



STUDY OF SYMBOLIC MEANING OF BERAGAMA MODERATION BEHIND THE SONGKOK OF THE RED IMAMAH OF SANTRI (Case Study Of Student Of The Jami' Nurul Hasan Mosque In Nogosaren Village)

Alfina Muniffatuz Zahra^{1*}, Rahmawati Ningsih²

^{1,2}Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia

Email : zahrafina9@gmail.com, rn5707323@gmail.com

Abstract:

Nogosaren Village has a rich culture and religious traditions. In the midst of this social and cultural order, the use of the red imamah songkok by students at the Jami' Nurul Hasan Mosque stands out as a distinctive symbol of religious moderation. However, there has been no in-depth study of the symbolic meaning behind this practice. Therefore, this research aims to explore the symbolic meaning contained in the use of the red imamah songkok by students at the Jami' Nurul Hasan Mosque, Nogosaren Village. Through a qualitative approach with case studies, data was collected through participant observation, interviews, and content analysis of related information. The research results show that the use of red songkok imamah is not just traditional clothing, but is also a deep expression of religious identity, spiritual values, religious moderation and a strong appreciation of religion in the daily lives of students. The symbolic meaning of the red songkok imamah illustrates the depth of the meaning of religion in culture and religious practices in the village, as well as strengthening social ties and solidarity among the santri community. The implications of this research enrich understanding of the role of religious symbols in building local religious identities and communities.

Keywords: symbolic meaning, religious moderation, Santri, Red imamah songko

INTRODUCTION

The various models of clothing, especially in each religion, have their own characteristics and unity. As in the headscarves of Muslim women and Orthodox women, Jews and Christians. Men also have special clothing which is categorized as religious clothing, including the songkok. The use and meaning of songkok has been regulated by each religion.

Songkok is clothing usually worn by men to cover part of their head with various models, adapted to the culture of each region. Songkok is a classic Arab clothing, known in the Islamic and pre-Islamic world. Songkok imamah in Arabic, is a symbol of nobility and glory, as well as the best clothing worn on the head. Songkok during the Prophet's time was different from today. In Southeast Asia, the honorary costume is the black songkok, as is the red songkok imamah worn by the Jami' Nurul Hasan Nogosaren santri, Gading sub-district, Probolinggo Regency. Indonesia has a plurality of religious understandings that are developed within religious groups. The existence of various Islamic groups in Indonesia interprets songkok as a tradition and Sunnah exemplified by the Prophet Muhammad.

Indonesia is a country that has many tribes, races, languages, religions and customs, all of which reflect the diversity of its society. Customs have a strong

*Corresponding author.

E-mail addresses: zahrafina9@gmail.com

relationship and influence on society, and the binding power of customs depends on society. Indonesian national culture is the legacy of ancient ancestors and is a synthesis of various regional cultural elements. Regional culture is an expression of national culture. Regional culture is reflected in all aspects of community life in various regions in Indonesia. Each region has different cultural characteristics, both the work of its people and cultural products, including traditional houses, dances, songs, musical instruments, clothing, and so on.

Culture forms a characteristic that is inherent in various things, for example a society, group, region, etc. Culture becomes a form of self-identity that is attached to each member. Cultural preservation is very important because it has the function of identity and characteristics of a unit inherited from ancestors. When a culture is not developed and passed on to our children and grandchildren, that culture will die. When culture is no longer considered important, a region experiences an identity crisis. Indonesia is a very rich country consisting of many tribes, languages, cultures and arts. Each region from Sabang to Merauke has cultural diversity, seen in music, dance, clothing and handicrafts, all of which have their own uniqueness, characteristics and philosophies that describe their respective regions.

Culture can also be a valuable asset that can generate income for the country. One thing that can be discussed is handicrafts. The quality of domestic crafts turns out to be able to compete with foreign crafts because domestic crafts contain the value of telling their origins or what is called cultural heritage. The headdress or skullcap is a status symbol for men, just like the crown. Apart from representing a person's heroism, the headdress or skullcap is also often used as a symbol of a region's traditional cultural identity. Some Indonesian people like to wear head coverings, so it is not surprising that many regions have their own distinctive headdresses.

The tradition of wearing a skullcap among Islamic boarding school or Islamic boarding school communities has a symbolic meaning and is seen more as practicing religious values than practicing cultural and other values. Furthermore, the skullcap in Islamic boarding schools is seen as a symbol and is considered to have considerable sacred value, the skullcap is seen as very important in social practice as a measure of morality and propriety, especially in relation to the more devout congregation. Interact (kiai, ustadz, etc.).

Modernity has indeed changed many traditional values, but modernity cannot change the traditional system which is supported by ideological content. The Islamic boarding school or Islamic boarding school community still places the status of the skullcap far behind, not just as a symbol of traditional and cultural heritage, but more so that it is important for students to interpret the use of the skullcap as a symbol of religious and sacred practices. Even in the eyes of students at Islamic boarding schools, praying without a skullcap is considered "less Afdol" and less polite before God. The understanding of the symbolism of the skullcap above is certainly different from society in general (not Islamic boarding school circles). For those outside the Islamic boarding school, the skullcap tradition is seen only as a cultural value inherited from the archipelago. It contains social phenomena that influence the interpretation of the skullcap symbol, depending on the context of the social institutions that influence it.

METHOD

According to Sugiyono (2018:213) qualitative research methods are research methods based on philosophy that are used to research scientific conditions (experiments) where the researcher is the instrument, data collection techniques and qualitative analysis emphasize meaning.

This research was conducted in Nogosaren village, Gading subdistrict, Probolinggo district, precisely at the Jami' Nurul Hasan mosque. The Jami' Nurul Hasan Mosque is a suitable place to conduct research because the research subjects are the students of the Jami' Nurul Hasan mosque, where this characteristic is only found in the Jami' Nurul Hasan students. The data collection technique was carried out by means of interviews and observations with a total of 5 informants from the Jami' Nurul Hasan Mosque to find out directly what was happening in the field regarding the study of the symbolic meaning of religious moderation behind the santri's red prayer songkok (case study of Jami' Nurul Hasan Mosque students in nogosaren village)

This analysis uses primary data sources in this research obtained from caregivers, Ustadz or teachers, and students of the Jami' Mosque in Nogosaren village. Meanwhile, secondary data in this research is obtained from books and documentation that are relevant to this research. This data is used to complement primary data, remembering that primary data can be said to be practical data that exists directly in practice in the field or exists in the field due to the application of a theory. The data collection techniques used in this research are: participant observation, interviews, and analysis

DISCUSIION RESULTHI

1.Symbolic Meaning

Symbolic

According to Lonerga, symbols are intentionality which is fundamental in meaning. The subject feels attracted to an object or vice versa; subjects respond spontaneously (1952:43).

According to Piece, when using this symbol, people express different meanings in communication, although it is not uncommon for the meaning of the symbol to produce the same meaning according to the expectations of the person communicating, which refers to the basic elements of the triangle of meaning: the symbol itself, one or the same reference. With objects and references (2003:156).

Greetz explained that various phenomena in people's social life can be expressed in cultural meaning. Where ideas spill over into understanding, culture is patterns of meaning that are realized and transmitted continuously in symbolic form. Through this process humans can communicate and preserve and develop certain knowledge and attitudes towards knowledge. People everywhere in the world organize their lives in relation to the meaning of various symbols around them (1992: 3-10).

Furthermore, Sperber explained that symbolic interaction is not just a code or sign, but rather an implicit improvisation and following unconscious rules. This means that symbols are not only an instrument (tool) of social communication, but are a completeness that is born in the mind which makes human experience meaningful (1994: 85).

Meaning

Meaning is something that humans express through symbols or objects to convey something that will be conveyed. In the large Indonesian dictionary, meaning has the meaning or purpose of a word (1990:584). Meanwhile, symbols have the meaning of symbols (1990: 840).

Thus, human culture is full of symbols in the form of human actions, including behavior, language, science, religion and customs which are very visible in traditional ceremonies which are inherited from generation to generation from the older generation to the younger generation. Culture is a system of symbols that has a very broad meaning, all objects resulting from culture that have meaning can be called symbols or emblems.

The author defines symbolic meaning as everything that is interconnected with the formation of meaning from an object or symbol or symbol, both inanimate and living objects, through a communication process either as a direct message or indirect behavior, and the final goal is to interpret the symbol or symbol (object) is based on a collective agreement that applies in a particular region or community group.

2. Religius Moderation

Understanding Religius Moderation

Moderation comes from the Latin *moderateio*, meaning moderation (neither too much nor too little). Moderation is also interpreted as self-control from excessive and deficient attitudes. In the Big Indonesian Dictionary (KBBI) there are two meanings of moderation, namely reducing violence and avoiding extremes. If someone says, "that person is moderate," it means that the person is normal, reasonable and not extreme.

If interpreted in Arabic, moderation is better understood as *wasath* or *wasathiyah*, which has the same meaning as the words *tawassuth* (middle), *I'tidal* (fair) and *tawazun* (balanced). People who apply the principles of *wasathiyah* can be called *wasith*. The word *wasith* has even been absorbed into Indonesian to become the word 'referee' which has three meanings, namely mediator or intermediary, mediator/separator/peacemaker, and leader in the match.

Religious moderation is a value that is most suitable for the benefit of Indonesia. The character values of moderation, fairness and balance are used as the key to managing the diversity of the Indonesian nation. Every community has the same and equal rights and obligations in developing a harmonious life together in order to build the nation and state¹.

3.Songkok Imamah Red

Rasulullah SAW. Known as a figure who is familiar with a turban. And the Prophet was so familiar with the turban that he eventually became known as the owner of the turban (*ṣaḥih al-'imāmah*). There are those who explicitly state that the Prophet wore it, one of them:).

حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ، حَدَّثَنَا شَرِيكَ، عَنْ عَمَارِ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ يَوْمَ الْفَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ

The meaning of the eyes: truly the Messenger of Allah when Fathul Makkah wore a black turban. (H.R Imam Muslim no. 1358

Songkok or imamah is a type of traditional head covering commonly worn by Muslim men in Indonesia and several other countries in Southeast Asia. This head covering often takes the form of a flat hat with a slightly protruding center. Imamah is usually made from dark colored cloth, such as black, brown, or green, although it is sometimes available in various colors, including red. Red Imamah is often considered a symbol of pride or identity in several Muslim communities in Indonesia.

Indonesian hadith expert Ali Mustafa Yakub in his statement about the turban (imamah) said that the use of the turban is sometimes prohibited. However, Ali Mustafa Yakub does not deny the hadith of the Prophet wearing a turban, saying that this hadith is understood contextually and is a legal requirement that must be established in every social situation, which he claims has no content. Songkok or imamah is a type of traditional head covering commonly worn by Muslim men in Indonesia and several other countries in Southeast Asia. This head covering often takes the form of a flat hat with a slightly protruding center. Imamah is usually made from dark colored cloth, such as black, brown, or green, although it is sometimes available in various colors, including red. Red Imamah is often considered a symbol of pride or identity in several Muslim communities in Indonesia.

CONCLUSION

This research provides a deeper understanding of the symbolic meaning of religious moderation behind the use of the red imamah songkok by students at the Jami' Nurul Hasan Mosque, Nogosaren Village. The implications of these findings can be used as a basis for increasing understanding and appreciation of the values of moderation and tolerance in religious practice, as well as for strengthening an Islamic identity that is inclusive and unites the community.

Based on a case study at the Jami' Nurul Hasan Mosque in Nogosaren Village, the conclusion of the study regarding the symbolic meaning of religious moderation behind the use of the red imamah songkok by santri may include an understanding that the use of these symbols is a manifestation of the spirit of moderation in religion. The red imamah songkok may symbolize loyalty to the moderate teachings of Islam, as well as showing the religious identity of the students in a more inclusive and tolerant context. Thus, these symbols become a means of promoting the values of moderation, peace and diversity in religious practices in the community.

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