

KUPATAN TRADITIONS IN THE RELIGIOUS PRACTICES OF THE COMMUNITY OF JUWET VILLAGE IN THE CONCEPT OF ISLAMIC TRADITIONALISM

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Abstract: This research aims to analyze religious practices within the concept of Islamic Traditionalism, focusing on the kupatan tradition in Juwet Village. Islamic Traditionalism as a theoretical foundation highlights the preservation of traditional values and spiritual heritage in the context of Islam that is rooted in everyday life. This research uses qualitative research methods, data obtained through interviews with local people and document analysis related to the focus of research, namely the kupatan tradition and Islamic traditionalism. The results showed that the kupatan tradition in Juwet Village reflects the concept of Islamic Traditionalism in several aspects. First, the tradition of acknowledging one year's mistakes in kupatan is a concrete manifestation of moral and ethical values in Islam. Second, the value of togetherness is reflected in the tradition of exchanging kupat. This practice creates social ties and solidarity among Juwet villagers, in accordance with the principle of togetherness advocated by Islam. Third, the symbol of forgiveness through the use of kupat and lepet at the door of the house creates an atmosphere of peace and tolerance. Kupat at the door of the house is interpreted as a sign of readiness to apologize and receive guests sincerely. This reflects the values of forgiveness and tolerance in Islam that are applied in real life. The importance of tradition in maintaining local cultural values in Juwet Village is in accordance with the concept of Islamic Traditionalism. The implications of the findings of this study can broaden insights into the complexity of the relationship between religious values and local culture and contribute to the preservation of spiritual and cultural heritage in traditional Islamic societies.

Keywords: Kupatan Tradition, Religion Practice, Islamic Traditionalism

A. Introduction

Indonesia is a rich country diversity culture, ethnicity, language, race, and religion have one uniqueness, that is diversity in form culture, traditions and customs existing customs rooted since ancient times and continues inherited in a way hereditary (Erna, 2023). Something nation own not quite enough answer for caring for and nurturing culture inheritance, customs, and traditions as part not inseparable from identity national. In the middle current globalization moment this, a lot of culture foreign who with easy pervasive, therefore that's important For own ability in choose and judge which cultures are compatible with culture nation and which not in accordance (Erna, 2023).

Tradition play role important in form identity culture, preserving history, and creating continuity perceived values important in something community. In society Javanese, tradition refers to a series inherited values, norms, beliefs , and practices from generation to generation (Anis, 2014). Tradition public Java in context Islamic traditionalism depicts combination between values local culture Java with teachings Islam (Zakiya, 2015). Islamic traditionalism emphasizes interpretation and practice religious origin from values local and cultural, so in public Javanese, Islamic internalized and implemented with notice context wisdom local (Eko, 2019). With Thus, tradition public Java in traditionalism Islam create something balance between identity culture local and teaching Islam. Practices traditional become means for express confidence religious and actualizing values Islam in life daily.

Tradition is inheritance the culture that is becoming adhesion and inheritance identity something public. One of rich tradition wisdom local is tradition kupatan. Kupatan is something general habits implemented by the community Java. One of area still carry out tradition kupatan is Juwet

Village, District Grunt Regency Nganjuk and things This has become practice religion in society. On implementation tradition Kupatan in Juwet Village, District Grunt Regency Nganjuk this, still There is phenomena inherent in practice hang the ketupat on the door House. Not just as part from celebration religious, action This bring it dimensions deep symbolic. Ketupat hanging on the door House not only become visual decoration, but also contains thick spiritual meaning.

In stringing meaning practice hanging ketupat on the door, concept Islamic traditionalism becomes base very understanding relevant. Traditionalism Islam, with emphasis on interpretation and practice religious origin from values local and cultural, providing more dimensions in practice.

Study This aim for analyze practice religious with a focus on tradition kupatan as well as understand deeper the meaning behind practice hangs the ketupat on the door House in tradition kupatan community of Juwet Village sub-district Grunt Regency Nganjuk. With focuses on concepts traditionalism Islam, research This will detail How values Islam traditional unite with practice local, creating a richer picture dynamics connection between religion and culture in life daily. Study This expected can give contribute to understanding about Islamic traditionalism and traditions kupatan in Indonesia, as well give more views wide about experience more religious deep and meaningful in context social culture public local.

Tradition is pattern inherited behavior from generation to generation in something community. Apart from that, the role tradition is also involved function as means for facilitate growth personal member public (Amin, 2017). Definition tradition according to several experts

(Rofiq, 2019), namely 1) according to Funk and Wagnalls, tradition interpreted as knowledge, doctrine, customs, and other elements considered as inheritance down hereditary, incl method delivery doctrine. In other words, tradition refers to habits that are passed on from generation to generation in public from the past until now. 2) according to Muhaimin, tradition frequently identified with term custom in perception society, considered own similar structure. In context tradition, society obey norms custom as something obligation. 3) according to R. Redfield, tradition can classified become two category, ie great tradition (tradition large) which is inheritance cultural they itself, involving thinking deep, and only involve relative number of people A little. Temporary that, little tradition (tradition big) is something inheritance cultural origins from most people don't Once in a way deep consider their traditions follow. Therefore, that's them not enough realize practice habit society in the past, because not enough notice inheritance culture they. 4) according to Cannadine, tradition covers material objects that reflect and remind relationships, esp with past life. In ancient times, society believes exists objects certain ones have ability for protect they from disaster or disaster.

As for functions tradition (Arliman, 2018) as following:

- a. Tradition works as provider parts from inheritance considered history. We get it the benefits. Tradition can consider as gathering concepts and materials that can be exploited by insiders action moment this, as well as base For build the future based on experience that has been happened in the past.
- b. Tradition own function important in give legitimacy in view life, beliefs, institutions, and rules that have been There is . all This need justification For tie member public. Tradition works as peneydia

symbol identity collective that convinces, strengthens primordial loyalty to nations communities, and groups.

- c. Function from tradition is help create something where you can become escape from complaints, disappointment, and dissatisfaction to modern life. The tradition that provides impression of the past happier become something source replacement pride when public face situation critically. As example, reflecting traditions sovereignty and independence in the past can become strong foundation for something nation For endure life moment face colonialism. In more context vast, a tradition reminiscent of loss independence in a way gradually damage system tyrannical or power still authoritarian. There is in public moment This.

Analyzing to tradition involve known beliefs as animism and dynamism. Animism refers to belief to existence spirits fine or spirit ancestors, whose rituals stated through implementation offering specifically in the locations considered holy (Sumlah, 2012). Temporary that's dynamism is a deep terminology field anthropology used. For refers to understanding to something confidence. This term originates from The Greek word " dynamis " or " dynamos " means strength or power (Aizid, 2015). Tradition creates something deep framework. For identity group or public. This matter No about maintain and continue legacy, but also about form character and sense of personality something community (Sutardi, 2007). Custom inherited customs from generation-to-generation form norms social, instructing taking decision as well as knitting connectedness emotional between individuals in something group.

In Language Java, Kupat originate from the word papat or four and also square four (Lasantu, 2019). This is symbols that lead to the essence

get along well the fourth religious teaching of Islam, namely fast Ramadhan month. Kupat deep Language Java is also said as abbreviation from sentence confess lepat which means " to acknowledge error ". Therefore _ that is , sharing and giving kupat on the day kingdom Eid Fitri and Eid ketupat become symbol confession errors and shortcomings each person to God, family and each other. Temporary that's it, kupat is form plural from kafi which means enough, shows adequacy hope life after fast a month full in the month of Ramadan (Subagia, 2019).

Kupat became symbol from the meaning of the request pardon and forgiveness are related with obligation to Allah and bear it answer to fellow humans. therefore, existence kupat often found when welcome day kingdom Eid Fitri, moments depicting the process of purification self and time each other forgive between each other (Riyadi, 2018). Kupat like become embodiment from general prayer spoken on the day kingdom Eid Fitri, namely "kullu 'am wa anhu ila Allah wa al-hasanat familiar Taqabalallahu Minna wa minkum" which means "hopefully every year We the more get closer self to Allah and goodness. May Allah forgive We all and accept charity deed We (Subagia, 2019)."

Kupat is also a abbreviation from in demand Dad or four actions, which include (Achroni, 2017):

- a. Actions First called Eid, which originates from the word width which means finished or finished. In context This is Eid show Finally time observe fasting for a month full in the month of Ramadan.
- b. Actions second called overflowing, suffocating from the word luber which means overflowing or overflow. In terms of imi, overflow interpreted as encouragement for share sustenance with giving zakat and alms to the poor and needy.

- c. Actions third called fusion, which originates from the word melt which means melt or remove. This reflects confession error, plea sorry, and giving Sorry between each other. Man expected For each other forgive , so sins and mistakes can melt and disappear.
- d. Fourth action called *laburan*, which originates from the word *labur* or lime is used For whiten wall home and clean water. In context this, *laburan* intended for invite man for guard chastity Good in a way physique as well as spiritual.

Besides that kupat is food typical Indonesian material base rice and wrapped with use leaf coconut plaited youth shaped facet four, then boiled. Ketupat packaging with webbing leaf coconut young contain distinctive philosophy. In Javanese, leaf coconut young used for wrapping ketupat is also known as coconut leaves. The origin of the word janur can explored into Arabic, namely “ja'a nur” which means “a beam has come light bright ” (Fadli, 2022). Contained philosophy in use coconut leaves as ketupat wrapper implies hope man will arrival instruction light from Allah SWT, which is source hints and guides For undergo road the truth that He desires. Janur also became symbol hopes expressed by the people Islam. Sticky rods. One each other until form A webbing is recommendation For strengthen rope friendship without looking difference rank, position, and wealth (Achroni, 2017).

Kupat teaches importance clean heart as something obligation. Only with own pure heart, we can get closer self to God (Nasihin, 2020). Clean heart Not only create kind in self us, but also encourage We For become more individuals good. Circumstances pure heart will be motivating We For care to well-being fellow man. Reach clean heart can realized the hammering implementation Ramadan fasting and other religious

observances. Apart from that, practice each other forgive guard friendship, and doing virtue with giving charity will also form heart We Better.

The term "traditionalist " originated from the English word tradition that can translated to in Indonesian as tradition. In the General Indonesian Dictionary, the term tradition defined as customs, beliefs, customs, teachings, and elements an inherited kind in a way hereditary from generation grandma ancestors (Izzah, 2022). In Arabic, the term tradition often equalized with the word sunnah that has meaning literally as way, character, or method life (Aizid, 2015). Sunnah in context This in accordance with the meaning of the sunnah discovered in hadith of the Prophet, which means " Whoever holds something good habits, then for that person will get reward, and reward for the person who implements it habit the."

Generally, the scholars define good habits as expression thinking and creativity that can be bring benefit as well as benefit for people. The term sunnah refers to everything originating thing from the Prophet, incl in form words, deeds and decrees (Syam, 2018). Muhadditsin scholars, both from from circles ancient (salaf) and modern (khalaf), equate sunnah concept with al-hadith , al- akbar , and al- atsar (Huda, 2019). This matter make group orientalist opinion that determined individual _ adhere to al-Sunnah Rasulullah SAW can considered as traditionalist.

There is two factor main cause appearance traditionalism in Islamic religious context, namely First , traditionalism Islam appear as continuity and relevance from form Islam in phase beginning development Islam . In terms of This is traditionalism become duatu maintained shape as legacy and continuity from existing values and practices. There is since beginning Islam (Fadil, 2014). Second, birth Traditionalism is also influenced by anticipation to the development of Islamic modernism is considered

deviated from teachings of the Koran and hadith of the Prophet. In other words, traditionalism appear as response to current thought considered contradictory with underlying religious principles Islam . In development Next, concept traditionalist No only refer to individual holdings stand firm on the Qur'an and Sunnah textual , but also products thinking from the ijtiḥad of the considered scholars superior and sturdy in various field science, like fiqh , tafsir, theology , Sufism , and fields other (Elvinami, 2022). Therefore that, group traditionalist No make difference between contained teachings in the Koran and Al-Sunnah with teachings which are interpretation from both of them. Traditionalism is doctrine rejecting philosophy idea that man own ability For find truth in a way independent . They argued that all form truth must originate from revelation divine (Supriatna, 2020). By general traditionalism can interpreted as giving high value on heritage culture and everything things that happened in the past, incl in field science , art , belief , and custom customs .

By general traditionalism Islam in context history show a number of characteristic or characteristics, namely (Syafikurrahman, 2016): (1) Closed (exclusive), p the refers to unwillingness For accept ideas, views and suggestions from outside, more specifically in context religious. Attitude This appear Because exists fanatheism group. (2) Not capable separate between Ang's teachings constitute teachings and not teachings. Traditionalism believes that all related matters with religion must considered as necessary teachings. For maintained . (3) Have a view retrospective. Traditionalism believes that decision laws adopted by scholars in the past become A an ideal example and a must followed . This matter caused by exaltation excessive towards past scholars, with all its attributes are considered No Possible rivaled by scholars or emerging

scholars lately. (4) Putting things first approach textual -literal, traditionalism tend understand verses of the Koran without consider background behind as well as situation social causes decline paragraph the. The impact, use paragraph become cases certain and not capable connected with change situation and condition. (5) Lack of attention mark time, traditionalism often carry out action without consider aspect time .

With Thus, traditionalism is something strong views towards the Qur'an and al-Sunnah as well maintain the ijihad of previous ulama without involve in -depth analysis and interpretation (Hamid, 2016). This term originate from Western language and use as a label for coloring thoughts and movements history Islam from long ago until now . Movement of thought traditionalism No only limited to the east middle , but also has penetrate to Indonesia. Traditionalism Islam in Indonesia has reflect legacies mark Islam has There is since the arrival of the Islamic religion to the archipelago. Custom customs integrated local with teachings Islam create A form unique and inclined to Islam nature local (Zainuri, 2021).

B. Research Methods

Study This use method study qualitative. Study qualitative is study Which emphasizes understanding about problems in life social based on condition reality or natural setting that is holistic , complex , and detailed (Murdiyanto, 2020). In an attempt obtain comprehensive understanding about practice tradition kupatan in religious public Subdistrict Grunt Regency Nganjuk , writer adopt a number of method holistic data collection and data analysis.

First of all , writers do interview to public local , incl religious figures and public general involved in practice implementation tradition kupatan .

Interview This aim For detail perspectives , beliefs , and experiences they related practice the . Next , for supports and enriches the data obtained from interview , author do analysis document in a way detailed . Analyzed documents covers from religious literature, journals related , and online articles that discuss about tradition Kupatan and Traditionalism Islam .

Analysis document This expected can give perspective theoretical and contextual more carry on related Islamic traditionalism and its meaning in tradition kupatan . Information from religious literature and studies academics too _ base For understand How values local and wisdom culture connected with draft Islam in tradition This . With So , overall approach this , which includes interview , analysis documents , and qualitative data analysis expected capable give a holistic and in -depth picture about tradition quotes on practice religious public Subdistrict Grunt Regency Nganjuk in draft Islamic Traditionalism .

C. Results and Discussion

1. Tradition Kupatan in Juwet Village, District Grunt Regency Nganjuk

In this section, the author discusses the subject matter of the article which includes; results of literature review, research results and analysis. That is, the discussion is an important part of an article, containing a clear description of the results of research data analysis, interpretation or interpretation of findings in the field, linking research results with relevant concepts, theories, or research results, compiling new theories or modifying existing ones and implications for scientific developments in their respective fields.

Life public Java very tightly related with tradition and culture. Tradition culture Java No only give nuances in realm government , but also has significant impact in belief and implementation practices religious. One of tradition still preserved in public Java is tradition kupatan. Tradition it arrived Now Still carried out by the people of Juwet Village, District Grunt Regency Nganjuk. In Juwet village, tradition kupatan has become an integral part of life and inheritance in a way down hereditary as form award to values ancestors . In general tradition kupatan This carried out on the day to seven day kingdom Eid Fitri . In the community of Juwet Village, District Grunt Regency Nganjuk Alone tradition This own sufficient meaning deep . Alwi, one of them religious figure in Juwet Village, District Grunt Regency Nganjuk, moment asked information from meaning kupatan , him say as following :

Kupatan own meaning as let go or confession error during One year full , especially on the day Eid . His philosophy covers confession , request sorry , and symbolization unification people Islam , with tradition like bring kupatan to Islamic Prayer Room For dishodaqohkan or given to neighbor as expression unity and respect to ancestors (Alwi, 2023).

As reflected in interview , kupatan describe A inherent traditions strong in public local . Draft let go become the center , where the individual with sincere confess error they during One year full , especially on the day Eid . This process No only just confession , but involve action real like request sorry and admit error with sincere . That matter create deep spiritual and moral atmosphere . Symbolism kupatan very seen deep the ritual . This action become an important symbol in society , reflects values like openness , error humanity , and

determination For repair self . In the village of Juwet District Grunt Regency Nganjuk , kupatan No only become affairs personal but it also plays a role in strengthen social ties . Tradition bring ketupat to Islamic Prayer Room or give it to neighbor show business For unite people Islam and guarding memory to ancestors as well as parents .

Apart from that , kupat Alone including one _ food typical Indonesian shape facet four , the wrapper made of from webbing leaf coconut young or janur , where use leaf coconut young or coconut leaves it also has meaning separately . Akim, one of them public local Juwet village , subdistrict Grunt Regency Nganjuk , moment asked explanation from meaning leaf coconut young or coconut leaves For wrapping ketupat, he say as following ;

Coconut leaves young No just pack ketupat, but rather A symbol purity , freshness , and life new ones keep going develop . Still leaves young too as symbol from cleanliness heart and intention holy (Akim, 2023).

From interviews the show that use leaf coconut young or coconut leaves No only just tradition culinary , but also reflects deep philosophy and values in public local. Coconut leaves young considered as symbol purity and freshness . Draft This refers to life new ones keep going develop. Philosophy cleanliness heart and harmony reflected in use coconut leaves . Sheet coconut leaves also as means convey moral and spiritual messages about importance guard clean heart .

On the other hand , there are still a phenomenon carried out in the village of Juwet District Grunt Regency Nganjuk that is hang banging on the doors House . According to public Juwet village ,

subdistrict Grunt Regency Nganjuk , tradition This Already There is since a long time ago. Hamdani, one of them public Juwet village , subdistrict Grunt Regency Nganjuk , moment asked explanation from the meaning or meaning hang banging on the doors her house _ say as following :

Kupats hanging from each doors House is as symbol forgiveness. That means, every will enter House as if welcomed with Congratulations came at the door forgiveness”. Actually No only kupat Of course, it's also easy to use . Kupat means confess fast or confess error, meanwhile slow means slip ing neat or close with meeting (Akim, 2023).

From interviews that, was revealed that kupat hanging from each door House have meaning deep as symbol forgiveness . Phenomenon This interpreted as effort For create atmosphere full welcome tolerance and willingness For confess error. Every time someone will enter house , kupat hanging on the door become like a greeting stating “ congratulations came at the door forgiveness ,” creates nuances warmth and peace. Apart from that, it is also mentioned that No only kupat hanging on the door home , but lepet is also used For add dimensions of meaning symbolic . Kupat is interpreted as confess lepat , that is confess error , meanwhile slow has the meaning of stealth ing neat or close with meeting . This also adds nuances to tradition forgiveness , show that No only related with confession error , but also with business For close meeting existing problems . Kupat and lepet are also available interpreted as form sign Good or willingness For give Sorry . When every door House hanged kupat and lepet , p That might as well be representation from readiness For open door heart and give forgiveness to the people who come visit.

2. Findings Data Field

Field data findings This in the form of data obtained from nature field descriptive . This matter very required as results consideration between results findings research in the field with theory used _ based on discussion study . Study This discuss about tradition quotes on practice religious public Juwet village , subdistrict Grunt Regency Naughty , so in a way detailed and systematic can researcher convey findings in the field .

First , tradition kupatan as confession error . Tradition kupatan in the village of Juwet District Grunt Regency Nganjuk surfaced as form confession mistakes recognized by society _ local . Tradition This create moment introspection where people with sincere confess possible error has they do during a year . On the day Eid , Kupat become symbol concrete from confession fast or error . Participation active in tradition This reflect Spirit not quite enough answer and intention Good For repair self . With So , kupatan No only simply tradition religious , but also a form manifestation moral values and personality applied by the people of Juwet Village.

Second , symbolism kupatan in the people of Juwet Village, District Grunt Regency Nganjuk . Symbolism kupatan No limited to level individual , but rather widespread to dimensions social and spiritual within Juwet Village community . Engaging prayer room and neighbors in procession bring kupat show that this ritual own role more big in build bond social and togetherness . Kupat became tool communication not directly , convey message tolerance , acceptance , and enthusiasm togetherness . Tradition This reflect riches culture and

harmony in diverse aspect life the people of Juwet Village, District Grunt Regency Nganjuk , make kupatan as symbol of strength connection between citizens in celebration Eid .

Third , tradition exchange kupat For feel together . Tradition exchange kupat with fellow in Juwet Village, District Grunt Regency Nganjuk describe Spirit togetherness and justice among _ its citizens . The act of exchanging kupat No only as aspect decorative , but also as embodiment values solidarity in public . Every individual own chance For feel variation different kupat , creating _ experience together which deepens the sense of unity . With Thus , tradition This No only imply diversity in ketupat preparation , but also teaches the meaning of sharing and mutuality understand in community .

Fourth , symbols Forgiveness and Kupat Traditions at the Door of the House. Phenomenon hang bang on the door house in Juwet Village creates symbol possible forgiveness _ felt by everyone visitors or visitor . Kupat and lepet are decorated door House interpreted as sign readiness For give sorry and create atmosphere peace in public . This step create friendly and full environment _ love , where everyone who enters House the feel accepted with warm and free from burden conflict . With So , knock on the door House No only as decoration , but rather as expression concrete from values forgiveness and harmony social in the people of Juwet Village, District Grunt Regency Nganjuk .

Fifth , importance Tradition in Maintaining Cultural Values . This matter highlighting importance tradition kupat , lepet , and inner ketupat wrapping maintain values culture in Juwet Village. Tradition This No only become visual celebration , but also as receptacle For strengthen and pass on moral and cultural values in public local . In

the modern era, keeping tradition like This own role crucial in look after identity and wisdom local . Squeezing and squeezing No only become element celebration Eid , however guard fire continuing tradition flared up in life daily Juwet Village community .

3. Analysis Findings

Practice religious in draft Islamic traditionalism summarizes emphasizing view preservation values traditional and spiritual heritage of Islam within context culture local (Ngadhimah, 2010). Draft This involve understanding that Islam does not only nature theological or ritualistic, but also pervasive in life daily society and describe dimensions complex culture (Luthfi, 2016). Within the framework Islamic traditionalism, practice religious No only simply formal implementation , but also becoming something form expression lived religious values in life daily.

Practice religious in Islamic traditionalism does not only detail formal implementation , however more Far dig the meaning and values contained therein . As example , kupatan become proof concrete How religious values , such as confession mistakes , togetherness , and forgiveness , can be realized in practice life daily . In context this , concept Islamic traditionalism provides base strong theoretical For explain How practice religious in life daily reflect integration between religious values and heritage culture local .

Study This take foundation on the concept Islamic Traditionalism for analyze practice religious in tradition kupatan in Juwet Village. Islamic Traditionalism, as something Genre thinking In Islam, the emphasis is on preservation values traditional and spiritual

heritage . Draft This looking that Islam does not only as a religion that provides ritual and legal teachings , but also as inheritance shaping culture life public in a way holistic (Ziaulhaq, 2020). Within the framework Islamic traditionalism , practice religious like kupatan considered as vehicle For maintain and express internal religious values context culture local .

Islamic traditionalism emphasizes importance understand and apply internal religious teachings life everyday , as well conserve inheritance related culture with Islam (Fiqh, 2022). In context study this, practice religious kupatan in Juwet Village is considered as expression real from traditionalism This. Draft This teach that religious No only related with formal rituals, but also involving action daily reflection morality, ethics, and togetherness. Therefore that, research This adopt Islamic Traditionalism as framework theoretical For deepen meaning and impact practice religious in context local Juwet Village District Grunt Regency Nganjuk .

In analysis findings, Islamic Traditionalism became view critical For understand How Islamic religious values are manifested in practice religious local . With approach this , researcher can detail How kupatan , as form practice religious , no only lived as a formal ritual, but also as the part that doesn't inseparable from life society and culture local . So , analysis findings furthermore can explain in a way more deep about How Islamic traditionalism shapes and is realized through practice religious in tradition kupatan in Juwet Village.

Findings from field data about tradition You can get kupatan in Juwet Village analyzed in context draft Islamic traditionalism is highlighted values religion, togetherness, and morals in tradition local. First, tradition confession error through kupatan reflect principle

honesty and awareness will sin , as appropriate with Islamic values . Tradition This create spiritual and moral atmosphere in which society in a way active participate in reflection self, recognize and acknowledge error them, as well involve self in request Sorry . With So , kupatan No only as action symbolic , but as form sourced social charity from Islamic teachings about integrity and recognition sin.

Second , value togetherness in tradition exchange kupat reflect spirit of mutual cooperation and mutual cooperation feel in between Juwet Village community . Principle share and feel together own root in Islamic teachings emphasize importance help each other - help and care to fellow. Through tradition this , society create bond strong social , illustrating principles solidarity that becomes an integral part of ethics social in Islam.

Third , use patted and scratched at the door House as symbol forgiveness reflect values tolerance and forgiveness in Islam. Tradition This give message that door every House open For acceptance , forgiveness , and peace . Within the framework Islamic traditionalism , symbolism bang on the door House can interpreted as practice life daily reflection Islamic moral and ethical principles. It creates conducive environment For public in interact with full wisdom and patience .

Fourth, importance tradition in maintain values culture local people in Juwet Village are in line with principle Islamic Traditionalism. Maintain identity culture and wisdom local is part from preservation spiritual heritage and wealth. With combine tradition local with Islamic values, the people of Juwet Village created harmony between tradition and religion. In context This is tradition kupatan No

only as inheritance culture, but also as a medium for enrich experience religious and strengthening Muslim identity of the people of Juwet Village.

With Thus , the findings from field data No only simply marker existence tradition local , but also becoming proof How public local can articulate religious and cultural values _ in something sustainable alignment , depicting form Islamic Traditionalism as source guidance and inspiration .

D. Conclusion

Study This give outlook deep about practice religious in draft traditionalism Islam , especially in context tradition Kupatan in Juwet Village, District Grunt Regency Nganjuk . Through approach this , writer can conclude that traditionalism Islam play quite a role important in form and maintain religious values as well culture local in life daily public . Findings study show that tradition kupatan reflect moral and ethical integrity Islam , while become means preservation identity culture and wisdom local Juwet Village. In kupatan there is something habit For confession highlighting errors the people of Juwet Village for operate moral and ethical values Islam . There is mark togetherness depicted _ in tradition exchange kupa , who creates solidarity , p This reflect a spirit of mutual cooperation inspired by principles togetherness in traditionalism Islam . Symbol forgiveness through use patted and scratched at the door House become proof concrete How values tolerance and forgiveness implemented in life . Juwet Village was successful unite traditionalism Islam with inheritance culture local they , create harmony between religious teachings and identity local .

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