

# MIMIKRI

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“Mimikri” Jurnal Bidang Bimas Agama dan Layanan Keagamaan terbit dua kali dalam setahun pada bulan Juni dan Desember. Redaksi menerima tulisan mengenai agama dan kebudayaan, baik berupa artikel hasil penelitian, kajian non penelitian, dan resensi buku. Panjang tulisan 15-20 halaman, A4, 1,5 sparis, font Times New Roman, 12, margin 3 cm, pengutipan acuan dalam tubuh tulisan menggunakan (*innote*) dengan urutan nama penulis, tahun terbit, dan halaman, seperti (Saprillah, 2019: 12), diserahkan dalam format *print out* dan file dalam format Microsoft Word. Biodata penulis dapat dikirimkan melalui e-mail: petunjuk lengkap penulisan terdapat pada bagian belakang jurnal ini.

## SALAM REDAKSI

**SEPERTI** terbitan sebelumnya, *Mimikri* Volume 9 Nomor 2 tahun 2023, kembali tampil dengan edisi khusus. Untuk edisi yang kini berada dalam genggaman Anda, kami mengangkat tema Moderasi Beragama. Dalam konteks Indonesia maupun dinamika globalisasi disertai kompleksitas perubahan sosial, Moderasi Beragama bisa menjadi “jalan tengah” untuk memahami bagaimana individu dan komunitas mengelola keberagaman kepercayaan serta keyakinan mereka.

Edisi ini hadir dengan sejumlah artikel yang menelusuri berbagai aspek Moderasi Beragama, mulai dari perspektif naskah klasik, teologis, pendidikan, tradisi kultural, relasi antarumat beragama, hingga implikasinya dalam pembangunan masyarakat yang beradab. Menggali lebih dalam konsep Moderasi Beragama, seperti empat indikator yang dirumuskan oleh Kementerian Agama, yang meliputi komitmen kebangsaan, toleransi, anti kekerasan, dan akomodatif terhadap kebudayaan lokal (Kementerian Agama, 2019), bukan hanya penting untuk memahami peran keagamaan dalam kehidupan sehari-hari. Lebih dari itu. Hal ini juga untuk membangun atau menjembatani antara kelompok-kelompok tertentu dengan kelompok lainnya, yang memiliki pandangan berbeda. Paling tidak, keterbukaan terhadap perbedaan dan dialog antaragama, dapat menjadi pondasi untuk membangun masyarakat inklusif dan harmonis.

*Mimikri* edisi ini menyajikan 12 artikel. Artikel pertama, yang ditulis Syamsurijal dan Nasrun Karami Alboneh, “Angelar Adil Pratama: Praksis Keadilan dalam Moderasi Beragama Jejaring Wali Songo”, mengemukakan, Moderasi Beragama, termasuk dalam Islam Nusantara, sesungguhnya telah ada sejak awal Islamisasi di Indonesia. Meskipun istilah wasathiah atau tawasuth baru populer setelah diadopsi sebagai program utama pemerintahan Joko Widodo, konsep ini sebenarnya telah mengakar dalam praksis Wali Songo. Penelusuran sejarah, kata Syamsurijal dalam artikelnya, menunjukkan bahwa Moderasi Beragama, dengan penekanan khusus pada keadilan (angelar adil pratama), telah menjadi bagian integral dari pengembangan Islam di nusantara. Moderasi Beragama bukanlah konsep impor, melainkan telah tumbuh dan berkembang melalui jejaring pengetahuan Wali Songo.

Artikel selanjutnya, Sabara, “Gereja Ismail-Masjid Ishak Simbol Moderasi Beragama dalam Relasi Kristen-Islam di Kabupaten Alor, Nusa Tenggara Timur”, menemukan, masyarakat Alor yang beragam etnis, ras, bahasa, dan agama, disatukan oleh kesadaran kolektif yang terwujud melalui ikatan sejarah dan kekerabatan. Sedangkan kearifan lokal mereka tercermin lewat pesan, syair, dan tarian yang melambangkan kebersamaan. Fakta sosial ini kemudian membentuk kesadaran Moderasi Beragama dalam praktik relasi umat Islam dan Kristen yang pro eksistensi di Alor, yang tampak pada simbol monumental Gereja Ismail dan Masjid Ishak di Kampung Ilawe, sebagai saksi sejarah Moderasi Beragama berbasis kultural di Alor.

Muhammad Irfan Syuhudi dan Rismawidiawati yang menulis “Harmoni Agama: Merajut Toleransi Umat Kristen dan Marapu di Komunitas Adat Mbuku Bani Kodi”, mengemukakan, meskipun terdapat tiga kelompok agama yang berbeda dalam komunitas ini, namun masyarakatnya dapat hidup harmonis, saling menghargai satu sama lain, dan terlibat dalam kerjasama antaragama. Kesadaran terhadap warisan budaya Marapu, pengaruh lingkungan keluarga dan kerabat, serta kepemimpinan Rato Nale (imam adat atau pemimpin ritual), yang bersikap toleran, menjadi penyebab utama toleransi beragama berlangsung baik. Artikel ini juga menekankan pentingnya kerjasama untuk menciptakan lingkungan inklusif guna mencapai kerukunan dalam keberagaman agama.

Kemudian, Fajar Dwi Noviantoro dkk., “Mengarungi Kebhinekaan: Bonum Commune sebagai Perikat Harmoni Umat Beragama di Lembang Uluway, Mangkendek”, menyebutkan, konsep Bonum Commune atau kemaslahatan bersama di Lembang Uluway, Tana Toraja,

Sulawesi Selatan, sebagai faktor penting mempersatukan umat beragama. Selain itu, penulisnya juga menyoroti ikatan darah, falsafah misa' kada dipotuo pantan kada dipomate dan peran tongkonan sebagai elemen pemersatu masyarakat. Konsep-konsep tersebut dipahami dan diimplementasikan oleh masyarakat untuk merespon segala perbedaan yang muncul di tengah masyarakat.

Muhammad Ali Saputra dalam artikelnya, “Pemahaman Moderasi Beragama di Kalangan Guru Pendidikan Agama Islam (PAI) & SMA di Kabupaten Wajo, Sulawesi Selatan”, mengeksplorasi pemahaman Moderasi Beragama dengan fokus pada tiga aspek, yaitu sikap terhadap keragaman suku, agama, dan kelompok minoritas di Indonesia; pandangan terhadap relasi Islam dan negara; serta pandangan terhadap hubungan agama dan tradisi budaya di Indonesia. Secara umum, Guru PAI di Wajo memiliki pemahaman Moderasi Beragama yang baik. Ini terlihat pada penerimaan mereka terhadap keragaman agama dan suku, mendukung NKRI, dan menghormati tradisi yang sejalan dengan ajaran agama. Meskipun begitu, adanya antipati terhadap kelompok Islam minoritas seperti Syiah dan Ahmadiyah, tetap menjadi perhatian.

“Sejalan dalam Duka: Dinamika Sikap Inklusif pada Upacara Kematian di Lembang Rano Utara, Tana Toraja,” yang ditulis Mohamad Lahay dkk., menyebutkan bahwa praktik kematian di Lembang Rano Utara, Tana Toraja, sebagai panggung penyatuan komunitas dengan keyakinan beragama. Sebab, upacara keagamaan mencakup gotong royong, toleransi, kerukunan beragama, dan pendidikan inklusif. Di era globalisasi, sikap inklusif menjadi kunci untuk mencegah potensi konflik antarumat beragama sekaligus juga menjadi ajang promosi perdamaian.

Artikel Muhammad Rizki Fahri dan Nevin Nismah mengenai “Pendidikan Keluarga dalam Membangun Toleransi Umat Beragama di Kelurahan Talion”, menjelaskan, masyarakat Toraja di kelurahan ini masih memegang teguh pesan moral nenek moyang yang berasal dari kitab suci. Agama membantu mentransmisikan pesan moral melalui struktur yang terorganisir. Toleransi antarumat beragama di daerah ini juga muncul dari kesadaran kolektif, karena mereka pernah mengikuti ajaran yang sama, yaitu Aluk To Dolo. Kerukunan antarumat beragama lalu diperkuat melalui partisipasi pembangunan rumah ibadat, baik dengan kontribusi tenaga maupun finansial.

Selanjutnya, Mohammad Jailani, yang menulis “Pribumisasi Islam di Indonesia: Konsep dan Kajian Al Qur'an Hadits dalam Perspektif K.H. Abdurrahman Wahid (Gus Dur)”, menganalisis pemikiran Gus Dur tentang konsep pribumisasi Islam dan latar belakang pemikirannya, serta korelasi agama dan budaya menurut perspektifnya. Gus Dur, seperti dituangkan artikel ini, menawarkan Islam damai tanpa konflik antara agama dan budaya, yang dikelilingi oleh cinta kasih. Konsepsi ini relevan di tengah masyarakat multikultural Indonesia, karena membekas di hati rakyat. Pribumisasi Islam sebagai warisan Gus Dur juga penting dan berkorelasi dengan ajaran Al-Qur'an dan Hadis.

Sementara itu, ditulis dalam bahasa Inggris, Achmad Zurohman dkk., yang memberi judul artikelnya “Nyadran, An Expression Of Gratitude For Water Resources In Ujung Biru Hamlet”, menggali pandangan masyarakat lokal tentang kearifan lokal terkait rasa syukur atas sumber air yang melimpah melalui tradisi Nyadran di Ujung Biru Hamlet. Penulisnya menegaskan, tradisi Nyadran yang merupakan bagian integral budaya Jawa perlu terus dilestarikan. Proses Nyadran dilakukan di sumber air suci dan menyediakan sajian makanan seperti lontong, ketupat, lepet, serta doa bersama yang dipimpin seorang kyai. Masyarakat lokal memahami pentingnya menjaga kebersihan dan keberlanjutan lingkungan sekitar, terutama sumber air yang memiliki peran krusial dalam keberlangsungan kehidupan sehari-hari mereka.

Romario, yang memberi judul artikelnya “Hubungan Islam dan Kebudayaan dalam Kenduri Laut di Pulau Banyak”, menjelaskan, kenduri laut ternyata mencerminkan dialektika antara Islam dan adat. Memang, pengaruh Islam tampak dominan dalam tradisi ini, tetapi

unsur-unsur lokalnya masih tetap terjaga, serta mendapat dukungan dari ulama lokal dan pemerintah setempat. Karena eksistensi tradisi ini berkaitan dengan ekonomi masyarakat, mulai dari menggunakan bubur hingga kerbau, maka hal ini ikut berdampak kepada membaiknya kondisi ekonomi masyarakat di Pulau Banyak, Aceh.

Berikutnya, “Rambu Solo’ di Masyarakat Rante Buttut: Ritual Memperingati Kematian dalam Budaya Tana Toraja,” yang dikaji Suci Osmoga Dewi dkk. menemukan, bahwa serangkaian ritual upacara kematian Rambu Solo’ pada masyarakat Toraja mencakup mabambangan, acara malam penghibur, ma’badong, tarung kerbau, dan penguburan. Sedangkan upacara kematian terbagi menjadi empat tingkatan, yang mencerminkan kasta masyarakat Toraja.

Artikel Ibnu Azka tentang “Eksistensi dan Tantangan Dakwah An-Nadzir di Kelurahan Romang Lompoa, Kecamatan Bontomarannu, Kabupaten Gowa”, menunjukkan, An-Nadzir ternyata belum memiliki perencanaan dakwah terstruktur, namun mereka telah merumuskan program dakwah dalam bentuk struktur bagan. Terdapat tujuh departemen yang mencakup berbagai bidang, seperti pertanian, pendidikan, perdagangan, kesehatan, perhubungan, industri, dan keamanan. Meskipun tantangan eksternal berkurang, namun tantangan internal muncul yang disebabkan oleh perbedaan latar belakang anggota An-Nadzir serta hilangnya pemimpin karismatik mereka.

*Selamat membaca!*



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## NYADRAN, AN EXPRESSION OF GRATITUDE FOR WATER RESOURCES IN UJUNG BIRU HAMLET

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### Abstract

The *nyadran* tradition in Ujung Biru Hamlet strengthens inter-religious harmony and serves as social capital. This research employs a descriptive-qualitative approach with an ethnographic nature to provide the local community's perspective on local wisdom related to gratitude for abundant water resources. The research findings indicate that the Ujung Biru tradition is an integral part of Javanese culture that must be preserved. The *nyadran* procession is performed by the community at a sacred water source. People gather and bring food such as *lontong*, *kupat*, and *lepet* during the event. They pray together, led by a *kiai*, followed by a tradition called "*rebutan*" to express their gratitude for the blessings given by Allah. The event concludes with a communal bath in the water source as a symbol of purification of the body and spirit. The local community understands the importance of maintaining the cleanliness and sustainability of the surrounding environment, especially the water source, which plays a crucial role in their daily lives.

**Keywords:** *The nyadran, An Expression of Gratitude, Water Resources.*

### INTRODUCTION

Water is the source of life for humans and other creatures on earth. All life in the universe depends on water availability, both in quality and quantity. Water is the most significant component of the earth, with a ratio of water to the land, which is 71% water and 29% land (Jumini, 2016; Noriko, 2020). In the Qur'an, Allah warns His creatures about the limited water resources and the possible loss of their availability. "And We send down water from the sky according to a measure; then We made the water settle on the earth, and verily We have the power to remove it" (QS. Al-Mu'minun: 18).

Based on QS. Al-Mu'minun: 18 explained that humans often do not realize that the water resources given by God in this universe have a limited amount, so they must be properly maintained and grateful to be always available for the needs of human life and other creatures. Therefore, humans are responsible for managing water resources wisely so that they can be used as best as possible for the benefit of humans and other creatures (Ardiansyah, 2018).

Humans can perform their actions as a form of positive reciprocity in the environment in which they live (nature, especially water). Likewise, human culture comprises ideas, activities, actions, and forms (as objects) (Arinda R., 2014; Mahdayeni et al., 2019). People express their gratitude through ideas, which manifest themselves in the form of actions and activities (Umam, 2021).

One form of action the Javanese community takes to maintain harmony and balance with nature is through various traditions such as traditional ceremonies carried out communally in society (Prabowo & Sudrajat, 2021; Umam, 2021). This is the basis of the people in Ujung Biru Hamlet to manifest their gratitude for all that has been given or bestowed by Allah SWT through culture as the creativity, taste, and work of the people themselves, namely (*Nyadran*).

The *nyadran* held in Ujung Biru Hamlet is a symbolic form of gratitude to Allah SWT for the abundant fortune (Sih et al., 2018). *Nyadran* or *Sadranan* is an expression of social-religious reflection.

This site is understood as a way of preserving the traditions and cultural heritage of the ancestors (Riyadi, 2021). This activity is a cultural tradition that has existed for a long time (Rosydiana, 2023).

The nyadran tradition has existed since the past and was handed down by the ancestors at that time, passed down from generation to generation and has specific values for Javanese people. This tradition is routinely held to honor the spirits of deceased ancestors. Usually, the Nyadran tradition is carried out in the month of Ruwah or before the fasting month (Hasan, 2023; Roqib Yanuarinda Purnama, 2019). However, not all regions carry out the Nyadran tradition in the month of Ruwah. Some regions carry out the Nyadran tradition in other months according to the custom carried out by their ancestors (Afriani & K.A., 2020).

The nyadran tradition in Ujung Biru Hamlet is carried out every month of Suro, which, according to the Islamic calendar, is the month of Muharram. As the Javanese perform tirakat every night, Suro focuses on inner peace and safety (Rubyarta, 2022). On the Friday night of Kliwon in the month of Suro, the nyadran event is held at the water source (sacred) of Ujung Biru Hamlet and is attended by all community members.

This study aims to describe the procession of the nyadran ritual in Ujung Biru Hamlet as a form of gratitude for the people of Ujung Biru Hamlet for the abundance of water resources. This study uses a descriptive-qualitative approach with an ethnographic nature of research with the intention that this research provides the local community's view of local wisdom, namely the nyadran tradition in Ujung Biru Hamlet.

## LITERATURE REVIEW

Based on the exploratory results of research similar to this study shows that this research is not the first study on local wisdom, especially the nyadran tradition. Nevertheless, previous research shows there are dissimilar themes and focus of studies

with this research. To provide an overview of the differences between this study and previous studies, some of the results of previous studies will be briefly presented.

Adhi Rubyarta's research (Rubyarta, 2022) discusses the nyadran ritual procession in Salamrejo Kulonprogo Village, Yogyakarta. The Kejawen people in Salamrejo village perform this ritual every month of Sya'ban (Hijriyah) or Ruwah (Javanese). This ritual is carried out by visiting the graves of their ancestors wearing Islamic or Javanese traditional clothing to read yasin, tahlil, prayers, and kenduri at the grave site. In this activity, a relationship between religion and culture occurs in every series of processes. In general, the relationship that can be seen is that of Javanese culture, namely Nyadran, which has existed since the time of the Majapahit kingdom, which at that time was packaged in an Islamic style with the presence of yasin and tahlil, creating symbols and meanings that could be interpreted.

Muhammad Saefullah (Saefullah, 2018) the values of Islamic religious education in the nyadran tradition in Desatraji, Parakan District, Temanggung Regency, Central Java. The implementation of the Nyadran ritual is to give thanks for the water source, request that all Traji Village people be given safety, health, and abundant good fortune, maintain ancestral cultural heritage, and establish a sense of brotherhood among Traji Village residents.

Yessy Soniatin (Soniatin, 2021) the meaning and function of the nyadran tradition culture in the local wisdom of the people of Sawen Hamlet, Sendangrejo Village, Ngimbang District, Lamongan Regency. The Nyadran tradition in Sawen, Sendang Rejo still maintains the cultural function of the Nyadran tradition in local wisdom and applies strong meanings from generation to generation. Nuryani Siti Darisma (Darisma et al., 2018a) actualized the values of the nyadran tradition as local wisdom in building a culture of peace in Giyanti, Wonosobo. as in the Nyadran

Giyanti tradition, universal local wisdom values have been proven to contribute to building a culture of peace that is correlated with national defense efforts for the integrity of the unitary state.

Muh. Barid Nizarudin. W (Wajdi, 2010) nyadranan, a form of acculturation of Islam with Javanese culture (a socio-religious phenomenon of nyadranan in the Baron Region of Nganjuk Regency). Nyadran is a social manifestation of society, solidarity and unity are the main models of this tradition. This expression will eventually lead to a closer vertical-horizontal relationship. In this context, Nyadran will be able to improve the model of the relationship between God and society, so that in the end it will show the development of culture and traditions that have developed to become more colorful.

Mita Maeyulisari (Maeyulisari, 2020a) the nyadran tradition as an adhesive for inter-religious harmony in Kalitanjung Hamlet, Tambaknegara Village, Rawalo District, Banyumas Regency. This research resulted in findings that the nyadran tradition is a binder of inter-religious harmony and a form of social capital in Kalitanjung Village.

Based on previous research, although there are similarities in the broad concept of local wisdom, there seem to be differences from the studies in this study. The focus of this research is to describe the procession of the nyadran ritual in Ujung Biru Hamlet, and the form of gratitude for the people of Ujung Biru Hamlet for the abundance of water resources in Ujung Biru Hamlet.

## METHOD RESEARCH

This study uses an ethnographically descriptive qualitative method. The ethnographic approach emphasizes the local community's view of the surrounding world, which may differ from current developments (ethical concepts) (Zurohman et al., 2022). This study deliberately chose the ethnographic approach to explore the potential of local wisdom in Ujung Biru

Hamlet related to the nyadran tradition of being a form of gratitude for water resources in Ujung Biru Hamlet. This study includes answering how the nyadran ritual procession takes place in Ujung Biru Hamlet, and a form of gratitude for the people of Ujung Biru Hamlet for the abundance of water resources. Researchers put forward the reality formed by the social interpretation of people/individual interpreters.

The researcher chose the location in Ujung Biru Hamlet by considering that in Ujung Biru Hamlet the people still adhere to the traditional nyadran heritage from their ancestors amidst the swift currents of globalization and modernization like today's society.

## DISCUSSION

Nyadran is a tradition or ritual the Javanese people performs as a form of respect for their ancestors who have passed away (Afriani & K.A., 2020; Rubyarta, 2022; Umam, 2021). Nyadran is part of the traditions or customs carried out by the community for generations and is manifested in ceremonial celebrations as a way of expressing gratitude to Allah SWT for His grace and protection, one of which is carried out by the people in Ujung Biru Hamlet

Figure 1. Nyadran Event



Source: Author documentation, 2022

The nyadran tradition in Ujung Biru Hamlet is held on Friday night Kliwon in the month of Suro and is attended by all

community members. Through nyadran activities at Ujung Biru Hamlet water sources, the local community can also protect and care for the surrounding environment, especially water sources that are important in their daily lives (Khotimah & Indrayati, 2016). In addition, this nyadran activity is also an event to strengthen ties between residents and foster a sense of togetherness in society (Darisma et al., 2018b; Maeyulisari, 2020b; Riyadi, 2021). This shows that the nyadran activities in Ujung Biru Hamlet have important local wisdom values and significant social benefits for the local community.

By carrying out nyadran activities at the Ujung Biru Hamlet water source, the local community can understand the importance of maintaining the cleanliness and sustainability of the surrounding environment, especially water sources, which are essential in their daily lives. In addition, this nyadran activity is also the right moment to strengthen ties between residents, strengthening togetherness and a sense of unity in society.

Nyadran activities are also a place to remember and glorify ancestors and reflect on the values of wisdom and wisdom that they pass on to the next generation. This is important in strengthening the cultural identity of the local community and maintaining the continuity of local wisdom values amidst the changing times. In the context of nyadran activities in Ujung Biru Hamlet, the role of the community is very important in maintaining and preserving this tradition. Therefore, nyadran activities must be continuously promoted and maintained to remain part of the valuable culture and local wisdom.

### **Nyadran Ritual Procession in Ujung Biru Hamlet**

The nyadran procession in Ujung Biru Hamlet is a traditional event by residents. This event is usually held after sunset, at a water source, a sacred place for residents of Ujung Biru Hamlet.

At the nyadran event, all residents will gather at the water source and bring food such as lontong, kupat, and lepet. After that, they will pray together led by the kiai, who will deliver tausiyah and tahlil as a form of respect for the ancestors and the saints who have contributed to the residents of Ujung Biru Hamlet.

Figure 2. Nyadaran Event



Source: Author documentation, 2022

After the joint prayer is over, a scramble event will usually be held, in which residents fight over the food brought and gathered together as a sign of gratitude for the blessings given by the ancestors and saints. After that, residents also bathe together in the water source as a form of self-cleaning and spirituality. The nyadran event at Ujung Biru Hamlet is a form of cultural activity that is still sustainable among the community. Apart from being a form of respect for ancestors and holy people, this event also strengthens friendships and maintains togetherness among residents.

### **Symbolic Meanings in the Nyadran Ceremony at Ujung Biru Hamlet**

The food or ubarampe used in the nyadran tradition procession in Ujung Biru Hamlet, namely lontong, kupat, and lepet has a powerful meaning in Javanese culture (Ridwan & Zafi, 2020). These three types of food are usually made of steamed glutinous rice wrapped in banana leaves. The following is the meaning of lontong, kupat, and lepet foods, namely:

Figure 3. Nyadran Event



Source: Author documentation, 2022

Lontong has a meaning that is very closely related to the philosophy of life. Its round shape symbolizes oneness and unity in life. In addition, lontong also symbolizes hard work and patience, because the manufacturing process takes a lot of time and effort.

Kupat also has a meaning related to life. The square symbolizes the four basic elements: earth, water, fire, and air. In addition, kupat symbolizes simplicity and independence because it is easy to make and can be done by anyone.

Lepet has a meaning related to harmony in the family. The round shape symbolizes the full moon, symbolizing harmony and togetherness in the family. In addition, lepet symbolizes affection and concern among family members, because its production involves many people in one family.

Overall, lontong, kupat, and lepet foods have meanings closely related to the philosophy of life, unity, oneness, simplicity, independence, harmony, and togetherness in the family (Siswayanti & Yunani, 2021). Therefore, these foods are enjoyed as daily food and become an essential part of Javanese tradition and culture, which must be maintained and preserved.

Bathing in the Ujung Biru Hamlet water source in the month of Suro is a tradition often carried out by Javanese people, especially in Central and East Java. Suro month itself is the first month in the Javanese calendar. The following is the

meaning of bathing in the month of Suro in Javanese culture:

#### *Celebrating Javanese New Year*

The month of Suro is considered the beginning of the new year in the Javanese calendar. Therefore, bathing in the month of Suro is often seen as a ceremony celebrating the beginning of the new year. Bathing in the month of Suro also symbolizes cleansing oneself from all sins and mistakes in the previous year.

#### *Bring luck*

Bathing in the month of Suro is also believed to bring luck and safety to those who do it. Bathing at night on the first Suro is believed to bring good luck and prosperity, while bathing in the morning on the first Suro is believed to bring safety and health.

#### *Strengthen friendship*

Bathing in the month of Suro is also often used to strengthen the residents' friendship. Javanese people usually gather at water sources or rivers which are believed to have spiritual powers on the night or morning of the first Suro. They bathe together and pray for each other's safety and well-being there.

Overall, bathing in the month of Suro has a meaning that is closely related to celebrating the beginning of the new year, bringing good luck and safety, and strengthening friendships between residents. This tradition is an integral part of Javanese culture that must be maintained and preserved as a valuable cultural heritage.

#### **Forms of Gratitude from the Ujung Biru Hamlet Community for the Abundance of Water Resources**

The Nyadran ritual, which the people of Ujung Biru Hamlet carry out, manifests gratitude for the abundance of water in the village. Expressions of gratitude are addressed not to the spirits of the ancestors or to supernatural beings who are

considered to inhabit the location of water resources. However, gratitude is addressed to Allah SWT who has given gifts in water resources. In actualizing people's lives, it can become the central point of society in fulfilling their daily needs (Sahroni et al., 2023).

#### I'm grateful

Gratitude is a special praise that is done by someone with heart, speech, and action (Al-Samiry, 2021). Knowing and acknowledging in the heart that all the pleasures humankind enjoys come from Allah SWT is the essence of sincere gratitude. By making humans feel more grateful for the pleasures that God has given them, it must be understood that humans need pleasure. Humans should always feel happy when they are grateful so they do not ignore God's blessings.

Then, always acknowledge that all pleasure results from Allah's will and use it in obedience to Allah SWT (Al-Fauzan Abdullah bin Shalih, 2013). Verbal expressions of gratitude are praise to Allah for all the pleasures He bestows. Recognizing God's grace and lovingly offering praise because everyone needs to feel good. For him to surrender to Allah, declare that Allah is the Giver of Favors, give thanks to him, and remember him frequently through dhikr (Wiharjanto & Suharyat, 2022). dhikr is the foundation of gratitude. So, failing to remember Allah shows a lack of gratitude (Fauzan, 2013).

Giving thanks by developing the habit of obeying God and abstaining from sinful acts is known as "expressing thanksgiving with the limbs" because every organ in the body has a purpose in worshiping God. Like giving thanks with the limbs through deeds, it is also recommended to prostrate in worship of the blessings that God has bestowed (Dewi et al., 2022). Place one of your limbs in the shape of your face on the ground in prostration while remembering Allah. Then obey orders always and do not violate the prohibition (Fauzan, 2013).

Ibn Manzhur defines gratitude as returning the favors that Allah has bestowed on him through words, actions, and actions motivated by good intentions. So be grateful to Allah, who has bestowed pleasure with his tongue and use that pleasure to follow Allah's commands (Fauzan, 2013). According to Imam al-Ghazali, gratitude includes the highest degrees or stages of *khauf* (fear of Allah SWT), patience, and other virtues. Gratitude is using everything you have to do what is most loved by Allah SWT (Hawwa, 2006).

Amin Syukur describes appreciation as a way to operationalize God's favors in a way that pleases Him in line with the nature of these blessings in his book "Sufism for the Layman." Whoever uses it properly will receive additional blessings from Allah SWT, such as deep understanding and others. Severe punishments, such as stupidity, tyranny, and the like, will be imposed on anyone who does not use the favors in the way of Allah SWT (Syukur, 2006).

As something special in nature, gratitude manifests human obedience to the Creator. Praise that is done mentally, verbally, and inaction can make people realize that God's favors come without the need for humans to ask. As long as man can breathe, he has received the grace of Allah SWT and there is no reason for them not to be grateful even those who are ungrateful (by remaining inactive in the presence of God's gifts or doing nothing) they are losing out.

#### *Gratitude Correlation with Nyadran*

Javanese people, in their lives, have a close relationship with religious values. The Javanese people's concern for feeling more than reason gives color to their religious rites, like the nyadran tradition. Expressions of gratitude are not only done verbally but are manifested in a pattern of collective and unique relationships. Nyadran will imply a sense of togetherness in giving thanks for the blessings of God.

The value of togetherness in being grateful will provide a more profound sense

for the Javanese people. Togetherness values are built from the existence of processions that include the involvement of every Javanese community. For example, *kupat*, *lepet*, *lontong*, and *ingkung*, which are included in the *nyadran* procession, are voluntary by the residents of the *dukuh*. Then the procession of cleaning the *Belik* or water sources is carried out jointly by the hamlet's residents. Cleaning *Belik* together will create a sense of belonging to *Belik*. This sense of belonging can then ignite the heart that God's blessings to them come without needing to be asked, namely water that continuously comes out of the source without them having to bother digging the ground. This awareness of God's intention is the initial key for a servant in giving thanks to his God.

As the definition of gratitude is, expressions through the heart, verbal, and actions, *nyadran* becomes a form of expression of gratitude which is perfect in its implementation. With the spirit of togetherness and expecting blessings from the *nyadran* procession, it becomes a form of gratitude mentally/heart. Orally, they read prayers, *tahlil*, and verses of the holy *Koran* during the *nyadran* procession. Prayers and so on are based on God, not on other than Him, who is expected to be willing to provide blessings and the abundance of existing water sources. They also offer prayers so that their predecessors/ancestors obtain goodness from God. Then, the form with action can be seen in implementing the *nyadran* tradition. Traditions carried out continuously that demand togetherness from the community becomes a real actualization of their gratitude to God Almighty.

## CONCLUSION

*Nyadran* is part of the community's traditions or customs for generations. It is manifested in ceremonial celebrations as a way of expressing gratitude to Allah SWT for His grace and protection, one of which is carried out by the people in *Ujung Biru*

*Hamlet*. The *nyadran* tradition in *Ujung Biru Hamlet* is held on Friday night *Kliwon* in the month of *Suro* and is attended by all community members. Through *nyadran* activities at *Ujung Biru Hamlet* water sources, the local community can also protect and care for the surrounding environment, especially water sources that are important in their daily lives.

In addition, this *nyadran* activity is also an event to strengthen ties between residents and foster a sense of togetherness in society. This shows that the *nyadran* activities in *Ujung Biru Hamlet* have important local wisdom values and significant social benefits for the local community. By carrying out *nyadran* activities at the *Ujung Biru Hamlet* water source, the local community can understand the importance of maintaining the cleanliness and sustainability of the surrounding environment, especially water sources which have an important role in their daily lives.

In addition, this *nyadran* activity is also the right moment to strengthen ties between residents, strengthening togetherness and a sense of unity in society. *Nyadran* activities are also a place to remember and glorify ancestors and reflect on the values of wisdom and wisdom that they pass on to the next generation. This is important in strengthening the cultural identity of the local community and maintaining the continuity of local wisdom values amidst the changing times. In the context of *nyadran* activities in *Ujung Biru Hamlet*, the role of the community is crucial in maintaining and preserving this tradition. Therefore, *nyadran* activities must be continuously promoted and maintained to remain part of the valuable culture and local wisdom.

*Nyadran* Ritual Procession in *Ujung Biru Hamlet* The *nyadran* procession in *Ujung Biru Hamlet* is a traditional event by residents. This event is usually held after sunset at a water source that is a sacred place for residents of *Ujung Biru Hamlet*. At the *nyadran* event, all residents will gather at

the water source and bring food such as lontong, kupat, and lepet. After that, they will pray together, led by the kiai, who will deliver tausiyah and tahlil as a form of respect for the ancestors and the saints who have contributed to the residents of Ujung Biru Hamlet. After the joint prayer, a scramble event will usually be held, in which residents fight over the food brought and gather together as a sign of gratitude for the blessings given by the ancestors and saints. After that, residents also bathe together in the water source as a form of self-cleaning and spirituality.

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# JURNAL MIMIKRI

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Balai Penelitian dan Pengembangan Agama Makassar  
Kementerian Agama

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- ▢ Artikel ditulis dengan bahasa Indonesia dalam bidang kajian yang meliputi; Sosial, Agama dan Kebudayaan;
- ▢ Artikel ditulis dengan kaidah tata bahasa dan kosa kata bahasa Indonesia yang baku, baik, dan benar. Hindari penggunaan ungkapan lisan yang tidak sesuai dengan jalur bahasa ilmiah. Agar memfasilitasi para editor penulis diharapkan menggunakan *spelling check*.
- ▢ Artikel minimal 3500 kata dan tidak boleh melebihi 8000 kata.

### A. Sistematika Penulisan

1. Judul
2. Nama penulis, lembaga penulis, alamat lembaga, dan email
3. Abstrak
4. Kata kunci
5. Pendahuluan (latar belakang, rumusan masalah, tujuan penelitian, kajianpustaka, literatur review (tulisan terkait)
6. Metodologi
7. Pembahasan (temuan dan analisis)
8. Penutup
9. Ucapan terima kasih
10. Daftar Pustaka menggunakan aplikasi Mendeley atau Zatero
11. Lampiran (jika ada)

### B. Ketentuan Penulisan

1. Judul
  - Judul ditulis dengan huruf kapital semua dibagian tengah atas pada halaman pertama
  - Judul harus ringkas (6-9 kata). Hindari menggunakan kata seperti analisis, studi, kajian, penelitian, pengaruh, dan lain sebagainya.

- Judul mencerminkan isi artikel. Jangan menggunakan judul yang sulit dipahami;
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    - Nama lengkap penulis (tanpa gelar akademik), alamat lembaga, dan alamat email penulis yang tertulis di bawah judul.
    - Penulis yang lebih dari satu orang, menggunakan kata penghubung “dan” bukan “&”.
  3. Abstrak
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    - Abstrak ditulis dalam bahasa Indonesia.
    - Abstrak mencakup esensi utuh penelitian, metode dan pentingnya temuan, dan saran atau kontribusi tulisan;
    - Abstrak Bahasa Indonesia maksimal 250 kata
  4. Kata kunci
    - Kata kunci Bahasa Indonesia (4-5 kata)
    - Kata kunci (keywords) ditulis dengan huruf tebal (*bold* dan *italic*)
  5. Pendahuluan
    - Memuat latar belakang, urgensi penelitian, rumusan masalah, tujuan dan manfaat penelitian, kajian pustaka (tulisan terkait).
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    - Singkatan institusi dan lain sebagainya hendaknya ditulis lengkap pada pertama munculnya.
    - Jangan menggunakan huruf tebal, huruf yang digarisbawahi, atau huruf dengan tanda yang lain.
    - Kata dalam bahasa lain daripada bahasa yang digunakan dalam artikel dimiringkan.
    - Jangan miringkan kata yang ingin dititikberatkan. Kata yang dititikberatkan ditandai dengan tanda kutipan (“) sebelum dan setelah kata atau ungkapan yang ingin dititikberatkan.
    - Kutipan harus jelas di mana awal dan akhirnya. Kutipan diawali dan diakhiri dengan tanda kutipan tunggal (,). Kutipan dalam kutipan diawali dan diakhiri dengan tanda kutipan rangkap (“”).
    - Penulisan acuan menggunakan *innote*, contoh Arifuddin Ismail (2014:88) atau (Arifuddin Ismail, 2014: 99).
  6. Metodologi
    - Memuat berbagai teknik dan strategi yang digunakan dalam penulisan artikel

## 7. Pembahasan

- Merupakan inti dari pembahasan yang berusaha menjawab rumusan masalah penelitian yang diangkat dan dianalisis secara deskripsi dan interpretasi data-data. Pembahasan dilakukan secara mendalam yang didasarkan pada teori-teori yang digunakan.
- Untuk tabel dan gambar (grafik) sebagai lampiran dicantumkan pada halaman sesudah teks. Sedangkan tabel atau gambar, baik di dalam naskah maupun bukan harus diberi nomor urut.
- Tabel atau gambar harus disertai judul. Judul tabel diletakkan di atas tabel sedangkan judul gambar diletakkan di bawah gambar.
- Sumber acuan tabel atau gambar dicantumkan di bawah tabel atau gambar.
- Garis tabel yang dimunculkan hanya pada bagian *header* dan garis bagian paling bawah tabel sedangkan untuk garis vertikal pemisah kolom tidak dimunculkan.
- Tabel atau gambar bisa diedit dan dalam tampilan berwarna yang representatif.
- Ukuran resolusi gambar minimal 300 dpi.

Contoh Penyajian Tabel:

Tabel 1. Jumlah Penduduk Menurut Agama di Kota Balikpapan

No	Kecamatan	Total	Pemeluk Agama				
			Islam	Kristen	Katholik	Hindu	Budha
1	Balikpapan Barat	88,288	83,030	2,549	777	96	1,836
2	Balikpapan Utara	120,265	109,710	7,376	2,046	350	783
3	Balikpapan Timur	63,653	59,419	3,423	669	61	81
4	Balikpapan Tengah	108,513	93,942	11,164	1,716	243	1,448
5	Balikpapan Selatan	215,265	186,212	20,417	5,070	923	2,634
	Jumlah	595,975	532,313	44,929	10,278	1,673	6,782

Sumber: BPS Kota Balikpapan, 2011

Contoh Penyajian Gambar:

Gambar 1. Masjid Shital Mustaqiem



Sumber: Dokumen Masjid Shital Muataqiem Samarinda, 2012

## 8. Penutup

Memuat kesimpulan dari pembahasan penelitian yang telah dilakukan

## 9. Ucapan terima kasih

Ucapan terima kasih berisi wujud penghargaan terhadap pihak-pihak yang terlibat dalam penelitian dan penyusunan artikel yang ditujukan kepada siapa saja yang patut diberikan ucapan terima kasih, baik secara lembaga/institusi, pemberi donor ataupun individu.

## 10. Daftar Pustaka

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### **Contoh buku:**

Wahid, Abdurrahman. 2006. *Islamku Islam Anda Islam Kita. Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute.

### **Contoh artikel:**

Budiman, Manneke. 2011. „Ethnicity and the performance of identity“, Wacana 13/2.  
Ricklefs, M.C. 2008. „Religion, Politics and Social Dynamics in Java: Historical and Contemporary Rhymes“, dalam: Greg Fealy dan Sally White (eds) *Expressing Islam. Religious Life and Politics in Indonesia*. Singapore: Institute of Southeast Asian Studies.

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