

KUPATAN LOCAL TRADITIONS IN STRENGTHENING UKHUWAH FOR THE SPIRIT OF ISLAM WASHATIYAH

(Phenomenological Study on the Utilization of Kupatan Culture in Strengthening the Washatiyah Islamic Brotherhood in Trenggalek Regency)

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Abstract

Culture is a product of the wisdom of the people, especially the people of Indonesia. Local culture was the main move of the previous wali to spread Islam in Indonesia, especially East Java in a peaceful manner without any coercion. One of the local cultures is "Kupatan", Kupatan is a unique tradition which is specially held during the one week celebration of Eid al-Fitr. Kupatan is very common in East Java, especially in Durenan Trenggalek and spreads to the Tulungagung area. This local culture can strengthen the ties of brotherhood between Muslims as well as non-Muslims in realizing the dream of all Muslims, namely peaceful Islam and Washatiyah. The purpose of this study was to determine the benefits of kupatan in strengthening ukhwah Islamiyah in the spirit of washatiyah Islam, especially in Trenggalek Regency. This research method uses descriptive qualitative. The data collection method used observation, interview and documentation techniques for Biology and Islamic Education Management students at UIN Sayyid Ali Rahmatullah, as well as literature review and related journals. Kupatan culture is local wisdom that can be used to strengthen the value of ukhwah. Based on the results and discussion, Kupatan has meaningful philosophical values, namely *ngaku lepat* and *laku papat* which are the noble products of the wali songgo. Kupatan teaches the values of sharing and friendship which are very important to maintain brotherhood or ukhwah between others for the realization of Wasathiyah Indonesian Islam.

Keywords: *Kupatan, Local Traditions, Ukhuwah, Wasathiyah Islam, Wali Songo*

Introduction

Kupatan is a thanksgiving tradition associated with Islamic holidays. The kupatan tradition is a form of ancestral cultural heritage which is still being preserved by the people of Durenan village, Durenan sub-district, Trenggalek district, East Java. This tradition is a social activity that involves the whole community in a joint effort to obtain safety and peace together, which is usually carried out in the month of Shawwal. Ketupat is a typical food made from rice as raw material, wrapped in a sleeve made of coconut leaf/coconut leaf which is woven in a rectangular (diagonal) shape, then boiled. Kupatan is one of the traditions of the Javanese Muslim community which is still preserved today. Generally, kupatan is only celebrated by the community individually. According to Clifford Geertz, kupatan is a small

salametan tradition that is held on the seventh day of the month of Shawwal. Only those who have small children and have died are encouraged to perform this salvation. This of course includes almost everyone who has a family in Java, despite the fact that this seletan is not often held (Clifford Geertz, Aswab Mahasin and Bur Rasuanto, 2017).

The Kupatan tradition is celebrated by the people of Durenan village by carrying a giant ketupat around, then everyone present is welcome to visit the residents' homes to enjoy the prepared ketupat dishes. During the implementation of this tradition, all houses in the village of Durenan are open to anyone who wants to stay in touch and enjoy a diamond dish. Either the person is known or not by the host. Kupatan with the open house concept is the hallmark of the Durenan village community. During the celebration of this tradition, apart from local residents, many people from outside the village, even outside the city, come to visit, see the procession, and participate in enjoying the ketupat dish at the local people's house. How is the community's reception of this tradition, the study of living hadith becomes a medium to be able to explore its meaning, as well as explore the text of hadith used by the local community as a motivation for implementing the tradition.

To explore and reveal the benefits of kupatan in moderate da'wah, a qualitative approach is the choice of researchers.

Culture is a habit that is passed down from generation to generation by a society. In addition, tradition also acts as a medium to facilitate the personal development of community members.¹⁰ Tradition is a belief known as animism and dynamics. Animism means believing in spirits or ancestral spirits, whose rituals are expressed in certain offerings in places that are considered sacred.

Through the process of inheritance, from person to person or from generation to generation, traditions undergo changes, both on a large and small scale. This is what is called an invented tradition, where tradition is not only passed down passively, but also reconstructed with the intention of shaping or re-implanting it to others. Therefore, the relationship between Islam and tradition or culture always has variations in interpretation according to the context of each locality.¹² Meanwhile, dynamism is a term in anthropology to refer to an understanding of a belief. This word comes from the Greek word *dynamis* or *dynamos* which means strength or power. While phenomenologically, the existing reality is a reflection of a reality that does not stand alone. Because it has a meaning that requires further interpretation. Phenomenology breaks through phenomena to be able to find out the deepest meaning (nature) of the phenomenon.

Ukhuwah which is usually interpreted as brotherhood is taken from the root word which originally meant to pay attention. This original meaning gives the impression that brotherhood requires the attention of all parties who feel they are brothers. Ukhuwah Islamiyah is a psychological bond that gives birth to deep feelings with tenderness, love and respect for everyone who is equally bound by Islamic creed, faith and piety. Brotherhood referred to in ukhuwah is not only limited to brothers who are still related by blood, but brothers in faith. So that in ukhuwah Islamiyah it is not only limited by ethnicity, nation and so on. In terms of Ukhuwah Islamiyah, it is the power of faith and spirituality that Allah has bestowed upon His servants who are faithful and pious, which foster feelings of affection, brotherhood, honor, and mutual trust towards brothers and sisters in faith. In the Qur'an it is explained: Every believer is a brother who is commanded God to make mutual vows of peace and do good to one another, in order to obey Him.

moderate is moderate, that is, neither small nor large in size, number, degree, or strength. The definition of moderate is to avoid extreme disclosure or behavior. In the political field, people who think or hold moderate opinions are people who have thoughts that are not extreme so that people can be accepted by many people. The definition of moderate in Islam is a Muslim who does not treat their religion like a frozen monument, but treats it more into an active and dynamic framework of faith. So that a moderate Muslim will really appreciate the various kinds of achievements obtained from fellow Muslims in the past, but they also live in the present. (Khaleed Abou El-Fadhl) In social life we meet, associate, and mingle with various kinds of people. Where everyone has their own views and interests. If not addressed properly, conflicts of interest will arise which can lead to disputes and chaos. In addressing these differences, there are people whose attitudes tend to seek the middle way and avoid extreme behavior or attitudes which can be called moderate or middle way.

The definition of moderate attitude is an attitude that tries to accommodate the views or opinions of others and is not too partial to one side or tends to be neutral. Moderate attitudes tend to be more compromising and closer to tolerance. In carrying out the action was more cooperative. The purpose of this study was to determine the benefits of kupatan in strengthening ukhuwah Islamiyah in the spirit of washatiyah Islam, especially in Trenggalek Regency.

Method

This research method uses qualitative descriptive. The qualitative method was chosen because this study focuses more on descriptive analysis of the Kupatan tradition in strengthening the value of ukhuwah. Researchers use this method because it is more suitable in accordance with the title of this study.

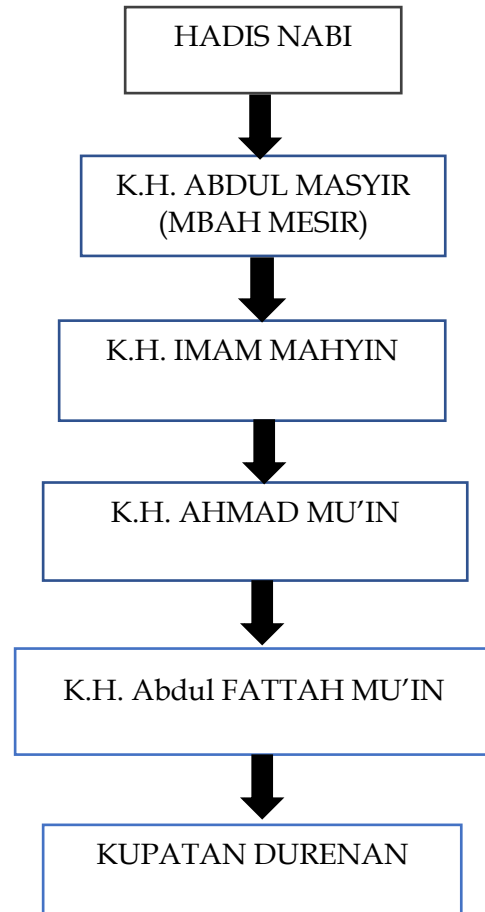
The data collection method was carried out by observation, interviews and documentation with Biology and Islamic Education Management students at UIN Sayyid Ali Rahmatullah Tulungagung and literature studies obtained from books, journals, internet and several other sources trying to analyze all data collected from various sources. In addition to descriptive data, this research also contains various sources and information from various types of documents (journals) compiled from several sources and theories related to this research.

Results & Discussion

History and Implementation of the Kupatan Tradition in Durenan Trenggalek

As explained above, the motive of the main purpose of holding the Kupatan tradition in Durenan village is to strengthen the relationship between fellow residents. However, the community also believes that kupatan is a noble tradition, which must be preserved and preserved the legacy of the Mbah Mesir teachings, which contains the teachings to give alms and honor guests. The kupatan tradition is not new to the people of Durenan village. This tradition has been practiced by local people for almost 200 years. This tradition is believed to be a manifestation of the practice of the virtues of the teachings of the Prophet's hadith relating to friendship, alms, and honoring guests which are outlined in the form of kupatan opening the house. This is where the hadith lives in the community. Although basically people do not know and do not understand which hadith is used as the basis for kupatan practice, but they believe that tradition is a form of practice of the noble values of friendship. For those who are

laymen, they believe that if they do not carry out this tradition, they will not get the blessing of the Kyai, so they do not feel comfortable and calm in their daily lives. Regarding what hadiths are used as the basis by the community in practicing the kupatan tradition, if it is drawn from the hadith of the Prophet, the forms can be arranged as follows:



The Kupatan process is usually held lively, especially at the center of the Babul Ulum Islamic Boarding School, under the care of K.H. Abdul Fatah Mu,in, Durenan Trenggalek. The surrounding community will hold a parade by raising the kupat in large numbers, previously in the morning the community would do a thanksgiving at the mosque. The following is the Kupatan process in the image below.



Picture 1. Gebyar Kupatan Durenan Trenggalek

The community will also open the door to their neighbors or distant relatives who want to stay in touch at home during Kupatan. The host will invite guests to sit down and the host's wife will prepare dishes from kupat. The day before, the woven ketupat will be filled with washed rice, then it will be boiled in boiling water for about 3-4 hours. At the celebration, Ketupat will be cut into small pieces and placed on a plate and accompanied by vegetable gravy, generally using jackfruit or long beans, then the host invites guests to eat the dishes that have been served. Pictures of Kupat dishes can be seen at Picture 2. and Picture 3. Following.



Picture 2. Kupat with jackfruit



Picture 3. Kupat with vegetables, beans and jackfruit

Kupatan's Philosophical Meaning

The history of Islamic da'wah in Indonesia was brought by the guardians, especially the songo guardians in the 15th century AD. At that time, Indonesia or previously known as Nusantara already had its own civilization and religion, namely Hinduism and Buddhism and the religion of their ancestors, namely the capitalist religion (Agus Sunyoto, 2018).

Several theories of the entry of Islam into the archipelago have similarities, namely with the mode for trading, some of the theories include Arabic, Gujarati and Persian theories (Abdullah Taufiq, 2019). At the time of spreading the Islamic religion, the ulama were sent to the archipelago, there were challenges because some of the ulama's envoys died due to disturbances from spirits and the teachings of the science of ngrogoh sukmo. To overcome this, an expert guardian of Tumbal was sent, namely Syech Syamsuddin Al Bakir Al Parsi or known as Syech Subakir. Syech Subakir fought the spirits and was banished to the south coast,

leaving two high-ranking spirits who would not interfere with the da'wah of Islam in the archipelago, namely Sang Hyang Semar and Sang Hyang Togog.

A few years later, the teachings of Islam began to run, starting with Syech Jamaluddin Akbar Al Husaini Al Kabir or known as Syech Jumadil Kubro, his grave in Mojokerto, had a son namely Syech Ibrahim Asmaraqandy who had a successor namely Syech Sayyid Ali Rachmatullah or Raden Rahmat, Sunan Ampel. Sunan Ampel spread da'wah to the Ampel Denta area. Sunan Ampel has a son, namely Maulana Makdum Ibrahim, Sunan Bonang. Sunan Bonang carried out da'wah in the Tuban area until he met and appointed Raden Saïd son of Tumenggung Wilatikta, known as Sunan Kali Jaga, carried out Islamic da'wah peacefully and successfully. It only took 50 years from 1450 to 1500 AD to spread da'wah successfully and without conflict. and coercion.

The key to the success of the spread of Islam for the Wali Songo is by integrating local culture by inserting Islamic values in it or known as cultural acculturation. Acculturation has the meaning of adapting (to new cultural customs or foreign cultural customs). Meanwhile, according to the KBBI, acculturation is a mixture of two or more cultures that meet and influence each other or the process of entering the influence of foreign culture (Islam) in a society, some selectively absorbing a few or many elements of foreign culture (Islam).

From this understanding of acculturation, in the context of the entry of Islam into the archipelago (Indonesia) and in the development of world Islam, there have been cultural interactions that influence each other. However, in the process of interaction, the basis of traditional local culture is still strong, so that there is a blend of Indonesian native (local) culture with Islamic culture. This combination is called cultural acculturation. Acculturation is a social process that arises when a human group with a certain culture is confronted with elements of a foreign culture in such a way that the elements of foreign culture can gradually be accepted and processed into their own culture without causing the loss of the local culture itself. by the guardians of songgo.(Zahstrouw AL-Ngatawi, 2017)

Some of the acculturation and cultural products used by Wali Songo's syi'ar da'wah are wayang, sekaten, megengan, slametan, suran, gamelan, song, dance and kupatan. Kupatan itself is a form of sublimation of Islamic teachings in the traditions of Indonesian society. This is also a way for Walisongo to introduce Islamic teachings about how to be grateful to Allah SWT, give charity, be tolerant of others and establish a relationship with each other. In a philosophical sense Kupatan comes from the word ngaku lepat which is a Javanese term which means admitting mistakes and forgiving each other on Eid al-Fitr. Wrap Ketupat comes from young coconut leaves or in Javanese named Janur or means Jatining Nur or obtaining purity of heart or returning to nature. The stuffed rice symbolizes the lust wrapped by Janur to return to nature.

Kupatan also has a meaning, namely *Laku papat* which means four steps, namely Lebaran, Luberan, Leburan and Laburan. The purpose of these four actions or steps include:

First, Lebaran is an action which means it has been completed which is taken from the word width. Finished fasting and allowed to enjoy food.

Second, *Luburan* means overflowing, overflowing which symbolizes to give alms sincerely like abundant water overflows from its container. Therefore, the tradition of distributing alms on Eid al-Fitr has become a habit for Muslims in Indonesia.

Third, *Leburan* means to melt or run out. The point is to forgive each other the sins that have been committed. So that all the mistakes that have been made become holy like a new born child.

Fourth, *Laburan* means pure white derived from the word labour or lime. Hope after doing the holidays to always maintain the cleanliness of a pure heart. Humans are required to always maintain behavior and do not pollute sacred things. The following is the form of Kupat which has the above philosophical value in Picture 4.



Picture 4. diamond shape

Kupatan Urgency in Strengthening Brotherhood Between One Another for the Spirit of Islam Wasatiyah

Kupatan has a very important influence in strengthening ukhuwah Islamiyah in Durenan District, Trenggalek Regency. Kupatan is a noble product of the Wali Songgo heritage which has philosophical values that the researchers have discussed above. His noble values are very important in people's lives because they teach people how to be grateful and share sustenance with others.

In addition to teaching how to share, the Kupatan tradition also teaches to strengthen the relationship between Muslims and non-Muslims. This can be seen as evidence that kupatan can strengthen and strengthen ukhuwah or brotherhood among fellow Muslims (*ukhuwah Islamiyah*), among nations (*ukhuwah wathaniyah*) and fellow human beings (*ukhuwah basyariyah*). The evidence in this study at the time of the kupatan event, the community distributed diamonds to Muslim and non-Muslim neighbors. The following is a picture of the kupatan slametan process in the relationship of ukhuwah Islamiyah.



Picture 5. Kupatan slametan process

Therefore, this tradition is very urgent in today's times where unity has begun to waver. So that this tradition must be preserved if it can be developed to strengthen brotherhood among others. This tradition also shows the wider world that Islam is a moderate religion, not rigid and not harsh.

Conclusion

The kupatan tradition in Durenan village is a celebration of salvation practiced by the Javanese community by means of an open house on the eighth day of the month of Shawwal. Preparing ketupat dishes for guests, serving guests well and friendly is their goal to get kupatan blessings. Kupatan can also strengthen and maintain unity and brotherhood among fellow beings. Kupatan is the key to realizing moderate Indonesian Islam and Washatiah according to the teachings of the Wali Songo.

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