

The Qur'an and Javanese Culture Acculturation: The Case of Jamasan Gong Kyai Pradah in Blitar District

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ABSTRACT

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This research is motivated by the widespread belief and practice of traditional ceremonies such as the Jamasan Gong Kyai Pradah among the community. This phenomenon is intriguing to study, especially in the modern era where rationality predominates and such customs are gradually being supplanted by technology. The study examines the role of the Qur'an in the cultural acculturation of Javanese society through the Jamasan Gong Kyai Pradah tradition in Lodoyo Culture, Blitar District. The author uses a qualitative approach focusing on interaction analysis, and the research explores how the Quran influences and interprets this culturally and spiritually rich local context. The Jamasan Gong Kyai Pradah tradition uniquely synthesizes Islamic values and Javanese cultural heritage. The Qur'an serves as a spiritual guide in this ceremony and as a guardian and enhancer of religious identity and cultural values within the Lodaya community. The results demonstrate that the acculturation of Islamic teachings and Javanese traditions in Jamasan Gong Kyai Pradah enriches the understanding of religion and strengthens communal solidarity and collective identity. This study emphasizes the importance of cultural integration in religious contexts to preserve and develop rich local traditions. This article asserts that Jamasan Gong Kyai Pradah is a tangible example of how religion can synergize with culture in dynamic harmony. This integration not only enriches the community's spiritual life but also supports inclusive social development and fosters respect for cultural diversity in Indonesia.

Keywords: Jamasan Gong Kyai Pradah tradition; Local culture; Living Quran.

INTRODUCTION

Implementing the Koran in collaboration with local wisdom is dynamic because it can create a tolerant, harmonious, and prosperous society following Islamic law. Moreover, the Koran guides humanity to obtain happiness and good luck in this world and the hereafter. This happiness and luck will be meaningful in human life if the contents of the Koran are realized in everyday life, whenever and wherever one is, and in whatever position.

Cultural products began to experience continuous development between Hindu and Javanese culture and Islamic values. In fact, until now, the acculturation of Islamic-Kejawen culture in society has still been maintained. This is proven by the acculturation of Islam and Javanese culture, which can be seen in tombstones, architecture (building art), literary art, carving art, and various traditions of celebrating Islamic holidays.

Blitar Regency, as a large region, has various customs, traditions, and local wisdom stored in it. As an area with a rural lifestyle, many traditions have emerged. They are embedded in the lives of the people of Blitar and are related to fertility, prosperity, safety, and repulsion or disaster. These traditions include traditions about birth, marriage, circumcision, death, thanksgiving, agriculture, and traditions that commemorate certain days. Many traditions that emerged and developed over generations are preserved when celebrating religious holidays in the Blitar Regency (Afif & Sasanadjati, 2017).

One of the traditions still preserved by the people of Sutojayan District is the Siraman Gong Kyai Pradah Ceremony. This tradition is still believed in and maintained by the community. This tradition also has its attraction for the wider community, so apart from being a tradition carried out from generation to generation, this activity also has its own local wisdom tourism potential. The Siraman Gong Kyai Pradah ceremony is a routine ceremony held by the people of Sutojayan District every 12 Rabi'ul Awwal (Maulid) and 1 Shawwal on the Hijriyah calendar (Azizah, 2018).

Several researchers, such as research by Kristina Jala Gita and Luthfiyah Ayundasari, entitled Perspectives for Muslim communities regarding the existence of the Siraman Gong Kyai Pradah traditional ceremony in Sutojayan District, Blitar Regency, East Java, have researched Jamasan Gong Kyai Pradah (Kristina Jala Gita, and Luthfiyah Ayundasari, 2021). Kristina Jala Gita and Luthfiyah Ayundasari explained the perspective of the Muslim community and the history of the Siraman Gong Kyai Pradah traditional ceremony tradition in Sutojayan District, Blitar Regency, East Java. Strengthening the research results of Kristina Jala Gita and Luthfiyah Ayundasari are the results of Hartono's research entitled *Dynamics of*

the Development of the Siraman Gong Kyai Pradah Ceremony as Local Wisdom in Sutojayan District, Blitar Regency, XVII-XX century AD. (Hartono, 2022). Hartono studied the history and origins, implementation process, and symbolic meaning of the Siraman Gong Kyai Pradah Ceremony in his research. Apart from that, there are also the results of research entitled *Myths in the Siraman Gong Kyai Pradah Ritual of the Javanese Community in Lodaya.* (Chatarina et al., 2022). This research is in the form of information about myths in the ruwatan rituals of the Javanese people in Lodoyo.

From the findings above, it can be concluded that research on Jamasan Gong Kyai Pradah is limited to historical, artistic, and cultural perspectives. Therefore, this article discusses further and in more depth the tradition of *khataman* Al-Quran at the Gong Kyai Pradah *siraman* ceremony as local wisdom in Sutojayan District, Blitar Regency, using the *living Qur'an approach*, which is a new approach in the study of the Koran. This fact is the main goal of this research, namely in order to explore the extent to which the Koran is involved in the Jamasan Gong Kyai Pradah procession. And how the Lodaya community perceives the Koran itself.

M. Mansyur believes that the meaning of The Living Qur'an actually originates from the phenomenon of the Qur'an in Everyday Life, which is none other than "the real meaning and function of the Qur'an that is understood and experienced by Muslim communities such as the practice of using the Qur'an." and in practical life, outside the textual conditions". This function of the Qur'an arises because of the practice of interpreting the Qur'an which does not refer to an understanding of its textual message but is based on the assumption that there is a "*fadilah*" of certain units of the Qur'anic text, for the practical purposes of life. everyday life of the people." The Living Qur'an can also be interpreted as "a phenomenon that lives in Muslim society related to the Qur'an as its object of study." Therefore, the study of the Living Qur'an can be interpreted as the study of "various social events related to the presence of the Koran or the existence in a particular Muslim community.

Therefore, to answer the question above, researchers are interested in uncovering the essence of the Koran in the local wisdom of the community, which is fundamental to study, by conducting field research *and* focusing on analyzing the interaction of the Lodaya community in the Jamasan Gong Kyai Pradah tradition.

The main objective of this research article is to analyze in more depth the tradition of reciting the Koran at Jamasan Gong Kyai Pradah, which is a local wisdom in Sutojayan District, Blitar Regency, by taking a *living Qur'an approach* as a medium for recording

activities carried out by the community. From a normative prophetic angle, you will get a complete picture of the cultural behavior of the Lodaya people as a manifestation of religious teachings.

METHODS

The research with the title "Implementation of the Qur'an in Jamasan Gong Kyai Pradah Acculturation of the Lodaya Community of Blitar Regency" is a type of field research with a focus on analyzing the interaction of the Lodaya community in the Jamasan Gong Kyai Pradah tradition.

The researcher took the location for research in Blitar, precisely in Kalipang Village, Sutojayan District, Blitar Regency, because the Jamasan Gong Kiai Pradah culture in Kalipang society applies the Koran in its processions. It makes it easier for researchers to research because researchers are native people of the area and are close to the actors in it. Because this study records social phenomenology, the method used is a qualitative method with a descriptive-interpretative approach. Qualitative methods are used to understand social phenomena from other people's perspectives.

Interviews in qualitative research collect data by asking questions and answers to related parties, which is carried out systematically and based on the researcher's objectives. In this case, these are people who are interviewed, observed, and asked for data, opinions, and thoughts about the research object, such as interviews with Gong Kyai Pradah Key Interpreters, interviews with local religious figures, and direct observations during the implementation of the *siraman* ceremony.

Meanwhile, data related to the description of the Lodaya and Jamasan Gong Kyai Pradah communities, apart from using the informants above, researchers also explored written data, whether in the form of books, research, or reliable information from the internet. The data comes from observations in Kalipang Village, Sutojayan District, Blitar Regency, interviews with informants, and field research findings.

In this research, observation focuses on exploring the extent to which the Koran is involved in the Jamasan Gong Kyai Pradah procession. And how the Lodaya community perceives the Koran itself. The documentation in this research was collected during the research in the form of photos of the Jamasan Gong Kyai Pradah, photos during interviews, and photos during the procession of reciting the Koran, *istighasah*, and *tahlil*.

Based on the data collected, researchers carried out an interactive model of analysis. Data presentation, namely the arrangement of complex information into a systematic form, so that it becomes more selective and straightforward and provides the possibility of drawing data conclusions and taking action.

Concluding is the final stage in the data analysis process. At this stage, the researcher explains three important things as a result of the discussion of this research. First, there is a descriptive explanation of the Lodoya community. Second, the Jamasan Gong Kyai Pradah tradition was introduced as local wisdom in the Lodoya community. Third, a portrait and analysis of the Lodoya community's interaction with the Koran in the Jamasan Gong Kyai Pradah tradition, which is the main point in this research.

The validity of the data is carried out to prove whether the research is truly scientific and to test the data obtained. Testing data validity in qualitative research includes testing credibility, transferability, dependability, and confirmability.

RESULTS AND DISCUSSION

History of the Gong Kiai Pradah Bathing Ceremony in Kalipang Village, Lodoyo District, Blitar Regency

Based on research findings, researchers believe that the history of this traditional ceremony contains mystical elements. This is in line with a report from the Public Relations of the Blitar Regency Government, which states that the traditional Gong Kiai Pradah *siraman* ceremony is an annual routine agenda which is held in Sutojayan District every Maulud date, which coincides with the Religious Commemoration of the Birthday of the Prophet Muhammad SAW on the 12th of Rabiul Awal.

Humans and culture are inseparable and together makeup life. Humans organize themselves into socio-culture, into society. Society gives birth, creates, grows, and develops culture. Human awareness of their experiences encourages them to formulate formulations, boundaries, definitions, and theories about their life activities, which are called culture.(Kistanto, n.d.)

The Gong Kyai Pradah *siraman* ritual is supported by the local government, which considers this event a form of cultural preservation. The people of Lodoyo must be wise in responding to the Gong Kyai Pradah *siraman* ritual.(Uin & Banjarmasin, 2018)

The Qur'an is the source of all sources of law and a refinement of previous books. In the Qur'an, there are several signs to rejoice at the birth of the Prophet Muhammad. Expressing joy from something to be proud of is not despicable or prohibited. It's okay and even recommended. Moreover, this was done for the sake of an outpouring of joy and pride in the only and best-chosen human being in history.

The basis is clear in the Koran, Surah Yunus 58:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

"By the grace of Allah and His mercy, let them rejoice. Allah's grace and mercy are better than what they have accumulated."

Besides that, the benefits are clear for those who celebrate it. Only Abu Lahab, who disbelieved, could benefit from reduced torture every Monday because he freed an enslaved person named Tsuwaibah as a form of expression of his joy at the happy news of the birth of the Prophet Muhammad. It's time for us as Muslims and their people to lose to the Kafir Abu Lahab. (HR. 'Abd al-Razzāk in *his al-Muṣannāf*, juz 7, page 478)

The Prophet Muhammad SAW also exemplified the birthday celebration during his lifetime. During his lifetime, he glorified the day of his birth by fasting as a form of gratitude to the Creator who had given him extraordinary blessings, namely, thanks to his birth, the world and everything in it became happy.

Qatadah narrated that one of his companions once asked the Prophet Muhammad why he fasted on Mondays. He answered that I was born on that day. Is it wrong if I glorify it by fasting? (HR. Muslim in the *Ṣaḥīh* of the book *al-Ṣiyam*).

The Prophet Muhammad saw more attention to the ties of a great religious event to a certain time. Religious events that have passed by the prophet are always considered tied to a certain time because the time when this incident occurred is a critical moment to remember and glorify it.

In Blitar Regency, East Java, the celebration of the Prophet's birthday, which falls in the month of *Rabiul Awal* is marked by the jamasan ritual or splashing of the Kiai Pradah gong in the Lodoyo City square, Sutojayan District. On top of a towering tower, a caretaker or *kuncen* bathes the heirloom as a gong or canang with water from seven kinds of flowers. The public's expression of love for the Prophet *Khatam al-Anbiyā'* is integrated with traditions passed down from generation to generation in various regions. With the character and typology of society that had been established long before the arrival of Islam.

Gong Kiai Pradah is a heritage in the form of a traditional musical instrument, a large gong which is revered and trusted by most people in the Blitar area in particular and other areas in general. Every time we commemorate the birthday of the Prophet SAW, the people of Blitar always flock to the Gong Kiai Pradah location, precisely located in the village square, Kalipang, Sutojayan District, Blitar Regency. The Gong Kiai Pradah siraman ceremony is carried out by the people of Blitar district, especially the people in Kalipang Village, Sutojayan District, Blitar Regency. This ceremony was held with the aim of honoring the heritage of our ancestors and the mystical aim of protecting the people of Kalipang Village from harm.

By holding rituals, people will feel safer and more peaceful. People who consume used water say that they feel fitter than before. Apart from that, the socio-economic situation of the community has also improved for the better. The community's family and economic attitudes are considered to improve when the siraman ceremony is carried out.

A brief history of the Gong Kiai Pradah siraman ceremony states that some say Sunan Rawu, the twin of Kiai Becak, a heirloom of RM Said or Prince Mangkunegoro I, made the Kiai Pradah. There are also those who say the Kiai Pradah came from the Duke of Terung, the twin of the magic stick of Tikus Jinodo named Kiai Macan, who was revealed to Kiai Pengging as Bende Udan Arum's twin. Kiai Macan was then borrowed by Sunan Kudus as a tengoro (war signal) for the Demak army when they attacked the Majapahit kingdom. The history of this gong is not well documented, but from the origins of the Lodoyo area and local folklore, it can be concluded as follows: Some say the Kiai Pradah was made by Sunan Rawu, Kiai Becak's twin, an heirloom of RM Said or Pangeran Mangkunegoro I. The Kiai Macan was then borrowed by Sunan Kudus as a tengoro for the Demak army when they attacked the Majapahit kingdom.

A search by the Regent of Blitar and Assistant Kediri in 1927 regarding the history of Kiai Pradah provided the following information: When the Demak army was about to attack the Majapahit kingdom, Sunan Kudus followed from behind carrying Kiai Macan's bende. Because the Demak army was smaller than the Majapahit army, the Demak army then split up. At that time, the area around Majapahit was still forest, so when Kiai Macan was hit, his voice, which resembled a tiger's roar, bounced in all directions. Hearing the sound, the Majapahit soldiers thought that the Demak soldiers had summoned a demon tiger. Many of them were frightened and left the guard post.

This made it easier for the Demak army to enter and occupy Majapahit. After the Majapahit kingdom fell, the Demak kingdom was established. Kiai Macan later became a Demak heritage combined with the Sahadatin gamelan. Since then, Kiai Macan has moved between Pajang and Kartasura heritage.

According to the story, Sunan Paku Buwono I had a son from Garwo Ampeyan named Pangeran Prabu. When Garwo Padmi had not given birth to a son, Prince Prabu was promised that he would be made king as his successor. However, it turns out that Garwo Padmi gave birth to a son. Prince Prabu was told to go to the Lodoyo forest to avoid civil war to establish a kingdom. At that time, the Lodoyo forest was famous for its wings, so Prince Prabu was given the Kiai Macan gong as a sacrifice. Prince Prabu, with his wife, Princess Wandansari, and several servants, went to clear the forest. Sunan Paku Buwono I did not intend for Prince Prabu to succeed in establishing a kingdom but rather for Prince Prabu to experience destruction from the disturbances of the genie. On the other hand, Prince Prabu did not intend to establish a kingdom because he was a great scholar. He understood Sunan Paku Buwono I's intentions towards him, so he often moved from place to place while holding recitations in each new place to eliminate traces of him.

Prince Prabu then founded an Islamic boarding school called Panembahan Imam Sampurna, attracting many students. This success was heard by the Duke of Srengat, Prince Martodiningrat, who reported it to Kartosuro because he was worried that Prince Prabu would establish a kingdom. Kartosuro sent troops assisted by the Dutch Company. Prince Prabu, or Panembahan Imam Sampurno, realized this and hid in the Kedung Bunder forest, changing his name to Mbah Tjingkrang. The name Tjingkrang means that the goal has not been achieved. Mbah Tjingkrang lived in Kedung Bunder until the end of his life, and his grave became a sacred punden.

Kiai Macan, which Prince Prabu brought during his journey, was entrusted to Nyi Partosoeto with the message that every 12th Rabiul Awal and 1st Shawwal be watered with setaman flower water and made a borehi. It is also said that the water used by Kiai Macan can be used to cure sick people. After Nyi Partosoeto died, Kiai Macan was kept by Ki Rediboyo, then down to Kiai Rediguno, and then to Ki Imam Setjo, who lived in Dukuh Kepek, Ngeni. When it was kept by Ki Imam Setjo, a strange incident occurred regarding the residents' souls. Every time a child is born, someone must die. In such an atmosphere, someone dreams that to protect their child from disease, they must visit the grave of Kiai Macan. Many people

followed the advice in the dream, and it worked. Because of his kindness, Kiai Macan was later given the name Kiai Pradah.

The story about Gong Kiai Pradah has various versions. Still, the tradition of honoring Gong Kiai Pradah with the siraman ceremony is authentic evidence that the people of Blitar to this day carry out this ritual with great solemnity.

This history is confirmed as explained by Mr. Bintoro as the 7th Caretaker of Gong Kyai Pradah, as follows:

"The history of Jamasan Gong Kyai Pradah began when there was an assignment from Mataram Islam in connection with the Demak Kingdom, to spread Islam in the southern eastern region, because in Lodoyo there were still several Hindu kingdoms. "King Pakubuwono IV had a son who was named after Eyang Prabu Joko Kusumo's palace and his wife, Raden Ajeng Rukmini, was assigned to Lodaya and was given an heirloom named Gong Kyai Pradah, to spread Islam in the southern eastern part or more precisely the current Lodoyo area."

This siraman tradition is carried out twice a year, in terms of sequence, offerings and implementation, there is no difference in it. However, on 1 Shawwal, because it coincides with Eid al-Fitr, there is no euphoria from the community, so the implementation is only carried out by the caretaker and studio administrators and is carried out in the studio only. In contrast to the siraman 12 Maulud, which is full of euphoria and can be attended by people from all over the region, the implementation of the *siraman* 12 maulud tradition takes place on a stage in the middle of the square. If 1 Shawwal or 12 Rabi'ul Awal coincides with *Wage Day* (Javanese calendar), then it will be postponed to the next day or according to what has been mutually agreed because in the Javanese calendar, the wage means wagu (not appropriate) because ancient Javanese wage is a day set aside for worship.

In this tradition, the person assigned to water must be a man because in Javanese tradition men have the highest position and it is feared that women will be impure/menstruating. If the regent is a woman, she must be represented by a man appointed by the regent. The committee consists of a group of people who have mutually agreed and been approved by the caretaker. The committee is tasked with preparing the event and coordinating with related parties. These parties consist of: the caretaker, the caretaker's aide, three accompanying women, the jowo *genjringan*/sholawat team, the sholawat accompanist, the jaranan team, government officials (Regent, Deputy Regent, FORKOMPIMDA ranks,

SKPD ranks, sub-district heads and sub-district government officials Sutojayan, and the village head and apparatus), as well as other interested parties.(Bagi et al., n.d.-a)

There are differences in the implementation of the two siraman a year, such as the siraman. On 1 Shawwal the person appointed to carry out the siraman is from Muspika (local sub-district), while on 12 Maulud the person appointed to carry out the siraman is from Muspida (Regency), this is in accordance with policy Blitar Regency Tourism Office.



Figure 1. Siraman procession by the Regent of Blitar Regency

Public perception of Jamasan Gong Kyai Pradah.

As Woodward said, Javanese Islam is a construction between normative piety (sharia), mystical piety (Sufism) combined with Javanese elements, in the form of culture and values. In Javanese society, the relationship between Sufism and normative piety is often described in terms of the distinction between the outer and the inner. In Sufi texts in Java, the outer meaning of the Koran is related to the regulation of behavior. In contrast, the inner meaning is associated with the mystical path and knowledge of God.

The public's perception of Jamasan Gong Kyai Pradah is dynamic because individuals and groups have views about ideas, objects and culture, just like the people in Kalipang Village who have a perspective on the Jamasan Gong Kyai Pradah Tradition. This shows that there has been a legitimization of the old traditions carried out by previous generations, which have become the basis for the actions of the Kalipang Village community today.(Fitri Astutik et al., n.d.)

Before the Siraman Gong Kyai Pradah ceremony procession, one day before, there was a reading of the Koran, and the reading of *tahlil* was addressed to the ancestors in order to

celebrate the birthday of the Prophet Muhammad. In this connection, the purpose of holding a recitation of the Koran, according to KH, is Muhroji Azhar as a religious figure in the Kalipang sub-district and leader of the Koran recitation as follows:

"The purpose of holding a Koran *khataman* is because it cannot be separated from the fact that the majority of people in the Lodaya or Kalipang areas are Muslim, therefore maintaining the continuity of the Koran to be read together from juz 1 to juz 30 in its entirety is appropriate and appropriate to hold it before the *mauludan* (*siraman*) event is held, and carried out by ten people".

The recitation of the Koran was carried out on orders from the Sutojayan sub-district government to the village government and then handed over to local religious figures, in this case, KH. Muhroji Azhar.



Figure 2. Al-Quran Khataman procession

The Lodaya community tries to preserve the Jamasan Gong Kyai Pradah tradition by regularly participating in the procession. This is due to the community's perspective of being grateful for God's blessings in the form of prosperity, security, peace, and fertility of the land that have been given and asking God to be protected from all dangers and threats that will come. Reciting the Koran and reading tahlil at the ancestral graves adds an Islamic nuance that balances the Javanese traditions of Jamasan Gong Kyai Pradah and Islamic values. This eventually became a culture that was deeply rooted in Lodaya society.

Social reception of the Koran can be found in everyday life, such as the tradition of reading certain letters or verses at certain religious, social events and ceremonies. Meanwhile, the social reception of the results of interpretation results in the institutionalization of certain forms of

interpretation in society, both on a large and small scale. The text of the Al-Qur'an that lives in society is called the living al-Qur'an, while the institutionalization of the results of interpretation in society is called the living tafsir. This kind of research seems to be a form of research that combines branches of Al-Quran science with branches of social science such as sociology and anthropology.

Muhammad Yusuf said that "the social response (reality) to the Al-Qur'an can be said to be the Living Qur'an. Both the Al-Qur'an is seen by the public as science in a profane area (not sacred) on the one hand and as the inner guidance book (huda) of sacred value (Sarted) on the other side.

The tradition of singing the Qur'an is one of the many phenomena of Muslims in animating or presenting the Qur'an in daily life by reading, listening, and reciting it, which can be found in religious institutions such as Islamic boarding schools, ta'lim assemblies, communities and so on. According to some Indonesian Muslims, this tradition has become so entrenched that it has even developed, especially among Islamic boarding school students and certain communities, so that this tradition has formed a local cultural entity. The Semaan al-Qur'an tradition is a study of the Living Qur'an because it is a form of response or behavioral practice of a society that is inspired by the presence of the Al-Qur'an in the language of the Al-Qur'an it is called *tilawah*, namely experience-oriented reading (action) which is different from *giri'ah* (reading oriented towards comprehension). Semantically, in recitations, there is an aspect of following (*ittiba* or *iqtida'*) to what one reads. Meanwhile, *qira'ah* contains the meaning of contemplation of understanding (*tadabbur*).

The local community does not have a problem with the Gong Kyai Pradah traditional ceremony and all its rituals, because the community believes that they have confidence in the good impacts that will be obtained after carrying out the ritual procession. Most Muslim communities also feel unburdened and do not object to the implementation of this traditional ceremony because the ceremonial procession coincides with the commemoration of the birthday of the Prophet Muhammad SAW and Eid al-Fitr.

Previously, the Jamasan Gong customs were only filled with visiting ancestral graves and *tahlil*, but since 2017, Koran recitations have begun to be regularly held. This has a positive impact on the surrounding community because the majority of residents in Kalipang Subdistrict are Muslim. This is in line with KH's statement. Muhroji Azhar said that this Alquran khataman is indeed suitable to be held and read anywhere in accordance with the provisions of the Shari'a. The caretaker of the Tahsinul Akhlaq Islamic Boarding School related the basis of this *khataman* procession to the same thing as previous scholars, namely KH. Hamim Toha Jazuli Ploso, Kediri, opened and practiced reciting the Koran at the Ngayogyakarta Hadiningrat Palace.

The implementation of this ceremony is designed so that there are Islamic nuances in the schedule of events. These traditional ceremonies are not only limited to traditional Javanese ceremonies, but are also in line with the aim of the ancestors who brought the Gong, namely spreading the religion of Islam. According to a statement from Mr. Bintoro the 7th caretaker of Gong Kyai

Pradah, the siraman ceremony, which has been carried out for generations on the 1st of Shawwal has the aim of asking Allah SWT for a prayer that is also part of an effort to cleanse oneself of all the negative things that exist within oneself. Man.

Therefore, the Koran khataman procession and the siraman ceremony have the hope that the community can gather together to be grateful for the blessings and commemorate the birth of the Prophet Muhammad. If viewed from a social aspect, there are several important points in Indonesian traditions, such as tahlilan or tasyakuran which positively impact the surrounding community who do it. It would be very fitting if this Al-Quran celebration were held, not only to be grateful for the Prophet's birthday but also for the blessings of Islam that Allah SWT has given.

The positive impact of holding the Koran *khataman* and the Jamasan Gong Ceremony is that the community has a feeling of cooperation. It can be seen in the well-developed relationship between the government and the local community. An attitude of mutual respect, mutual cooperation, and a sense of family can also be seen during the ceremony procession from the preparation stage to the closing stage, for example, when preparing several offerings, decorating the entire studio until the celebration of the ceremony begins.

The greetings carried out before and after the event procession also positively impact the community. This salvation activity aims to eliminate differences between each other, and it is also hoped that the community as a whole can be protected from evil spirit interference, which will endanger human life.

Thus, even though initially Islam and Java were two different entities. However, the Al-Qur'an and Javanese cultures were brought together through elements of nobility, refinement, and mysticism in Islam in the form of Sufism and Javanese culture. The two were combined to produce a harmony of teachings called Javanese Islam. For example, this combination of Sufism and Javanese culture can also be seen in palace buildings, rituals, ceremonies (*sekaten*, *grebeg maulud*, *slametan*, and others), calendar, and so on. For example, the palaces in Yogyakarta and Surakarta were deliberately designed as representations of the Sufi mystic path and the cosmos.

Islam. The palace is the center of the city, and its architecture and iconography are very complex, symbolizing Sufi explanations regarding the cycle of life, the mystical relationship between God and humans, and between normative error and mystical doctrine. This is the core of Javanese Islamic acculturation.

CONCLUSION

In the context of Javanese culture, Jamasan Gong Kyai Pradah Lodaya in Blitar Regency is a ritual that reflects acculturation between Islamic religious values contained in the Koran and local traditions of Javanese society. This ritual shows how Javanese people combine religious elements with their local culture in a celebration full of spiritual meaning.

The Qur'an plays an important role in providing the religious basis for these rituals, while Javanese cultural traditions provide a distinctive and unique platform for expression. In conclusion, Jamasan Gong Kyai Pradah Lodaya reflects the harmony between the Islamic religion and Javanese culture in the context of the Blitar people's lives.

In the Jamasan Gong Kyai Pradah Lodaya culture in Blitar Regency, the Al-Qur'an acts as a spiritual basis that gives direction and meaning to the ritual. Meanwhile, the cultural acculturation of Javanese society enriches and enlivens this ritual with unique local values. Through this acculturation process, the ritual becomes a symbol of harmony between the Islamic religion represented by the Al-Qur'an and Javanese culture, reflected in the implementation and meaning contained in Jamasan Gong Kyai Pradah Lodaya. In conclusion, this culture shows how the Koran and local traditions can unite in a celebration that depicts the identity and local wisdom of the Blitar people.

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