

THE MUJAHADAH TRADITION IN NGABLAK VILLAGE AS FORM OF GATHERING BETWEEN RESIDENTS

Khairunnisa Etika Sari*, Amalia Putri Aisyah Alkis, Fani Lia Utami

UIN Sunan Kalijaga Yogyakarta
*etikasari.khairunnisa@gmail.com

Abstract - Tradition apart from being a form of maintaining culture, is also a way for humans to prove themselves to have worship, by getting closer to God. One of these traditions is mujahadah which is often carried out by Muslims, especially a group of people who are affiliated with the Jamiyyah Nahdlatul Ulama. The tradition of Mujahadah or habits carried out by a certain group in the form of joint prayer has from ancient times become a routine tradition for residents of Ngablak Srumbung, Magelang This research is a descriptive qualitative study to determine the role of the Mujahadah tradition on social life among its citizens. Besides having the benefit of collecting good practices, this is also a form of ties of friendship to create harmony in society.

Keywords: Tradition, Mujahadah, Silaturrahmi

1. INTRODUCTION

Understanding human life from the community's point of view will result in social interaction between one individual and another which has its peculiarities and uniqueness, both in terms of the interaction process, interaction pattern, and the impact or consequences arising from it. The social components in society show dynamics in the process of change in various fields such as economics, education, politics, society, culture, and other aspects, including religion (Hisyam and Pamungkas, 2016, p.2). Changes in life in society bring uncertain directions, these changes can bring people in a better direction, and even have a bad impact on their behavior. Changes in the state of society without being based on the power of religion will make human behavior become secularism and materialistic, such things that are feared will cause a religious crisis in society. This phenomenon often occurs both in urban and rural life with the capacity used in contributing and outpouring the needs of the community. Thus, religion is increasingly required to play a greater role in realizing a prosperous, peaceful, and just society that is based on religious values both from the aspect of understanding and daily practice.

Researchers argue that this phenomenon is very diverse in its forms, for example, the community's efforts to form a prosperous society and the establishment of good communication between individuals. Such actions can be in the form of associations or groups formed based on religious groups, groups in the field of work, as well as forming other forums which are seen as effective actions in maintaining and integrating knowledge and social reality in society. Related to such actions, the researcher views a group or forum that is formed as an association based on religious actions. It is undeniable that in Indonesia, especially in Java, people have customs, traditions, or the culture of local wisdom that cannot be abandoned by the community so that it becomes an inseparable part of the local population.

The tradition appears and develops not without reason, the tradition passed down from generation to generation is to maintain local wisdom so that local people can live calmly, peacefully, safely, and comfortably. Every religious tradition contains sacred symbols with which people perform a series of actions to express belief in the form of performing rituals, respect, and servitude. One example is the mujahadah tradition, where people perform ritual actions that involve their holy book. the tradition passed down from generation to generation is to maintain local wisdom so that local people can live calmly, peacefully, safely, and comfortably. Every religious tradition contains sacred symbols with which people perform a series of actions to express belief in the form of performing rituals, respect, and servitude.

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The Mujahadah tradition which is carried out by a certain group in the form of collective prayer has also been carried out from ancient times until now as a weekly tradition for the residents of Ngablak Village, Srumbung, Magelang Regency. Mujahadah for them is a religious group that is formed not just an ordinary association based on an interest in participating in praying, tahlil, and sholawat, but more than that it is formed as an effective means of communication in contributing between one individual and another or the relationships that occur between citizens (interview with Mr.Amri as Ngablak Head Village), as well as as a media for community gatherings in religious events whose time-frequency has been determined and mutually agreed upon, so that if one of the families is unable to attend, the social and religious norms will be questioned by the local population.

The implementation of Mujahadah in Ngablak Village as a basis for tradition that can create integration in society encourages researchers to conduct studies on the extent of the positive impacts that are channeled by the implementation of this religious tradition, whether the effectiveness that arises from the activities carried out in order to maintain, embrace and make activities It functions as a social medium between residents.

Based on the background of the problem above, it is necessary to formulate the following problems: what is the role of the Mujahadah tradition in social life among residents in Ngablak Srumbung Village, Magelang Regency? And what is the impact of the community members who follow the Mujahadah tradition in Ngablak Srumbung Village, Magelang Regency?

2. METHOD

This study uses descriptive qualitative research because what will be studied in this study are phenomena that occur in society and individuals in facing their social environment that always have strategies in integrating appropriate for themselves, society, and the nation (Haris Herdiansyah,2010, p.118). In addition, qualitative research provides an opportunity to examine and examine phenomena comprehensively, seeing from the point of view of individuals it can provide comprehensive information about the object under study because one and another are interrelated.

The research data sources used are primary data sources and secondary data sources. Primary data sources are data obtained from the field, interviews, and

observations. So, The author explores primary data by conducting interviews with the subject and also making observations to find existing phenomena. While secondary data sources are through books, magazines, newspapers, and other documentation that supports the availability of information about the object under study (Moleong, 2002.p.3). Data collection techniques in this study will use the method of interview or interview, observation, and documentation.

3. RESULT AND DISCUSSION

A. Conceptual Tradition, Mujahadah, and Silaturrahmi

Tradition is understood as everything that is handed down from ancestors. Tradition in the anthropological dictionary as quoted by Nur Syam (2005,p.18) is the same as customs, namely habits that are magically religious from the life of an indigenous population which includes cultural values, norms, laws, and rules that are interrelated, and then become a system or regulation that has been established and includes all conceptions of the cultural system of culture to regulate human actions or actions in social life. Whereas in the sociology dictionary, it is interpreted as a belief in a hereditary way that can be maintained. Tradition is the inheritance of norms, rules, and habits.

Indeed there is no human life without a tradition. In Arabic, this tradition is understood by the word *turath*. The word *turath* as quoted by Abed al-Jabiri (2002, p.2) comes from the letter *wa ra tha*, which in the classical dictionary is equivalent with the words *irth*, *wirth*, and *mirath*. Everything is a form of *masdar* (verbal noun) which shows the meaning of everything that humans inherit from their parents in the form of wealth or rank or nobility. The use of the word *turath* appeared in the context of Arab thought before getting acquainted with the discourse of revival that hit several Arab regions since the 19th century AD. The word *turath* in French is called heritage which shows the meaning of the heritage of beliefs and customs of a particular nation, especially spiritual heritage.

Mujahadah comes from an Arabic word that means to struggle. Mujahadah is a starting point which is also a starting point for humans before reaching the next level (Zainuri Ihsan and Fathurahman,2015,p.17). The requirement to carry out mujahadah must be someone sincere and earnest because of Allah SWT and not because of other reasons. Holding on and doing good deeds continuously is also considered as mujahadah. For ordinary people, carrying out all orders and staying away from all prohibitions of Allah SWT *istiqomah* is also included in the category of mujahadah, all efforts to pursue the pleasure of Allah are included in the category of mujahadah. Mujahadah can be interpreted as an inner struggle towards closeness to Allah SWT, and also means a struggle against oneself, which is preventing a person from reaching the main dignity, namely " Jihad is to be serious and to exert all abilities in fighting the enemy by hand, verbally, or whatever he can. From the word *jahada* which later changed to *mujahadah*, *ijtihad*, and *jihad*, they became uniquely expressed. This can be seen from the phenomenon of *mujahadah* which is an earnest effort in *taqorrub* to Allah through *wirid* which is often carried out by

Muslims who are affiliated to the Jamiyyah Nahdlatul Ulama. Jihad is to be serious and to exert all abilities in fighting the enemy by hand, verbally, or whatever he can. From the word jahada which later changed to mujahadah, ijihad, and jihad, they became uniquely expressed. This can be seen from the phenomenon of mujahadah which is an earnest effort in taqorrub to Allah through wirid which is often carried out by Muslims who are affiliated with the Jamiyyah Nahdlatul Ulama.

The types of Mujahadah according to the guidelines from the Dewan Pimpinan Pusat Penyiar Shalawat Wahidiyah (Tuntunan Mujahadah dan Acara-acara Wahidiyah, 2014) :

- 1) Mujahadah Yaumiyah is a mujahadah that is carried out in congregation which is carried out every day.
- 2) Usbu'iyah Mujahadah is a mujahadah that is carried out in a congregation which is carried out once a week.
- 3) Mujahadah Syahriyah is a mujahadah that is carried out in the congregation and is carried out once a month.
- 4) Mujahadah Ru'busanah is a mujahadah that is carried out in the congregation and is carried out every three months.
- 5) Mujahadah Nishfusana is a mujahadah that is carried out in the congregation and is carried out every half year.
- 6) Mujahadah Kubro is a large-scale mujahadah that is carried out in the month of Muharram and the month of Rajab in the central environment.
- 7) Special Mujahadah is mujahadah that is carried out specifically, for example, the intention before carrying out a good job.
- 8) Non-stop mujahadah is mujahadah that is carried out continuously in a predetermined time.
- 9) Mujahadah Momenti/Waktiya is a mujahadah that is carried out at a certain time as instructed by the central management.

Silaturrahmi is a compound word taken from the Arabic words, *shilah*, and *rahim*. The word *shilah* comes from the word *wasl* which means "to join" and "to collect". This means that only the broken and scattered are addressed by the *shilah*. In the perspective of Arabic, Ahmad Warson revealed that *silaturrahmi* is an Indonesian translation from Arabic صلة الرحم. From the *tarkib* aspect, The word الرحم صلة is *tarkib idhofi*, named *tarkib* (arrangement) consisting of *mudhof* صلة and *mudhof ilaih* الرحم. To understand the meaning of *silaturrahmi*, it is necessary to first explain the meaning of صلة and الرحم. The word صلة is a *mashdar* of وصل. Ahmad Warson explains that صلة means relationship and gift. The word رحم are wombs, offspring, and relatives. The word *rahim* can be related to the *rahim al-mar'ah* (women's womb) which is the place where the baby is in the womb. And the word womb means "relatively" because the relatives came out of the same womb (Munawir, 1997, p. 483). In the Qur'an (Al-Nisa [4]:1) and (al-Hujurat [59]: 10) the words *taqwa* and *silaturrahim* are always strung together, which means that two main things cannot be separated. So people who fear Allah will certainly connect the

rope of *silaturrahim*. Because *silaturrahim* is one of the characteristics of believers (Rachmat, 1999, p. 174).

B. Description and Diversity Of Society

Based on the geographical location, Ngablak is a village located in the administrative area of in Srumbung District, Magelang Regency, Central of Java. Ngablak has an area of 361,866 hectares, which is located on the slopes of Mount Merapi, which is located at coordinates 7°35'02.9"S 110°22'23.6"E. This Village is about 32.7 kilometers from the city of Magelang, while from the city of Yogyakarta it is 31.3 kilometers. Ngablak Village consists of 7 villages with a total of 750 family heads with a strategic location because, it is close to the Market, Village Office, Mosque, Elementary School, Kindergarten, Village Health Center and Village Library. The access road to Ngablak with the main road, namely the Yogyakarta-Magelang road, is entirely asphalt, the road can be traversed by motorbikes and cars.

Ngablak village has a population of 2,494 people consisting of 1268 male and 1226 female. The population is divided into 7 villages, namely Jegglik, Srikaton, Ngablak, Purwosari, Ngablak, Nepen, and Logandeng where the majority of the population is Muslim, while there are other religions such as Christianity and Catholicism but not more than 1% of the total population. The Ngablak community has a very strong culture of cooperation and religious tolerance. This is reflected in the active participation of the community in *selapanan* activities (routine recitations), a social gathering for PKK women, farmer groups, *rewang* (helping with celebrations), and gatherings between residents on religious holidays. By conducting in-depth observations accompanied by questionnaires, researchers obtained population data presented in the following tables:

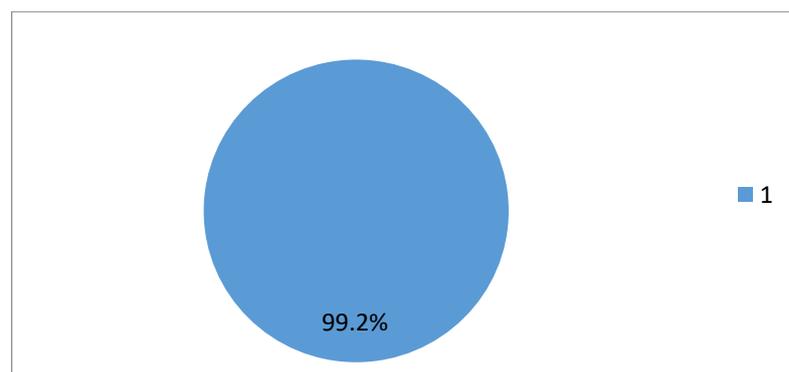


Figure 1. Percentage of Adherents of Religion (Source : research data processing, 2021)

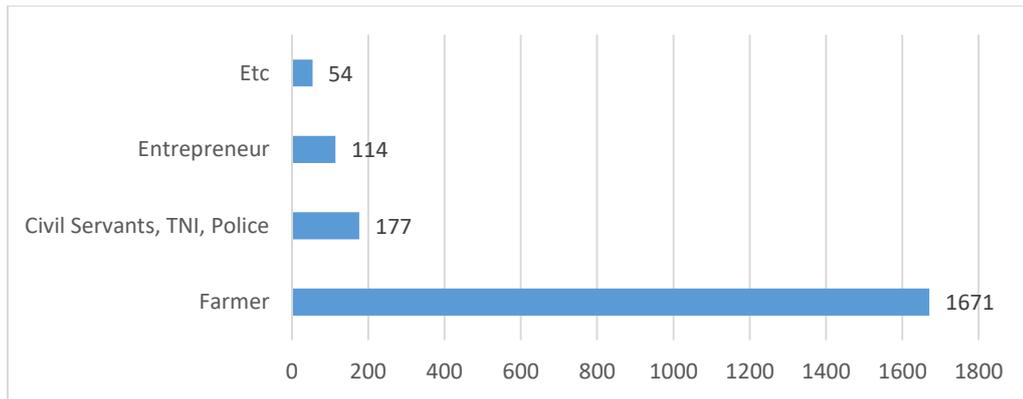


Figure 2. Citizen Employment Data (Source : research data processing, 2021)

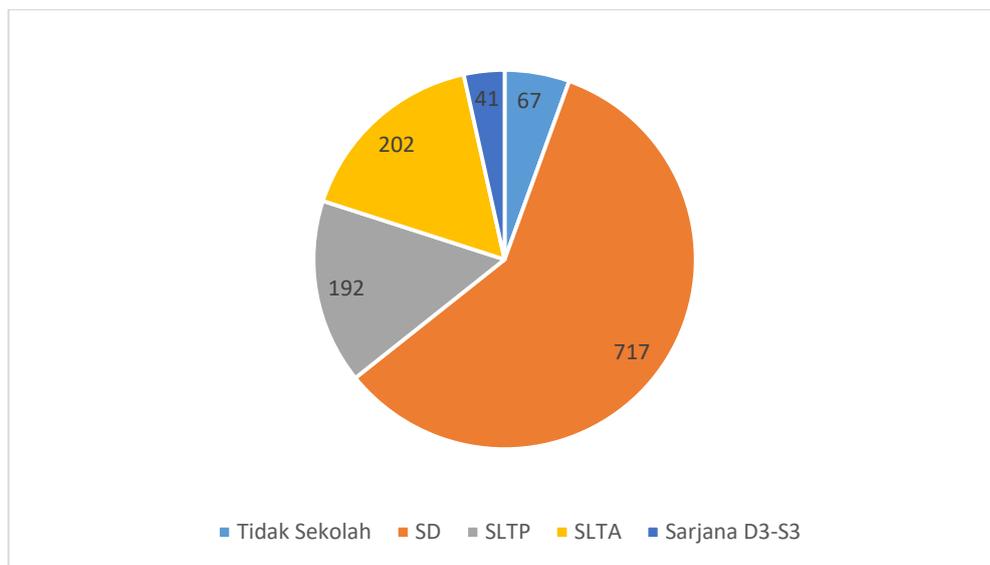


Figure 3. Citizen Education Level (Source : research data processing, 2021)

From Figure 2 above, it is known that the majority of the Ngablak people are mostly farmers. With a geographical area located on the slopes of Mount Merapi, Ngablak Village tends to have shady and cool environmental conditions. This plain with a height of up to 500 meters above sea level makes salak plants grow well. The condition of the soil surface in this area supports the fertility of the salak plant so that it has high quality and selling value even though it uses an organic cropping pattern. The community's economy is largely supported by the development of existing agricultural and livestock commodities, and some become entrepreneurs by opening shops, stalls, or crafts. Residents also grow a variety of fruit and vegetable crops. However, salak is a superior product.

Looking at the data above, it can be said that most of the above economic conditions are middle to lower-class people. Highlighting this, the researchers tried to find out the condition of some pilgrims by conducting interviews, they admitted that although the economic conditions in the Village varied, by carrying out this tradition, when they met face to face, they did not care about wealth, beauty, descent, rank or position. all blend into one without any social class segregation.

Based on the data in table 4 above, it can also be seen that the educational background of Dusun Ngablak is heterogeneous, at least this illustrates that the existence of the mujahadah tradition can be accepted by all levels of society even with different educational backgrounds.

C. Mujahadah as a Media of Gathering

Tradition is a habit, a unique lifestyle of a particular human group. Tradition is not something that only some people have and some others don't. Tradition is shared by all human beings and thus becomes a unifying factor. The Ngablak people carry out traditions not only as an adaptive mechanism to the biological and geophysical environment but also as a tool to contribute to social evolution. This can be seen in the various traditions that exist there, such as the procession of the birth of a baby, marriage, or other celebrations in certain rituals.

The tradition of Mujahadah or the custom carried out by a certain group in the form of collective prayer has from ancient times become a routine tradition for the residents of Ngablak Village, Srumbung, Magelang Regency. This joint prayer event is also used as an event to strengthen the relationship between residents in Ngablak Village. This teaching is used as a good practice as an exemplary form of kyai and hero figures as a form of *riyadhah*. Mujahadah has become a tradition as an example of good practice from the previous kyai. Mujahadah in Ngablak Village are held regularly and at certain times such as Isra 'Mi'roj Warning, Haul (death commemoration), and so on. While the traditions there are Mujahadah Waqtiyah and Mujahadah Usbu'iyah. What is done in the tradition in the Ngablak Village is to carry out regular joint prayer activities, reading *sholawat* followed by reciting the verses of the Qur'an once a week, every Friday night, and carried out in the congregation. In carrying out this tradition, the residents of Ngablak Village are divided into several groups of mujahadah, the children's group, the IPPNU youth group, and the group of men's associations.

The existence of mujahadah activities that are carried out once a week in addition has an impact on the form of good learning and habituation for all levels of society in Ngablak and also has an impact as a meeting place for residents wrapped in religious values. The effectiveness of tradition in the formation of religious character in a group and also maintaining social values in the form of mutual friendship is contained in the function of holding Mujahadah in Ngablak Village. Other goals at the congregation who are members of this mujadah tradition include as a means of getting closer to Allah SWT, training themselves in fighting lust, growing a sense of trust in Allah SWT, gratitude for the abundance of Allah's blessings, establishing ukhuwah Islamiyah . and train the congregation to get closer and familiarize themselves with reading and listening to the chanting of the verses of the Qur'an.

Mujahadah in Ngablak which is done together, the community will get the values of friendship and brotherhood that follow. When they meet at the event, the mujahadah will unite their beliefs to achieve what they want, the congregation will

also respect, appreciate, and love one another. In this mujahadah, the congregation will know each other, understand each other, and help each other, thereby creating a sense of comfort and a sense of kinship between the congregation. this can be seen, for example, when there are pilgrims who are having a purpose such as building a house, the other pilgrims will help. With such a sense of brotherhood will be embedded and grow by itself in the hearts of each of them.



Figure 4. weekly Mujahadah at the houses of Ngablak villagers



Figure 5. weekly Mujahadah at the Ngablak Village prayer room

Mujahadah is a high means of communication amid the diversity of the Ngablak community, in its implementation, it is based on faith in God without any specific motives. Shilaturrahim that he did was sincere because of Allah. As the words of the Prophet Muhammad that silaturrahim is to connect the disconnected. With this mujahadah, silaturrahim will be connected or reconnected with the broken rope so that they can know the of their neighbors, both in terms of health or economic conditions. If they need help, the mujahadah congregation will sincerely

extend their hand to assist families in need. Silaturrahim is the essence of Islamic culture; the fruit of all worship in Islam.

Salat, fasting, and hajj will produce silaturrahim. Of course, if in his prayer he has made himself aware of being a servant of Allah, the fasting he does is only to gain the pleasure of Allah, and the pilgrimage he performs is oriented only to Allah. But the fact is that in doing mujahadah, there are still walls that limit it like there are rich people in their busy lives who don't take one day to contribute to this tradition. For their presence or existence to be meaningful in the midst of society, it is for those who are rich or well-known in terms of their social strata to be more socially sensitive by being willing to prioritize short time for other neighbors to just meet or have a small talk with them. How big the meaning of someone's presence in the routine tradition of Mujahadah will be seen that having fun together can revive harmony in the Ngablak Village community. So far, during the Mujahadahan tradition, the public's response has tended to be positive and support that this tradition must be preserved.

4. CONCLUSION

In carrying out this tradition the response of the residents of Ngablak Village is very good, they agree that this tradition is a medium for community gathering so that awareness to balance *hablu minallah* and *hablu minannash* can be carried out, not only for parents but also children, adolescents and adults. Of course, this is a good example of where to do charity and do good is not done when you are old but can be done from an early age. Public acceptance of this tradition is also a form of maintaining and maintaining good habits that have been taught since ancient times by the previous kyai. Until now this activity is still ongoing and has become a routine mandatory activity once a week for children.

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