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## INTERPRETING DA'WAH VALUES IN THE SYMBOLISM OF THE NYADRAN TRADITION IN PEKUNCEN VILLAGE, KROYA DISTRICT, CILACAP REGENCY

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### Abstract

This study aims to describe the meaning of da'wah values in the symbolism of the Nyadran tradition in Pekuncen Village, Kroya District, Cilacap Regency. One of the approaches used in preaching is a cultural approach. Through the Nyadran tradition which is carried out in Pekuncen village, da'wah can be carried out in the midst of a society that has a syncretistic culture. In the Nyadran tradition, there are da'wah values that are depicted in symbols that have meaning as teachings of virtue that must be imitated. The symbols in the Nyadran tradition need to be interpreted so that da'wah values can be understood and internalized in society. This case study used interdisciplinary approach that is a combination of religious and cultural approaches. The religious approach concerns on da'wah values originating from the Qur'an and Sunnah, while the cultural approach focuses an abstract value system in which there is symbolism as a cultural expression that is understood by humans. The research subjects consisted of traditional leaders, community leaders, and residents or followers of the Nyadran tradition. This research used snowball techniques for interviews, participant observation and documentation. The data collected was analyzed through descriptive qualitative analysis consisting of data reduction, data display and conclusion or verification. The findings show that in the Nyadran Tradition, there is symbolism that describes the values of da'wah which has several meanings such as provoking people to be calm in thinking, to be respect for those who have died, to be grateful for God's favors, to be surrender to God (tawakkal/trusting in God's plan), to continue to strive and pray, to hope in God, to have purity of heart and courage of determination, to think optimistically, to ask forgiveness from God and to have solidarity with others.

**Keywords:** Da'wah values, symbolism, Islamic tradition, Nyadran

### A. INTRODUCTION

Da'wah is defined as an effort to call on humans to behave well and commendably, and to stay away from bad behavior from an unfavorable social order to a better social order (Rachmat Icaparo:1989:4). In carrying out da'wah activities, in order to create a good social order, several things are needed. Firstly, it is needed the subject of da'wah that is a da'i who must have

credibility or the ability to carry out his da'wah activities properly. A preacher is a role model for humans so that he must have the integrity of personality that must be maintained, has a sincere soul in preaching, is a role model for others and has noble character. Secondly, <sup>3</sup> mad'u or the target of da'wah is needed in which they are a group of people or individuals who are targeted in carrying out da'wah, or also called the object of da'wah. The third condition is maudlu or so-called da'wah material which contains Islamic teachings. Furthermore, the fourth is the da'wah method, which is a method used to invite people to implement Islamic teachings and values so that they can be understood and practiced by the target of da'wah (Quraish Shihab, 1997: 93). As stated in His word in Q.S An-Nahl: 125 which <sup>1</sup> means:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (Departemen Agama RI: 2002, 224).

The verse explains that the implementation of da'wah must be in accordance with Allah's commands through ways that are good in words and actions, be wise and pay attention to local culture so that da'wah can achieve the goals and objectives of good preaching. The purpose of da'wah is to make people understand and practice Islamic teachings which contain the teachings of aqidah, mu'amalah and morals correctly (Pimay: 2006, 11). In carrying out da'wah activities, it must be carried out wisely, namely paying attention to the conditions and situations of the community, without justifying deviant behavior carried out by the community.

The Javanese people before the arrival of Islam had familiarized themselves with the teachings of animism and dynamism, because before the arrival of Islam the Hindu and Buddhist traditions had already spread on the island of Java. The presence of Islam in the midst of animist culture and dynamism makes a mixture of Islamic teachings and old culture which results

in syncretism. In this case, da'wah must be done wisely, namely by looking at and paying attention to the syncretistic culture that has developed in Indonesia first. The Javanese people's belief in mystical and supernatural things became the understanding of the Javanese people in the early days. Offerings to the gods are activities that are usually carried out to eliminate fear of mystical mysteries and the power of the gods, in addition to their sense of nationalism for the land of Java and for its safety. In addition, the development of Buddhism and Hinduism that had been embraced by the Javanese community gave rise to traditions and beliefs to follow the religious patterns that developed at that time. Belief in supernatural powers, gods, and spirits that exceed the power of nature has become an understanding of Javanese society and influences customs in everyday life (Endaswara, 2006:38).

The presence of Islam in various cultures that developed in Indonesia shows that Islam is open to other religions and beliefs and cultures. The diversity of human culture and the fact that Indonesia has different ethnicities, races, cultures, so Islam does not close itself off from culture. This is what causes the interaction between local culture and Islam, so that Islamic values and local culture meet. However, local cultural values and Islam have no purpose to confront because culture and religion have benevolent values that will be buried in humans. Even religion as a teaching of goodness will be easily absorbed and understood through culture. This has been done by the Walisongo who carry out da'wah by paying attention to the growing local culture and having an impact on the increasingly rapid development of Islam (Sutiyono: 2013, 131). For example, Sunan Kudus who did da'wah using cows as a medium of da'wah, Sunan Kalijaga preached using sekaten and wayang traditions adapted to Islamic values, and Sunan Giri preached by combining astronomy science with Javanese culture (Murodi, 2006). One of the traditions carried out from generation to generation from ancestors before Hinduism,

Buddhism and even Islam entered the territory of Indonesia is the Nyadran tradition. At first the Nyadran tradition was intended to worship the spirits of the ancestors (Koentjaraningrat, 1981: 87), carried out by adherents of Hinduism and Buddhism, therefore this tradition is very close to the teachings of animism and dynamism. However, since the arrival of Islam to the archipelago in the approximate 13th century (M. Wahid, 2012:72), nyadran has changed its meaning and form into a ritual containing the meaning of respect for the deceased grave expert. This tradition is usually carried out by Javanese people, but each place has different rituals, meanings, and philosophical values. Each region has its own uniqueness which contains moral values in a local culture. These moral values passed down from generation to generation are considered relevant and good to be implemented continuously by community groups.

In Pekuncen Village, Kroya Subdistrict, Cilacap Regency, Nyadran is a tradition that is carried out before the month of Fasting which is intended to pray for deceased ancestors and purify certain places that are considered sacred. The term Nyadran comes from the word Sadran or the month of Sha'ban according to the Hijri calendar, namely the month before fasting in the month of Ramadan, so the ceremony in the tradition in the month of Sha'ban or the month of ruwah (the name of Javanese month) is called Nyadran. This tradition aims to express people's gratitude through ceremonies at tombs or graves. The Nyadran tradition is carried out by cleaning the graves or graves of relatives or elders who have died and praying to the ancestors accompanied by sowing flowers. In the Nyadran tradition, a feast (kenduren) is also held, which begins with a prayer for the departed ancestors and family, followed by eating together and distributing food to neighbors (Heri Triyanto, March 28, 2022). In the implementation of the Nyadran tradition, there are expressions that are visualized in the form of objects or food as symbols of traditions that have meaning for the Pekuncen community. This meaning

contains moral values and an invitation to the community that contains good messages for personal, family and community life. The symbols contained in the Nyadran tradition are very important for the community because they represent people's lives in expressing messages in everyday life more clearly (Bagus: 1966, 1007).

From the aforementioned explanation, the author intends to find out how the meaning of the da'wah values contained in the symbolism of the Nyadran tradition in Pekuncen Village, Kroya District, Cilacap Regency, and how the rituals are carried out and the meanings contained in each symbol of the Nyadran tradition. <sup>9</sup> The purpose of this study is to describe the implementation of the Nyadran tradition in Pekuncen village; to describe the symbols used in the Nyadran tradition in Pekuncen village; <sup>11</sup> and to interpret the da'wah values contained in the symbols of the Nyadran tradition in Pekuncen village, Kroya district, Cilacap district.

This study uses an interdisciplinary approach that is a combination of religious and cultural approaches. The first approach is through a religious approach, which focuses on the values of da'wah which are sourced from the Qur'an and Sunnah as a reference. The second approach is a cultural approach which is an abstract value system that is understood by humans in which there is symbolism as a cultural expression that is understood by humans (Herusatoto: 1984, 29). Symbols used by humans require interpretation, because life itself is interpretation, so humans must understand to believe and believe to understand (Ricour: 1974, 12). This research is field research that uses a case study in Pekuncen Village, Kroya District, Cilacap Regency. The subjects of this study consisted of people or groups of people, socio-religious institutions consisting of traditional leaders, community leaders and residents or followers of Nyadran tradition activities in Pekuncen village, Kroya district, Cilacap district. This study focuses on the meaning of da'wah values in the symbolism of the Nyadran tradition in Pekuncen Village, Kroya District, Cilacap

Regency. The data were obtained directly from the field as a result of understanding, observing and questioning statements (the results of in-depth interviews).

Data collection techniques were obtained through documentation in the form of notes, books, journals, magazines, bulletins and other written works, decrees, guide books, regulations and others as well as photos and videos related to activities and activities that implement the Nyadran tradition in Pekuncen village, Kroya district, Cilacap district. Second, observation is also used to collect the data, namely participant observation. Participatory observations were carried out in this study with participant as observer, the researcher formed a series of relationships with the research subjects, so that they functioned as informants (Deddy Mulyana, 1985: 143).

The next step is to analyze the data using descriptive and interpretive qualitative. The steps include: data reduction, in which the results of interviews with community leaders, religious leaders and traditional leaders as well as residents who follow the Nyadran tradition in Pekuncen village, Kroya district, Cilacap regency, are <sup>6</sup> reduced, summarized, selected the main things focused on important things and look for themes or patterns (Kaelan, 2010: 119). Then classification and systematization are made, so that the data will be mastered and not drowned in a pile of detailed data. Thirdly, data display was used in order <sup>7</sup> to see the overall picture or a certain part of the implementation of the Nyadran tradition in the village of Pekuncen. Finally, data verification was used to draw the conclusion of the research (Kaelan, 2010: 120).

## B. THEORETICAL FRAMEWORK

Theories related to the discussion of Nyadran are included in the discussion of cultural da'wah because humans are cultured creatures. One approach taken in preaching is a cultural approach or cultural da'wah. Cultural

da'wah is interpreted as a da'wah activity that pays attention to the potential of diverse local cultural diversity because humans are cultural beings in order to produce a culture that has Islamic values, namely a culture that is based on understanding, appreciation and experience of Islamic teachings sourced from the Qur'an and Sunnah and eliminate from the culture nuanced shirk, superstition, khurofat and bid'ah (Basit: 2017, 170). Basically, cultural da'wah means dynamism and purification. Dynamization is defined as a culture that continues to develop and is opened to be integrated with local culture. Purification is interpreted as a re-purification of Islamic teachings based on the values of monotheism. Thus, cultural da'wah does not cover the development of a particular culture, but it maintains the values of monotheism as the main teachings of Islam (Ilyas Ismail: 2011, 249).

Culture comes from the Sanskrit language, namely "buddayah" which is the plural of the word "buddhi" which means "mind" or what is called "reason". Culture means the result of creativity, initiative and human taste (Koentjaraningrat, 2002: 181). Edward B Tylor in his writings entitled 'Primitive Culture' as quoted by Tilaar argues that culture is the complexity of human experience related to moral knowledge, law, art, and customs beliefs in members of society (Tillar, 1999: 39). Thus, culture as a process of forming moral values contains the meaning of culture as a complex whole, contains achievements, can be produced in physical form, can be produced in the form of behaviors, contains objective reality, can be generated from the surrounding environment and is not only formed in solitary society, but it is manifested in certain communities (Tilaar, 1999: 41). Humans as actors in creating values in society are creative, dynamic and reactive and produce and consume culture at the same time. Koentjaraningrat (1984: 187) points out that the cultural system regulates all human activities, both moral and social elements that are integrated in tradition. Traditions can be called customs, or



rules that bind a society that is integrated with culture. Tradition contains customs and moral values that are used as knowledge and lessons for the community, and carried out from generation to generation, because the values contained in tradition are still relevant to society. Furthermore, according to Endaswara (1976:11), tradition can also be interpreted as the inheritance of customs, assets and rules that are subject to change and can be passed down from generation to generation. Customs and traditions cover all aspects of human life which are carried out based on people's awareness and habits, so they have an important meaning in establishing relationships between communities. Garna (1996: 186) which generally states that tradition is a community culture that is passed down from generation to generation to the next generation which contains values consisting of norms, customs, rules and inheritance and is considered still relevant by a society. Likewise, Peursen (1978, 216) views that culture is a planned strategy for the future of mankind. Humans as planners are positioned as producers, but at the same time as consumers of culture. Therefore, culture must contain divine values, moral values and grounded humanity. Culture develops through three stages, the first is the mystical stage, which consists of the primitive stage, at this stage humans are very close to nature and have not been influenced by modern tools. The function of myth is very strong in influencing humans and assumes that there is a supernatural power that dominates nature, therefore ceremonies are performed by humans to strengthen their hearts and establish balance with nature (Peursen, 1976: 34). Second, the ontological culture stage, where at this stage is marked by a fear of the forces of nature, then humans harmonize with these forces. Efforts made by humans lead to practical and theoretical life. Practical life is carried out with rituals and ceremonies. While, theoretical life is seen in fairy tales. In ontological thinking, humans keep their distance from the nature around them and humans understand that there are forces that move nature and humans.

Human attitude is no longer in a mystical shadow, but wants to do research on the forces of nature. This is where the theory of natural forces emerged and science was born (Perusen, 1976: 59). Third, the stage of functional culture, at this stage the relationship between amnesia and nature is participatory in which the human mind is increasingly modern. Humans no longer pay attention to the natural surroundings, and distance themselves from mystical things and stay away from the object of their research, but they make new relationships in the form of seeking life goals, the meaning of life and creating culture in overcoming problems (Peursen 1976: 85).

The results of research conducted by Geertz on culture reveal that human culture in some places is unique, to understand the uniqueness of culture, cultural interpretation is needed (Daniel L. Pals, 1981:234) especially in religious studies research, especially in Java. The article, entitled 'The Religion Oo Java', is the results of Geertz's research which states that society in Java is classified into two when viewed from a religious perspective, namely the santri (student at traditional muslim school) and the abangan (Javanese people who are muslims who practice a much more syncretic version of Islam than the more orthodox santri). The abangan do not know about religion, doctrine and religious ceremonies in Islam, while the santri understand religious doctrine, carry out Islamic religious rituals and carry out religious interpretation from a moral and social perspective (Geertz, 1981: 170-177). In understanding culture in Javanese society, a symbolic interpretation of the culture of the community is needed, because every culture that develops contains meaning and values as the basis for actions and morality adopted by the community. Cultural interpretation in Geertz's theory discusses the need for meaning in a culture to be a guide for humans. On the other hand, culture always contains a symbol system so that understanding and interpretation is needed to know the true meaning (Sudikan, 2007: 38). Geertz's theory of

symbolic interpretation contains three elements, namely (1) culture is a system of knowledge, in which culture is a guide that can be seen and done in real human life; (2) culture is a value system used by humans as a model that does not yet describe reality, but that reality must be formed; (3) culture is a symbol system that can be seen in the community, but it needs to be interpreted so that it can provide value and meaning in an action and behavior. On the other hand, research related to culture is usually related to folklore. Folklore is part of a collective culture that is passed down from generation to generation in the form of traditions both verbally, gestures, signs, writing and aids for remembering (James Danandjaja, 1991:2). Based on the type, folklore can be divided into three, namely in the form of oral, partially written, partially oral and non-verbal folklore. Oral folklore is inherited in the form of spoken language in a community group, such as folk language, accent, nicknames, traditional expressions, proverbs, poetry, legends and fairy tales. Non-verbal folklore consists of material and immaterial, in which the material includes the form of traditional houses, traditional clothes and special foods, while non-material ones include sounds that indicate cues such as gamelan, and kentongan (Danandjaja, 1991: 22).

### **C. THE IMPLEMENTATION OF NYADRAN IN PEKUNCEN VILLAGE**

The Nyadran tradition is a tradition that has been going on in Pekuncen which has been passed down from generation to generation from the ancestors of the Hindu and Buddhist eras. In ancient times, this tradition was carried out to perform rituals for the ancestors around him. After Islam entered and spread in Indonesia, including in Pekuncen village, this tradition was colored and mixed with Islamic teachings. This is where the meeting between Hindu-Buddhist traditions with Islamic teachings and local culture occurs which then arises syncretism or often called Kejawen Islam or Kebatinan or syncretic. Kejawen comes from the word 'Javanese' which means a tradition that comes from Javanese society (Yana, 2010: 109). At present, Pekuncen is known as the Kejawen community, this is because many

Pekuncen communities adhere to mysticism, which is about 30% of the total population.

The following is the religious data of the Pekuncen community:

Table 1. The religious data of the Pekuncen community

Islam	Catholic	Protestant	Budha	Hindu	Total
8.190	11	6	-	-	8.207

(Source: BPJS Data: Kroya District in Figures for 2020)

The data illustrates that the majority of the pekuncen community are Muslim, as many as 8,190 people, in which there are 3,600 residents of the Association of Faith adherents. It can be understood that the Association of Adherents of Belief in God Almighty is a place for followers of Belief, as has been determined by the MPR in 1973 that Belief in God Almighty is recognized by the State even though it is not a religion. The flow of belief was getting stronger recognized in 1978 under the Directorate General of Culture, Ministry of Education and Culture (Idarotul: 2014). Pekuncen is a village where there are many adherents of Belief in God Almighty or Kejawen. Kejawen has the same meaning as kebatinan, from the word 'soul' that means the deepest element of man or the human mind, so Kejawen is interpreted as kebatinan (Mulder, 1999: 62-63). In fact, the Nyadran tradition which is still practiced by the Pekuncen community today is a tradition that is often practiced by adherents of the mystical sect (Eyang Dana Pranata, 25-3-2022).

As the name implies, "Nyadran", this tradition is carried out in the month of Sadran (name of Javanese month), but it does not mean that it is carried out for a full month. In particular, this tradition is carried out for 5-10 days in the month of Sadran. The time for the implementation of the tradition is adjusted by mutual agreement, as long as it is carried out in the month of Sadran. The implementation of this tradition was attended by all Pekuncen residents, male, female, young and old who are interested in following this

tradition. However, this does not close access for other residents outside Pekuncen to participate in this Nyadran tradition, even though this tradition is generally followed by Adherents of the Belief Association or the mystical sect in Pekuncen. Before the Nyadran ceremony, the traditional leaders performed meditation on Mount Selok for a day and night on the 15th of Sha'ban (the name of Javanese month), which was carried out after the midday prayer on the 14th of Sha'ban until after dawn on the 15th of Sha'ban. The first activity carried out was that all Pekuncen residents who took part in the Nyadran ceremony gathered to perform worship at the Ageng or Persemoan hall (sacral room and meeting hall). The purpose of these activities is to make preparations, pray together and convey some information to those who will follow Nyadran. The next activity is to carry out rituals and prayers together at Kendran, Mount Selok, Adipala District (Trails of Raden Bono Keling). The next ritual was carried out at Nyi Tanjung's grave and the Ageng Banjarwaru hall, Nusawungu District, then continued to perform rituals and prayers together in Pekuncen village, Kedungwringin, Jatilawang district. After performing various rituals in several sacred places, then carrying out the last ritual as the highlight of the Nyadran ceremony which was held in Pekuncen, Kroya District (Agus Sugiyanto, March 25, 2022). The women prepare the food to be offered at the ritual ceremony in the form of a tumpeng (cone) and ambeng (an Indonesian fragrant rice dish). Tumpeng and ambeng are prepared for uploads at the Ageng Pekuncen hall. After leaving the Ageng Pekuncen hall, they carried out the "sowan" ritual to eat Raden Bono Keling and continued to perform the sowan ritual to the Banjarwaru tomb, Nusawungu Cilacap. Before performing the sowan, the body is in a state of purity from hadats and uncleanness, therefore it is highly recommended to perform ablution before carrying out the sowan ritual. The caretaker or the person guarding the tomb prepares incense and offerings. Bedogol papat is a person who is respected for his influence, breadth of knowledge so that he is elder by local residents. The number consists of four people so it is called bedogol papat. They take turns leading rituals and prayers (Eyang Dana Pranata, 27 March 2022).

Goods or equipment that is brought when carrying out the Nyadran tradition in the form of cok bakal or provisions for life. The Cok bakal is not in the form of goods but in the form of an intention or a strong desire to become the basis for humans to navigate life. Tumpeng rice is rice in which it contains free-range chicken that is uncovered or cooked with mohana seasoning.

Plantain is also a food that must be served at the implementation of the Nyadran tradition. The kind of plantain served in this tradition is Raja Plantain. Raja Plantains have the meaning of success or hopes and ideals. The word 'Raja' (king) comes from the Arabic "rajaa yarjii" which means hope. The word king is used in the word banana, so that besides plantain is one of the fruits eaten by humans, for those who eat it hope or have hope or life goals that are useful and beneficial to other people. The food that must be present at the Nyadran ceremony is jenang sengkala (traditional food like a porridge) which is placed on the takir (plate made by leaves). There are several takir prepared according to the number of residents who follow the Nyadran ritual. Other food prepared at the Nyadran event in the form of market snacks placed on a round tray or winnowing and neatly arranged in a circle according to the winnowing position. The various foods are made by mothers who attend ritual events. Another food that accompanies the tumpeng is ingkung, which is made from whole chicken cooked with mahogany seasoning, where all the kitchen spices are added with mahogany wood chips.

Other items that must be present at the event are setaman flowers placed on a tray, and covered with banana leaves and incense. Everything was prepared by the caretaker. All food consisting of tumpeng, inkung, market snacks, incense, and setaman flowers are brought to the unguh-ungghan event or the peak of the Nyadran ritual by praying together led by bedogol papat. The women took takir to decorate with rice tupeng and ingkung then distributed to residents who followed the Nyadran ritual. (Agus Sugiyanto, 27 March 2022).

#### **D. THE MEANING OF DA'WAH VALUES IN THE SYMBOLISM OF THE NYADRAN TRADITION**

##### **1. Meditation**

Before carrying out the Nyadran tradition, community leaders consisting of four traditional leaders (bedogol papat) meditated on the Selok mountain, Srandil, Cilacap Regency. The meditation position is sitting cross-legged, both hands are placed on the chest as if worshipping, or both hands are placed on the knees. The eyes are closed and the mind is calm, silent and contemplative. Meditation is carried out one day and night on the 15th of Sha'ban, which is carried out after the midday prayer on the 14th of Sha'ban until after dawn on the 15th of Sha'ban. The clothes used are black clothes, or

use striped cloth and wear *belangkong* (a traditional Javanese headgear). The *da'wah* values contained in meditation are to invite people to start work with good preparation, calm and disciplined heart and in carrying out work they should not follow their passions. Meditation activities are usually carried out in solitude to get calm and to achieve certain goals. This means that humans who want to achieve knowledge and get something must be calm and not in a hurry to reach it (Eyang Dana Pranata, 28 March 2022).

## **2. Bekten (respect)**

The *bekten* activity was carried out at the *persemoan* hall (meeting hall) which was attended by *Pekuncen* residents led by *Bedogol Papat*. They perform rituals and prayers together in preparation for holding *Nyadran* in several tombs of the ancestors who have preceded them. *Bekten* is a word that is often used by Javanese people from the word '*bhakti*' which means respect, filial piety, and obedient. The *da'wah* values contained in the activity of *bekten* are to invite people to pay respect to those who have served and preceded them through prayers offered to their ancestors. By giving honor to the ancestors, humans will remember their services, imitate their behavior, follow their struggles and do not forget their kindness (Eyang Dana Pranata, 28 March 2022).

## **3. Unggah-unggahan**

In the *Nyadran* tradition in *Pekuncen* village, women prepare *unggah-unggahan* as a form of offering that must be brought. *Unggah-unggahan* is a collection of food that has been neatly arranged in a winnowing tray (tray made of woven bamboo) which will be presented at a ritual event containing *tumpeng*, *ambeng* and market snacks. *Unggah-unggahan* from residents are provided voluntarily in the form of various foods to be eaten together during rituals and prayers together. The values of *da'wah* contained in the *unggah-unggahan* mean to invite people to always be grateful for the blessings that God has given because they have received the sustenance obtained. The form of gratitude is by giving food to residents who carry out prayers together at the *Nyadran* event (Agus Sugiyanto, 27 March 2022).

## **4. Sesaji (offering)**

The *Nyadran* ritual carried out by the *Pekuncen* community usually includes offerings of incense. The incense is lit and then emits smoke.

Frankincense is a way to convey prayers to God, so that in asking for prayer to God, humans need wasilah or an intermediary in the form of frankincense. In addition, frankincense is intended so that spirits do not interfere with prayer. The value of da'wah contained in incense is that humans should not be arrogant in achieving something to surrender themselves to God. In other words, humans only try, but God determines what happens. Humans only pray and try, submission to all the results of human efforts has placed humans not the determinant of everything, so they should not be arrogant. Through wasilah prayer and effort, humans can realize something that is expected.

#### **5. Tumpeng Rice (Cone rice)**

Tumpeng rice must always be present in the Nyadran ceremony in Pekuncen. Tumpeng rice is rice shaped like a cone surrounded by vegetables, side dishes and free-range chicken that has been seasoned with mahogany. The word tumpeng is an acronym for "tumapaking panguripan tumindak plate tumuju prince". This means that humans must act straight and istiqamah towards Allah SWT. Tumpeng rice can be interpreted as God Almighty and the side dishes that surround it are interpreted as humans who worship the Lord. The value of da'wah contained in this cone invites humans in their lives to place God as the goal of life. As well as in acting, working and doing any activity, people must place God in your goal so that you will be safe, there is no other purpose in life than Allah, the Almighty and the Master of this universe. Humans are only servants who submit to His commands (Heri Triyanto, 28 March 2022).

#### **6. Raja Plantain**

Plantain is one type of banana that must be present at the Nyadran event. Plantain has the meaning of success or hopes and ideals. The word 'king' is taken from the Arabic language, namely rajaa yarjii which means to hope. So, the word king is interpreted as a hope that in the future it will be useful as a banana tree, starting from the roots, stems, leaves and fruit that have benefits and uses. The da'wah value contained in the plantain is to invite people to always hope and be optimistic in trying, not to give up quickly, because people who have an optimistic attitude will always be serious in their efforts. People who always have hope will always think that they are everyone's hope to provide benefits to others, just like the banana tree used by humans from its roots, stems, leaves and fruit (Heri Triyanto, March 28,



2022).

### **7. Setaman Flower**

Setaman flowers mean the types of flowers that are not only one kind but also various, such as ylang flowers, kanthil flowers and roses. The white ylang flower means peace, it is hoped that local residents will live in harmony and peace. The white kanthil flower has a clean or holy meaning which is expected from local residents to have a clean mind and in carrying out the nyadran tradition, residents must be in a clean body condition. Meanwhile, red roses are interpreted as a symbol of courage and strength, so that people are expected to have courage and strength like red roses. The da'wah values contained in the symbolism of the setaman flower are to invite people to always maintain peace and harmony in interacting with residents, even though people have different beliefs, but must still maintain peace. Peace will be realized when people have a clean mind, do not have prejudice, do not have a vindictive nature, are envious and envious of others, which causes the mind to be instigated by lust. Likewise, citizens must have courage and strength to uphold truth and justice (Heri Triyanto, 28 March 2022).

### **8. Jenang Sengkala (Porridge)**

Jenang Sengkala is red and white porridge made from that cooked with Javanese sugar/palm sugar. This porridge must be provided at the nyadran event. Jenang Sengkala is a symbol of submission to God Almighty, for all calamities or disasters that come to humans. The value of da'wah contained in jenang sengkala is to invite humans to always ask for help and surrender to God Almighty who guards and oversees this nature so that in this life humans are given a sense of security and are protected from calamities and disasters (Eyang Dana Pranata, 28 March 2022).

### **9. Takir (Plate)**

Takir is a place used to accommodate the jenang sengkala, which is made from banana leaves. Takir has the meaning of "tatag olehe mikir" which means courage in thinking. The value of da'wah contained in the symbolism of takir is to invite people to always think optimistically and positively in order to get success in life (Grandfather Dana Pranata, 28 March 2022).

### **10. Ingkung Chicken**

Ingkung chicken is chicken that is still whole cooked in a position like a person sitting at prayer time. This ingkung chicken must be available to accompany the tumpeng. The position of the chicken is bending like a person who is bending or doing meditation. The meaning contained in ingkung is a request from all residents for the deceased's family to be forgiven of their sins and mistakes and get a proper place. The pleading position by sitting bent like an ingkung chicken. The value of the da'wah contained in the ingkung chicken invites people to always ask forgiveness from God Almighty for all family members who have died to be forgiven for their mistakes and beg to be placed in a proper place according to their deeds of worship (Eyang Dana Pranata, 28 March 2022) .

#### **11. Selamatan (Communal Feast)**

Selamatan is a tradition that is often carried out by the Pekuncen village community from generation to generation. In the Nyadran ceremony there is a salvation that contains the value of da'wah in the form of an invitation to do good to others and have character to God. The Selamatan is carried out by praying together in one of the residents' houses, or carried out at the cemetery. The salvation was attended by all Pekuncen villagers who were interested in participating in the Nyadran event. The selamatan event was led by religious leaders and traditional leaders called Bedogol Papat and then together they prayed for the spirits of the dead. After praying followed by eating together and distributing food to the surrounding community. The value of da'wah contained in selamatan includes morals to people who have died, namely always praying for safety in the face of accountability in the grave, so that their mistakes are forgiven by God Almighty and their punishment is lightened. Another da'wah value is an invitation to humans to have a sense of solidarity with others in the form of distributing food to the surrounding community, which shows concern for sharing with others. In addition, mutual respect for religious adherents from Buddhists, Hindus, Muslims, Catholic Christians, Protestant Christians and believers in praying together shows the value of da'wah in the form of an invitation to respect the beliefs of others (Eyang Dana Pranata, 28 March 2022).

#### **E. CONCLUSION**

From the explanation above, it can be concluded that in Pekuncen village there is a Nyadran tradition carried out by the community for generations which

shows that da'wah activities are not only carried out through a social and political approach, but can be carried out through a cultural approach. In a cultural approach, one of them is through the Nyadran tradition which is carried out in the village of Pekuncen, Kroya District, Cilacap Regency. The Nyadran tradition in Pekuncen village shows a meeting between Islam and Javanese culture that developed before the entry of Islam. The arrival of Islam led to a growing tradition of syncretism. In the Nyadran tradition, the combination of Javanese and Islamic culture influences the values of da'wah which aims <sup>3</sup> to improve the social order for the better. The values of da'wah contained in the Nyadran tradition are depicted in symbols that have meaning as teachings of virtue that must be imitated. The invitation includes calm in thinking, respect for those who have died, being grateful for God's favors, submission to God (tawakkal), continuously trying and praying, hoping to God, being purity of heart and courage of determination, having optimistic thinking, asking forgiveness from God and solidarity with others.

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