

# THE ROLE OF RELIGIOUS LEADERS IN STRENGTHENING AQIDAH IN NYADRAN TRADITION IN WONOGIRI DISTRICT, CENTRAL JAVA PROVINCE

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**Abstract:** *This study aims to determine the role of Islamic religious leaders in straightening aqidah in the Nyadran tradition in Wonogiri Regency, Central Java Province. This type of research uses a qualitative type with field studies in Plosorejo Village, Kismantoro District. While the research approach used is descriptive analysis. The data analysis used is using inductive analysis with an ethnographic approach. The results showed that the role of religious leaders in rectifying the aqidah related to the Nyadran tradition in Plosorejo Village, Kismantoro District, Wonogiri Regency was quite good starting as a spiritual leader, builder and claimant of the people and as a builder of social ethics through inclusive and varied methods. The role of religious leaders has sacredness in people's lives in Plosorejo Village,*

**Keywords:** *nyadran tradition, the role of religious leaders, straightening the people's aqidah.*

## INTRODUCTION

In Indonesia, traditional cultures are still very strong, one of which is in the Java area or commonly called the ancient Javanese tradition, precisely in Plosorejo village, Kismantoro district, and Wonogiri district. One of the cultures that are still held today is the *Nyadran* culture. *Nyadran* itself is a series of ceremonies performed by the Javanese people, especially in Central Java.[1] *Nyadran* comes from Sanskrit, *Sarddha* which means belief. *Nyadran* is a tradition of cleaning graves by Javanese people, generally in rural areas. In Javanese, *Nyadran* comes from the word *Sadran* which means *ruwah syakban*. *Nyadran* is a cultural series in the form of cleaning ancestral graves, and sowing flowers, and the climax is a celebration of salvation at the ancestral graves.[2]

The attitude of religious leaders regarding *Nyadran* in the village is very receptive to *Nyadran* culture, but what used to be prayers using Javanese or ancient incantations has now been changed to *tahlilan* and prayers according to Islamic teachings.[3] Religious leaders also teach intentions that are more justified in Islam, which originally used *Nyadran* activities to worship ancestral spirits, now it is more used as a place to pray for the dead and make pilgrimages, as a gathering place and giving alms, besides that *Nyadran* is also a reminder of death.[4]

As we know in Islam, the pilgrimage to the grave is something that was hinted at by the Prophet Muhammad and even used as motivation, as written in HR. Nasa'I 2034, Ibn Majah 1572- Sahih Hadith. In addition, Sunan Kalijaga and his guardians also spread

religion through culture. *Nyadran* culture was also used as a tool for spreading Islam by Sunan Kalijaga, who harmonized Javanese culture with Islam, namely by reading verses of the Qur'an, tahlil, and prayers.[5] *Nyadran* is understood as a form of relationship between ancestors with fellow humans and with God. The activities that are usually carried out during *Nyadran* or Ruwahan are first, doing besik, which is cleaning the ancestral graves from dirt and grass. Second, perform a grave pilgrimage ceremony, by praying to the spirits who have died in the tomb area. Third, Organize a feast, by reading the verses of the Qur'an, remembrance, tahlil, and prayer then closing with a meal together.[4]

The *Nyadran* tradition has a form of deviation that contradicts Islamic law, namely: First, *Nyadran* is performed at a certain time, namely the month of Ruwah (Sya'ban). The Messenger of Allah in a hadith from Abu Hurairah Radhiyallahu'anhu, the Messenger of Allah SWT said which means: "Do not make your houses like graves, and do not make graves as 'id.". Second, in the *Nyadran* tradition, there is an activity of sending rewards to the corpse. Third, the prayer in *Nyadran* activities in Plosorejo Village, Kismantoro District, Wonogiri Regency still uses ancient Javanese prayers that are more directed at worshiping the spirits of ancestors who have died such as prayers attributed to ancestral spirits, although afterward, they use Islamic prayers.[6] As for the *Nyadran* prayer which is considered inappropriate with Islamic teachings: "*Ngabang tosan, Kakung Putri Ageng Alit Kulo Suwuni added the blessing of Pangestu Anggen Kulo to install a Sidung Pager pager. Paring ono joyo kawijayan kulo sak kluwargo kulo sedoyo sak rojo koyo, kulo wiwit puniko dumugi selajengipun sageto kalisnin sambikolo. White incense from your dumadimu soko banyu kowe no pek katiyasamu and kadigdayan you don't gawe tumbal sack ubenge my yard biso duwe joyo kawijayan sak continue urip me sak my family kabeh ono alam donyo ana jongko olo sokojalmo manungso lan soko peraay tak jin devil or fairy my relatives ngalangkai tumbal, white incense bisoo ajur tebo dadi banyu lebur x3.*"[7]

From the description above, the writer wants to examine how a religious leader straightens the aqidah of the community members in Plosorejo Village, Kismantoro District, Wonogiri Regency who have strong beliefs in ancestral culture, which in this culture still contains shirk values.

## METHODOLOGY

This research is qualitative in the form of field research.[8] This type of research is descriptive qualitative, namely research directed at describing symptoms, facts, or events systematically and accurately, regarding the characteristics of a particular population or area.[9]

The data sources used are primary data sources in the form of six religious leaders in Plosorejo village, Kismantoro district, Wonogiri district who will be used as resource persons or research subjects. The secondary data sources are reading books, magazines, bulletins, thesis results, observations from other people, and journals. The data collection techniques are in the form of interviews, observation, and documentation. In analyzing this problem the method used is inductive analysis with an ethnographic approach.[10]

## RESULTS AND DISCUSSION

The role of religious leaders in society is very important how a religious leader can protect and guide the community in doing good and returning to the path that is blessed by Allah SWT. Likewise in terms of aqidah, the role of religious leaders is very important in

straightening out Islamic creeds in a society that is starting to fade, because Islam is a religion that pays great attention to every side of human life. Islam will not allow its people to behave and worship without clear rules.

The role of religious leaders in Plosorejo Village, Kismantoro District, Wonogiri Regency includes the activities and efforts of religious leaders in improving better religious behavior in society by involving all elements of society in it. This is the result of an interview with Mr. Harsono as a religious leader in Plosorejo Village, Kismantoro District, Wonogiri Regency, who revealed the reasons or motivations for preaching, namely:

*“It is the responsibility of a good Muslim towards his brother to convey Islamic teachings that are by the Qur’an and As-Sunnah so that people who do not understand will understand, besides that they also want to create a community of faith, because Islam is rahmatan lil’alamin”.*[7]

In addition, the same thing was also conveyed by Mr. Harsono in his interview that the driving factors or motivation for him in preaching were:

*“Dakwah is God’s command to mankind in reminding about goodness, especially matters of aqidah so that people believe in Allah, His Messenger, and His book, not least in the area of Plosorejo Village, Kismantoro District, Wonogiri Regency, Central Java Province, which is still a lot of people. activities that violate the Islamic aqidah and it is like our responsibility to remind them so that with da’wah we can solve problems.”.*[11]

Supadi’s answer was the same regarding his driving factors or motivation in preaching, here are his answers:

*“Yes, I feel that da’wah has become my responsibility, Ms. many do not understand very well about the Islamic aqidah so the traditions of their ancestors that are not by the Islamic aqidah they still believe and still do it “.*[12]

Mr. Sukir’s answers regarding the driving factors or motivations for preaching Islam in Plosorejo Village are as follows:

*“Ngene yo nduk, biyen when I’m no Pondok Kyaiku ngendiko yen kodrate manungso kui kudu podo sticking to marang liyane dadi kui sing not tickling until sak iki and kui dadi raise my heart, supoyo I spread Islam ing bumine gusti Allah, apart from this, my faith and advice My teacher, I’m yo dadi, my anggon amplifier arrived at the right aqidah, I’m sure I’m angry with Allah, kang Moho Esa”.*[13]

Mr. Meri’s answer When the author asked the motivating factors or his motivation in preaching was not much different, the following was his answer:

*“Initially I was preaching iku mergo, I was happy with the teachings of Islam, kaping pindo amargo da’wah Iku yo orders agomo dadi koyo my responsibility and kabeh Muslims, opo meneh babagan aqidah iku must be corrected here ki ijik okay, sing coyo because of superstition and jealousy so it has to be corrected and diwenehi princeten “.*[14]

This is also similar. Not much different from the answers of his colleagues regarding the motivation for preaching in Plosorejo Village following Mr. Bejo’s answer:

*“This da’wah is an order from the mother, and this simbah wants to invite supoyo, the people of Ki Bali are angry with the teachings of Islam, believe that the prince (Allah) and the prophet Muhammad saw, I understand supoyo uwong-uwong. Wong biyen’s habits are not good enough because of the Islamic faith, ki iso fades, he doesn’t really want to change his intention, sings well, he converts to Islam”.*[15]

From the answers of respondents as religious leaders in Plosorejo Village, Kismantoro sub-district, Wonogiri district above, the author argues that the motivation of religious leaders to preach Islam is because of their responsibility as Muslims to always remind them of truth and goodness, and they argue that there are traditions that are not by aqidah. Islam and it must be justified so as not to fall into shirk.[16]

The opinions of several people and village heads in Plosorejo Village, Kismantoro District, Wonogiri Regency, which the authors made respondents about the role of religious leaders in their area are as follows.

The same thing was also said by Mr. Mamin a resident of Plosorejo Village, Kismantoro District, Wonogiri Regency regarding the role of religious leaders as follows:

*“Yes, it’s good the sermon is also easy to accept and understand, but it’s still very low public understanding of the Islamic aqidah, so it must be further improved.”*[17]

Lita’s answer, one of the young women in Plosorejo Village regarding the role of religious leaders, is as follows:

*“It’s good that Pi is easy to accept as well as the way of preaching, but yes, in our village it is still very difficult if you want to understand Islamic aqidah well.”*[18]

Ms. Riyatmi, a resident of Plosorejo village, regarding the role of religious leaders in Plosorejo village, is as follows:

*“His way of preaching is easy to understand, doesn’t force the will to be good, Ms.”*[19]

Based on the results of the interview, the role of religious leaders is a must in providing religious enlightenment and education to the people and society. Thus the role of religious leaders in preaching in Plosorejo Village is good how religious leaders continue to carry out da’wah even though there are still some residents who refuse and it is difficult to be invited to know Islam further or understand Islam in a kaffah way, for that religious leader must use new methods and methods. which can attract the attention of citizens to want to learn Islam.

After the author conducted interviews about the motivation for preaching to religious leaders and the views of the community regarding the delivery of the da’wah of religious leaders, the writer then asked about the purpose of the *Nyadran* tradition in Plosorejo Village.

The following is the answer from Mr. Satino as the Head of Plosorejo Village regarding what the *Nyadran* tradition is: “What is clear is for *Nyadran* as a culture from our ancestors, what is clear is that we give *Nyadran*, or do pilgrimages.”[20]

Wito’s answer regarding *Nyadran* in Plosorejo Village is as follows: “*Nyadran* is an invitation to sacred places, an invitation to a cemetery, *Nyadran* is a shirk for me because it is not by Islamic teachings.”[11]

As stated by Mr. Wito, Mr. Sukir’s answer regarding the meaning of *Nyadran* in Plosorejo Village is as follows: “*Nyadran* ki shirik mergo *Nyadran* ki is well-known for the graves of Karo Pongan sing in anggep sacred because he pushes to the dino, but it depends I mean it.”[13]

Mr. Bejo’s answer regarding the meaning of *Nyadran* in Plosorejo Village is as follows: “The era of biyen *Nyadran* kui jenenge srodho, traditional kui kat biyen nduk purpose yo remember the ancestors, send prayers for the ancestors.”[15]

In addition to the answers from the religious leaders above, the author will also explain

the answers from several residents of Plosorejo Village the author made as respondents regarding what is meant by the *Nyadran* tradition in Plosorejo Village.

The answer from Mr. Mamin, a resident of Plosorejo Village regarding the *Nyadran* tradition in Plosorejo Village, is as follows: *“Nyadran is an ancient tradition, yes, cleaning the graves, inviting people to the graves, or to places that are sacred, sending prayers is also clear.”*[17]

Lita’s answer regarding the meaning of the *Nyadran* tradition in Plosorejo Village is as follows: *“From what I know, Nyadran is a shirk tradition, because it is not by Islamic teachings, right?”*[18]

From the answers of the respondents above, namely the village head, religious leaders, and residents of the Plosorejo village, the author concludes that *Nyadran* is an ancestral culture in the form of invitations, sending prayers to the ancestors in places that are considered sacred and also in graves, and some perform *Nyadran* because of something or a form of gratitude because what is desired is achieved.

After knowing the meaning of *Nyadran* according to the views of the Plosorejo village head, religious leaders, and community members in Plosorejo village which the authors made respondents, then the authors sought information about the da’wah method used by religious leaders in Plosorejo Village about how the religious leaders conveyed da’wah so that the *Nyadran* tradition This does not damage the Islamic aqidah to people who still believe in the traditions of their ancestors.[21]

The following is the explanation of Mr. Harsono as a religious leader regarding his method of delivering da’wah so that the *Nyadran* tradition does not damage the Islamic creed.

He explained that to straighten the Islamic aqidah in the *Nyadran* tradition in the community using methods by changing its intentions to alms, gathering and replacing prayers with prayers by Islamic law or with prayers which are the contents of the Qur’an.[7]

Mr. Supadi’s answer regarding his method or method in delivering da’wah so that the *Nyadran* tradition does not damage the Islamic creed is also not much different from that of Mr. Wito, namely:

*“Residents are given insight into knowledge about the Islamic creed and things that can damage the Islamic creed and teach good intentions in all things, giving this insight is done when there are events such as routine yasinan, sermons in mosques, and when doing gatherings with community members”.*[12]

Mr. Sukir’s answer is not much different from his way of preaching, here is his answer: *“Improve the morals of oneself, then advise the community little by little and include Islamic prayers.”*[13]

Regarding the method used by Mr. Meri in straightening the Islamic creed in the *Nyadran* tradition, it is as follows:

*“If someone invites him to lead a prayer during Nyadran he will still come but his prayer is replaced with a prayer that is justified in Islam, besides that he also uses an approach to the community by visiting people’s homes and also delivering da’wah while being a traveling yasinan imam”.*[14]

From the explanation above, it shows that religious leaders in Plosorejo Village, Kismantoro District, Wonogiri Regency are already good at preaching because they have tried to preach and understand Islam to the community, but because of some things there are still people who are difficult to invite in understanding Islam.

The Role of Religious Leaders in Straightening Aqeedah in the *Nyadran* Tradition in Plosorejo Village, Kismantoro District, Wonogiri Regency

The role of religious leaders in straightening the aqidah related to the *Nyadran* tradition in Plosorejo Village is good because religious leaders have done many ways so that the *Nyadran* tradition does not violate the Islamic creed.[22]Where the religious leaders in Plosorejo Village approach the community, then change their prayers to conform to Islamic teachings, and improve intentions that are justified by Islam.[23]

Of course, the efforts made by religious leaders in Plosorejo Village are not easy and require extraordinary effort and patience. From the results of interviews with several residents of the Plosorejo Village community, they stated that the religious leaders in Plosorejo Village had been very good at preaching Islam, but they were well aware that there were still many people in Plosorejo Village who were not aware of the importance of Islam. with the occult, or the count of ancient Javanese relics of previous religions. Or it can be said that in Plosorejo Village, many residents are still Muslim with ID cards.[24]

Religious leaders are religious leaders who are tasked with protecting, fostering, and guiding Muslims both in religious matters and daily problems that are needed both from a religious and social perspective.[25]In line with the above opinion, the role of religious leaders in Plosorejo Village, Kismantoro District, Wonogiri Regency is where religious leaders always protect and guide the community to understand the teachings of Islam as evidenced by conducting friendships to residents' homes to invite community members to want to learn Islam and understand the aqidah. Islam properly. Keep participating in community activities, and don't forget to keep understanding Islam in society.[26]

Aqidah in religion means that it is related to belief, namely believing in Islam that Islam is a religion that believes in God without any doubt in it.[27]Here the role of religious leaders in Plosorejo Village in understanding aqidah is good so that the *Nyadran* tradition does not damage the people's aqidah, religious leaders try to understand aqidah in various ways, with gatherings in people's homes, sermons in mosques, teaching good intentions that justified by Islam such as the intention to visit the grave, give charity, and establish friendship so that the beliefs of the community are not split into two.[28]

Thus, the role of Islamic religious leaders in straightening aqidah in the *Nyadran* tradition is as follows:

1. As a spiritual leader

One of the duties of the role of Islamic religious leaders is as a spiritual leader. Spirituality will lead to instilling the religious attitude of each individual, family, and communal community of Plosorejo Village. By preaching the concepts of spirituality and monotheism, it will lead to attitudes and morals of daily activities by traveling around the village and attending religious events by giving *tausiyah*, replacing *Nyadran* prayers with prayers justified by Islamic law, and inviting people to change their intentions from what they used to be. to worship ancestral spirits is a more justified intention in Islam. [29]This attitude will form the norms of life as the main foothold in making choices about religious, and social issues (*muamalah*).[30]With a spiritual attitude (religious) to form a pure monotheistic society (worship) without other forms of practice that lead

to polytheism and disbelief.[27]Likewise, in practice muamalah becomes a religious attitude as the main force so that peace and prosperity in social life can be maintained. [31]

## 2. Community Leaders and Guides

Apart from being a spiritual leader, the role of Islamic religious leaders is as a builder and guide for the people. People in Kismantoro Subdistrict still preserve the *Nyadran* tradition by practicing the old tradition with little conflict.[32]Religious leaders have a role in providing da'wah in fostering the community and demanding the community by providing an emotional and familial understanding of Islam by going around the village, traveling yasinan, and preaching in the pulpit of the mosque. In this preaching, religious leaders also conduct gatherings in residents' homes.[33]

Of course, the efforts made by these religious leaders are not easy and require no short time. Because there must be a lot of rejection from people who still believe in ancient Javanese traditions.[34]Because actually, the da'wah carried out by previous religious leaders has also invited villagers to return to true Islam but until now this tradition has not been eliminated.[35]

But with the efforts and hard work of religious leaders to make the villagers understand the Islamic creed, as well as his efforts to understand that the *Nyadran* tradition is not by Islamic teachings because it was never taught by the Prophet Muhammad SAW as the messenger of Allah then it is an act of shirk.[36]And the ancient *Nyadran* was also not intended for Allah SWT or the intentions justified by Islam.[37]

Now in Plosorejo Village, the *Nyadran* tradition is no longer as busy as it used to be, meaning that now many people have started to leave the *Nyadran* tradition. If there are still those who do, the intention is definitely as alms and a gathering place as well as a pilgrimage to the grave. But indeed eliminating the *Nyadran* tradition in Plosorejo Village is still very difficult, so it requires even harder efforts so that Islamic aqidah can be enforced in Plosorejo Village.[38]

## 3. As Social Ethics

The role of Islamic religious leaders in Kismantoro District is to build social ethics. This role aims at increasing mutual respect, mutual love, mutual empathy and sympathy, and so on.[39]Thus, Islamic religious leaders are present to provide monotheism and social education which have implications for the construction of the soul that forms character.[40]However, the reality is that there are many teenagers, people who are increasingly destructive with the negative impact of the presence of technology such as online games, Tik Tok. Along with the times, of course, the presence of religious leaders can provide education and role models in social ethics, both in the family and community environment.[41]This is where the role of Islamic religious leaders becomes important in delivering lectures, sermons, taklim assemblies, and religious studies forums in the Kismantoro sub-district about social ethics that are oriented towards ethics, norms, and character. However, the people of the Kismantoro sub-district are already good because the community still upholds tolerance among others.

## CONCLUSION

The role of religious leaders in rectifying the aqidah related to the *Nyadran* tradition in Plosorejo Village, Kismantoro District, Wonogiri Regency has been quite good starting as spiritual leaders, builders and guides of the people and as social ethics builders. In straightening the aqidah, religious leaders convey da'wah with various methods from preaching in mosques, visiting people's homes, inviting people to worship Allah properly

by inviting individuals, giving *tausiyah* during religious events, replacing *Nyadran* prayers with prayers that are justified by Islamic law, and invites the public to change their intention from the former to worship the spirits of their ancestors to an intention that is more justified in Islam.

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