

IMPLEMENTATION OF RELIGIOUS VALUES AND CULTURAL VALUES IN RELIGIOUS MODERATION THROUGH THE TUMPENG TRADITION IN JAVANESE SOCIETY.

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Abstract

The pluralistic Indonesian society often causes clashes in it, such as radicalism. The radicalism that occurs in Indonesia can be overcome by the religious moderation movement. The existence of a pluralistic society, religious moderation in Indonesia can be carried out through a tradition called the "Tumpengan Tradition" which contains religious and cultural values. The purpose of this study was to determine the extent to which the implementation of religious values and cultural values held in the tumpengan tradition in Javanese society in religious moderation. This qualitative descriptive study uses the literature study method by examining various literature sources such as relevant journals. The tumpengan tradition carried out by the Javanese people is unique and interesting. Various examples of the tumpengan tradition in Javanese society, namely the Kepungan tumpeng tawon tradition in Kebumen, the tumpengan salvation in the Seblang tradition in Banyuwangi, the thousand tumpeng tradition in commemorating the night of Selikuran at Kasunanan Surakarta Palace, and the tumpeng tradition in the one Suro ritual in East Sambirejo. All tumpengan traditions in Javanese society contain religious and cultural values that can be implemented in the spirit of religious moderation in a pluralistic society. These values are in the form of the value of alms, the value of ukhuwah, the value of helping each other, and the value of sharing, mutual respect, harmony, equality, and togetherness.

Keywords: religion, culture, moderation, tumpeng

Introduction

The Indonesian nation is a plural country that has diversity in various ways. Pluralism in Indonesia often causes horizontal clashes in society. The phenomenon of living in harmony, peace, and side by side as expected by most people does not always run smoothly in Indonesia. Various threats always appear in the diversity of Indonesian society, such as the existence of radicalism. The notion that imposes their will or tries to change the order according to the truth they believe in using violence, extreme ways, and tends to be intolerant is a dangerous thing. Therefore, it is necessary to have a movement to overcome the threat of radicalism in the diversity of Indonesian society. Moderation of religion based on religious and cultural values contained in one of the local wisdom in the form of the tumpengan tradition can be used as an effort or effort to overcome it.

Moderation comes from the word moderate. Moderate comes from the adjective, namely moderation. Moderation has the meaning of a trait that is not excessive, moderate, in the middle, or middle. The word moderation is then absorbed into the Big Indonesian

Dictionary (KBBI) into moderation. The word moderation that is absorbed has the meaning of reducing violence and avoiding extremes. According to Imam Shamsi Ali, moderation is a commitment to religion as it is, not exaggerating and without being reduced. He also added that religion is carried out with a full sense of commitment and considers rights vertically (*ubudiyah*) and horizontally (*ihsan*). Meanwhile, Mohammad Hasyim Kamali argues that moderation cannot be separated from two main words, namely balance, and justice. Religious moderation in Islam is known as *Al-wasathaniyah*. *Al-Wasathaniyah* in Arabic comes from the word *wasath*, which has a middle meaning. The middle meaning, means having a good meaning, as the words of the Prophet Muhammad in the hadith, "The best affairs are *awsathuha* (middle). This is because the one in the middle will be protected from disgrace and defects that will usually hit the ends or edges. Islam has also taught that between every human being there must be a difference. Differences in terms of religion, culture, ethnicity, and belief. All of these things are *fitrah* and *sunatullah* or decrees from Allah. God created humans with all these differences with the intention that humans know each other and interact.

Religious moderation in a pluralistic society with various expressions and cultures, as in Indonesia, is not only based on religious values, but the movement of religious moderation is also supported by cultural values contained in regional symbols, regional identities, customs, and regional rituals. This means as a social glue without any religious barriers. In essence, religious moderation is looking for similarities, not sharpening differences. Religious moderation also means not eliminating each other's identity and also not mixing up the truth. Religious moderation has a clear attitude on an issue, so it does not insult the truth. Religious moderation is open and accepting that there are many brothers and sisters out there who have their differences and whose rights must be respected.

Moderation of religion in a plural society, one of which can be done through the "Tumpengan Tradition" that exists in Javanese society. The Javanese are the largest ethnic group in Indonesia. There is a lot of diversity, culture, and tradition on the island of Java. One tradition that is still sustainable today is the tumpengan tradition. Tumpeng is a traditional food associated with Javanese ritual ceremonies. Not only for ritual ceremonies, but tumpeng can also be used at feasts, celebrations, and other events such as weddings. The majority of people on the islands of Java, Madura, and Bali have a habit of making tumpeng to celebrate an important event or moment, even tumpeng has been widely known by the wider community in Indonesia.

The Tumpengan tradition can be a religious and cultural strategy to strengthen religious moderation. Tumpeng comes from the remains of the ancient life of people in Indonesia in ancient times. In ancient times, tumpeng was intended to glorify the mountain because the mountain was the abode of the hyang, ancestors, or ancestors. The tumpengan tradition in its development was influenced by Hindu life that entered Indonesia. Tumpeng which has a conical shape is intended to imitate the visualization of the sacred Mahameru mountain as the abode of the gods. In subsequent developments, tumpeng has been adopted as well as acculturated by Javanese Islamic philosophy. One form of acculturation of the tumpengan tradition is the presence of Islamic prayers, such as *tahlil* which can be read at any celebration or celebration.

Tumpeng comes from the Javanese acronym "Yen Metu Kudu Sing Mempeng" which means "If you go out you have to be serious". The quote has a meaning, if a human being who has been born into the world must live his life in the way of Allah in earnest, he should not despair. Tumpeng has a philosophy that is closely related to the geographical conditions of the island of Java, namely that there are many rows of volcanoes. Tumpeng shaped like a cone is an imitation of the visualization of Mount Mahameru, the mountain where the gods and goddesses reside. Tumpeng is an important part of traditional kenduri celebrations. Tumpeng in the celebration event has a meaning as an expression of gratitude and gratitude to Allah SWT for the abundance of blessings, favors, and sustenance given. This is for example in the form of abundant harvests, marine products, and other blessings. The purpose of this research was to determine the extent of the implementation of religious values and cultural values in religious moderation through the tumpengan tradition in various regions on the island of Java.

Method

This research is a type of research that uses a descriptive qualitative approach. Qualitative research does not use thematic and statistical models. The results of this type of qualitative research are descriptive data in the form of spoken or written words.

The method used in this research is the literature study method. The literature study method is a writing method whose data collection comes from books, literature, journals, news, and other similar research. This method is done by examining various sources and processing into data.

Results and Discussion

One of how religious moderation in a plural society can be done is by preserving customs and traditions. The customs and traditions that are maintained by the community will bring peace, brotherhood, and prosperity to others. One of the Javanese traditions that are still practiced is the tumpengan tradition. Here are some important points regarding religious moderation through the tumpengan tradition, namely:

1. The meaning of religious values and cultural values contained in the tumpengan tradition

The Tumpengan tradition contains religious values and cultural values that are very meaningful for religious moderation, both from the ceremony or celebration as well as from the main dish "tumpeng" itself. Serving tumpeng in the form of rice, ingkung chicken, chicken eggs, catfish, anchovies, red chilies, and vegetable urap has its meaning. The following are some of the meanings contained in the tumpeng component.

No	Material type	Meanings
1.	Rice	Rice in cone has the meaning of a symbol of life, because rice is the staple food of Indonesian people.
2.	Chicken	The chicken in question is a rooster. A rooster that is slaughtered has a meaning to avoid the bad qualities of a rooster, such as being unfaithful (changing partners), arrogant, not paying attention to family, and interrupting when talking (crowing). Ingkung chicken is served in a prone position. The position of the fallen chicken has a symbol of worshiping God with a sense of solemnity. Ingkung chicken cooked with yellow spices signifies the meaning of a calm heart (wening).
3.	Egg	Chicken eggs have a meaning as an illustration that humans are created with the same nature, the difference between them is their piety and behavior.
4.	Catfish	Catfish means steadfastness, tenacity, and being able to live even in the lowest conditions. This is because catfish can survive in flowing water and at the bottom of rivers.
5.	Red chili	Red chilies that are shaped by blooming flowers and placed on a cone have a meaning as a fire that provides lighting as an example for others.

No	Material type	Meanings
6.	Vegetable ointment includes:	
	Kangkung	Kangkung means jinangkung which means to protect
	Spinach	Bayam means ayem which means peaceful calm
	Sprouts	Sprouts can also be called sprouts (cambah) which means to grow
	Long Beans	Long beans have the meaning of thinking far ahead.
	Red Onions	Red onion has the meaning of always considering the good and the bad of everything well.
	Kluwih	Kluwih means linuwih which means having advantages compared to others.
	Urap	Urap means urip, which means to live and be able to support or provide for the family.

The arrangement of the cone also has its own meaning, including:

- a. The shape of the rice on the cone that is arranged so high is a visualization of the mountain. The mountain is a symbol of the relationship between humans and their creator. God has a high position, which is at the top (depicted by the top of the cone and chili), while humans are at the bottom or bottom position.
- b. Vegetables that are located around the cone have the meaning of the relationship between humans and their social communities. These two meanings will describe a balance of relations between the world and the hereafter.



Picture 1. Tumpeng.

The following values are contained in the tumpengan ceremony or celebration, namely:

- a. Charity value.
All food and drinks served in rituals or ceremonies in Java, including tumpeng, are called salvation. Salvation is useful for providing safety for oneself and others. The food served in the ritual is a virtue called alms. Giving alms will get a reward. The reward will come to the person who gave alms and to the person who was sent a prayer.
- b. Value of Islamic Brotherhood
The gathering of all people in the tumpengan tradition will allow them to pray together, eat together, and interact with each other, which will lead to bonds of *ukhuwah Islamiyah* and can foster brotherhood between them.
- c. Help value.
The attitude of helping will arise in this tumpeng tradition. The beginning of the activity, of course, requires careful preparation. Starting from the preparation of the main dish in the form of a cone, location, equipment, or other needs. The people involved in this activity will help each other, please help, either voluntarily or on command first. Not only for preparation but the people involved will also help when the event is finished.

d. Share with others.

In the tumpengan tradition, there is one of the values of local wisdom, namely sharing with others which is reflected in the symbol of the saying event. Saying is a form of sharing with others. People from all walks of life share with each other as an expression of gratitude and gratitude to God.

2. Various examples of the tumpengan tradition in Java illustrate the creation of religious moderation.

a. The tradition of the Kepungan tumpeng tawon n Mangunweni Village, Ayah District, Kebumen Regency.

This unique tradition in Mangunweni Village called "Kepungan Tumpeng Tawon" is carried out when holding a celebration, especially a wedding. This tradition is carried out with the hope that the celebration event will run smoothly and many guests will come so that the food that has been prepared is not wasted. This kepungan tumpeng tawon tradition is carried out based on the myths that are spread in the community. According to the myth that prevails there, people who follow the kepungan tradition (people who have an intention) are the ones whose prayers will be answered. There are several meanings in the of kepungan the cone of wasps that contain religious and cultural values, namely:

- 1) The shape of the cone that forms three corners, with a tapered top corner, has the meaning of humans praying to Allah SWT who is above.
- 2) The location of the side dish is inside the cone, this has the meaning of teaching humans to keep secrets. Do not make other people's secrets or disgrace material for backbiting or gossip.
- 3) Stirring the cone of wasps which is stiffened when the event is over. Tumpeng wasps are stirred together and then distributed to everyone present. This means that all humans must unite.
- 4) Kepungan, has a noble meaning, namely equality. People who attend the kepungan tumpeng tradition sit evenly and together eat the same food regardless of their position.
- 5) Wasp nest which is the main dish in this event. Wasp nest as the main dish has a big meaning, namely, hoping that the ongoing celebration can be attended by relatives and guests in abundance.

The tradition of being surrounded by wasps in the Kebumen community reflects harmony and togetherness. This tradition describes a society that lives in diversity and collectively unites in commemoration of important traditions.

b. Tumpengan in the Seblang Tradition in Olehsari Village, Glagah District, Banyuwangi Regency.

The Seblang tradition is a tradition carried out by the people of Olehsari Village, Banyuwangi once a year after the Eid al-Fitr. The Seblang performance starts

on Monday or Friday after Eid al-Fitr from 14:00 to 17:00. At that hour, the Seblang dancers will dance after being entered by the spirit. Seblang dancers will be accompanied by a sinden who sings Lakento music and 31 pieces of gamelan music. The purpose of holding the Sableng tradition by the Olehsari community, Banyuwangi is as a hope that they will avoid pageblug or disaster.

Before the Seblang performance is held, it is necessary to have a series of salvation events called the Tumpengan tradition. The tumpeng celebration was carried out after sunset and was attended by the surrounding community. The tumpeng celebration before the Seblang performance is intended so that the Seblang performance that will be held can run smoothly. The implementation of the tumpeng celebration before the Sableng performance begins contains religious values, namely joint prayer asking for the performance to run smoothly, and cultural values in the form of building harmony and togetherness among community members who sit, and pray, and eat tumpeng together.

c. Tumpeng Seribu in the Selikuran Night Tradition at Kraton Kasunanan Surakarta.

Tumpeng thousand is an important part or element in the Selikuran night tradition which is held in the Surakarta Kasunanan Karton. The Selikuran night tradition is special because of the combination of Islam and Javanese culture. This tradition is always carried out on the 20th of the month of Ramadan or to be precise the night of selikur (the twenty-first night) of the month of Ramadan. The Selikuran night commemoration has always attracted the enthusiasm of the people of Surakarta. The Selikuran night commemoration was led by a patih and then followed by other palace officials and courtiers. The process of commemorating the night of Selikuran begins with a convoy of tumpeng of which there are a thousand pieces. The convoy of thousand cones starts from the Kasunanan Palace and is centered at the Great Mosque of Surakarta. When the convoy of thousand cones arrived at the Great Mosque, a joint prayer was held and after that, a thousand cones were distributed in an orderly manner to the community around the mosque and the courtiers.

A thousand cones are placed in each small takir (a container made of banana leaves). Each takir contains cone-shaped savory rice topped with black soybeans, green chilies, rambak, and cucumber. Tumpeng thousand in Selikuran night has a deep meaning. This triangular-shaped cone symbolizes theology (tawhid) namely God as the peak or highest point of all his creatures. Tumpeng which is a thousand pieces is a symbol of God's promise to his people in the form of a thousand months' reward for those who do worship sincerely on the night of lailatul qadr. The implementation of the Selikuran night tradition contains the value of monotheism and aesthetics for the community, namely reminding people to always remember Allah SWT and improve their morals.



Picture 2 Selikuran Night (Malam Selikuran)

d. The Tumpeng Tradition in One Suro Night in the Javanese Community in East Sambirejo Village, Percut Sei Tuan.

The month of Suro is a month that is both good and dangerous for the views of the Javanese people, so the Javanese people give taboos and perform rituals. An example of this taboo is that it is forbidden to go out far from the house and an example of a ritual is the ritual of saru suro or suran. Also in this month, Javanese people do not dare to hold celebrations such as weddings, because they are afraid of a disaster.

The one suro ritual is a ritual that is usually done by the Javanese people. The people of Sambirejo Village. also always hold the one suro ritual, because they consider it an obligatory ritual. This ritual is carried out to avoid disaster, misfortune, and calamity. The one suro ritual of the Sambirejo Village community is also intended for the safety of all residents of the district. The one suro ritual process is carried out with a series of other activities, such as fasting and tumpeng. Some of the series of events that are usually carried out during the one suro ritual are:

- 1) Pray together
- 2) Washing the kris
- 3) Not sleeping all night or "Lek-lekan"
- 4) Eat together or have a feast
- 5) Eat porridge

Tumpengan in the one suro ritual is an important part of the series. In this ritual, the tumpeng is decorated as attractively as possible, thereby increasing the enthusiasm of the community. Tumpeng is used in a series of events. All people gather together indiscriminately, sit together, and eat together, full of nuances of harmony.

3. Implementation of Religious Values and Cultural Values in Religious Moderation through the Tumpengan Tradition in Java.

The tumpengan tradition that is carried out in various regions on the island of Java has its uniqueness and peculiarity. Many religious values and cultural values are contained in the Tumpeng tradition. These values can encourage religious moderation among human beings.

As is the case with the *kepungan tumpeng tawon* tradition in Mangunweni Village, Ayah District, Kebumen Regency which has its meaning in this tradition. The tradition of the *kepungan tumpeng tawon* started with a myth and then spread by word of mouth from the community which was then believed and developed into a good habit there. Every time there is a celebration, especially a wedding, the owner of the event will hold the tradition before the wedding begins. The goal is that the wedding ceremony runs smoothly and the guests who come in abundance so that the food that has been served will not be in vain. The residents who were present in the *kepungan* of the cone of wasps performed prayers together, ate together, and gave each other assistance to the owners of their needs. The *kepungan tumpeng tawon* tradition has the values of alms, tolerance, *ukhuwah*, and mutual help which has created an atmosphere of religious moderation.

The *tumpengan* salvation in the *seblang* tradition in Olehsari Village, Glagah District, Banyuwangi Regency also has its uniqueness. A tradition that is characterized by high cultural values by holding dances accompanied by *sinden* and *gamelan* music, it contains the meaning of religious moderation in it. Before the whole series of events begins, do not forget for the people of the village of Olehsari to hold a *tumpengan* for a feast or prayer together. This feast was attended by the village community to pray for the *Seblang* tradition to run smoothly. Their presence to sit, pray, and eat *tumpeng* together has reflected the harmony and togetherness between communities in religious moderation.

The *Selikuran* night tradition held at Kraton Kasunanan Surakarta also has a *tumpengan* event, namely a thousand *tumpeng*. This unique *Tumpeng* thousand is an important part of *Selikuran* night. This tradition is very special because of the combination of Islam and culture. The commemoration, which began with a convoy of *tumpeng sewu*, was attended by the enthusiasm of the people of Surakarta who prayed together and shared *tumpeng*. Religious values in the form of prayer together and sharing and togetherness of the Surakarta community is a form of religious moderation.

The holding of the *tumpeng* tradition at the *One Suro* ritual in Sambirejo Village, East Java contains religious and cultural values as a form of implementing religious moderation. Although the *one suro* ritual tradition is thick with Javanese customs, such as washing a *keris*, there is still a religious value of praying together, sharing, and going to a feast together. The *tumpengan* tradition in *one suro* also contains the value of mutual respect and respect among others. Therefore, the values contained in this tradition can evoke the spirit of religious moderation in society

Conclusion

Indonesia is a plural nation with various kinds of diversity. Diversity is uniqueness and strength for the nation, but it can also pose a threat. The radicalism that is rife amid society must be addressed immediately. One way that can be done is with religious moderation. Religious moderation in a pluralistic society can be done through the *tumpengan* tradition. The *tumpengan* tradition that is still sustainable in various regions in Java has its uniqueness

and peculiarity. There are various tumpengan traditions in Java, namely the kepungan tumpeng tawon tradition in Kebumen, the tumpengan salvation in the Seblang tradition in Banyuwangi, and the thousand tumpeng in the night Selikuran tradition at Kraton Kasunanan Surakarta, and the tumpeng tradition in the one suro ritual in Sambirejo. All of these tumpeng traditions contain religious and cultural meanings and values that can be implemented in the spirit of religious moderation. The values contained in the tumpengan tradition are the value of alms, the value of ukhuwah, the value of helping each other, and the value of sharing, harmony, and togetherness.

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