



## The *Tedak Siten* Tradition in Islamic Educational Values Perspective

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### Abstract

This research is a custom object off the ground for Javanese conducted by the public in Summersari, East Lampung. The approach used is descriptive qualitative data collection techniques such as interviews, observation, and documentation. Validation data using triangulation techniques and to analyze the data through several stages, namely: data collection, data reduction, data display, and then the data conclusions by looking back at the data that has been collected. The results showed that the *tedak sinten* (customary land down) since time immemorial have been made of their ancestors and continue to this day, they are considered custom picture off the ground known as the child's talents or interests that relate man to God Almighty to always tangible safety, protection, peace, and prosperity in life. Furthermore, the results of the analysis of the study stated that the *tedak siten* in Summersari did not break the Islamic law. Therefore if there are irregularities in the implementation of the Islamic law, then they should not be implemented custom not to be involved in the case of *shirik* or ignoring Alloh Almighty.

## INTRODUCTION

Each region basically has a culture that wants to be preserved because it is a cultural heritage that has the characteristics and identity of each of these regions. However, not a few of the people know and understand the implementation of their traditions. When people who will carry out customs should comply with applicable laws, but behind all laws or provisions in customs that are carried out by the community, they are given convenience because this ritual is carried out once in a lifetime. . People generally carry out these customs because it has become a habit that is commonly carried out. When one of the community members leaves the custom, the community is considered to have no respect for their ancestors who have built the custom for a long time (Priyatna, 2017).

Customary cases that are carried out by humans every day can have different characters according to their intentions and goals (Saidita, 2020). If these actions are motivated by piety or obedience to Allah's commands, then it is considered as worship. But

if it is not motivated by such an intention, then it is not considered as worship and has no merit. As stated by Imam ar-Ramli, people who carry out deeds and customs should state and present their intentions so that they will get the reward of worship. In fact, it will feel delicious and loved by the soul (Arifin, Miftahul & Faishal 1997). The Javanese community is one part of the Indonesian nation which has a distinctive culture, including a way of life and things related to children (Sartini, 2009). By paying attention to the education of children to adulthood, it is the responsibility to provide provisions in living life. So both parents have an obligation to provide education to their children, because good or bad children depend on the education of both parents (Miftahul, 2015).

Therefore, both parents are required to provide education until they reach adulthood so that they can be responsible in living life. If both parents cannot provide their own education, then it is better to leave it to the teachers to provide the best possible education. Furthermore, in the cultural context, the Javanese community implements education for children through the implementation of customs. This is also done to ask for safety and gratitude to Allah SWT when traditional events take place and especially for children.

The activities of the Javanese community are basically thick and sensitive to the customary procedures of Lestari, Badarussyamsi & Nugroho, 2022). However, it is different from the Javanese people who are overseas. The thickness of the Javanese people towards customs is to understand that their traditional procedures contain the prayers and hopes of their parents, family, and society. However, traditional ceremonies are only carried out on parts of human life that are considered important.

Every local community has customs that have become the hallmark of each region. There are so many customs that exist in each region and have differences in big cities. One of the customs that is still practiced today by the Javanese people is the Turun Tanah custom which is located in the Sumbersari village (Personal Communcaton, December 2021). This village has a traditional tradition that is firmly held and preserved from generation to generation as a culture. After the baby is born, there are several forms of ritual ceremonies that must be carried out when holding events that take place starting from *brokohan*, *sepasaran*, *selapanan*, *nyapib*, *netoni (weton anak)*, *tedhak siten*, *gaulan*, planting the placenta, *nyetahuni*, and circumcision/drops. If these rituals are carried out, they can provide a picture of life related to humans and Allah SWT which is based on so that there is always a form of safety, protection, peace, and prosperity in life.

The tradition of going down the land is often called the Javanese community with the *Tedhak Siten* who has understood the customary procedures for descending the land, and until now it is still often carried out for the Javanese people in their area of origin (Devi, 2019). Getting off the ground is introducing the child to the first time stepping on the ground or the earth. This tradition is usually carried out when the child is 7 months old or more and the child is ready to carry out the descent. This down-ground ceremony uses equipment made of chicken cages (chicken coops).

The people of Summersari village themselves are mostly various types of tribes, including the Javanese (Personal Communication, December 2021). In Javanese society, there are only a few people who have carried out traditional customs, because only certain people only know these customs in carrying out social life. Although efforts are still being made to implement it, considering that various kinds of customs have become hereditary, carried out by the Javanese people. Furthermore, the tradition of tedak sinten is a symbol in preparing children to navigate life in society (Probowardhan & Arfiah, 2016). This tradition is a factor in realizing the happiness of the child in the future which is associated with various rituals and symbols. This is what prompted researchers to be interested in conducting research on the customary descent of the Javanese tribe, where basically every area is not uncommon for people who know various kinds of traditional traditions from their previous ancestors which become a habit carried out in social life. So that every community life has carried out various customs as a symbol to carry out community life around which has been going on from generation to generation.

Customs will be considered as law if these habits do not conflict with Islamic law and can be accepted by all parties without any conflict regarding it (Djazuli, 2007). If there are things that can change beliefs in this descending tradition, then this tradition cannot be justified in Islam. Even though there are so many acceptable habits, there can be inconsistencies with the *Shari'a*.

## **METHOD**

The approach used by the author in this study is descriptive qualitative, ethnographic with a phenomenological approach using a descriptive qualitative approach, and phenomenology is a method or method for conducting research as well as non-experimental research which in terms of the objectives will be obtained the type or type taken. This approach will produce descriptive data that is trying to understand and understand something (Moleong, 2001).

## **FINDINGS AND DISCUSSION**

### **Procession of *Tedak Siten***

Basically every act done by humans has meaning and benefits to carry out an act or action that will be carried out and obeyed, as well as the obedience of the Summersari village community to the customary descent based on the results of interviews and observations of research subjects. as well as research informants, obtained 2 (two) factors that influence these things, among others: (1) Residence is a place where family members will live, consisting of the head of the family, husband and wife, and other family members. (2) For each family member there are only a few people who migrate to other cities to meet the needs of completing community life, for example in the implementation of local customs (personal communication, January 5, 2022).

Based on the explanation above, the Summersari village community is an overseas community who came from Java and went to the Summersari village where they lived. So that the people who live abroad who are increasingly advanced and have more modern thoughts make the thickness of the custom less and less than the original, but the people continue to do it even though the custom is lacking in equipment in the event. Financing here is a financing issued by the party who will carry out the land descent event. So that the event requires a lot of money if you want to hold a complete implementation, and for the poor, it will be difficult. Meanwhile, the procession for the implementation of the Land descending tradition for the Javanese in Summersari village is carried out around the front of the yard in their own house or at the residence of the family who carries out the custom. If it is done at home, then you can invite neighbours and close relatives to attend the event (personal communication). , January 5, 2022). This tradition is usually carried out at any time and at an uncertain time if the family is really ready to carry out the custom, so that the Javanese people can gather together and also establish *sillabturahmi* with each other (personal communication, January 5, 2022).

Based on the results of interviews obtained by the author of the Summersari village community in holding a traditional ceremony to go down the land so that the boy or girl will not have difficulties, obstacles, and obstacles in carrying out life in the future and so that the child concerned will be able to stand alone in living a full life. challenges when they grow up as conveyed by the local community so that if they do it the child's parents hope that they will be able to avoid the child from being disturbed by evil and bad deeds in the world (personal communication, February 4, 2022). The land descent custom is carried out

in the homes of residents who have a daughter or son who will be descended, in preparing and determining this event, it is determined by the organizer or the elder requested by the child's parents beforehand. After that, the child's parents prepare what equipment needs to be prepared in carrying out this ground stepping event and the child's parents can invite neighbours and close relatives to attend the event.

The implementation of the customary inheritance in the Summersari village community is carried out when the child is at least 7 months old or less than 8 months old. The implementation time is carried out in the morning (personal communication, February 4, 2022). As for the uncertain day, it can be at any time. The most important leader in the implementation of this customary descent is the elder or the person who leads from the beginning to the end of the event accompanied by the parents of the child who will be brought down to the ground so that the event can run smoothly and successfully as desired in social life. Furthermore, in this tradition of descending the land, we also read remembrance and prayers together which contain requests for blessings, safety, and prosperity. A person who leads this event should really understand and have experience in carrying out the descent of the daughter or son so that something unwanted happens in the future for the child, so that an event leader who knows the knowledge of carrying out the traditional event.

Equipment and Conditions in the Land Down Customs Before the event begins, there are various kinds of equipment and conditions for the first offerings in the implementation of the land descending custom that need to be provided, such as; Complete tumpeng rice. Tumpeng with its utensils, tumpeng is rice shaped like a cone served with vegetable *urap* (a dish made of long beans, *kangkung* and *kecambah* tossed with steamed coconut) and chicken *ingkung*. Tumpeng symbolizes the parents' request to the Creator so that the child will become a useful child, long bean vegetables are a symbol of age so that the child lives long, kale means wherever the child lives he is able to grow and develop, sprouted vegetables are a symbol of fertility, and The chicken means that the child will be able to live independently. *Jenang* (porridge) red and white (personal communication, February 4, 2022).

In addition, this activity is also equipped with red *jenang* and white *jenang* which symbolizes the journey of life that is not always smooth, sometimes it stumbles. *Jenang* (porridge) *boro-boro* symbolizes that the child belongs to both parents. Snacks market as complete as possible which symbolizes in our lives will interact a lot with many people with

various characters so that the child can easily socialize with the community. *Jadah* / *jenang* alot of seven colors. The meaning contained in *jadah* is the journey of life that will be passed by the child. Describes a life full of trials, joys and sorrows that require tenacity. Juadah seven kinds of colors symbolize a hope that the child in every day can overcome various kinds of difficulties. *Setaman* flowers / flowers symbolize the sacred nature of the stages of life that will be lived. Climbing stairs made of black sugar cane symbolizes the journey of life and achieving high and lofty ideals. The chicken cage (chicken coop) symbolizes a limited mortal world, or a community environment that will be entered by obeying all local rules and customs. Meanwhile, the chicken cage decorated with various toys symbolizes the meaning of describing the world with various options for living in the future, decorated with yellow leaves and colorful paper (personal communication, February 4, 2022).

Yellow rice and cotton symbolize so that later children are smart in the field of religion. Cotton symbolizes the hope that the child will become a big trader in the future. Yellow rice and a few pieces/coins. Yellow rice mixed with coins/coins and roses and jasmine which symbolizes that the child likes to help others by giving some of his wealth to those in need. Jewelry items, including: rings, bracelets, or necklaces symbolize that in the future the child will be good at making money. Useful items, such as books/pencils symbolize the child will become a smart person. Starting with the child being bathed in *gege* water (symbolizing the hope that the child can always be fresh and strong in living his life in the future) which has been mixed with *setaman* flowers which aims to keep the child healthy, bring a good name to the family, be able to live a decent life. , prosperous, and useful for the environment in society. Next, the child walks on 7 *jadah*/tough *jenangs* made with seven colors as a symbol of the 7-month-old child depicting the elements of life in the world that will be passed and the child will face many choices and be able to go through obstacles in life. Each of the 7 colors contained in the meaning symbolizes its own meaning, among others: Red, symbolizing passion and courage; White, symbolizing the basic character of holiness; Black, symbolizes majesty and immortality; Yellow, symbolizes the hope of achieving goals and shining; Blue, symbolizing identity; Orange, symbolizes the sun; and Purple, symbolizing nobility (personal communication, February 4, 2022).

*Jadah* 7 colors are arranged from dark to light, this illustrates that the problems faced by the child range from severe to light, meaning that no matter how heavy the problem, there must be a bright spot where there is a solution. *Jadah* who is stepped on has



a symbol as the earth on which humans stand in living life. Followed by going up the stairs of *wulung* sugar cane/black sugarcane symbolizing to describe the journey of life and achieving high and noble ideals or can be *gayuh kaluburan* such as rank, education, and degrees. So that it indicates the child knows the reality of life that will be passed in the future. The sugar cane ladder symbolizes the levels of life that contain the hope of a determination in pursuing a better level of life. After climbing the ladder, the child is immediately lowered back down and the child is invited to enter the chicken cage which has been filled with various types of toys (personal communication, February 4, 2022).

### Overview of Islamic Education

Traditions or customs in Islam are called *urf* which can be used as a proposition, supported by one of the arguments of the rules of Islamic law (Zainuddin, 2015). "Customs can be established as law." This rule explains that a tradition or custom in an area can be made into a law, meaning to allow a tradition as long as there is no *syara'* argument that prohibits the tradition, both from the arguments of the Qur'an and Sunnah. In fact, the existence of these traditions should be preserved if they do not conflict with Islamic law. So that all forms of human behavior will be held accountable by Allah SWT. Indeed, there are some scholars who state that everything that the Prophet never did was *bid'ah*. However, because this tradition has been carried out for generations, it is impossible not to be carried out by the community in general (Sari, et al., 2015).

Furthermore, heresy related to the benefit of the world, the law is permissible, as long as it is beneficial, does not cause harm or provoke evil intentions, does not violate things that are forbidden and does not damage religious values. Allah allows His servants to do creativity for the benefit of life in the world (Azizah, 2020). In addition, according to Abdul Karim Zaidan in Kusnadi (2021), explains that the conditions for the validity of a tradition or custom of a society that can be made into a law are: There is no difference in practicing it or generally carried out by humans which is stated in other *fiqhyyah* rules, that is, something is considered a tradition, if it has been applied or is often done by people.

Tradition becomes a comparison to achieve something we want to know the law of through pre-existing habits. It is not considered custom or tradition if something in question has happened. These traditions or habits do not conflict with the texts or arguments of the Qur'an and Sunnah, including the conditions set between two or more people who carry out the contract. In the Qur'an Surah *Al-A'raf* verse 199 Allah says (Indonesia, Minister of Religious Affairs, 2019):

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

The word (ارْعَفْ) (al-'urf) is the same as the word (رِعْفُو) (ma'ruf, which is something known and justified by the community, in other words, customs that are supported by sound reasoning and do not conflict with religious teachings. It is a clear virtue and is known to all and well accepted by normal humans. It is what has been agreed upon so that it does not need to be discussed let alone disputed (Huda & Evanti, 2019).

While the word ma'ruf in the verse, where mankind is told to do it, by the scholars Usul Fiqh is understood as something good and has become a habit of the community. Based on that, the verse is understood as an order to do something that is considered good so that it has become a tradition in a society (Fahimah, 2018). Furthermore, the scholars of ushul fiqh divide urf into three types, namely: In terms of object, urf is divided into: Al-urf al-lafzhi (habits related to expressions) is the habit of people in using certain pronunciations/expressions to express something, so that the meaning of the expression that is what is understood and crossed the minds of the people. Al-urf al-amali (habits in the form of deeds) are people's habits related to ordinary actions or civil *muamalah* (Siregar, 2015).

In terms of its scope, urf is divided into two, namely: Al-urf al-am (habits of a general nature) are certain habits that apply widely throughout the region. Al-urf al-khas (customs that are special) are habits that apply in certain areas and communities. In terms of its validity from the syara' point of view, urf is divided into two, namely: Al-urf al-sahih (customs that are considered valid) are habits that apply in the midst of society that do not conflict with texts (verses and hadiths), do not eliminate their benefit, nor does it bring them harm. Al-urf al-fasid (habits that are considered damaged) are habits that contradict the *syara'* arguments and the basic rules contained in the *syara'* (Aripin, 2016).

## CONCLUSION

The conclusions that can be drawn from the research above are as follows: This event was carried out by the Summersari village community, Sekampung District, East Lampung Regency with various events and rituals to be grateful for babies who are seven months old according to the Javanese calendar, starting from bathing the baby, dressing the baby, inserting the baby in a chicken cage, choosing objects in a bowl and so on, which is called the *tedhak siten* tradition. The process of this tradition is not the same as traditions in other places.



At this time, the community continues to carry out this tradition as a form of effort by the people of Summersari village so that in the future, their children will be blessed by Allah SWT to become better individuals in facing the challenges of the various worlds. As well as carrying out to fulfill social functions that can be used as a form of mutual cooperation and togetherness in social life so that the *tehdhak siten* tradition is still maintained today. : Tolerance, discipline, strengthening ties of friendship, endeavor, strengthening family relations, trustworthiness, love for the Messenger of Allah, gratitude and *sodaqoh*.

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