

**THE TRADITION OF PUNDEN MBAH KAMUNOYOSO IN TEMPUR  
VILLAGE, KELING DISTRICT, JEPARA REGENCY IN ISLAMIC LAW  
PERSPECTIVE**



**By :**

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**NIM : 20421118**

Acc untuk daftar munaqasyah 17/1/24

**THESIS**

**Dr. Yusdani**

Submitted to Ahwal Syakhshiyah Department International Program

Faculty of Islamic Studies Universitas Islam Indonesia

Presented As Partial Fulfillment Of The  
Requirements Of Obtaining A Bachelor Degree Of

Law

**YOGYAKARTA**

**2024**

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**2024**

## STATEMENT LETTER PAGE

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Hereby declares that the results of writing this thesis are my own work and are of true authenticity. If it turns out that at a later date the writing of this thesis is the result of plagiarism or plagiarism of other people's work, then I am willing to take responsibility and be willing to accept sanctions based on the rules and regulations that apply at the Islamic University of Indonesia.

Thus, I make this statement honestly and not forced.

Yogyakarta, 17 January 2024

Yang Menyatakan


INTAN ERVIATUN ROHMAH



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## PENGESAHAN

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Hari : Senin  
Tanggal : 4 Maret 2024  
Judul Tugas Akhir : The Tradition of Pondok Mubal Kumanoyoso in Tempur Village, Keling District, Jepara Regency, in Islamic Law Perspective  
Disusun oleh : INJAN ERVIATUN ROHMAH  
Nomor Mahasiswa : 20421118

Sehingga dapat diterima sebagai salah satu syarat untuk memperoleh gelar Sarjana Strata Satu (S1) Syariah pada Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta.

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Yogyakarta, 7 Maret 2024



## INTERNAL MEMO

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Subject : **Thesis**  
Dear : Honorable **Dean of the Faculty of Islamic Studies**  
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*Assalaamu'alaikum Wr. Wb.*

Based on the appointment by the Dean of the Faculty of Islamic Studies, Universitas Islam Indonesia, with letter number: 1501/Dek/60/DAATI/FIAI/IX/2023, on 18<sup>th</sup> of September 2023/ 3<sup>th</sup> of Rabi'ul Awal 1445 H, for our duties as supervisor of the thesis:

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Academic Year : 2023/2024  
Thesis Title : The Tradition Of Punden Mbah Kamunoyoso In Tempur Village, Keling District, Jepara Regency In Perspectives Islamic Law

After researching and making necessary improvements, we finally decided that your thesis above fulfills the requirements to be submitted to the Munaqasyah Trial of the Islamic Studies Faculty, Universitas Islam Indonesian  
Thus, it can be tested soon, and together with us, we will send 4 (four) copies of the thesis in question.

*Wassalaamu'alaikum Wr. Wb.*

Supervisor



**Dr. Yusdani., M.Ag**

## **SUPERVISOR'S APPROVAL**

The undersigned is the thesis supervisor, certifying that:

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KAMUNOYOSO IN TEMPUR VILLAGI  
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IN PERSPECTIVES ISLAMIC LAW**

According to the process and the results of supervising among several months, and being made necessary improvements, then the concerned person can register herself to join the Munaqasah Trial of the *Ahwal Syakhsiyyah* International Program Department, Faculty of Islamic Studies, Universitas Islam Indonesian.

Supervisor

Yogyakarta, 17<sup>th</sup> of January  
2024



**Dr. YUSDANI., M.Ag**

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*"I dedicate this thesis to the people that I love most, my parents (Ibu and Bapak), To myself who did well until now, My sister and my brothers who always support me. I would also say thank u so much for my big family who always send their best prayers to me. I also dedicate this thesis to my best friends while I was studying at UII. Thank you very much you have present and coloring my campus's life. May Allah Swt give the best reward for all of you and get Allah Swt's blessing on everything."*

*Aamiin...*

## MOTTO

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ۗ 104

*“Dan hendaklah di antara kamu ada segolongan orang yang menyeru kepada kebajikan, menyuruh (berbuat) yang makruf, dan mencegah dari yang mungkar. Dan mereka itulah orang-orang yang beruntung.”*

*(QS. Ali Imran, 3 : 104)<sup>1</sup>*

□ اذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

*“Jadilah engkau pemaaf; titahkanlah yang 'urf (adat kebiasaan yang baik), dan berpalinglah dari orang yang jahil.”*

*( QS Al-A'raf [7]: 199)<sup>2</sup>*

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<sup>1</sup> Dahlan Zaini, *Qur'an Karim Dan Terjemahan Artinya*, 1 ed. (UII Press Yogyakarta, 1997) hal.111.

<sup>2</sup> Dahlan Zaini, *Qur'an Karim Dan Terjemahan Artinya*, 1 ed. (UII Press Yogyakarta, 1997) hal. 311.



**PEDOMAN TRANSLITERASI ARAB LATIN**  
**KEPUTUSAN BERSAMA**  
**MENTERI AGAMA DAN MENTERI PENDIDIKAN DAN**  
**KEBUDAYAAN REPUBLIK INDONESIA**

Nomor: 158 Tahun 1987

Nomor: 0543b//U/1987

Transliterasi dimaksudkan sebagai pengalih-hurufan dari abjad yang satu ke abjad yang lain. Transliterasi Arab-Latin di sini ialah penyalinan huruf-huruf Arab dengan huruf-huruf Latin beserta perangkatnya.

**A. Konsonan**

Fonem konsonan bahasa Arab yang dalam sistem tulisan Arab dilambangkan dengan huruf. Dalam transliterasi ini sebagian dilambangkan dengan huruf dan sebagian dilambangkan dengan tanda, dan sebagian lagi dilambangkan dengan huruf dan tanda sekaligus.

Berikut ini daftar huruf Arab yang dimaksud dan transliterasinya dengan huruf latin:

Tabel 0.1: Tabel Transliterasi Konsonan

<b>Huruf Arab</b>	<b>Nama</b>	<b>Huruf Latin</b>	<b>Nama</b>
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	ṣ	es (dengan titik di atas)
ج	Jim	J	Je
ح	Ḥa	ḥ	ha (dengan titik di bawah)
خ	Kha	Kh	ka dan ha
د	Dal	d	De

ذ	Ḍal	ḏ	Zet (dengan titik di atas)
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es
ش	Syin	sy	es dan ye
ص	Ṣad	ṣ	es (dengan titik di bawah)
ض	Ḍad	ḍ	de (dengan titik di bawah)
ط	Ṭa	ṭ	te (dengan titik di bawah)
ظ	Ẓa	ẓ	zet (dengan titik di bawah)

ع	`ain	`	koma terbalik (di atas)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki
ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we

هـ	Ha	h	ha
ء	Hamzah	‘	apostrof
ي	Ya	y	ye

## B. Vokal

Vokal bahasa Arab, seperti vokal bahasa Indonesia, terdiri dari vokal tunggal atau *monoftong* dan vokal rangkap atau *diftong*.

### 1. Vokal Tunggal

Vokal tunggal bahasa Arab yang lambangnya berupa tanda atau harakat, transliterasinya sebagai berikut:

Tabel 0.2: Tabel Transliterasi Vokal Tunggal

Huruf Arab	Nama	Huruf Latin	Nama
ـَ	Fathah	a	a
ـِ	Kasrah	i	i

ـ	Dammah	u	u
---	--------	---	---

## 2. Vokal Rangkap

Vokal rangkap bahasa Arab yang lambangnya berupa gabungan antara harakat dan huruf, transliterasinya berupa gabungan huruf sebagai berikut:

Tabel 0.3: Tabel Transliterasi Vokal Rangkap

Huruf Arab	Nama	Huruf Latin	Nama
يَ...َ	Fathah dan ya	ai	a dan u
وَ...َ	Fathah dan wau	au	a dan u

Contoh:

- كَتَبَ kataba
- فَعَلَ fa`ala
- سَيْلَ suila
- كَيْفَ kaifa

- حَوْلَ haula

### C. Maddah

*Maddah* atau vokal panjang yang lambangnya berupa harakat dan huruf, transliterasinya berupa huruf dan tanda sebagai berikut:

Tabel 0.4: Tabel Transliterasi *Maddah*

Huruf Arab	Nama	Huruf Latin	Nama
أ...إ...ي...	Fathah dan alif atau ya	ā	a dan garis di atas
ي...	Kasrah dan ya	ī	i dan garis di atas
و...	Dammah dan wau	ū	u dan garis di atas

Contoh:

- قَالَ qāla
- رَمَى ramā

- قِيلَ qīla
- يَقُولُ yaqūlu

#### D. Ta' Marbutah

Transliterasi untuk ta' marbutah ada dua, yaitu:

##### 1. Ta' marbutah hidup

Ta' marbutah hidup atau yang mendapat harakat fathah, kasrah, dan dammah, transliterasinya adalah "t".

##### 2. Ta' marbutah mati

Ta' marbutah mati atau yang mendapat harakat sukun, transliterasinya adalah "h".

##### 3. Kalau pada kata terakhir dengan ta' marbutah diikuti oleh kata yang menggunakan kata sandang *al* serta bacaan kedua kata itu terpisah, maka ta' marbutah itu ditransliterasikan dengan "h".

Contoh:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَةَ talhah



### **E. Syaddah (Tasydid)**

Syaddah atau tasydid yang dalam tulisan Arab dilambangkan dengan sebuah tanda, tanda syaddah atau tanda tasydid, ditransliterasikan dengan huruf, yaitu huruf yang sama dengan huruf yang diberi tanda syaddah itu.

Contoh:

- نَزَّلَ nazzala
  
- الْبِرُّ al-birr

### **F. Kata Sandang**

Kata sandang dalam sistem tulisan Arab dilambangkan dengan huruf, yaitu ال, namun dalam transliterasi ini kata sandang itu dibedakan atas:

#### 1. Kata sandang yang diikuti huruf syamsiyah

Kata sandang yang diikuti oleh huruf syamsiyah ditransliterasikan sesuai dengan bunyinya, yaitu huruf “l” diganti dengan huruf yang langsung mengikuti kata sandang itu.

#### 2. Kata sandang yang diikuti huruf qamariyah

Kata sandang yang diikuti oleh huruf qamariyah ditransliterasikan dengan sesuai dengan aturan yang digariskan di depan dan sesuai dengan bunyinya.

Baik diikuti oleh huruf syamsiyah maupun qamariyah, kata sandang ditulis terpisah dari kata yang mengikuti dan dihubungkan dengan tanpa sempang.

Contoh:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَلَالُ al-jalālu

## G. Hamzah

Hamzah ditransliterasikan sebagai apostrof. Namun hal itu hanya berlaku bagi hamzah yang terletak di tengah dan di akhir kata. Sementara hamzah yang terletak di awal kata dilambangkan, karena dalam tulisan Arab berupa alif.

Contoh:

- تَأْخُذُ ta'khuẓu
- شَيْءٌ syai'un
- النَّوْءُ an-nau'u

- اِنَّ inna

## H. Penulisan Kata

Pada dasarnya setiap kata, baik fail, isim maupun huruf ditulis terpisah. Hanya kata-kata tertentu yang penulisannya dengan huruf Arab sudah lazim dirangkaikan dengan kata lain karena ada huruf atau harkat yang dihilangkan, maka penulisan kata tersebut dirangkaikan juga dengan kata lain yang mengikutinya.

Contoh:

- وَ اِنَّ اللّٰهَ فَهٗوَ خَيْرُ الرَّازِقِيْنَ Wa innallāha lahuwa khair ar-rāziqīn/

Wa innallāha lahuwa khairurrāziqīn

- بِسْمِ اللّٰهِ مَجْرَاهَا وَ مُرْسَاهَا Bismillāhi majrehā wa mursāhā

## I. Huruf Kapital

Meskipun dalam sistem tulisan Arab huruf kapital tidak dikenal, dalam transliterasi ini huruf tersebut digunakan juga. Penggunaan huruf kapital seperti apa yang berlaku dalam EYD, di antaranya: huruf kapital digunakan untuk menuliskan huruf awal nama diri dan permulaan kalimat. Bilamana nama diri itu didahului oleh kata sandang, maka yang ditulis dengan huruf kapital tetap huruf awal nama diri tersebut, bukan huruf awal kata sandangnya.

Contoh:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ                      Alhamdu lillāhi rabbi al-`ālamīn/  
  
Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمَنِ الرَّحِيمِ                                      Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

Penggunaan huruf awal kapital untuk Allah hanya berlaku bila dalam tulisan Arabnya memang lengkap demikian dan kalau penulisan itu disatukan dengan kata lain sehingga ada huruf atau harakat yang dihilangkan, huruf kapital tidak dipergunakan.

Contoh:

- اللَّهُ عَفُورٌ رَحِيمٌ                                      Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا                                      Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

## J. Tajwid

Bagi mereka yang menginginkan kefasihan dalam bacaan, pedoman transliterasi ini merupakan bagian yang tak terpisahkan dengan Ilmu Tajwid. Karena itu peresmian pedoman transliterasi ini perlu disertai dengan pedoman tajwid.

## **ABSTRAK**

### **TRADISI PUNDEN MBAH KAMUNOYOSO DI DESA TEMPUR KECAMATAN KELING KABUPATEN JEPARA DALAM PERSPEKTIF HUKUM ISLAM**

INTAN ERVIATUN ROHMAH

NIM : 20421118

Punden atau petilasan adalah tempat di mana terdapat kuburan atau tempat peristirahatan bagi orang-orang yang dianggap sebagai cikal bakal masyarakat desa atau orang yang dihormati secara turun temurun. Punden Mbah Kamunoyoso menjadi salah satu aspek penting dalam sejarah dan budaya islam di desa Tempur. Banyak kegiatan adat yang dilakukan disana. penelitian ini menjabarkan mengenai kegiatan apa saja yang dilakukan, dan apakah masih bisa dianggap relevan dengan hukum islam. Kemudian, alasan dipilihnya punden di Desa Tempur, Kecamatan Keling, Kabupaten Jepara, dikarenakan punden ini belum banyak dibahas dan diteliti, sehingga perlu ditelaah lebih jauh. Metode penelitian yang digunakan adalah metode deskriptif kualitatif, dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data yang digunakan dalam penelitian adalah analisis deskriptif interpretatif, dimana tujuan analisis ini adalah untuk mendeskripsikan secara sistematis, faktual dan akurat mengenai fakta dan hubungan fenomena yang diteliti. Penelitian ini berkontribusi pada pemahaman lebih lanjut tentang hubungan antara tradisi adat dan keagamaan dalam masyarakat Jawa, serta pentingnya dialog antaragama dalam menjaga harmoni sosial. Selain itu, hasil penelitian ini dapat menjadi panduan bagi pemerintah lokal dan pemuka agama dalam mengelola tradisi-tradisi keagamaan di tengah masyarakat yang memiliki beragam keyakinan dan budaya.

Kata Kunci : Hukum islam, Tradisi, Punden, Adat

## **ABSTRACT**

### **THE TRADITION OF PUNDEN MBAH KAMUNOYOSO IN TEMPUR VILLAGE, KELING DISTRICT, JEPARA REGENCY IN PERSPECTIVES ISLAMIC LAW**

INTAN ERVIATUN ROHMAH

NIM : 20421118

Punden or petilasan is a place where there are graves or resting places for people who are considered to be the forerunners of the village community or people who have been respected for generations. Punden Mbah Kamunoyoso is an important aspect of Islamic history and culture in Tempur village. Many traditional activities are carried out there. This research describes what activities are carried out, and whether they can still be considered relevant to Islamic law. Then, the reason for choosing punden in Tempur Village, Keling District, Jepara Regency, is because this punden has not been widely discussed and researched, so it needs to be studied further. The research method used is a qualitative descriptive method, with data collection through interviews, observation and documentation. Data analysis applied in research is descriptive interpretative analysis, where the purpose of this analysis is to describe regularly, factually and accurately regarding facts and relationships under study. This research contributes to further understanding of the relationship between traditional and religious traditions in Javanese society, as well as the importance of interreligious dialogue in maintaining social harmony. Apart from that, the results of this research can be a guide for local governments and religious leaders in managing religious traditions in communities with diverse beliefs and cultures.

Keywords : Islamic law, Traditon, Punden, Adat

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ اسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْمُرْسَلِينَ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ

All praise and deep gratitude to Allah Swt, the One True Almighty God, for his blessing and guidance; thus, this thesis can be finished on its time, the time Allah has decreed. Shalawat and greetings are always devoted to the prophet Muhammad Saw, who brought the light out in the dark era and removed all the ignorance, hence existed the freedom of learning for all gender, and found many discoveries until created this civilization.

The process of arranging and finishing this thesis, titled "The Tradition Of Punden Mbah Kamunoyoso In Tempur Village, Keling District, Jepara Regency In Perspectives Islamic Law" is not separated from the support, guidance, suggestion, and supervision of several involved parties till this thesis can be finished properly.

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The arrangement of this thesis is far from the perfect word because all the perfectness is Allah's own. Thus, I wish all dearest readers to give supportive suggestions and criticism for improving and revising this thesis so that this thesis can be valuable and helpful later on.

Yogyakarta, 17 January  
2024

Intan Erviatun Rohmah

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# CHAPTER 1

## INTRODUCTION

### A. Context Study

Indonesia is a country that rich in culture and tradition. Tradition is a set of practices, adat , or rituals that are passed down from generation to generation within a community or cultural group.<sup>3</sup> According to Bastomi, tradition is the spirit of adat and culture, with this tradition this cultural system will become stronger. If traditions are destroyed, then it is certain that the culture of a nation will also be lost. It is very important to understand something that has become a tradition must be trusted for its level of effectiveness and efficiency. This is because effectiveness and efficiency always go hand in hand in following the development of a culture which includes various attitudes and actions in solving all problems. So when the level of effectiveness and efficiency is low, it will slowly no longer be used by society and will no longer become a tradition, and traditions will still be used and maintained if the tradition is still relevant and still in accordance with the situation and conditions of society as his heir.<sup>4</sup>

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<sup>3</sup> Kustiadi Basuki, "Tradisi ritual perang obor," *ISSN 2502-3632 (Online) ISSN 2356-0304 (Paper) Jurnal Online Internasional & Nasional Vol. 7 No.1, Januari – Juni 2019 Universitas 17 Agustus 1945 Jakarta* 53, no. 9 (2019): 1689–1699, [www.journal.uta45jakarta.ac.id](http://www.journal.uta45jakarta.ac.id).

<sup>4</sup> Ainur Rofiq, "Tradisi Slametan Jawa dalam Perspektif Pendidikan Islam," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 15, no. 2 (2019): 93–107.

Tradition is custom passed down from generation to generation (from ancestors) which are still being carried out in the community, an assessment or response that the existing methods are the best and correct way.<sup>5</sup> Sumner (in the department of education and culture 1996: 2) argues that tradition or customs are given the term mores which in principle functions as an order behavior that can be divided into four levels, namely: (1) code of conduct cultural values, (2) the level of norms, (3) the level of law, and (4) the level special rules. Traditions cover various aspects of life, such as religion, culture, social and economy. Traditions can serve as a link between the past and the present, reinforce group identity, and play an important role in shaping the norms and values that are upheld in society. Each region in indonesia has its own traditions and some hold on to this tradition to this day. Tempur village one of them.

Tempur is a village located in a mountainous region with an area of 1,990 Ha/ in Keling district, Jepara, Central Java, Indonesia. Tempur Village is also called the Hidden Village, because this village is surrounded by mountains to the east, south, north and west. in this village, there are still strong traditions such as the tradition of coming to punden.

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<sup>5</sup> Asih Sri, "Tradisi Manganan Di Punden Mbah Sayyid di Kecamatan Keling Kabupaten Jepara" (2009): 75-.

Punden or petilasan is a place where there are graves or places that used to be used as a resting place for people who are considered important as the forerunners of the village community or the first people who came to the village. Punden became one of the important aspects of Islamic history and culture. Not only as a physical burial place, but also related to community social activities. For example, visiting punden is a form of respect for them, as a place for us to gather to celebrate happy things or as a reminder for us of the culture and traditions of the local community so that we don't forget the history of our environment.

As time goes by with the progress of the level of education, people are starting to question whether this tradition is still relevant to today's science? how did this tradition start and is it also relevant to Islamic law.

Islam itself has an inclusive view of customs and culture, recognizing the importance of maintaining and respecting local cultural heritage within limits according to religious teachings. The following are some Islamic perspectives in viewing customs and culture:

1. Principle of Compatibility with Islamic Teachings: Islam emphasizes that customs and culture that are carried out must be in accordance with religious teachings. If these customs and culture conflict with the basic principles of Islam or contain practices that are prohibited in religion, then there must be adjustments or rejection of these practices.

2. The Principle of Non-Contradiction to the Principles of Tawhid: Tawhid, the belief in the oneness of Allah, is a fundamental principle in Islam. Islam recommends that custom and culture not involve practices that are contrary to the principle of monotheism, such as the worship of something other than Allah or mystical practices that are contrary to Islamic teachings.
3. Culture as a Manifestation of Creativity and the Diversity of Allah's Creation: Islam recognizes culture as the result of the creativity and diversity of Allah's creation. Various forms of culture in this world are considered as signs of God's majesty and these cultural differences are not intended to excel one another, but as a means to know and interact with each other.
4. Adat as Local Wisdom: Islam values adat as a form of local wisdom that can provide positive values and guides in daily life. Aspects of adat that are in accordance with Islamic values and do not conflict with religious principles are accepted and recommended to be maintained.
5. Respect for Traditions and Ancestors: Islam teaches respect for traditions and ancestors as part of upheld values. This respect includes respect for parents, ancestors and important figures in history, as well as maintaining the cultural heritage passed down from previous generations.



Muhammad Al-Ghazali, one of cleric of Egyptian origin has a moderate view of cultural issues and local traditions in Islam. He emphasised the need to understand and assess local practises wisely, separating those that are in accordance with Islam from those that are contrary.

To see whether this tradition is in accordance with the teachings of the Islamic religion, it is necessary to study what activities are carried out in the punden. Therefore, further research is needed regarding this punden tradition. This study aims to find out the traditions, customs, and their urgency in society both socially, culturally, and muamalat. Thus, this research is expected to contribute to describing these elements for the continuity of adat in the village of Tempur, Keling, Jepara.

## **B. Problem Formulation**

Based on context study, the problem formulation of this research are :

1. How are the activities in the punden of mbah Kamunoyoso?
2. How is the perspective Islamic law at tradition in punden Mbah Kamunoyoso?

### **C. Objective Of Research**

1. To analysis what activities are carried out by the community at the Mbah Kamunoyoso punden
2. To analysis these activities from an Islamic perspective both from the social, cultural, muamalat and fiqh principles
3. To analysis whether there will be activities that violate sharia principles
4. To explain about the benefits of having activities at Punden Mbah Kamunoyoso.

## **D. Benefits Of Research**

### 1. Academic Benefits:

- a. **Contribution to Knowledge:** This research can contribute to academic knowledge of the Punden Mbah Kamunoyoso tradition, especially in the context of an Islamic perspective. The results of this research can be a reference for other researchers and fill in the information gaps in this field.
- b. **Theory Development:** By exploring the tradition of Punden Mbah Kamunoyoso from an Islamic perspective, this research can help develop a theoretical understanding of the relationship between local culture and religion in society.
- c. **A Deeper Understanding of Islam:** This research can provide a deeper understanding of how Islamic values and principles affect and interact with local traditions such as Punden Mbah Kamunoyoso.
- d. **Enrichment of Cultural and Religious Studies:** This research can enrich the study of culture and religion, combining elements of local culture with understanding of Islam.

### 2. Practical Benefits:

- a. **Preservation of Local Culture:** This research can help understand and recognise the values and practises of the Punden Mbah Kamunoyoso tradition rooted in local culture.

This can help in efforts to preserve the culture and cultural heritage of an area.

- b. Intercultural Tolerance and Understanding: By exploring the relationship between local and Islamic traditions, this research can encourage intercultural tolerance and understanding, especially in a religiously diverse community environment.
- c. Relevance for Decision Making: The results of this study can be relevant for policymakers, community leaders, and religious leaders to understand how local traditions and Islamic religions can coexist and influence each other.
- d. Cultural-Based Tourism Development: This research can contribute to the development of culture-based tourism, by introducing and appreciating the Punden Mbah Kamunoyoso tradition to tourists as part of the cultural wealth of an area.

## **E. The Structure Of Thesis**

This research is made with coherent systematics, the purpose is to make it easier for both researchers and readers to understand the contents of this research. So there needs to be a systematic discussion. The systematics of discussion in this study are as follows:

Chapter I is an introduction to discussing the background of the problem, research focus, problem formulation, research objectives, research benefits, and the structure of thesis.

Chapter II describes the literature review and theoretical framework; The discussion in this chapter is about previous research and the novelty of research used by researchers to compile this research, then a review of literature that is appropriate and relevant to this research.

Chapter III discussed the research methodology. In this chapter, the researcher explains and exposes the type of method chosen in running this research; inside it, there are also explanations about the kind of approach, location of the research, informant, technic in choosing informant, technic of collecting data, and analyzing data.

The chapter IV consists of the result and discussion, which will expose the result of the research from observation and interview. Then the discussion of the analysis was obtained from the data and reality.

The chapter V is closing, it is the last chapter that consists of conclusion and suggestion or recommendation. The conclusion showed the

summary from a whole step of research and then the suggestion will expose several policies suggestion for the stakeholders in the future to face this phenomenon.

Then ends with a Reference or Bibliograph

## CHAPTER II

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### A. Literature Review

1. The journal of Muhammad Nur Khabib and Ashif Az Zafi from the Kudus State Islamic Institute (IAIN) entitled “Islamic Perspective Regarding Manganan Tradition in "Punden Mbah Rahmad" Gelang Village.”<sup>6</sup> using data from the results of interviews and literature studies and then analyzed using qualitative methods that are descriptive analysis, that: This literature review is intended to present theories that are relevant to the problem under study, as well as to be used as a comparison tool for researchers towards a research they are currently conducting. By looking at previous research, researchers can see the advantages and disadvantages of the theories used by other researchers in their research. All of this is to show that the problem to be studied is not something that has never been written about, researched, or touched by someone before.

The advantages of this journal are:

- a. Topic Relevance: This journal discusses important and interesting topics, which are related to the customs of a region. This can be

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<sup>6</sup> Ashif Az Zafi Muhammad Nur Khabib, “Prespektif Islam Mengenai Tradisi Manganan Di ‘Punden Mbah Rahmad’ Desa Gelang, Kecamatan Keling, Kabupaten Jepara, Jawa Tengah” 20 (2020): 2–4.



used as a source of reading by teenagers so they don't misconstrue regional customs.

- b. Submission of data using language that is easy to understand, so that readers are interested.
- c. Using proper analysis.

Disadvantages of this journal:

- The literature review is too small and does not explain much about the topic to be discussed.
- Limited Research: While this research represents a few relevant journals, the number of studies included in this review may be limited.

Then, the journal explains how and what was done in the punden. the following conclusions can be drawn:

- (1) the Manganan tradition at Punden Mbah Rahmad is a medium of giving thanks to Allah for the abundance of crops and as a prayer to be kept away from disaster and disease, (2) the symbol and meaning of the Manganan tradition which consists of leaves in a row contains the meaning of how to pray in congregation , rice and side dishes which contain the meaning of symbols of harmony between fellow people, white-brother porridge symbolizing the origin of a child, incense which means a person's means of saying a prayer, (3) regarding the perspective of the Islamic religion towards the Manganan tradition can be connected from the rules of Imam Syafi

'i who said that appreciating ideas that grow and become role models among the people is better, than disputing sunnahs that are still ikhtilaf. From the conclusions of the journal above, the writer can find differences between the thesis that will be done and other research journals.

As for further suggestions, the author should try to include more research so that this review becomes more representative.

2. The journal entitled "The Symbolic Meaning of Haul Punden Tradition as Strengthening Pancasila Student Profiles"<sup>7</sup> written by Widiya, Sukma Perdana Prasetya, Katon Galih Setyawan, Hendri Prastiyono from Surabaya State University uses a qualitative descriptive method which is intended to make Haul Punden Mbah Kramat as strengthening the profile of Pancasila students. This journal can be used as a source for writers to see customs from a cultural perspective and their benefits to the nation and state.

The advantage of this journal is that the results of the research are written in a complete and clear manner. the author also adds photo documentation to show the reader the actual situation when a tradition is being carried out.

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<sup>7</sup> Widiya Widiya et al., "Makna Makna Simbolik Tradisi Haul Punden Sebagai Penguatan Profil Pelajar Pancasila," *SOSEARCH: Social Science Educational Research* 3, no. 1 (2023): 12–24.

The disadvantage of this journal is the absence of foot notes, making readers unable to check to find references directly.

The contents or conclusions of the journal are as follows: Haul Punden Mbah Kramat is not only a religious activity, but also as a way for the hamlet community to honor their ancestors by sending prayers and the existence of this haul punden activity makes the community feel more solidarity, so that in this haul punden the people of Randu Padangan Karangpoh village use it as a form of event to express gratitude and ask for the welfare of the grave expert to Allah Swt. through this haul punden activity not only a group of people gather to pray but also form social values in social life. Social values that are clearly visible through these activities are solidarity values such as mutual cooperation in preparing activities, togetherness values, divine values and through these values become one of the reinforcements in the Pancasila Student Profile, in this case strengthening the Pancasila Student Profile becomes an important part that shows the practice of these elements in everyday life which is not only based on theory, but also through local cultural practices.

3. Journal entitled "Utilization of Punden Space in the Nyadranan Tradition of Klepek Village, Kediri Regency"<sup>8</sup> by Muhammad Andi Finaldi Nurtantyo, Lisa Dwi Wulandari, Agung Murti Nugroho from Brawijaya University. This research used qualitative methods and data from

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<sup>8</sup> Muhammad Andi Finaldi Nur Tantyo, Lisa Dwi Wulandari, dan Agung Murti Nugroho, "Pemanfaatan Ruang Punden Pada Tradisi Nyadranan Desa Klepek Kabupaten Kediri," *Review of Urbanism and Architectural Studies* 20, no. 1 (2022): 33–43.

observed objects were studied descriptively. that: can be used as a researcher to see the benefits of punden from a cultural and social perspective. The following is the conclusion of the journal: the use of punden space is formed by several factors, namely activity, place, purpose, time and actors which are involved. In every process of the Nyadranan tradition activities carried out by the people of Klepek Village, both in terms of self-preparation to physical preparation, they have goals and objectives to fulfill for their inner satisfaction. The relationship between the factors that shape the utilization of the nyadranan traditional activity space can also be said to be the traditional space of the Klepek Village community, because inside there is an empty (soulless) space along with the elements that exist to interact with the actors involved in it. Because of that, the space can have a spatial meaning so that it can fill the void in architectural science, especially the architecture of the built environment. As for the advantages of this journal is a clear explanation. The disadvantages of this journal is that it doesn't use clearer foot notes and uses a body note that only names and dates. it would be better if you use foot notes for clearer titles and others.

4. Journal entitled "Nyekar Tradition In Punden Eyang Ki Ageng Gedhe In Medeleg Village Tampingmojo Village, Tembelang District, Jombang District: Tintingan Folklor"<sup>9</sup> By Shinta Nuryah Firdaus and Yohan Susilo

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<sup>9</sup> Shinta Nuryah Firdaus, "MEDELEG DESA TAMPINGMOJO KECAMATAN TEMBELANG KABUPATEN JOMBANG : TINTINGAN FOLKLOR Shinta Nuryah Firdaus Fakultas Bahasa dan Seni , Universitas Negeri Surabaya Yohan Susilo Fakultas Bahasa dan Seni , Universitas Negeri Surabaya Kata Kunci : Tradisi , Tint," no. 1 (2020).

from Surabaya State University. The method used in this research is descriptive qualitative method. In this study, researchers can see the benefits of the Nyekar tradition in Punden through its social and cultural perspective. the conclusion of the Journal is as follows: In the Nyekar Tradition at Punden Eyang Ki Ageng Gedhe there are processions, (1) Processions Asking for sustenance, (2) Processions of Slametans, (3) Processions Asking for Prayers for Restu Ijab Nikah. The procession of Asking for Fortune is divided into three, namely (1) Preparation, namely asking for permission, preparing ubarampe, and cleaning the punden, (2) Implementation, namely carrying out prayers, (3) Closing, namely saying goodbye. Of the three processions have the same procession. However, there is one procession that distinguishes one from the other, namely the Slametan Procession. In the Slametan procession, the difference is in the part where it is carried out by eating. After ubarampe or tools used In the Nyekar Tradition at Punden Eyang Ki Ageng Gede, namely incense, setaman flowers, and tumpengan. This tradition has functions for society, namely (1) as a projection system, (2) as a means of governance, (3) as a means of social control, and (4) as cultural preservation.

5. Journal entitled "Punden As The Center Of Social And Cultural Life Of The Village Of Klepek District Kediri"<sup>10</sup> by Muhammad Andi Finali Nurtantyo. The weakness of this journal is that there are too few

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<sup>10</sup> Tantyo, Wulandari, dan Nugroho, "Pemanfaatan Ruang Punden Pada Tradisi Nyadranan Desa Klepek Kabupaten Kediri."

references and no explanation of the methodology used for research. The conclusion of the journal is that Punden as the center of the socio-cultural space of the community becomes a place for activities from human works that have a bond of feeling, impression, creativity between space and society that has been rooted for generations. Spatial ties with people who have changed their beliefs based on Islamic law. By creating and forming a bond between space and society, this can be said to be the presence of an architectural aspect.

The existence of aspects of social life of society with aspects of cultural traditions have a reciprocal relationship. As the social life of the Klepek village community influences cultural traditions that are considered good by the community. Vice versa, the results of cultural traditions that influence the social life of society to achieve the goals they believe in.

6. Journal entitled "Utilization Of The Earth Space In The Tradition Of The Earth Earth Cerme Kidul Village, Cerme District, Gresik District."<sup>11</sup> by Slamet, Jenny Ernawati, Agung Murti Nugroho from the Office of Public Works Cipta Karya and Spatial Planning of East Java Province. The method used in this study is a qualitative method, the theory used as the basis for this research is the Environment Behavior Study. the conclusion of this journal is that most of the people in Cerme Kidul Village work as farmers, Muslim, elements of belief and kejawen, so that the space used

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<sup>11</sup> Jenny Ernawati et al., *PEMANFAATAN RUANG TELAGA PADA TRADISI SEDEKAH BUMI DESA CERME KIDUL, KECAMATAN CERME, KABUPATEN GRESIK*, *Jurnal RUAS*, vol. 13, 2015.

as the Earth Alms tradition is Telaga. Based on the results of the research on the Utilization of Lake Space in the Earth Alms Tradition in Cerme Kidul Village, it can be concluded that this tradition has historical values from the ancestors which are passed down from generation to generation every year to grateful for the favors that have been received and as gratitude then done Earth Alms Tradition under the Lom tree (Punden Telaga). the advantages is just a little reference.

7. The journal entitled “Local Wisdom Of The Nyadran Tradition In Karangmangu Village, Ngambon District, Bojonegoro District.”<sup>12</sup> by Moch. Ginanjar Yoga Triantoro and Octo Dendy Andrianto from Surabaya State University. The method used is descriptive qualitative which describes the tradition of Raden Bagus Lancing Kusumo's nyadran punden. The results of this study tell the reader that there are stories, phenomena, and functions in the tradition of Raden Bagus Lancing Kusumo's nyadran punden petilasan which still exist and are maintained today because there are stories he has told his grandchildren. The function of the phenomenon in the story of the punden Raden Bagus Lancing Kusumo can be applied in the people of Karangmangu Village, Ngambon District, Bojonegoro Regency, namely 1) Educational Value 2) Social Value 3) Social Criticism Value 4) Entertainment Means. The four functions can also be explained as a whole into one, namely as a means

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<sup>12</sup> Octo Dendy Andrianto Moch. Ginanjar Yoga Triantoro, “Ngambon Kabupaten Bojonegoro Moch . Ginanjar Yoga Triantoro Fakultas Basa lan Seni , Universitas Negeri Surabaya Octo Dendy Andrianto Fakultas Basa lan Seni , Universitas Negeri Surabaya Abstrak PEMBUKA Indonesia merupakan sebuah negara yang hampir keselu” (2022): 4.

of preserving the culture and traditions of nyadrandi in Karangmangu Village, Ngambon District, Bojonegoro Regency. The story of the punden Raden Bagus Lancing Kusumo is one of the local assets of the Bojonegoro people which must be maintained and continuously developed. To make it even clearer, in the following research, the story of punden Raden Bagus Lancing Kusumo can be examined from another perspective, such as using language in the process of conducting research. Overall, this journal is good. but the disadvantage of references and incomplete writing.

8. Journal with the title “The Symbolic Meaning of the Lempogan Tradition of Kutuk Village (Roland Barthes Semiotic Studies)” by Heru Gunawan, Luthfa Nugraheni, Mila Roysa.<sup>13</sup> This study uses a type of qualitative research. The source of data used in this research is the results of interviews. from this document, researchers can make this journal a source of reference regarding the meaning of a tradition. The conclusions of this journal are as follows: Lempogan is a tradition in Kutuk Village, Undaan District, Kudus Regency which is held routinely ahead of the One Planting Period (MTI). This traditional celebration is carried out on Friday Wage. This Lempogan tradition is carried out as efforts as a means of prayer for the community so that rice plants are not eaten by pests and produce an abundant harvest. The people of Kutuk village believe this

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<sup>13</sup> Heru Gunawan, Nugraheni Luthfa, dan Mila Roysa, “Makna Simbolik Tradisi Lempogan Desa Kutuk (Kajian Semiotika Roland Barthes),” *Jurnal Ilmiah Sastra* 1, no. 1 (2023): 26–44.



because according to the story that developed, namely the dispute between Nyai Sindhu and Ki Proyo. Kanzunudin (2020) Folklore is closely related to the people who own it. In the Lempogan tradition, it comes from the folklore of the feud between Nyai Sindu and Grandmother Ganjur, so that the local village community commemorates it with the Lempogan culture. Lempogan is the local wisdom of the local area as a differentiator from other villages. The value of local wisdom emerges from storytelling that passes from generation to generation. Kanzunudin (said that the value of local wisdom is produced from collective thinking and has been around for a long time and has been passed down from generation to generation. The implementation of the Lempogan tradition is followed by all village people so that it is lively and lively. In welcoming this tradition, the housewives make lempog food which will be brought for kenduren at Eyang Ganjur's Petilasan. The fathers prepare and arrange mountains of produce that will be paraded around the village. Lempogan's detailed explanation is divided into several stages following.

9. Journal entitled “Analysis of the Conflict of Change in the Pre-Marriage Tradition "Diba'an" in the Nahdlatul Ulama Islamic Community Group in Gading Village” by Ayu Febriani and Agus Mahfud Fauzi.<sup>14</sup> The results of the study show that the conflict stems from disagreements between "priyayi" religious leaders and ordinary people who choose to comply

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<sup>14</sup> Jurnal Penelitian et al., “Analisis Konflik Perubahan Tradisi Pra Pernikahan Diba’an” 19, no. 1 (2022).

with social distancing policies. It starts with a group of religious leaders who devote themselves to the interests of the afterlife so that they place themselves in charge of guarding and maintaining the readings and preventing people from returning to old habits that glorify their ancestors rather than God Almighty in hoping for a smooth wedding ceremony. In contrast to ordinary people who have their own views on traditional asceticism and worldliness, namely prioritizing the safety of the world. So, there are two things caused by this conflict, namely the number of marriages has decreased and there are people who have returned to adopting old habits by making offerings in the village punden in the pre-wedding ritual. However, Muslims are not a monolithic and supervisory group. Muslims have a high sense of solidarity and tolerance in the diversity that exists. In the cultural aspect, Muslims actually accommodate and adopt culture to be Islamized without displacing the original culture.

10. Journal entitled “Visualization Of Local Wisdom Of Warak Tradition Through Documentary Film” by Anthony Y.M. Tumimomor and Martza Merry Swastikasari from Universitas Kristen Satya Wacana Salatiga.<sup>15</sup> This research was conducted using a qualitative research method as Christian Satya Wacana Salatiga. the advantages of this research are its good discussion in terms of language and delivery and quite complete

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<sup>15</sup> Anthony Y M Tumimomor dan Martza Merry Swastikasari, “Tumimomor, Swastikasari | Visualisasi Kearifan ... . | 622” (2019): 622–631.

research. the drawbacks of this research are that there are no footnotes, lack of data and limited written sources. This document explains more about efforts or ways to preserve traditions through films and documentaries. this proves how important tradition is in society. the drawback of this research is that the discussion of the results is still incomplete and precise.

11. Journal entitled "Gunden Terraces of Mount Padang: Reflections on Environmental Adaptation from Megalithic Society"<sup>16</sup> by Lutfi Yondri from Padjadjaran University, Bandung. This research further explains how modern society adapts to the punden terraces in Gunung Padang. Based on the description above, it can be concluded that the construction and arrangement of the punden stone blocks with the steps of Mount Padang are seen as the result of past human adaptation processes to the environment by applying the knowledge and technology they had at that time. The construction of the Gunung Padang terraced punden in the past has been built with a set of knowledge. To create a punden terrace at the top of Mount Padang which is surrounded by quite steep slopes, this was done on the basis of technical knowledge and applying local wisdom values that existed at that time so that its form can still be observed today. It is strongly suspected that in the past the punden terraces of Gunung Padang, which consisted of thousands of andesite stone blocks, would not

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<sup>16</sup> Lutfi Yondri, "Refleksi Adaptasi Lingkungan dari Masyarakat Megalitik," *Jurnal Sositologi Universitas Padjadjaran Bandung* 13, no. 1 (2014): 1–14.

have been possible without an established social system led by a charismatic figure who had close ties with the community. Apart from that, of course, it is supported by the aspect of mutual cooperation to gather all the strength of the community in order to realize this terraced punden. This research shows that the punden tradition can still be accepted in modern society.

12. Journal entitled “Exploration of Elementary School Mathematics Learning in the Surabaya Earth Alms Tradition as an Ethnomatematics Implementation”<sup>17</sup> by Jessica Cindy Aditya Clariza and Budiyo from Surabaya State University. (1) describe the exploration of Mathematical concepts on the almsgiving tradition in Surabaya for elementary Mathematics learning; (2) describe the views of Educators regarding the results of exploration as an alternative source of learning Mathematics. This study uses descriptive qualitative methods and ethnographic approaches. Data collection through triangulation. This document describes one of the efforts to preserve tradition and instill an attitude of love for culture. This can help researchers to be used as a reference.

The difference between the literature review above and the thesis that the researcher will examine is the view of adat which is not only related to adat in a cultural, social, educational, or economic perspective. however, the author discusses more about his fiqh and the views of

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<sup>17</sup> Jessica Cindy dan Aditya Clariza, “Eksplorasi Pembelajaran Matematika Sekolah Dasar Pada Tradisi Sedekah Bumi Surabaya Sebagai Wujud Implementasi Etnomatematika Abstrak” (2013).

Islamic law on a tradition. researchers also examine directly its activities, how society perceives them and whether these traditions are still relevant.

## **B. Theoretical Framework**

### **1. Definition Of Tradition**

Tradition in the anthropological dictionary is the same as adat, namely habits that are magno-religious in nature from the life of an indigenous population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that has been established and includes all conceptions of the cultural system of an culture to regulate social action.<sup>18</sup> In the sociology dictionary, it is defined as customs and beliefs that have been passed down from generation to generation and can be maintained.<sup>19</sup> The following is the definition of tradition according to some experts.

According to WJS Poerwadaminto defines tradition as all things related to the life of the community on an ongoing basis, for example culture, habits, customs, especially beliefs.

Van Reusen commented that tradition is an asset or legacy or rules, as well as assets, rules, customs and norms. However, this tradition is not

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<sup>18</sup> Putra dan Alexander Dhea Herbudy, “Studi Tipologi Dan Morfologi Palebahan Saren Kangin Delodan Puri Saren Agung Ubud Sebagai Bentuk Adaptasi Bangunan Budaya Untuk Menjaga Tradisi,” *E-Journal Universitas Atma Jaya Yogyakarta* (2018): 51–78, <http://e-journal.uajy.ac.id/17653/>.

<sup>19</sup> Milele Nipur, Selvie Rumampuk, dan Jenny Nelly Matheosz, “Tradisi Ritual Bakar Batu Pada Masyarakat Suku Dani Di Distrik Kalome Kabupaten Puncak Jaya Propinsi Papua,” *Jurnal Holistik* 15, no. 2 (2022): 1–16.

something that cannot be changed, this tradition is instead seen as the integration of the results of human behavior and also the pattern of human life as a whole.

According to Bastomi quoted by Ainur Rofiq, tradition is a spirit of a culture and culture, with this tradition this cultural system will continue to be strong. If traditions are destroyed, it can be determined that the culture that belongs to a nation will also disappear. It is very important to understand that something that is used as a tradition must have been trusted for its level of effectiveness and efficiency.<sup>20</sup>

So, it can be concluded that tradition is a behavior or activity that has been carried out repeatedly for a long time and continues to be preserved by groups or communities.

## **2. Function Of Tradition**

Tradition has several important functions in people's lives. Here are some observable tradition functions:

- a. **Cultural Identity and Continuity:** Traditions play a role in shaping and maintaining the cultural identity of a society. Through traditions, values, norms and practices passed down from generation to generation, a community can maintain and strengthen their cultural roots. Traditions also help maintain cultural continuity, ensuring that knowledge and practices gained from the past can be passed on and passed on to future generations.

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<sup>20</sup> Rofiq, "Tradisi Slametan Jawa dalam Perspektif Pendidikan Islam."

- b. **Maintaining Values and Ethics:** Traditions serve as a vessel for teaching and maintaining values and ethics that are considered important in a society. Through tradition, the younger generation can learn and internalize the moral principles, social norms and manners that apply in their society. Traditions also help maintain the cultural integrity and morality of society.
- c. **Formation of Social Ties and Solidarity:** Traditions play a role in strengthening social bonds between members of society. Through traditional activities such as celebrations, rituals and traditional ceremonies, people can gather, interact and strengthen interpersonal relationships. Traditions can also create a sense of solidarity, mutual understanding, and togetherness among community members.
- d. **Regulation of Actions and Behavior:** Traditions also serve as a guide in regulating the actions and behavior of the people. Through tradition, society has guidelines about what is considered right and wrong, how to behave in various contexts, and how to carry out social duties and obligations. Traditions can provide structure and order to everyday life.
- e. **Containing Meanings and Symbolism:** Traditions are often filled with meanings and symbolism that are important to society. Through rituals, symbols and stories related to tradition, values and beliefs can be realized and conveyed to members of society. Traditions can also convey important messages about origins, life, and existential meaning for individuals and groups.

### **3. Three Theory Of Traditions**

#### **a. Cultural Functionalism Theory:**

This theory was first developed by anthropologists such as Bronislaw Malinowski and A.R. Radcliffe-Brown. According to the theory of cultural functionalism, culture has certain functions in society. Culture helps society function harmoniously and maintain social balance. For example, religion and ritual have a social function in maintaining social cohesion.

#### **b. Cultural Conflict Theory:**

This theory emphasizes conflict and tension related to culture in society. Cultural conflict arises when groups or individuals have different values, norms, and interests. Karl Marx was one of the figures who developed this view by focusing on class conflict in culture, such as the conflict between capital owners and workers.

#### **c. Symbolic Cultural Theory:**

This theory focuses on the use of symbols in culture to construct meaning and identity. Max Weber and George Herbert Mead are some of the influential figures in this theory. They argue that symbols such as language, religious symbols, and social signs are key in shaping individual perceptions and actions in society.

### **4. About Punden**

Punden can be interpreted in two ways: as a place where there are graves of people who are considered the forerunners of the village



community, sacred places or something highly respected. Broadly: Punden is a term in archeology that refers to ancient burial sites or complexes found in various regions of the world. Punden includes many types of burial structures, including but not limited to stone tombs, mound tombs, or tombs made of boulders. Punden are often associated with ancient civilizations and were burial or ritual places for ancient peoples. While narrowly: Punden can also refer to certain types of burial structures found in Indonesia, especially in Java. Punden in the Indonesian context is a stone structure with steps or a mound used as an ancient burial place, usually associated with the megalithic civilization in Indonesia. Megalithic punden usually consists of large stones specially arranged to erect burial sites or other ritual structures. This megalithic punden has important historical, archaeological and cultural values for the people of Indonesia.

## **5. The Function of Punden**

In general, the punden function is as follows:

- a. **Burial Places:** One of the main functions of punden is as a burial place for ancient peoples. Punden are used as places to bury the bodies of deceased members of the community, and these are often associated with ancient ritual practices and spiritual beliefs.
- b. **Place of Ceremonies and Rituals:** Punden is also used as a place for carrying out religious ceremonies and rituals or ancient community

beliefs. These ceremonies can vary, such as funeral ceremonies, agricultural rituals, or ritual offerings to ancestors.

- c. **Symbols of Power and Social Status:** Some ancient punden have larger and grander sizes or architecture, which may reflect the social status or power of certain groups in society. This punden may function as a symbol of power or the importance of the group in the social structure of society at that time.
- d. **Cultural Identity and Historical Heritage:** Punden has high historical and cultural value, because it reflects the life practices and beliefs of ancient peoples. Punden form an important part of an area's cultural heritage and contribute to our understanding of the past.
- e. **Research and Education Center:** Punden is often the object of research for archaeologists and other scientists. Through this research, we can better understand the life and culture of ancient peoples and the development of civilizations at that time. Punden can also be used as an educational tool for modern people to learn about the history and cultural heritage of their ancestors.
- f. **Tourism and Tourist Attractions:** Some punden, especially those located at known archaeological sites, become tourist attractions and visiting destinations for tourists who are interested in learning about the history and culture of the past.

## **6. Adat in Islam**

Islam is a religion that respects and advocates the preservation of customs and traditions as long as they do not violate Islamic religious teachings. As we know, adat or urf (islamic terms) is a source of law somewhere. Among the verses of the Qur'an that discuss traditions are:

surah al-A'raf verse 199, as follows:

﴿ذُ الْعَفْوَ وَأْمُرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (الأعراف): ٩١١

"Be thou forgiving and order people to do what is ma'ruf, and turn away from stupid people." (Al-A'raf) [07]: 199<sup>21</sup>

In the verse above, Allah ordered the Prophet Saw to order his people to do what is good. The meaning of 'urf in the verse above is a good tradition.

Al-Imam Abu Al-Muzhaffar as-Sam'ani said:

﴿وَالْعُرْفُ مَا يَعْرِفُهُ النَّاسُ وَيَتَعَارَفُونَ فِيهِمَا بَيْنَهُمْ﴾

'Urf is something that is known by the community and they make it a tradition in their interactions.<sup>22</sup>

The interpretation of 'urf with a good tradition and has been known by the community in the verse above, is also in line with the statements of the scholars of interpretation. Al-Imam an-Nasafi said in his commentary:<sup>23</sup>

﴿وَأْمُرٌ بِالْعُرْفِ هُوَ كُلُّ صِلَةٍ يَرْتَضِيهَا الْعَقْلُ وَيَقْبَلُهَا الشَّرْعُ﴾

"Tell people to do the 'urf, that is every action that is liked by reason and accepted by syara'."

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<sup>21</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997).

<sup>22</sup> 2018 Rahmah Muthia, "Tradisi dalam Al-Qur'an (Studi Tematik Paradigma Islam Nusantara dan Wahabi)" (2018): 1–26.

<sup>23</sup> Rahmah Muthia, "Tradisi dalam Al-Qur'an (Studi Tematik Paradigma Islam Nusantara dan Wahabi)."

Al-Imam Burhanuddin Ibrahim bin Umar al-Biqa'I also said:

وَأَمْرٌ بِالْعُرْفِ أَيُّ بِكُلِّ مَا عَرَفَهُ الشَّرْعُ وَ أجازَهُ، فَإِنَّهُ مِنَ الْعَفْوِ وَ سُهُولَةٍ وَ شَرَفًا

"Tell people to do what is 'urf, that is, every action that is well known by the syara' and is permissible. Because that is a light and noble nature of forgiveness."<sup>24</sup>

According to Darul Ifta Misriyyah, the celebration of Easter is permissible under Islamic law, as a tradition carried out by the Egyptian people and is considered not to violate Islamic law because the intention is only to preserve customs by gathering with family and eating together. This tradition is a part of complementarity between humans in socializing, or living together which is categorized under good law. and it is not forbidden to eat fish or eggs that are colored on that day, because that includes good food that is lawful by Allah.

As for going out on that day to share eggs and visiting relatives on that day, that includes things that are permissible and even sunnah according to the Shari'ah because connecting kinship ties has a great reward. according to the following hadith which encourages friendship:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَجْمَهُ

Whoever wants to expand his sustenance and increase his age, then let him establish friendship." (Reported by Bukhari).<sup>25</sup>

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<sup>24</sup> Rahmah Muthia, "Tradisi dalam Al-Qur'an (Studi Tematik Paradigma Islam Nusantara dan Wahabi)."

<sup>25</sup> Andrian Nursalikah, Ani. Saputra, "Tiga Hadits Keutamaan Silaturahmi" (2023).

### **Kaedah ushul:**

العَادَةُ مُحْكَمَةٌ

(Adat can be taken into consideration in establishing law)<sup>26</sup>

العَادَةُ مُحْكَمَةٌ is an Arabic expression that can be translated as "العَادَةُ" (al-'adah) which means "custom" or "tradition," and "مُحْكَمَةٌ" (muhkamah) which means "solid," "detailed," or "firm ." So, literally, العَادَةُ مُحْكَمَةٌ can be interpreted as "firm habits" or "firm habits."

More deeply, in the context of Islamic law, the term العَادَةُ مُحْكَمَةٌ refers to laws that apply in society as a result of established and widely accepted customs or traditions. In Islamic law, there are two types of laws known as الحُكْمُ الشَّرْعِيُّ (al-hukmu ash-shari) and الحُكْمُ الْعَادِي (al-hukmu al-'adi). الحُكْمُ الشَّرْعِيُّ refers to laws established by Islamic law through the Al-Quran, Sunnah, and other sources of Islamic law. Meanwhile, الحُكْمُ الْعَادِي refers to laws that originate from the customs or traditions of society.

In some contexts, if a problem or situation does not have clear references in Islamic legal sources, Islamic scholars and jurists may refer to العَادَةُ مُحْكَمَةٌ to find appropriate solutions or legal rules based on the habits that are commonly practiced by the community. However, it is important to remember that in Islamic law, الحُكْمُ الشَّرْعِيُّ (al-hukmu asy-shari) has a higher authority than الحُكْمُ الْعَادِي (al-hukmu al-'adi), and shari'a law will remain the

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<sup>26</sup> Lukita Fahrana dan JM. Muslimin, "Penerapan al-Qawā'id al-Uṣuliyyah dan al-Qawā'id al-Fiqhiyah dalam Kasus Riba dan Bank Syari'ah," *Jurnal Indo-Islamika* 10, no. 2 (2020): 92–106.

main guideline in determining the legitimacy and the lawfulness of an act or action.

الأصلُ في الأشياء الإباحة حَتَّى يَدُلُّ الدَّلِيلُ عَلَى النَّهْيِ

(Something is permissible unless there is evidence showing its prohibition)<sup>27</sup>

In the context of Islamic law, this principle refers to the concept of legality in determining law. That is, every action or behavior is considered permissible or permissible, unless there is an argument (argument syar'i) which indicates that such action or behavior is forbidden or forbidden by Islamic teachings.

This principle emphasizes that in Islam, something is considered halal or permissible (permissible to do) as long as there is no text (explicit argument) from the Al-Quran or Hadith which clearly prohibits it. Therefore, the principle of freedom is enforced as long as there is no clear prohibition from sources of Islamic law.

However, on the contrary, if there is an argument that indicates a prohibition on an action or behavior, then that action is considered unlawful and must be avoided.

This principle has important implications in determining Islamic law and is one of the basics in interpreting and exploring sharia law from the main

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<sup>27</sup> Fahriana dan Muslimin, "Penerapan al-Qawā'id al-Uṣuliyyah dan al-Qawā'id al-Fiqhiyah dalam Kasus Riba dan Bank Syari'ah."

sources of Islam, namely the Al-Quran and the Hadith of the Prophet Muhammad.

### **C. Theoretical Thinking**

In general, customs and traditions are permissible, as is the fiqh rule above that "the law of everything is permissible." This principle applies to general matters other than worship. Traditions and customs that develop in a society are permissible as long as they do not violate sharia principles. In matters of customs, wisdom, secrets and objectives from the sharia side must be taken into account. Meanwhile, any custom or tradition that contains elements of polytheism and is contrary to sharia principles is haram. Such as slaughtering for other than Allah, offerings of honor to other than Allah, rituals of worship for other than Allah, asking for needs from other than Allah, performing magic, etc.

The sharia classification of culture, customs and urf to spread goodness is as follows:

1. It clearly does not smell of polytheism or evil, it is not something that intends to associate partners with Allah and is also not something that is prohibited by religion.
2. While providing benefits

Customs, culture, traditions can be said to be in line with the Islamic religion if there are benefits. Ibnul Qoyyim said that where there is benefit, there is an attitude of acceptance'.<sup>28</sup>

In an authentic hadith of the Prophet it is stated:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يُزَارَ مِنْ أَوْزَارِهِمْ شَيْءٌ

"Whoever makes the hasanah sunnah in Islam, he will gain reward and the reward of those who follow it, without reducing their reward in the slightest. And whoever makes sunnah sayyi'ah in Islam, he will suffer the sins and sins of those who follow him, without reducing their sins in the slightest" (HR Muslim).<sup>29</sup>

3. Does not divide people.

Islam is a religion of peace. If there is a culture that makes Muslims hostile or hostile towards each other, then that culture is not in accordance with Islamic teachings.

4. Does not cause negative impacts, both in society and religion.

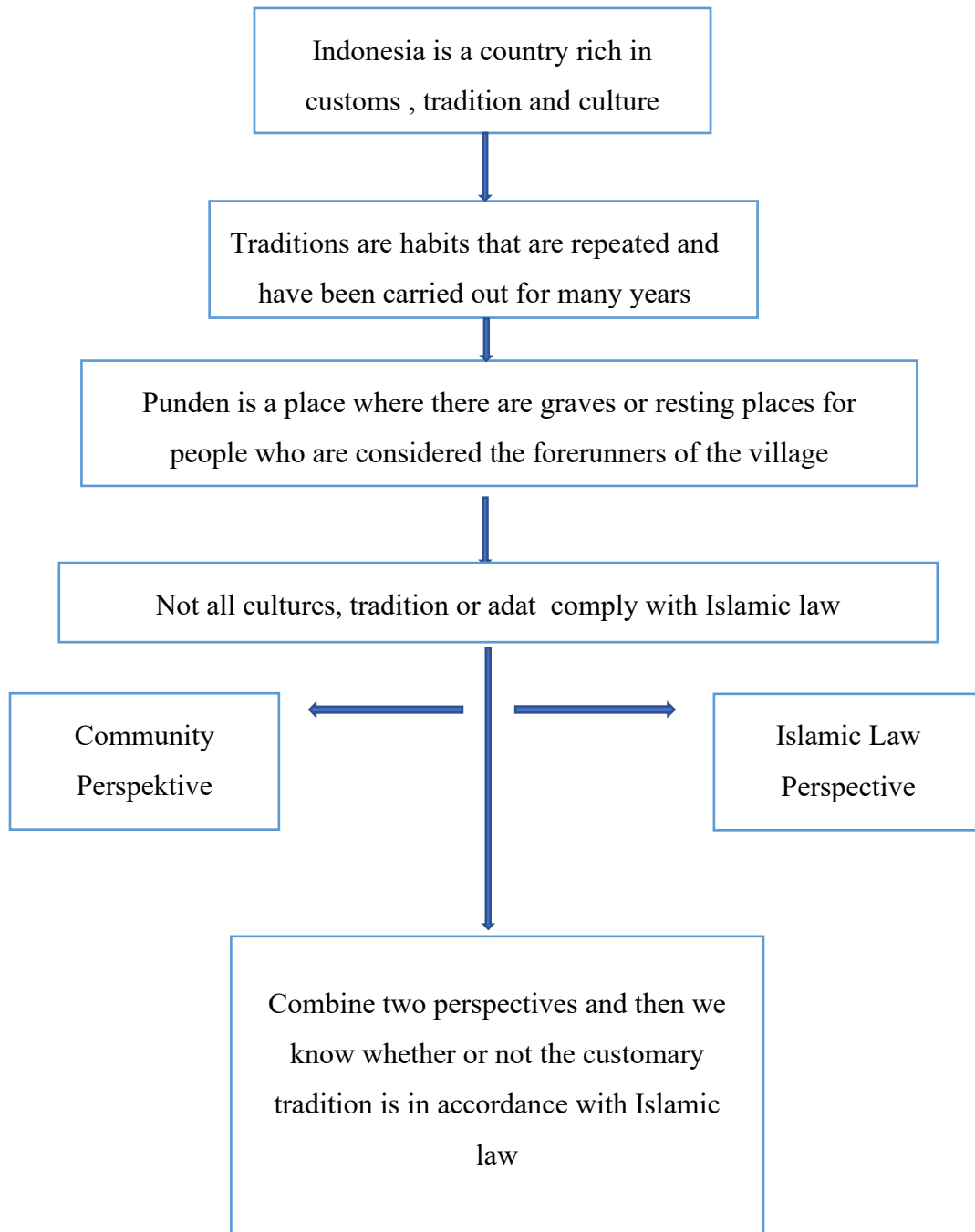
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<sup>28</sup> Fatmah Taufik Hidayat et al., "Kaedah Adat Muhakkamah dalam Pandangan Islam (Sebuah Tinjauan Sosiologi Hukum)," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 9, no. 1 (2016): 67–83.

<sup>29</sup> Asyhar Kholil, "REFORMIS DALAM HADITS NABI," no. 3 (1987): 1–23.



**Flow chart research :**



## **CHAPTER III**

### **RESEARCH METHOD**

This research is field research using qualitative methods. As well as the problems that will be discussed in this research and in order to provide useful results, this research was carried out using normative research. The normative research method is library legal research which is carried out by reviewing library materials or secondary data. This research was also revealed through a process of interview methods, observation and documentation techniques. Data collection techniques are divided into two, namely primary and secondary data, primary data is raw objects from "first hand information" actors such as administrators and community leaders. Meanwhile, secondary data includes various related references. This research uses the group form theory initiated by Charles Horton Cooley and the social interaction process theory initiated by Gillin and Gillin.

#### **1. Types Of Research and Approaches**

This type of research is field research, which is a study that examines objects in the field to obtain clear and concrete data and descriptions of matters related to the problems under study with use of a qualitative approach, namely obtaining descriptive data in which there are written words, verbal, observed behavior and efforts to search for meaning.

Approach the problem using a Normative Sociological Approach:  
This is an approach that tries between sociological and normative approaches. This approach recognizes the importance of objective understanding of existing social phenomena (sociological), while also considering the norms and values that are considered desirable in society (normative). The goal is to understand social phenomena holistically while also adopting an ethical or normative perspective. The normative approach is to describe the law regarding these customs. Sociologically, we can observe the process of enforcing customs in Mbah Kamunoyoso's Punden

## **2. Data Source**

The data sources needed in this study are divided into two, namely: primary and secondary data sources.

### **a. Primary Data Source**

The type of primary data is the main data that is related and obtained directly from the object of research. The primary data source in this study is the results of interviews with community leaders, punden guards, and the village government of Tempur village

### **b. Secondary Data Sources**

Types of secondary data are types of data that can be used as a support for the main data, or can also be defined as a source that is able or able to provide additional information or data that can strengthen the

primary data. Secondary data sources in this study were taken from books, journals, and other writings related to the issue of punden tradition.

### **3. Data Collection Techniques**

To find out the data and information needed in the research the writer will use the following data collection tools:

- a. Interview : In this study, the researcher interacted directly with the respondents. Interviews were conducted in a structured (standard questions) and semi-structured (a combination of standard questions and flexibility to explore topics).
- b. Observation: Researchers made direct observations of the situation, behavior, and social interactions of the community when carrying out activities at the punden.
- c. Literature Study: Researcher involves searching, analyzing, and synthesizing literature that is relevant to the topic of traditional traditions in the Islamic perspective.

### **4. Data Analysis Technique**

Data analysis applied in research is analysis descriptive interpretative, where the purpose of this analysis is to describe systematically, factually and accurately regarding facts and relationships phenomenon under study. The analysis was carried out after the data was

collected needed collected. The data obtained regarding the punden mbah kamunoyoso tradition from an Islamic perspective.

Based on these data, the analysis process of this research was carried out starting from reading, studying, and analyzing data with using steps:

a. Data collection

Data collection is collecting data that is done by observation, interviews and documentation by determining the strategy accurate data collection and determine focus and depth data in the next data collection process.

b. Verification

Is the drawing of conclusions that are applied to the analysis activity which is more devoted to the interpretation of the data that has been presented.

## CHAPTER IV

### RESULT AND DISCUSSION

#### A. Result

##### 1. General Description of Punden Mbah Kamunoyoso

###### a. History and Located

Tempur Village is a village located at the end of Jepara area, Central Java, bordering the Kudus and Pati areas. This village is often nicknamed a hidden village because of its location that is so hidden and far from the city. Punden Mbah Kamunoyoso is located in Tempur village, Keling, Jepara. Precisely in Pekoso Kidulan Hamlet, adjacent to the Evangelical Church of Java and close to the Nurul Hikmah Mosque. Punden Mbah Kamunoyoso is one of the places that is very guarded by the people of Tempur Village. If the punden is usually identical to the ancestral tomb, then the punden Mbah Kamunoyoso is not included in it. Because, it is not yet known exactly where the body of Mbah Kamunoyoso is. In the story, this place is used as a punden because it is one of the places that Mbah Kamunoyoso usually stops by to rest on his journey.

Mbah Kamunoyoso is known as Abiyoso. He is believed to be a wayang figure that existed in ancient times so that the village community did not know his history in depth. no one knows for sure when this building was formed. What is certain is that the local people believe that this has been inherited from generation to generation and continues to be

preserved. This building was renovated in 2020 at the expense of the local government.<sup>30</sup>

b. Preservation and Maintenance of Punden Mbah Kamunoyoso

This Punden is managed by the local community, especially the residents of RW.003 because of its location in the RW. In general, the whole community plays an important role in the preservation of this punden from generation to generation. However, there is one person who holds the key or is called a keykeeper (someone who holds the key to the punden door) to guard the punden. His name is Mr. Parnoto Pairi, one of the residents of the dukuh pekoso RT. 003/RW.003. He has been a caretaker since 2005 until now. He was also the leader of the prayer when the joint prayer activity was held in this punden.

In addition, there are also surrounding communities who participate voluntarily to clean, sweep, mop this place. Even though Mr. Parnoto Pairi is the one in charge of the cleanliness and preservation of the punden. No official organisational structure was created. Mr. Parnoto pairi was chosen after Mr. Legimin. As for the appointment of a caretaker, it is usually the authority of the previous caretaker who directly chooses people who are trusted to carry out their mandate and know customs. However, Mr. Parnoto Pairi was appointed by deliberation by

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<sup>30</sup> Mariyono, "Wawancara" (2023).

the figures at Mr. Kamituo's house because Mr. Legimin had died before appointing his bride.

Mr. Parnoto Pairi stated that the existence of this punden was not spared because of the support of the village government and also the community. He also said that without their participation, this punden had not been maintained for a long time. He admitted that he did not get paid from immigrants/punden guests. He also does not get money/salary from the government. He wants to accept this task, because it is purely devotion. However, sometimes someone who comes during thanksgiving, they give him rice and side dishes as a form of sharing, not a necessity.<sup>31</sup>

## **2. Community Activities in Punden Mbah Kamunoyoso**

There are many activities carried out by the community in Punden Mbah Kamunoyoso as follows:

### **a. Alms Earth**

Alms Earth or Sedekah Bumi is a traditional ceremony that symbolizes gratitude to God who has provided sustenance through the earth in the form of all kinds of plants. Earth Charity is generally celebrated once a year, on a designated day. In Tempur Village itself, it is celebrated on Friday wage of the month of Apit or also called dzulqa'dah (if there is no Friday wage in that month, it will be held

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<sup>31</sup> Parnoto pairi, "wawancara juru kunci" (2023).



in the following month, namely dzulhijah). As for the activities, it starts with snacks a week before the D-day by eating together and praying for smooth running of the event, then on Friday morning Wage visits Mbah Kamunoyoso's punden by bringing rice, side dishes, vegetables, market snacks and fruit. in a container made of woven bamboo. This food will then be taken by residents from different villages. In other words, people make gifts to share with village neighbors who come. they prayed together to Allah Swt so that their harvest would be blessed. This is considered a form of sharing happiness as a form of gratitude to Allah Swt who has given health and harvests, as well as a symbol of sharing and strengthening ties between villages. Apart from that, in the afternoon there will be a parade around the village, with traditional leaders and the village government wearing traditional clothes and residents bringing the harvest which is then shared among the community. Not only that, after the parade there will be javanese art, namely “Joget” until the evening in front of the house of the village head of Tempur. then continued on saturday afternoon until evening with “Ketoprak” art in the courtyard of the village hall. This art is held every year, except during the 2020-2021 pandemic, with the aim of preserving artistic culture in Java.

This tradition includes cultural preservation and also village branding in improving the economic sector of tempur village as a

tourist village. Visitors who come from outside the village to see this earth charity will be interested in the existing tours and also UMKM products such as Tempur specialty coffee, banana chips, cassava chips, etc. For its own punden, this activity can preserve existing culture and introduce it to new tourists.

b. Wedding Events

When getting married, the host, represented by his family and neighbors, along with the bride and groom, will come to the punden bringing food in the form of rice, whole chicken and other side dishes. They will pray to Allah SWT led by the caretaker of the punden and eat together on the leaves of the punden so that they feel more like a family and this is hoped to remind people of their ancestors before starting something new and as a form of gratitude and sharing happiness. after praying. This is usually done before the wedding ceremony and each prospective bride and groom come with their own families first. In this activity, it is included in social and cultural aspects, because the participants who attend are a form of custom and please everyone with the good news of the wedding.

c. Have a desire.

Sometimes some villagers visit punden when they have something to celebrate. such as after buying a motorbike, car or

house. they will invite the caretaker and his extended family to pray and eat together. there are no specific requirements for what food to bring, and they are free to do so on any day they wish. the purpose is exactly the same as a wedding ceremony. namely sharing happiness with other citizens.

Basically, this activity is not mandatory. People tend to do it if they have good fortune to share, but if not, that's okay because their intention is only to share happiness and ask for blessings from Allah Swt. So, this activity is included in the social sector.

d. Muharrom

In the evening before entering the month of Muharrom, people will gather at Punden Mbah Kamunoyoso for istighosah after finishing the maghrib prayer at the mosque. they prayed together asking Allah for forgiveness for their sins a year ago and asking for blessings in the new year. then they will eat together with the provisions they brought from their respective homes. There are no provisions for food to be brought because the intention is to maintain friendship and remain harmonious.

This activity is always carried out every year, even during the pandemic, it is still carried out by maintaining distance. This is because starting a new year is like starting a new chapter, so people want to close the old one by asking forgiveness and asking Allah

SwT for happiness in the future. This activity can be said to be in the form of worship to Allah Swt, namely praying and dhikr together. The reason why it is done in a punden instead of a mosque is probably because this has been passed down from generation to generation even before Islam entered Tempur village. At that time, Punden was indeed a place to gather. at the same time praying that the fighters of tempur village will be forgiven for all their sins and given the best place in the sight of Allah Swt.

e. Long Summer/ Dawet's Rain

Dawet is a drink in the form of a mixture of sugar water, coconut milk and cendol (usually mixed with ice)<sup>32</sup> originating from Jabung village, Ponorogo. This sweet and savory drink is also often served as a menu for traditional Javanese wedding ceremonies.<sup>33</sup>

When there is a long dry season that never ends, people will gather in punden to pray to Allah Swt for rain to come soon. as a symbol of a traditional activity carried out from generation to generation, namely carrying cendol dawet and throwing it to the key holder who is wearing a raincoat. The event begins with praying together then drinking the dawet and then throwing the dawet. In ancient times, it might have been enough to drink it, but over time

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<sup>32</sup> *Arti Dawet KBBI*, n.d.

<sup>33</sup> Wiwid Saktia, "Makna dan Filosofi Makanan Jawa: Es Dawet Sebagai Menu Upacara Pernikahan Adat Jawa," *babad.id* (2022).

this tradition changed to watering it as a sign that heavy rain would soon fall.

This dawet rain is not carried out every year, only when the dry season is so long that people postpone planting rice or when they feel that the river is very dry. Apart from culture, asking Allah for rain is an act of worship. It's just that this ritual is held by praying and watering dawet as a manifestation of the expected heavy rain without istisqa prayer, while istisqa prayer is usually done separately in the mosque.

f. Bada Apem

Apem is a snack made from a mixture of rice flour and coconut milk and other spices. The shape is round, and has a delicious and savory taste when bitten. Usually it can be eaten directly, or added with coconut milk that has been boiled with palm sugar and pandan leaves, also known as Juruh.

The term apem actually comes from Arabic, *afuan* or *afuwun*, which means forgiveness. In Javanese philosophy, this apem cake is a symbol of apology or forgiveness for various mistakes. However, because the Javanese simplified Arabic, it was called apem.

This tradition is also a form of apology from all residents for all mistakes. The Apem or Bada Apem tradition is generally carried

out during Eid al-Fitr or a week after Eid al-Fitr. but in villages the battle is carried out in the month after Shawwal such as apit or safar. This is because it is believed that this month has many trials, so people pray together to Allah Swt to avoid disasters.

Apem Eid has a role in social and cultural development. Apart from letting the younger generation know about Apem, during Eid, people also pray to Allah Swt to ask for protection from all kinds of dangers.

## **B. Discussion**

### **1. Mbah Kamunoyoso's Punden Tradition from Economic, Social and Cultural Aspects**

By looking at the many community activities in Punden Mbah Kamunoyoso, it can be seen from several aspects of life as follows.

#### **a. Social aspect**

From a social aspect, Mbah Kamunoyoso's punden can be a symbol of local identity and strengthen the sense of togetherness in society. This tradition becomes a forum for social interaction between village residents, strengthening social ties and building solidarity between them. It cannot be denied that one form of strong friendship between fellow villagers and other villages is by gathering, praying, eating and sharing together at Mbah Kamunoyoso's punden.

The Punden Mbah Kamunoyoso tradition also provides educational and learning opportunities for the younger generation. They can learn about the cultural heritage and traditions of their ancestors, which helps maintain local values and knowledge. This is proven by the presence of students who want to study the customs of Punden Mbah Kamunoyoso.

b. Cultural Aspects

The Punden Mbah Kamunoyoso tradition plays an important role in preserving cultural heritage. Through its practices and rituals, traditional values, beliefs and knowledge can be maintained and preserved from generation to generation.

For example, like the Eid tradition of apem, the apem cake itself is currently not very well known to today's children. However, with this tradition, children recognize apem cake as a traditional cake. Even though in the past apem cake was known as a cake that was not suitable for young people, now the recipe has been remade to suit current developments, such as adding seres or other toppings to keep up with the times.

Then, the tradition of eating together after harvest reminds us to always be grateful and share with our neighbors. Other traditions are also interesting to study as learning material and knowledge about traditions.

### c. Economic Aspects

Currently, the tradition of Mbah Kamunoyoso punden can increase the number of visitors/tourists in Tempur Village as a tourist village and can support community UMKM. Even though entering the punden is free of charge, visitors from outside the village can see the natural attractions in the combat village and also souvenirs/UMKM products of the surrounding community, so that they can increase the branding of the Tempur village.

## **2. Community's View of the Punden Mbah Kamunoyoso Tradition**

In general, people really appreciate and respect the punden tradition of Mbah Kamunoyoso itself. Even though they don't know for sure who Mbah Kamunoyoso is and when this tradition started, they believe that if something has been preserved for a long time, there must be wisdom behind it. and because this continued to be passed down even after the arrival of Islam, they believed that Mbah Kamunoyoso was not an ordinary person but contributed to this village.

Meanwhile, if there are some residents who are starting to abandon this tradition, it is because they are considered irrelevant and no longer useful.

However, if we look at it, this tradition does have the effects mentioned above, such as strengthening kinship relations, etc.

However, even though some are starting to abandon this tradition, they do not necessarily judge people who still continue this tradition and respect it more because it is natural for differences of opinion to occur in society.



On the other hand, the Tempur village government really supports and facilitates the preservation of this culture by caring for this punden. This is proven by the renovation of the punden which was funded by the government and one person was appointed to hold the keys and look after this punden. This punden is used to preserve the traditions and icons of the village.

### 3. Islamic Views on Traditions in Punden Mbah Kamunoyoso

Punden Mbah Kamunoyoso has diverse traditions. The following is a picture if dissected one by one from an Islamic perspective.

No	Activity	Islamic Law Related
1.	Sedekah Bumi	<p>Someone argues that earth alms may be traces of Hindu ceremonies that used to be carried out by the farming community in honour of Dewi Sri or Dewi Padi. Some groups feel that the tradition of this earth's almsgiving can be considered an act that associates with Allah.</p> <p>At first, the earth's alms was indeed a cultural heritage of Hindu society in the past. However, after the emergence of Islamic teachings by walisongo, the practice was then integrated into Islamic culture. Therefore, earth alms and sea alms are part of an ecological culture that involves praying to Allah Swt.</p> <p>The tradition of earthly alms cannot be seen simply as a matter of black-and-white, shirk or disbelief and faith. In this context, there are many aspects to consider, and this problem has its own complexity so it requires careful understanding. The phenomenon of earth alms can be broken into two problems, namely the problem of aqidah or belief and the problem of fiqhiyyah or Islamic law. First, in the matter of aqidah, the earth's alms can be punished haraam if there is an element of shirk.</p>

		<p>However, this assessment may vary depending on the situation on the ground. This earth's alms can be haraam if there is an element of polytheism or shirk.</p> <p>Mukatamar NU Ke-5 in 1349 H/1930 AD in Pekalongan decided on the law of commemoration of earth alms or jinn village guards, The kyai at that time quoted Syarah Tafsir Jalalain by Sheikh Sulaiman Al-Jamal and Ihya Ulumiddin by Imam Al-Ghazali;</p> <p>قَالَ مُقَاتِلُ كَانَ أَوَّلُ مَنْ تَعَوَّبَ الْجِنَّ قَوْلًا مِنْ أَهْلِ  الْيَمَنِ مَنْ بِي حَنَيْفَةَ ثُمَّ</p> <p>It means, "The first person to ask the jinn for protection was the people of the Banu Hanifah in Yemen, then it spread in Arabia. After Islam comes, then take refuge in Allah instead of taking refuge in the jinn," (See Sheikh Sulaiman Al-Jamal, Al-Futuhatul Ilahiyyah).</p> <p>But this phenomenon can be punished if the ceremony by slaughtering certain animals is intended to get closer to Allah Swt to expel evil jinn or sea-ruling creatures.</p> <p>However, when the slaughter of this animal is intended to please the jinn ruler of the sea, then this is punished haraam as stated by Sheikh Zainuddin Al-Malibari in Fathul Mu'in as follows;</p> <p>من بَحَّ تَقْرِبًا لِلَّهِ تَعَالَى لِدْفَعِ شَرِّ الْجِنِّ عَنْهُ لَمْ يَحْرَمْ، أَوْ  بِقَصْدِهِمْ حَرَّمَ</p> <p>Meaning, "Whoever cuts (animals) because of taqarrub to Allah with the intention of refusing jinn interference, then the meat is halal to eat. But if the jin-jin are the ones who are worshiped, then the slaughtered meat is haraam."<sup>34</sup></p> <p>Second, in the matter of fiqhiyyah, this phenomenon also cannot be simplified to right or wrong. Some activities can be banned because they contain elements of tabzir (waste of wealth), but the ulama note that the act of</p>
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<sup>34</sup> Mihrob, "Jangan Salah Memahami Tradisi, Begini Penjelasan Sesungguhnya," *Laduni.id*.

		<p>tabzir by wasting a little wealth is punished as makruh (an act that is not recommended).</p> <p>But the ulama gave a note that the act of i'dha'atul mal or tabzir by wasting a little property was punished by makruh as the problem of this little size can be withdrawn (diilhaq-kan) from the problem of sowing flowers in the tomb;</p> <p>فإن كان يسيراً كان مباحاً وإن كان كثيراً كره تنزيهاً</p> <p>It means, "If it's just a little, then change. But if it is a lot, then makruh tanzih (which is good to be left behind).<sup>35</sup></p> <p>Therefore, the law of earth alms in Islam depends on its intention and purpose. Alms of the earth are not absolute haraam, but conditional haraam. There is a principle of fiqhiyah that states that the act of means has the same law as its purpose. So, if anyone claims that earth alms are absolutely haraam because it has its roots in Hindu culture, that view is not entirely true.</p> <p>Not everything that comes from non-Islam is forbidden, such as the example of the law of cutting hands (Qishos) which was prescribed by the Prophet Muhammad. Despite its origin from the jahiliyah culture, it is still recognised as Islamic law and is not prohibited because of its origin.</p>
2.	Wedding Events	<p>The tradition of eating together at punden during a wedding is a form of gratitude for the family holding the wedding. The people of Tempur village believe in starting a new chapter, they need to carry out this tradition, the aim is not only to be grateful but also to avoid evil.</p> <p>In the Qur'an itself there are several aspects that can be drawn regarding disasters:</p> <ol style="list-style-type: none"> <li>a. Disasters are often caused by human actions, namely their sins. As stated in the Qur'an in QS. Ash-Shura: 30,</li> </ol>

<sup>35</sup> Al-Bujairimi, *Tuhfatul Habib alal Khatib* (Darul Kutub Al-Ilmiyyah, 1996).

		<p>وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ</p> <p>which means "And whatever misfortune befalls you is caused by the actions of your own hands, and Allah (forgives most of your mistakes)."<sup>36</sup></p> <p>b. Disasters do not happen except with the permission of Allah Swt. This is stated in QS. At Tagabun: 11,</p> <p>مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ</p> <p>which means "No calamity befalls a person except with Allah's permission and whoever believes in Allah, he will surely guide his heart, and Allah is All-Knowing of everything."<sup>37</sup></p> <p>Disasters often befall humans, but humans are prohibited from despairing due to these disasters, even if the disaster is the result of their own fault. This is reflected in QS. Al-Hadid: 22,</p> <p>مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَنْ نَبْرَأَهَا إِنَّ لَكَ عَلَى اللَّهِ يسِيرٌ</p> <p>which means "There is no calamity that befalls on earth and (not even) on yourself but it has been written in the book (Lawh Mahfuzh) before We created it. Indeed, this is easy for Allah."<sup>38</sup></p> <p>In the village of Tempur, eating at a wedding in Punden is a form of human effort to avoid disaster, as long as there is no shirk, pray and ask only to Allah Swt, and do not violate Islamic sharia law. This means that the food provided must be halal. These meals are also useful in bringing the two together to become closer when eating together. As for why this tradition is carried out in Punden, this is because Punden is a place that wants to</p>
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<sup>36</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997) hal. 872.

<sup>37</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997) hal. 1013.

<sup>38</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997) hal.980.

		<p>continue to be remembered as a historical place, where there were important figures there. Moreover, if it is done in a house of worship such as a mosque, there are also concerns that it will disrupt worship or even pollute the holy place.</p>
3.	Have a desire	<p>Having a wish here does not mean coming and asking the ancestors, but people usually make a nadzar (promise). For example, when they are sick and don't get better, some people will say "I will eat and pray together at the punden if I get better".</p> <p>In Islam, one of the suras that mentions nadzar is QS. Al Imron verse 35 which reads:</p> <p style="text-align: center;">﴿قَالَتْ أَمْرًا ۖ عَمْرُنَ رَبِّ ۖ إِنَّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾</p> <p>Meaning: <i>(Remember), when 'Imran's wife said: "O my Lord, indeed I vow to You the child in my womb to become a pious and solemn servant (in Baitul Maqdis). Therefore, accept (the vow) from me. Indeed, You are the One who All-Hearing, All-Knowing."</i><sup>39</sup></p> <p>The scholars agree that the law of carrying out vows or carrying out something in accordance with what has been vowed is mandatory. as in QS. Al-Baqarah 2: Verse 270</p> <p style="text-align: center;">﴿وَمَا أَكْفَأْتُم مِّنْ نَّفَقَةٍ أَوْ نَذْرٍ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَصْحَابٍ﴾</p> <p>Meaning: <i>Whatever you earn or whatever you vow to do, Allah knows it. Those who commit injustice have no helper for them.</i><sup>40</sup></p> <p>People who make vows but do not carry out their vows – whether intentionally or because they are unable to carry them out – must pay kafarat (fine). The amount of the fine is the same as the kafarat of breaking an oath.</p>

<sup>39</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997) hal.95.

<sup>40</sup> Dahlan Zaini, *QUR'AN KARIM DAN TERJEMAHAN ARTINYA*, 1 ed. (UII Press Yogyakarta, 1997) hal.79-80.

		<p>This is based on the hadith of the Messenger of Allah which says, "The fine for a vow is a fine for an oath." (HR Muslim, Abu Dawud, at-Tarmizi, an-Nasa'i, and Ahmad).</p> <p>The reason why they choose to eat together at Punden is so they can share with their neighbors.</p>
4.	Muharrom	<p>The month of Muharrom is a special month in Islam. In Javanese tradition, the month of Suro or Ashura also has its own meaning. In this month, people believe there is a lot of blessings, blessings and also a lot of kindness. This means that praying together can be a means of asking for happiness and asking for Allah Swt's blessing and protection. Collective prayer is a recommended practice in Islam and can provide strength and support to a community in facing various challenges and trials.</p>
5.	Long Summer	<p>When the rainy season never arrives, people hold a dawet rain ritual. Dawet was chosen because it is a traditional Javanese drink that is very fresh to drink in the summer, it is also easy to make and the price is affordable. Ancient people drank dawet together in punden after holding a prayer together, asking Allah Swt for rain, but as time went by, the tradition then poured or showered dawet on the caretaker after praying. it is considered symbolic of rain.<sup>41</sup> This tradition has been held for generations before Islam existed in Tempur village and the istisqa prayer was not yet known. Islam as the religion of rahmatan lil alamin has also regulated several matters relating to the Tiban tradition. Well inside regarding its purpose and ritual procession.</p> <p>In the Hadith of Rasulullah Saw. Narrated by: Ahmad, Al Muntaqa II: 61 Abdullah ibn Zaid r.a said: "I saw the Prophet Saw. On the day he went to the field to ask for rain, he turned his back to face the Qibla pray. He turned away his</p>

<sup>41</sup> Budi Prasteyo, "Wawancara Tokoh Agama" (2023).

		shawl, then prayed two rak'ahs. He offered qira'ah in both rak'ahs."
6.	Bada Apem	Since pre-Islamic times, offerings in the form of apem have existed in various forms of community rituals. Then Islam entered Java, and the Islamic New Year celebration emerged. The custom of presenting offerings in the form of apem did not disappear and is still carried out. The difference is, if previously the apem was served to ancestors, spirits or other creatures, after the advent of Islam pure people prayed to Allah Swt and the apem was eaten together.

#### 4. The Traditions of Punden Mbah Kamunoyoso based on Maqasyid Syariah

In addition to the rule of العادة محكمة "Customs/traditions can be used as a basis for establishing Sharia law." there is also a rule: الثابت بالعرف كالثابت بالنص "Legal provisions based on tradition are the same as provisions based on sharia".<sup>42</sup> the meaning of these rules is what people are accustomed to doing in their affairs in place of commitment conditions and regulations, even though this is not stated explicitly. for example, someone buys something from another person for ten rupiah, so it is considered that country's rupiah and not another country's rupiah. Because what is known is like what is conditional. so are customs. Customs in an area apply as unwritten rules that must be obeyed by both the community and people who come and live in that area.

<sup>42</sup> al suyuthi, *al Asybah wa al nadhair Al Suyuthi* (Beirut: Dar al Kutub al Ilmiyah, 1983).

Likewise with the rule of استعمال الناس حجة يجب العمل بها "The customs of many people are the legal basis that must be followed".<sup>43</sup>

This legal rule of course requires conformity and does not conflict with religious principles or maqāsid al syari'ah.

Everything depends on the intention. in accordance with the hadith which reads:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَلَأَوْى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكُحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

**“Indeed, charity depends on the intention,** while everyone will get what he intended. So, whoever emigrated to Allah and His Messenger, his emigration was to Allah and His Apostle, and whoever emigrated to the world he wanted to achieve or a woman he wanted to marry, his emigration was to what he emigrated to.” (HR. Al-Bukhari dan Muslim)<sup>44</sup>

is one of the important hadiths in Islam and refers to the principle that a person's actions are judged based on his intentions. This means that good and sincere intentions are the determining factor in assessing the value or blessing of an action.

The following is the complete content of the hadith:

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<sup>43</sup> Dr. Muhammad Mustafa Al-Zuhaili, القواعد الفقهية وتطبيقاتها في المذاهب الأربعة (Damaskus: Dar Al Fikr, 2006).

<sup>44</sup> Imam Nawawi, *Arbain Nawawi* (Syam, 1250).



عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِيٍّ لَأَوَى فَمَنْ  
كَأَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ يَا يُصِيبُهَا أَوْ امْرَأَةً يَنْزَوِجُهَا فَهِجْرَتُهُ  
إِلَى مَا هَاجَرَ إِلَيْهِ

From Umar radhiyallahu 'anhu, that Rasulullah shallallahu 'alaihi wa sallam said, "Actions depend on the intention, and a person only gets according to his intention. Whoever migrates to Allah and His Messenger, then his migration is to Allah and His Messenger, and things Whoever emigrates because of the world or because of the woman he wants to marry, then his emigration is in accordance with where he emigrated," (HR. Bukhari, Muslim, and four Imams of Hadith Experts).<sup>45</sup>

In the context of punden traditions or other cultural practices, this hadith can remind Muslims to carry out cultural practices with good and sincere intentions. If traditions such as punden or other cultural practices do not conflict with Islamic teachings and can be carried out with good intentions, then they can be valid expressions of local culture.

However, it is important to remember that good intentions and sincerity must dominate in every action carried out in the context of punden traditions or other cultural practices. This is to ensure that the act does not conflict with the principles of Islamic teachings and does not involve elements that are contrary to Islamic law.

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<sup>45</sup> Al-Bukhori Abdullah Muhammad bin Ismail al Bukhari, *Shahih al Bukhori* (Beirut: dar al kitab al ilmiyah, 1992).

So, when looking at punden traditions or other cultural practices, it is important to maintain good, sincere intentions and ensure that the actions are in accordance with the principles of Islamic teachings. By carrying out traditions with good intentions, Muslims can maintain religious values while respecting their local culture.

## CHAPTER V

### CONCLUDING REMAKS

#### A. Conclusion

1. Based on this research, it can be concluded that Mbah Kamunoyoso's punden has many traditions such as Alms Earth (a traditional ceremony that symbolizes gratitude to God who has provided sustenance through the earth in the form of all kinds of plants), Wedding Day Celebration, Have a Desire, Muharrom, Long Summer (rain of dawet), and Bad Apem. All of these traditions have their own terms and conditions. Some of them also influence not only cultural aspects, but also social and religious aspects. Even though this custom existed before Islam entered the Tempur Village, over time it could be adapted to the principles of the Islamic religion or also called *maqāṣid sharia*, where there are no rituals or asking for anything other than Allah.
2. In the view of religious figures, the government and punden caretakers in Tempur Village, these punden traditions are good traditions that need to be preserved because of their functional value of respecting traditions and ancestors, preserving customs without eliminating any dishonesty in belief in these traditions and not associating partners with Allah Swt. From the perspective of islamic law, there are no elements that contain *shirk*/associating partners with Allah because prayer is carried out according to Islamic procedures and this tradition is local by respecting local traditions and customs. This custom is continued not because of

fear of bad luck, but there are many social, economic and cultural benefits that can be gained by preserving it. These traditions grow from a form of appreciation for the services of heroes who have fought for this village.

## **B. Suggestion**

In my opinion, continuing traditions passed down from generation to generation is very good, especially if these traditions do not conflict with the Islamic religion. My hope is that in the future, we will see more clearly what is important and what is not. For example, the tradition of dawet rain, because Islam already has the answer to shakat istisqa, it is a good idea to review this tradition. Apart from that, the dawet that is poured out is also wasteful, it would be better if you just drink the dawet.

Then, in carrying out the tradition in punden, I really hope that in the future the history of punden can be revealed, even though this will be very difficult considering that the ancient people have already died so I don't know for sure what the history is.

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## APPENDIX

### I. Transcript of the Interviews

The interview in this research takes place in 4 different places suiting the respondent's locations in charge or staying.

The first is an interview with Tempur Village officials which took place online via WhatsApp telephone, interviewer in Jogja and the resource person at his house in Dukuh Glagah, Tempur Village, Keling, Jepara on Wednesday, October 25 2023 at 18.30 WIB with the Headman of Tempur Village.

#### 1. Informant List

Name : Mariyono, A.Ma

Position : Headman Of Tempur Village

#### 2. Result Of Interview

Dari hasil wawancara, dapat disimpulkan bahwa pemerintah desa Tempur memiliki campur tangan dalam pengelolaan punden mbah kamunoyoso dan sangat mendukung pelestariannya baik secara finansial maupun dalam memberi bimbingan. Meskipun tidak mendapatkan dana dari punden tersebut, tetapi pemerintah sepakat untuk tetap merawat tradisi-tradisi ini.

No	Pertanyaan	Jawaban
1.	Sudah berapa lama bapak menjabat sebagai kepala desa tempur?	Saya baru menjabat sebagai kepala desa sejak tahun 2020.
2.	Apa yang bapak ketahui mengenai sejarah adanya punden mbah Kamunoyoso di desa tempur	Yang saya ketahui, Mbah Kamunoyoso ini merupakan tokoh perwayangan yang dulu dikenal dengan nama mbah abiyoso. Beliau turut andil dalam cikal bakal dusun tempur. Dan punden ini merupakan tempat persinggahan beliau dalam melakukan perjalanannya. Kami percaya bahwa jasad beliau tidak ditemukan jadi kami mengenangnya dari tempat peristirahatannya dan mencoba untuk menjalankan tradisi yang turun temurun.
3.	Upaya apa yang dilakukan desa dalam mendukung pelaksanaan tradisi di desa tempur? Dari finansial dalam pembangunan renovasi dan juga dukungan terhadap pelestarian adat tersebut	Desa sangat mendukung dan memfasilitasi punden mbah kamunoyoso, untuk dukungan finansial, di tahun ini kegiatan-kegiatan di punden mendapat dana dari APBD jepara untuk pelestarian budaya. Sedangkan di tahun 2020, renovasi punden bersumber dari swadaya masyarakat. Selama ini kami ikut memantau kegiatan-kegiatan yang diadakan disana dan memberi saran serta arahan dalam pelaksanaan adatnya. Jadi, jika ada adat yang sekiranya kurang sesuai dengan ajaran agama akan kami bimbing.
4.	Bagaimana manfaat yang didapat desa dengan adanya punden mbah kamunoyoso? Baik dari segi ekonomi, social maupun budayanya	Untuk manfaatnya, Pertama, kami merasa bangga dengan adanya punden mbah kamunoyoso, kami bangga ikut melestarikannya. Kemudian, kalau dari segi social, yang saya lihat punden ini memberi dampak pada hubungan masyarakat sekitar menjadi akur, saling berbagi ketika memiliki rezeki dan juga meningkatkan

		solidaritas mereka. Adapun dalam segi ekonomi, Punden ini tidak memiliki HTM (harga tiket masuk) dan kegiatan disini tidak dipungut biaya, jadi desa tidak mendapat pemasukan dari sini. Tetapi, menurut saya punden semakin bertambahnya peziarah luar desa yang datang akan meningkatkan nilai desa, semakin terkenalnya wisata dan juga produk UMKM nya,
5.	Menurut bapak, apakah ada dampak negatif yang timbul akibat adat ini? Apakah ada tradisi yang menurut bapak kurang sesuai dengan ajaran agama islam?	Sejauh ini tidak ada ya..
6.	Apa langkah yang bapak tempuh jika ternyata ada tradisi yang tidak sesuai dengan ajaran agama islam?	Tentu akan kami bimbing, kami adakan rapat dan juga evaluasi bersama dengan juru kunci dan tokoh-tokoh yang berperan penting dalam social dan agama di desa tempur.

The second interview was conducted online also on Sunday, October 29th, 2023, at 18.00 WIB with caretaker of Mbah Kamunoyoso's punden.

#### 1. Informant List

Name : Parnoto Pairi

Position : Caretaker Punden Mbah Kamunoyoso

#### 2. Result Of Interview

Dari wawancara tersebut dapat disimpulkan bahwa sejarah punden mbah kamunoyoso memang tidak terlalu diketahui, tetapi juru kunci yang

terpilih secara berkelanjutan ikhlas dalam mengelola dan melanjutkan tradisi ini. Dari hal ini juga dapat terlihat bagaimana masyarakat sangat menghargai budaya dan juga tokoh yang ada.

No	Pertanyaan	Jawaban
1.	Sudah berapa lama bapak menjadi juru kunci punden mbah kamunoyoso?	Saya kurang ingat tahun pastinya, kalau tidak salah mulai tahun 2005.
2.	Sebelumnya, kunci punden ini di pegang siapa? Dan bagaimana bapak terpilih menjadi juru kunci? Apa ada kualifikasi tertentu?	Kalau diurutkan yang saya ketahui dari pak sagem, kemudian pak kasno, pak legimin, baru setelah itu saya. Untuk terpilihnya, saat itu para tokoh desa, sesepuh istilahnya, dikumpulkan dirumah bapak kamituo untuk rembukan dan akhirnya setelah diskusi saya di amanahi tugas tersebut. Untuk kualifikasinya, tidak neko-neko. Asal paham tradisi dan dapat membaca doa-doa ajaran islam dan dapat memimpin.
3.	Bagaimana sejarah punden mbah kamunoyoso yang bapak ketahui?	Sebetulnya, dibilang saya menjadi juru kunci karena paham betul sejarah punden juga tidak, pengetahuan tentang sejarah punden ini memang sangat terbatas, karena ini dipercaya sudah ratusan tahun lamanya sehingga yang tersisa hanya adat-adat dan budayanya yang memiliki arti baik. Itu sebabnya kami melestarikannya, saat saya dipercaya untuk memegang kunci ini, saya hanya menyadari bahwa adat ini harus dilestarikan selama keberadaannya memberi efek positif pada masyarakat. Awalnya saya juga sangat penasaran dengan sejarah panjangnya, tetapi tidak sempat bertanya

		pada seseorang yang sudah meninggal sehingga setau saya hanya tempat ini menjadi tempat persinggahan/ tempat beristirahat mbah kamunoyoso dalam melakukan perjalanannya.
4.	Apa saja hambatan yang bapak lewati selama menjadi juru kunci?	Untuk hambatan, saya rasa waktu. Saya kan petani, jadi pagi hingga sore di ladang. Terkadang kalau ada syukuran dadakan, saya jadi tidak bisa menemani. Makanya kebanyakan warga sini sudah tau dan akan memberitahu saya terlebih dahulu untuk mengosongkan waktu, tetapi kalau pendatang luar daerah kan tidak tahu. Jadi mereka sering duduk di latar saja. Terus, selama menjadi juru kunci juga, ada saja kata orang. Katanya saya sakti lah, bisa ini bisa itu, padahal tidak. Saya ini hanya hamba Allah biasa.
5.	Manfaat apa sajakah yang bapak rasakan selama menjadi juru kunci?	Selama jadi juru kunci, saya merasa bermanfaat bagi masyarakat sekaligus bangga karena tidak semua orang mendapat kepercayaan seperti ini. Jujur saja, saya menjadi juru kunci tidak ada gaji-gajian dan saya juga tidak mau karena ini bentuk pengabdian.
6.	Apakah ada ajaran atau tradisi yang menurut bapak kurang sesuai dengan ajaran agama islam?	Bagi saya sih tidak ada. Saya memaknai semua kegiatan adat disini dengan kebaikan dan selalu mengambil sisi positifnya, tidak ada unsur syirik atau menyekutukan Allah Swt.
7.	Pernahkah terjadi perselisihan antar warga akibat tradisi di punden ini? Dan bagaimana bapak mengambil sikap?	Perselisihan antar warga sih tidak ada ya.. masyarakat disini sangat damai dan rukun. jika ada pihak yang merasa kurang cocok dengan tradisi ini, mereka hanya tidak melakukannya, tidak menentang atau malah mengejek. Harus saya akui toleransinya, lagipula di dukuh ini juga kan bukan hanya berisi masyarakat islam,

		namun ada juga budha, Kristen. Jadi toleransinya memang bagus.
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The third interview on Monday, October 30th, 2023, at 20.00 WIB, was conducted online by whats app call with the religious leader in tempur village.

#### 1. Informant List

Name : Budi Prasetyo

Position : Religious Figure

#### 2. Result Of Interview

Dari wawancara tersebut dapat kami tarik kesimpulan bahwa tokoh agama sendiri tidak melihat adanya kejanggalan/ tradisi yang bertentangan dengan agama islam di zaman sekarang. Sudah berkembangnya zaman dan ilmu pengetahuan islam sehingga ajaran-ajaran tradisinya menyesuaikan.

No	Pertanyaan	Jawaban
1.	Bagaimana Anda melihat hubungan antara tradisi Punden Mbah Kamunoyoso dengan ajaran Islam? Apakah ada aspek-aspek tertentu dalam tradisi ini yang sesuai	Kalau saya memandang adat punden yang memang sudah ada sejak lama ini sebagai salah satu media masyarakat berinteraksi dan juga meningkatkan toleransi diantara kami. Selama ini, saya tidak melihat adanya tradisi yang bertentangan yang dilakukan oleh masyarakat beragama muslim, dan semoga

	atau mungkin bertentangan dengan prinsip-prinsip Islam?	kedepannya akan tetap begitu. Mungkin karena beberapa tradisi sudah menyesuaikan yaa.. kalau di zaman dulu kan ngasih sesajen ditinggal di punden, kalau sekarang ada makanan ya dimakan bersama-sama makanya kami akur. Mengapa melakukannya dipunden, bentuk husnudzon kami adalah masjid merupakan tempat ibadah dan suci, kalau dilakukan disana kan khawatir ada yang ibadahnya terganggu, jadi sekalian dipunden dan ini juga bermanfaat untuk menumbuhkan cinta adat dan budaya untuk generasi masa depan.
2.	Bagaimana pemahaman Anda tentang konsep keberagaman dalam Islam dan bagaimana konsep ini dapat diterapkan dalam konteks tradisi Punden Mbah Kamunoyoso yang melibatkan orang-orang dari berbagai latar belakang agama?	Ya pengunjung yang non islam kan datang dan berdoa menurut kepercayaan mereka masing-masing. Kalau kami, penjaga kuncinya sendiri kan dipilih beragama islam, yang bisa memimpin doa dengan baik untuk memohon kepada hanya kepada Allah Swt.
3.	Pandangan Anda tentang peran adat dan budaya lokal dalam menjaga identitas masyarakat, sambil tetap mematuhi nilai-nilai Islam? Bagaimana kita dapat mencapai keseimbangan yang baik antara menjaga tradisi lokal dan mematuhi ajaran agama?	Punya pengaruh yaa.. hidup didesa kan banyak mendengarkan omongab-omongan tetangga, salah satu agar bisa damai dan rukun yaa makan bersama, doa bersama di punden. Kalau sedang ada masalah kan tidak mungkin ikut makan dirumahnya, kumpul di tempat umum ini membantu menjaga keseimbangan. Selagi tidak ada unsur menyekutukan Allah, dan paham betul hanya berdoa kepada Allah maka bagus untuk tetap melakukan tradisi ini.



4.	Bagaimana Anda melihat peran tokoh agama dalam membimbing komunitas yang terlibat dalam tradisi Punden Mbah Kamunoyoso agar tetap dalam kerangka nilai-nilai Islam?	Tokoh agama sendiri tidak terlalu ikut campur sebenarnya, banyak yang berperan adalah pemerintah desa dan masyarakat itu sendiri. Tapi kami siap kapanpun jika dibutuhkan.
5.	Apakah ada langkah-langkah konkret yang dapat diambil oleh komunitas dan tokoh agama untuk mempromosikan pemahaman yang lebih baik tentang hubungan antara tradisi adat dan Islam dalam konteks Punden Mbah Kamunoyoso?	Sejauh ini, kami ikut melestarikan budaya tersebut adalah langkah yang menunjukkan kalau tradisi tersebut tidak bertentangan dengan ajaran agama islam. Adapun jika ditemukan ada yang kurang sesuai, tentu akan kami bicarakan dengan penjaga punden terlebih dahulu.

## II. Documentation Of Research



Gambar 1.1 wawancara dengan kepala desa tempur pada Rabu, 25 October 2023 at 18.30 WIB di jepara-yogyajarta



Gambar 1.2 wawancara dengan juru kunci punden mbah kamunoyoso pada Ahad, 29 October , 2023, at 18.00 WIB di jepara-yogyakarta



Gambar 1.3 wawancara dengan salah satu tokoh agama Desa Tempur pada senin, 30 October, 2023, at 20.00 WIB di jepara-yogyakarta

### III. Documentation of Punden's Event



Gambar 2.1 punden  
*9/Juni/2023*



Gambar 2.2 orang menuju punden  
dengan membawa berkat  
*12/Juni/2023*



Gambar 2.3 berkat yang terkumpul saat  
sedekah bumi  
*9/Juni/2023*



Gambar 2.4 pembagian berkat kepada  
masyarakat luar desa  
*9/Juni/2023*



Gambar 2.5 Syukuran pernikahan  
*15/Desember/2023*



Gambar 2.6 Hujan dawet dengan  
meminum dan menyiram juru kunci  
dengan dawet.  
*14/September/2023*

## CURRICULUM VITAE



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