



## SHOLAWATAN NUANCED JENANG BECOMES A ROUTINE TRADITION TO INCREASE UKHUWAH ISLAMIYAH IN SUMANBITO HAMLET, PESAWAHAN VILLAGE

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### Abstract:

Religious moderation is a person's perspective in addressing religion in a moderate manner. This moderate attitude must be possessed by every Muslim, so that in responding to problems and differences in religion can behave wisely without hostility and opposition. In practice, religious moderation can take various forms, but the point still leads to an attitude of tolerance and harmony. The practice of religious moderation can be found in various regions in Indonesia, one of which is in Pesawahan Village, Sumanbito Hamlet. In Pesawahan Village, especially Sumanbito Hamlet, there are several applications in religious moderation that are carried out to increase ukhuwah islamiyah and establish harmony between residents, one of which is Sholawatan with jenang nuances. The tradition of Sholawatan nuanced jenang is a tradition that is routinely carried out every Monday, at 2 pm at the homes of Pesawahan Village residents, especially Sumanbito Hamlet. That is the background for us to extract data about the Sholawatan activity. PKM activities are carried out using the ABCD (Asset Based Community Development) approach. Through the ABCD approach, students are facilitators in conveying ideas and developing assets owned by the Pesawahan Village community by uniting residents to convey common goals. The Sholawatan activity is still being carried out today, in order to unite religious people, increase ukhuwah islamiyah without any discrepancies.

**Keywords:** Sholawatan; Jenang; Sumanbito Hamlet

### INTRODUCTION

Sholawatan is a popular worship practice among Muslims, which involves the pronunciation of praise and greetings to the Prophet Muhammad. However, Sholawatan is not only a religious ritual, but also reflects cultural and artistic rules as a form of expression. One of the interesting nuances of Sholawatan is the nuance of jenang, which is a concept that describes the subtlety and elegance in delivering sholawat.

The sholawatan tradition is a tradition that exists among the people of Pesawahan Village, especially in Sumanbito Hamlet. This tradition is a tradition that is carried out on Monday, coinciding with the birth of the Prophet Muhammad SAW, namely Monday 12 Rabi'ul Awal. The delivery of Sholawat with jenang nuances emphasizes tenderness in chanting praise to the Prophet Muhammad SAW. Through a soft and humorous voice, as well as smooth and rhythmic movements. The emergence of this Sholawatan activity is due to the absence of routine activities in Pesawahan Village, especially Sumanbito Hamlet. The Sholawatan tradition studied by the author is the tradition of Sholawatan with jenang nuances in Pesawahan

Village, Sumanbito Hamlet. The phenomenon of Sholawatan coincides with the reading of praise, yasin, tahlil, istighosah, joint prayer, followed by singing together and then closed with food dishes that have been provided by the host.

The Sholawatan that takes place in Pesawahan Village, especially Sumanbito Hamlet, has a uniqueness that is different from other Sholawatan traditions. Unlike Sholawatan in Bangsal Hamlet, Sholawatan in Sumanbito Hamlet is Sholawatan with jenang nuances. Meanwhile, Sholawatan in Bangsal Hamlet only consists of reading yasin, tahlil and prayer together, without jenang and food dishes. Both have the same name, but the prayers and practices are different.

Based on religious social life, especially in Sumanbito Hamlet, the key to group life is a peaceful, harmonious and close-knit life. The existence of harmony is a manifestation of social values, but harmony controls the existence of a forum to unite residents in Sumanbito Hamlet. One of the containers to create harmony and closeness between the people in Sumanbito Hamlet, which is carried out with the routine of the Sholawatan tradition with jenang nuances.

Therefore, in this assistance through the ABCD approach method, the author utilizes sholawatan as an activity that strengthens ukhuwah islamiyah, religious values and strengthens the relationship between residents. Through sholawatan, the community can stay in touch with each other, increase faith and create a harmonious environment. In addition, this activity can be integrated with social programs, such as fundraising to help others, for arisan and to send prayers to the grave experts or to the ancestors so that it has a positive impact on the surrounding community.

## **RESEARCH METHODS**

In this assistance, using the ABCD (Asset Based Community Development) approach method Through the ABCD approach, the author is a facilitator in conveying ideas and developing assets owned by the Pesawahan Village community by uniting residents to convey common goals. The location of this assistance is Pesawahan Village, especially Sumanbito Hamlet. The place was chosen because it still applies the tradition of Sholawatan with jenang nuances, which includes the current PkM theme, namely the theme of religious moderation. The Sholawatan tradition coincides with routine activities, namely the reading of praise, yasin, tahlil, istighosah, prayer, followed by singing together and then closed with food dishes that have been provided by the host. The activity is to increase ukhuwah islamiyah between the people of Pesawahan Village, especially Sumanbito Hamlet. In the first stage, inculturation, namely by conducting observations and interviews in each hamlet in the Pesawahan Village area. In the second stage, exploring the village area such as hilly areas, rice fields, fields, residential areas and so on. In the third stage, the Asset Mapping activity. From this activity, the author is expected to find physical and natural assets in detail. In the fourth stage, namely the selection of Priority Scale, namely choosing which assets need to be continued as an ABCD-based PKM program. In the fifth stage, namely Appreciative Discovery by conducting FGD/interviews by paying attention to Discovery, Dream, Design, and Destiny.

## RESULTS AND DISCUSSION

INFORMANT	INTERVIEW MATERIAL	INTERVIEW RESULTS
Ibu Andin Sumiati	What is your name?	My name is andi sumiati
	How old are you now?	I am 57 years old
	What is your position in this sholawatan assembly?	I am the leader of this sholawatan
	What is your goal in forming this sholawatan?	Because there are no activities in sumanbito hamlet, to maintain the bond of brotherhood we at the same time arisan and enjoy the dishes that have been provided by the owner of the house.
	How long has this sholawatan been going on?	It's been about 5 years
	How many members does this sholawatan have?	There used to be a lot of members, around 50 people, but now it has decreased to around 25 people.
	When is sholawatan usually performed?	Usually it is routine on monday at 2 pm
	Where do the readings that are usually recited during sholawatan come from?	I got the practice from mrs. Nyai su'ud, the caretaker of the sirojul hasan islamic boarding school in klenang.
	Why is there red and white jenang worship during sholawatan?	It is our respect to our ancestors or grave experts and also as a reminder to humans about their birth into the world thanks to their

	parents, so that they are devoted to their parents.
What are your hopes for this sholawatan?	My hope is that this sholawatan can maintain the bond of brotherhood, progress and increase the number of members like before.

In an interview conducted by the author with Mrs. Andi Sumiati, as the head of Sholawatan in Sumanbito Hamlet, Pesawahan Village, the idea of holding the Sholawatan activity was caused by the absence of activities that are useful and lead to positive things in Pesawahan Village, especially Sumanbito Hamlet. Therefore, Mrs. Andi invited local residents to organize Sholawatan activities. With the aim that the Sholawatan they do can increase ukhuwah islamiyah, friendship, as well as arisan and can enjoy the dishes that have been provided by the owner of the house occupied when the Sholawatan activity takes place.

Quoted from the journal Elok Zahratul laila Sismiati et al (2023), Ukhuwah islamiyah in the Qur'an and Hadith also explains the brotherhood between people in knitting bonds of worship, uniting fellow hearts even though there are differences of opinion. So, in the community environment, the name Sholawatan appears as a form of practicing the values in the Qur'an and As-Sunnah (Hadith). So that it is often found a group of residents who routinely perform Sholawatan which is then in Arabic called Jam'iyah Sholawatan (a collection of Sholawatan people), (Sholeh Ilham, 2011) in the journal Elok Zahratul laila Sismiati et al (2023).

Sholawatan is held every Monday, at 2 pm at one of the Sholawatan congregation's houses. Sholawatan has been running for about 5 years, and the practices read during Sholawatan are the practices given by Mrs. Nyai Su'ud as the caregiver of Sirajul Hasan Islamic Boarding School located in Klenang Village. Sholawatan is also only for residents of Sumanbito Hamlet and Sholawatan members who used to be around approximately 50 people, now only 25 people remain. Why is this so, because of laziness, lack of interest of residents to follow Sholawatan and lack of self-awareness of each resident of Pesawahan Village, especially Sumanbito Hamlet. Meanwhile, Mrs. Andi's hope as the head of Sholawatan is that this Sholawatan activity can strengthen and improve ukhuwah islamiyah, wants to continue to progress and develop, and wants Sholawatan members or congregations to return as much as before.

Sholawatan with jenang nuances has become a routine tradition to increase ukhuwah islamiyah in the sumanbito hamlet of pesawahan village. Sholawatan with jenang nuances has its own philosophy, in accordance with research conducted by Nur Amaliyatul Jannah (2021), the meaning or philosophy of red (abang) and white jenang served during Sholawatan is a form of human origin consisting of the father's seed which is symbolized by the father's blood being white, while the seed from a

mother's red blood, so it is symbolized by the color red. Therefore, humans must respect both parents. This is intended so that humans do not forget the process of their birth he came from a father and mother. So that there is respect and obedience to both parents and God Almighty. There are also several meanings or philosophies of red and white Jenang: (1) as a form of courage and purity, (2) as a form of respect for male and female ancestors or grave experts.

In the journal researched by M. Aly Haedar (2016), that white jenang is offered to bopo (Prophet Adam) and red jenang is offered to biyung (Mother Eve). With the Sholawatan nuances of red and white jenang, it is hoped that bopo and biyung will give their blessing for the implementation of the sholawatan event. After that, the meal is offered to the Prophet and his family and companions, and not to forget the Sholawatan congregation. All offerings in Sholawatan are intended to always get the blessings of the Prophet Muhammad Saw.

With this Sholawatan tradition, the community not only practices the sunnah of the Prophet, but can also increase ukhuwah islamiyah between communities, keep in touch and can socialize with each other. Al-Ghazali's opinion quoted by Mustafa (in the journal Elok Zahrotul laila, 2023), namely the solution to problems that exist in human life does not only come from arguments and speech, but belief in Allah SWT, namely by believing. Problem solving is the hope of every human being in order to get peace of mind. In achieving peace of mind, soul training (riyadhah) is needed as a form of cleansing the heart from bad traits or takkhalli.

Through the ABCD approach, community members are facilitated to formulate changes that they consider important. Community service activities are very important to ensure that community members have the opportunity to participate as determinants of the change agenda. Some significant impacts of changes that occurred in Pesawahan Village with the implementation of assistance in the form of socialization related to how to achieve the goals and desires of the sholawatan leader and other member mothers, the development of the local economy, increased togetherness, and the development of creativity and innovation in Pesawahan Village, especially Sumanbito Hamlet. Not only that, during the PKM activities, the author has also gained a lot of experience and insight, including the author obtaining and understanding matters concerning the implementation of PKM (Community Service), the author can find out how to interact with older people, children, and young people in Pesawahan village, Sumanbito hamlet and also learn how to compile a program, implement and report the results of the implementation of the program The author learns and develops various basic ways to produce something of good quality, and finally the author can learn about how to keep the community environment clean and safe.

## **IMPACT OF CHANGE AND RESULTS OF CHANGE**

Based on the results of the mapping of potential assets in Pesawahan Village and has been recorded, the priority asset that is prioritized is the cultural asset owned by the Pesawahan Village community, especially in Sumanbito Hamlet, namely in the form of Sholawatan with jenang nuances. The problem with this asset is the lack of congregation of sholawatan members and the state of sholawatan which is still not well developed. This happens due to lack of interest, laziness and lack of self-awareness of Pesawahan residents, especially Sumanbito Hamlet.

The implementation of this activity began by visiting the head of Sholawatan in Sumanbito Hamlet, Pesawahan Village. Furthermore, after conveying the aims and objectives of PKM to assist and develop these cultural assets, he accepted and supported our idea. Assistance and development of the sholawatan by collecting information about the history, meaning, and practice of sholawat with jenang nuances in Pesawahan Village, especially Sumanbito Hamlet.

Document through audio, video and writing recordings to preserve the cultural heritage of sholawatan nuanced jenang in Pesawahan Village, especially Sumanbito Hamlet. Involve the village community in recognizing, appreciating and maintaining sholawatan cultural assets. Invite religious leaders, traditional religious leaders and community leaders to support and be actively involved in this development. Build cooperation with cultural institutions, local government, and non-governmental organizations to support and expand efforts to develop the cultural asset of sholawatan nuanced jenang.

First, some of the significant changes that occurred in Pesawahan Village with the implementation of assistance in the form of socialization related to how to make the goals and desires of the sholawatan leader and other member mothers can be achieved. With the development of local traditions, PKM which leads to the development of sholawatan with jenang nuances can strengthen and preserve local traditions in Pesawahan Village. This can increase community pride and identity in the traditional heritage of the Pesawahan Village community.

Second, community empowerment. Through this PKM activity, the people of Pesawahan Village, especially Sumanbito Hamlet, can be actively involved in the development and implementation of sholawatan. This can increase the sense of community ownership of religious activities and strengthen solidarity between residents.

Third, local economic development. If sholawatan with jenang nuances becomes a tourist attraction or a popular cultural event, this can increase local tourism and provide economic opportunities for villagers, for example through the sale of food or typical village crafts.

Fourth, it can increase togetherness. Sholawatan activities can be a place to strengthen relationships between Pesawahan Village residents, especially Sumanbito Hamlet, both in terms of togetherness in carrying out activities and in strengthening social networks among Pesawahan Village residents, especially Sumanbito Hamlet.

Fifth, the development of creativity and innovation. PKM which focuses on the development of sholawatan with jenang nuances can encourage villagers to develop creativity and innovation in terms of art, music, and offerings.

The stages used in this activity are preparation, implementation, and evaluation. As a companion, I hope that after this activity the community will be more enthusiastic in carrying out the tradition of routine Sholawatan with jenang nuances. During the PKM activities, the author has gained a lot of experience and insight including: (1) the author obtains and understands matters concerning the implementation of PKM (Community Service), (2) the author can find out how to interact with older people, children, and young people in the village of pesawahan sumanbito hamlet and also learn how to compile a program, implement and report the results of the implementation of the program, (3) the author learns and develops

various basic ways to produce something with good quality, (4) the author can learn about how to keep the community environment clean and safe.

## **SCHOLARLY DISCUSSION**

### **1. Sholawatan**

Sholawatan has a strong foundation as in the word of God which means: "Verily Allah SWT and his angels send blessings on the prophet Muhammad. O you who believe, bless the prophet and salute him". (QS: Al Ahzab 56). According to Faizah In an article written by Muadilah Hs Bunganegara, that Shalawat has 2 meanings, namely: first, praying for the Prophet as a form of love for the Prophet Muhammad Saw. and at the same time we are aware of the greatness and power of Allah SWT. second, shalawat means shilat (connecting or relationship). When salawat to the Prophet Saw. the essence is connecting to the Prophet Muhammad Saw. namely knitting silaturrahim to the Prophet through the spiritual realm. According to Ibn Qayyim, the commandment of salawat is as a demand of Allah for what He has told about His salawat and the salawat of the angels, namely as praise for the Messenger of Allah, revealing his virtues and glory, and the desire to glorify and get closer to him ".

### **2. Red Jenang And White Jenang**

Jenang merah putih is a combination of red jenang and white jenang. Both are served together on one plate with red jenang on the bottom and white jenang on top. The ingredients are rice and cooked with added palm sugar for red jenang and coconut milk for white jenang. The presentation of red jenang and white jenang can be a sign of the concept that the formation of a human embryo is the result of the father's sperm fertilization of the mother's ovum, children must always do good to their parents, parents always pray that the children they give birth to become children who are devoted to them and the good and bad behavior of children also depends on the role of their parents (Imam Baehaqie, 2018). So that there is a sense of respect and obedience to both parents and God Almighty.

### **3. Ukhuwah Islamiyah**

Ukhuwah comes from Arabic *aha-ya'hu* which means brother and its masdar is *ukhuwah* which means brotherhood (Herwani, 2020) quoted from Yunus journal, 2007. Etymologically, the word *ukhuwah* comes from the word *akhun*, which means two people born the same from two sides of the father or mother, or one of the two, or because of breastfeeding. The word *ukhuwah* is also used for two people of the same race, religion, character, association, and others (Herwani, 2020), quoted from journal *al-Qudhat*, 1994. Meanwhile, *Islamiyah* means Islam, so that if it is coupled with *ukhuwah*, it is understood as an adjective which means brotherhood. *Ukhuwah Islamiyah* is clearly stated in the Qur'an as brotherhood between Muslims, and brotherhood between Muslims and non-Muslims. Although there are differences, Islam teaches to tolerate, respect, and maintain unity. The Qur'an explains that the differences that exist are not a barrier that separates each individual. However, with differences, Allah wants to show his majesty so that humans are always grateful for what is in themselves, because what distinguishes every human being before Allah SWT is his devotion.



## CONCLUSION

Based on the results of research using qualitative research methods, it can be concluded that Sholawatan conducted in Pesawahan Village, especially Sumanbito Hamlet is Sholawatan with jenang nuances, where the activity has been running for about 5 years and is held every Monday. and the practices read during Sholawatan are practices given by Mrs. Nyai Su'ud as the caregiver of Sirajul Hasan Islamic Boarding School located in Klenang Village.

The purpose of the Sholawatan that they do is to increase ukhuwah islamiyah, friendship, as well as arisan and can enjoy the banquet dishes that have been provided by the owner of the house occupied when the Sholawatan activity takes place. Mrs. Andi, as the head of Sholawatan, also hopes that the current Sholawatan will have more members and be more advanced. Sholawatan has the nuances of jenang, namely red and white jenang with the intention of honoring the ancestors or grave experts, and also to remind humans how the process of birth if there is no father and mother, can also be referred to as respect and filial piety to both parents.

The suggestions are as follows: In order for Sholawatan nuanced jenang applied in Pesawahan Village, especially Sumanbito Hamlet, to progress and increase its members, it is hoped that it can make sholawatan as something interesting and relevant to community members, can collaborate with various parties, such as religious institutions, communities, or other organizations, to hold joint sholawatan events that are bigger and reach more people, Community empowerment is to actively involve members in the planning and implementation of sholawatan activities, so that they feel a greater commitment to the success of the event and conduct regular evaluations of sholawatan activities to find out the shortcomings and strengths, and receive feedback from members to continue to improve the quality and relevance of the event.

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