-Maidah: 35).

Conclusion

The people of Sidodadi carry out the *Bari'an* ritual as it is formerly conducted by Mbah Wonoyudo because of a major change in the history of Bedudak/Dudak village which is now called Sidodadi. Administratively, Sidodadi belongs to the Jatibarang area, Semarang City. As children and grandchildren and residents of Sidodadi who believe in Allah, they should appreciate the service of Mbah Wonoyudo and Mbah Degol by preserving the *Bari'an* ritual.

The forms of *Bari'an* ritual in Sidodadi historically have transformed along with the transformation of beliefs of the people of Sidodadi. Formerly, they practice *Javanese (kejawen)* Islam but now turn into "Popular Islam" of Nahdlatul Ulama. The ritual is an expression of individual religious beliefs. Therefore, the motives and meanings and values of the *Bari'an* ritual also changed according to the way of thinking and awareness of the people of Sidodadi from time to time. The *Bari'an* ritual includes 1) Ritual of reading *Manaqib Syeh Abdul Qodir al-Jaelani*, 2) Ritual of cleaning the grave, 3) Qur'anic recitation, 4) *Bari'an* main ritual that is *Metoni* by giving alms such as *kupat*, *lepet*, and vegetables to be distributed to people passing the Sidodadi's crossroad on Thursday Wage afternoon during the *Bari'an* ritual. 5) Religious sermon forum (*pengajian*) aims to commemorate (*khaul*) Mbah Wonoyudo and Mbah Degol, and 6) Close with the *tablil* recitation at the graves of Mbah Wonoyudo and Mbah Degol on Thursday night of Kliwon.

Supplementary Materials

Restrictions apply to the availability of these data. Data were obtained from [third party] and are available [from the authors] with the permission of [third party].

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Authors' contributions

All listed authors contribute to this article. S.P. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. T.T.T. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. M.F. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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