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Living Qur'an in the Tradition of Rokot Wajah in the Kramatagung Village Community, Probolinggo Regency

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Abstract

This study aims to describe the implementation of rokot in Kramatagung Village, Probolinggo Regency and to relate this tradition to the Koran and interpretation. The living Qur'an is scientific research carried out related to the Qur'an in a particular community, using a phenomenological descriptive method. The results of the study show that this culture is a native Javanese custom. The facial rokot tradition can be seen as a living Qur'anic phenomenon because of four things, first, the reading of the Mujiyat letter together; secondly, as a symbol of plea for salvation; third, as a medium of alms to neighbors; fourth, as a da'wah media based on local culture.

Keywords: Living Qur'an, Culture, Rokot Wajah

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan rokot di Desa Kramatagung Kabupaten Probolinggo dan mengaitkan tradisi ini dengan al-Qur'an dan tafsir. The living Qur'an adalah penelitian ilmiah yang dilakukan, terkait dengan Al-Qur'an pada suatu komunitas tertentu, dengan menggunakan metode deskriptif fenomenologis. Hasil penelitian menunjukkan bahwa budaya ini merupakan adat istiadat asli Jawa. Tradisi rokot wajah dapat dilihat sebagai fenomena Alquran yang hidup karena empat hal, pertama, pembacaan surat Mujiyat secara bersama-sama; kedua, sebagai simbol permohonan keselamatan; ketiga, sebagai media sedekah kepada tetangga; keempat, sebagai media dakwah yang berbasis pada budaya lokal.

Kata Kunci: Living Qur'an, Budaya, Rokot Wajah

A. Introduction

The Qur'an is the last holy book revealed by Allah to His prophets and messengers. This book was revealed to the Prophet Muhammad, the seal of the

prophets and apostles (Agus Salim Syukran, 2019). In its function, the Qur'an is the most important book as a way of life for Muslims. The Qur'an is not only studied from the point of view of interpretation, but it is also studied and

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used for different kinds of needs in order to hope for blessings and benefits from the holy book (Sholeh, 2020). This is closely related to the use of the Qur'an in studies that exist in the wider community, that is, the Living Qur'an.

The Living Qur'an is a study of efforts to apply the Qur'an in the midst of society, to bring the Qur'an to life, and one of the efforts to interact directly with the Qur'an. In reality, the phenomenon of reciting the Qur'an as a response and appreciation of Muslims is very diverse. From those who seek to understand and deepen the meaning of the Qur'an, to those who read it simply as a ritual of worship or to find peace of mind. There is even a model of reciting the Qur'an that aims to bring in magical (supernatural) powers, or it is also used for medical therapy and so on (Ahmad Zainuddin, 2019). The phenomenon of Muslim communities interacting with the Qur'an outside the realm of worship is a common one, occurring in the midst of the lives of the companions of the Prophet Muhammad himself.

Such phenomena also occur at the heart of Indonesian society. One of these is the tradition of rokat, which is still very much alive in Indonesia. Rokat itself is a

term in the Madurese language that means salvation (alms), and is a ritual aimed at averting danger or repelling reinforcements that haunt a house, person or community in Indonesia. Rokat is a social event, custom or tradition that has taken root and become integrated into people's lives. The rokat tradition has been performed for generations and continues to be dynamic based on the cultural values of the people who perform it (Rahayu, Ch.R., & Kusmayati, 2018).

Related to rokat or the like, Musholli in Probolinggo regency has also researched a rokat study called betteng pellets. The tradition of betteng pellet rokat or slametan or alms for the womb of the prospective mother at 4 or 7 months of gestation is a form of gratitude for the gift of offspring to the family where families and prospective mothers have hope with the realisation of rokat betteng pellet ritual so that the baby contained by the mother is pregnant and pregnant women can be safe and smooth until delivery (Musholli, Zayyadi, & Maziyah, 2021).

Further research by Nurul and Rahman on rokat tase' in Madura. The results of his research show that rokat tase' is a fishing community ceremony to protect fishermen from disasters and any

obstacles they may encounter when going to sea, and to ensure a large catch of fish. And the performance takes place every year on the 11th of the month of Suro. There are Islamic values in its performance, the values of faith, values of worship, moral values (Laily, Rahman, Rahman, Faruq, & Aji, 2021).

Gusdur and Mughni then went to Sumenep to look at polo shirts. He said that rokat polo was the salvation of the island, to eradicate the disease that had struck the island (Gusdur & Abd. Mughni, 2022).

In the various studies on different types of rokat mentioned above, the authors examined a different finding than in previous studies. Namely, one of the rokat traditions of the village community of Kramatagung, Probolinggo District, namely the facial rokat. The facial rokat has its own meaning, it is believed that in a family with similar (similar) faces, one of them will lose (die) if the facial rokat tradition is not performed. The performance of this facial rokat involves a spiritual series of asking for God's help to be safe and asking for His protection. This is explained in a verse of the Qur'an Surah al-Maidah verse 16:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

Meaning: through which Allah guides those who seek His pleasure to the ways of peace, brings them out of darkness and into light by His Will, and guides them to the Straight Path.

The verse explains that through the Qur'an He gives instructions to those who seek His pleasure. Allah leads people who make the Qur'an their guide to the path of salvation. The sequence of events in the performance of this facial rokat consists of several events, including reading the munjiyat letters except the yasin letter, praying together with the khusyu', and the siraman ceremony. The performers of facial rokat are neighbours who are invited, and the target object is the one who will be rokati.

Based on the phenomena that exist in the village of Kramatagung, Probolinggo Regency, in this case the author is very interested in researching how to study the tradition of facial rokat in the village of Kramatagung, Probolinggo Regency through the study of the living Qur'an. This is due to the lack of outsiders who are familiar with the tradition of facial rokat,

thus giving the author the opportunity to explore this rare and interesting phenomenon more deeply. The purpose of writing this research is to describe and understand the meaning behind facial rokat among the people of Probolinggo Regency using the living Qur'an study approach, so that a comprehensive meaning can be obtained regarding the implementation of this tradition.

B. Research Methodology

To complete this study of the Living Qur'an Study, the authors conducted field research among the people of Probolinggo Regency. This study uses a qualitative phenomenological approach by reading and describing a phenomenon. The data collection technique is to collect data from religious, traditional and community leaders. As a combination of cultural and religious studies (living Qur'an), this research also collects library data by reviewing several literary sources as references in writing this research (Romziana & Sholeha, 2021).

Specifically, this study aims to describe face skinning from the perspective of the living Qur'an in the Probolinggo community. Research instruments in the form of interviews, field

notes and documentation. For data analysis techniques, the authors start with the results of interviews, observations and documentation. This method is used to identify the rarity of faces that are not widely known, then specific data and an overview of the research findings are provided. The final step is to draw conclusions that describe the overall findings of the research.

C. Results And Discussion

1. Get to Know the Tradition of Rokot Wajah in Probolinggo

Rokat is a well-known tradition in Indonesia. In the midst of modernization, where people are required to make changes in a more advanced and modern direction, the people of Probolinggo still cultivate local wisdom, which is the rokat tradition, even this still exists in society in the modern era. There are many types of rokat that are still commonly performed in Java, namely pandhaba rokat, tase' rokat, betteng pellet rokat, facial rokat and so on. Of the various traditions mentioned, the author focuses on the facial rokat tradition performed by the Kramatagung village community, which is rarely found and performed in other areas. The facial rokat is a tradition that originated in Java, if

there is a facial rokat in a family then if there are more than two family members who are similar then it is mandatory to carry out the rokat because according to Javanese belief if it is not carried out the rokat will exist of the only one who has lost (died). In the opinion of Aisyah, one of the people who performed this rokati, judging from the phenomenon that had occurred before, their face was similar (similar) then did not perform the rokati, it was known that one of them died, and the person who was rokati survived, then with the tradition of facial rokati to throw away repel reinforcements.

According to Ustadz Mukhlas, one of the leaders of Kramatagung village who encourages the public to perform rokat, said that facial rokat is a form of obtaining safety by means of effort and resignation (submission to Allah SWT) from a distress or disaster that is believed to occur by reading the readings - reading the munjiyat letter. Moreover, it is also a form of effort to avoid some undesirable things because Allah SWT does not want to burden His servant and commands him to always trust in Him. As the word of Allah QS At-Tawbah verse 51:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٢٦﴾

Meaning: " Say, 'Nothing will ever befall us except what Allah has destined for us. He is our Protector.' So in Allah let the believers put their trust."

In Islamic teachings, ikhtiar is an earnest effort to position oneself as part of the best community (khaira ummah) by seeking all thoughts and memories to fulfil them or reveal their meaning as a servant of Allah SWT. In other words, through effort, man can humanise himself (Saffan, 2016). Endeavour has a strong attachment to trustworthiness. Tawakal is the most extensive stopover and generally depends on Asma'ul Husna. Tawakal has a special dependence on the universality of Allah's deeds and attributes. All of God's attributes are used as a hook for trust. Therefore, the more one knows about Allah, the more one is trustworthy. Tawakal, that is, leaving the decision of all matters, endeavours and efforts to the Lord of the worlds. Thus, it can be concluded that trustworthiness is to surrender all matters, endeavours and efforts to Allah SWT and to surrender completely to Him in order to obtain benefits or to refuse harm (Shihab, n.d.).

Although tawakkal is defined as total devotion and effort to Allah SWT, it does

not mean that those who rely on themselves have to give up all their efforts and struggles. Efforts and efforts have not been made while the final decision is left to Allah SWT. Tawakkal is the embodiment of monotheism. People who put their trust in Allah are people who firmly believe that everything is in the power of Allah SWT and is subject to His provisions. When piety becomes the basis for doing good for one's pleasure, Tawakkal provides a source of strength and determination to live a life full of challenges, especially in the struggle for one's pleasure (Amri, 2022).

The discussion of effort and resignation is closely related to the implementation of the rokat wajah tradition carried out by the Kramatagung village community, because if there is only resignation and effort, then there is no effort, it will only be in vain.

The Tradition of Rokan Wajah as a Living Qur'an Phenomenon.

From the results of the observations, the author found the phenomenon of the living Qur'an in the face rokat, which contains a reading of the munjiyat letters that must be read before the Siraman ritual. Al-munjiyat is a form of isim fâ'il which

gets the addition of alif and ta' from fi'il mādhy anjaa-yunji, which has the meaning of saving. Surah Munjiyat is a collection of selected surahs that have their own advantages and features. The Surah Munjiyat consists of seven surahs including; al-sajdah, fussilat al-dukhan, yasin, al-waqi'ah, al-hassyr and al-mulk. (Royhana & Affandi, 2018) This has been stated in His words QS An-Naml: 53.

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ
فَأَلَيْهِ تَجُرُّونَ ﴿٥٣﴾

Meaning: And We delivered those who were faithful and were mindful of Allah'.

Reading the sab'u al-munjiyat is also a way of passing on the developing prophetic tradition to the next generation. This can be seen from the many hadiths about the virtue of someone who always reads certain suras of the Qur'an al-kerim. For example, if a person always reads Yasin and Ad-Dukhon, his sins are forgiven. If someone always recites Surah al-Mulk, he will be saved from the torment of hellfire. The existence of poverty can be avoided if someone always reads the letter al-Waqi'ah. Even the Prophet Muhammad SAW, he himself practised and read these letters hoping for their Fadhilah (as

explained in the Prophet's hadith) (Mukaromah, Aulia, & Umam, 2022).

Therefore, the above explanation is very relevant to reality, because the fadhilahs contained in the letters of Munjiyat are indeed very useful for our lives by adhering to what has been suggested in the Qur'an and the Hadith. This way of interacting with the Qur'an has become a culture, or rather has been ingrained in the society, which will eventually produce a certain mode of behaviour (pattern of behaviour), and this pattern of behaviour is based on their assumptions about the object at hand, which is the Qur'an.

In addition, the tradition of rokat faces is seen as a phenomenon of the living Qur'an through several things, including: first, as a symbol of a request for safety; second, as a form of alms media to neighbours; third, as local tradition-based da'wah.

Symbol as a Plea of Salvation

Mrs. Sarika, a villager from Kramatagung who has done facial roking for her family, said that it is better to do this facial roking to prevent unwanted things from happening beforehand. Allah SWT has explained in one word, namely,

to take care of yourself and your family in order to be safe, as mentioned in (QS. At-Tahrim: 6).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا قُوْا اَنْفُسَكُمْ وَاٰهْلِيْكُمْ نَارًا
وَقُوْذَهَا النَّاسُ وَالْحِيَاةُ عَلَيَّهَا مَلٰٓئِكَةٌ غِلَاظٌ
شِدَادٌ لَا يَعْصُوْنَ اِلٰهَ مَا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا
يُوْمَرُوْنَ ﴿٦﴾

Meaning: "O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders always doing as commanded." (QS. At-Tahrim: 6).

With the mediation of the rokat, this is not far from a simple request for safety and protection from Allah SWT. In this rokat of the face there are several series of special rituals and symbols that must be fulfilled as traditional customs, such as:

a. Seven kinds of flower water

The seven kinds of flower water are used to bathe the person to be crowned (the face is similar), with water taken from the south coast and the north coast. In this Siraman procession, it is performed by relatives, neighbours who are invited in turn, until the seven kinds of flower water run out.

b. Shroud

The shroud is used to cover the head to the belly in a sitting position when the Siraman event takes place, the meaning symbolizes purity or purification from repelling reinforcements that will occur.

c. Bulu Raja Chicken (ajem reed ratoh) and white chicken

The Bulu Raja chicken (ajem buluh ratoh) is specifically for the male sex, and the white chicken is specifically for women who are to be crowned. In this case, full white feathers for women, symbolising tenderness. This chicken is cooked whole, without cutting off any of its limbs, then mixed with other dishes, including rice, eggs, noodles, and then presented to the religious leaders of the community.

Gentleness for women is a source of happiness that flows in life, a source of family affection and a source of tenderness. Women are the pillars and secrets of men's success. Because women can awaken courage and enthusiasm in men, can instill love and enthusiasm for work, can produce patient and humble characters, can relieve fatigue, and can

make men's characters soft and full of good feelings (Salehah & Fattah, 2020).

As a Media Form of Alms to Neighbors

The rokat wajah ritual is essentially performed as a request, asking for the safety and protection of Allah SWT. According to the people of Kramatagung village, it is not death that is meant, but death caused by an intermediary, which can be avoided by performing a rokat.

In addition, rokat wajah is not only performed to ask for safety and protection, according to Ustadz Mukhlas as a community figure, this also requires a banquet for neighbours and offerings to community leaders as described above, because in general to perform this ritual one must invite neighbours to read the munjiyat letters together and perform the siraman ritual. In this case, the author concludes that facial rokat is also a medium for giving alms to one's neighbours and strengthens the ties of silaturahmi. Almsgiving itself is a religious recommendation, there are still many who think that by giving alms one's wealth will be used up, although Allah SWT has promised that if we distribute wealth for alms, then we will get a double

reward for those who always like to give alms. In a word:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ
وَيَقْدِرُ لَهُ ۖ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ

وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧﴾

⁷ "Say, 'O Prophet,' 'Surely 'it is' my Lord 'Who' gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate 'you' for it. For He is the Best Provider.'" (QS. Saba': 39).

Giving is a practice that the angels really like. This is because charity is a true proof that a person worships Allah. According to aljurjani, charity is a gift for the purpose of seeking reward from Allah. Meanwhile, ar-Raghib explained that alms are goods given by someone for the purpose of worship. Alms are gifts that Muslims give to other people voluntarily and sincerely, without any time limit or amount (Pasmawati, 2021). In another verse, the virtue of almsgiving is also mentioned, in Sura al-Hadid, verse 18:

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا

حَسَنًا يُضَعَّفُ لَهُمْ ۖ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

Meaning: "Indeed, those men and women who give in charity and lend to Allah a good loan will have it multiplied for them, and they will have an honourable reward."

In the commentary of Ibn Katsir $قَرَضًا$ means, those who share

wealth sincerely because they ⁵ hope for the pleasure of Allah SWT only, and do not expect any return for what they have given nor do they receive gratitude, Allah SWT says $لَهُمْ يُضَعَّفُ$ means that the good that

is given to them will be rewarded tenfold and even more, up to seven hundred times or even more, and $كَرِيمٌ أَجْرٌ$ means a reward that is abundant, and a good place to return to.

One of the benefits of giving alms is that it can avoid distress and dangers. This hadith is very popular among the people, that charity can prevent 70 kinds of dangers.

Meaning: "Alms rejects seventy kinds of dangers (disaster)." (H.R. al-Tabarani).

Almsgiving with this kind of purpose is commonly practised by the Javanese people. In the Javanese tradition, there are terms salametan (security), genduren (kenduri), the essence of this tradition is not far from alms, and as a ritual of asking for salvation (Irsad, Ushuluddin, & Hadith, 2019).

Thus, it is very clear that the face rokat is not only a means of begging for safety, but also a means of giving alms to one's neighbours, so that it can be concluded that almsgiving is not only a means of obtaining rewards, but also an attempt by the Kramatagung village community to avoid something that they do not want to happen (death).

The Tradition of Rokot Wajah as Da'wah Based on Local Culture (Cultural)

One of the media used in preaching is the use of culturalisation or da'wah strategies using culture as a mediator (Setyaningsih, 2020). Cultural da'wah is an attempt to transform Islamic messages to specific communities while taking into account existing social realities, with the principle that the way to do this is so that Islam does not "conflict" with the customs of society, which are believed to be hereditary (Dr. H. Abdul Wahid, 2018). In spreading Islam, there is a link between the clergy, society and community culture in Islamic da'wah. One of the most effective methods used by the Nusantara scholars at the beginning of the rise of Islam in Indonesia was to use the traditions and customs of the local community as a means and medium for spreading Islamic

teachings, for example, Sunan Kalijaga's brilliant idea of using Javanese beliefs, which were still heavily influenced by Hindu traditions, and Buddhism as a medium for introducing Islam (Kurdi, 2019).

Tradition is one of the cultural forms of society, culture and society are a double meaning, that society and culture cannot be separated. Where there is a community, there must be a culture, and where there is a culture, there must be a community (Ramdhani, 2016). One of the cultures that has become a tradition attached to several tribes or communities is the tradition of face rokat, which has been passed down from generation to generation and has become a tradition that cannot be eliminated in the life of the people of Kramatagung Village, Bantaran District, Probolinggo Regency. The facial rokat tradition is heavily influenced by Islamic teachings, and this tradition is not only a tradition that encompasses culture, but also contains many messages about Islamic teachings, both verbally and symbolically.

D. Conclusion

The rokat wajah is a traditional Javanese tradition performed by the community of Kramat Agung village that

has been going on for generations. The facial rokat is done to avoid something unwanted that happened before, namely death, so if there is a face in a family that is similar (similar) to more than two members, then it must be rokati. In the sequence of performance, namely reading the letter mujiyat together, reading the prayer together, then the siraman ritual. The essence of the rokat is to ask for deliverance from the threat of intermediate death.

The rokat wajah tradition can be seen as a phenomenon of the living Qur'an for four reasons. First, the reading of the mujiyat letters, with the reading of these selected letters, can be trusted with some of their fadhilah, including for safety. Second, the symbol as a request for security, in its performance there are several symbols that must be fulfilled in order to be perfect in the rokat ritual. Third, as a form of almsgiving to one's neighbours, almsgiving is not only to receive rewards, but also to avoid reciprocity. According to the author, almsgiving also plays an important role in strengthening the bonds of friendship and brotherhood between the Prophet's people and their neighbours. Fourth, as a medium of da'wah based on local culture.

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