

TENG-TENGAN TRADITION , KETUWINAN AND WEH-WEHAN
IN KALIWUNGU, KENDAL, CENTRAL JAVA
(Study of Living Hadith with Symbolic Interpretive Anthropology Approach)

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Abstract

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Tradition is a continuous activity carried out by a social community that has been running for a very long time. Including the traditions of *teng- tangan* , *ketuwinan* and *weh-wehan* in Kaliwungu. This research was conducted to find out the history and implementation of the tradition. *First*, how the origins and traditions are carried out, *Second*, the relevance of the study of living hadith with a symbolic interpretive anthropology approach in viewing the *teng-tengan*, *ketuwinan* and *weh-wehan* traditions in Kaliwungu. The method of data collection is done through observation, interviews, and documentation including references relevant to the study. While the data analysis used is descriptive qualitative with a symbolic interpretive anthropological approach. According to Geertz, the happy expression symbolized in the *teng- tangan tradition* is because religion affects *mood and motivation* / creates strong feelings and motivations for its adherents and in the end these feelings and motivations will be seen as a unique reality, a hereditary tradition. Symbols in the form of physical (*teng-tengan / lanterns*) as well as symbols in the form of actions (*ketuwinan* and *weh-wehan*) this tradition is full of actualization of informative and performative values of normative teachings about the virtues of the Prophet Muhammad .

Keywords: *Teng-tengan Tradition, Ketuwinan and Weh-wehan, Living Hadith, Symbolic Interpretive Anthropology.*

A. Introduction

This understanding of religion has several patterns, *first* , religion is related to metaphysical and theological matters as well as belief in God. *Second* , religion can also be understood as a person's psychological experience, such as belief in pious values, and *Third*, religion is seen from the aspect of culture or social strength as well as symbols of other

communities. ¹The Teng-tengan phenomenon in the *ketuwinan* and *wehwehan* traditions in Kaliwungu Kendal is one form of symbolic expression of religious understanding from the third pattern.

According to Geertz, religion is a system of symbols, ie everything that gives its adherents ideas, just as culture is public, symbols in religion are also public, and not purely private. These religious symbols create strong feelings and

¹Habibi Zaman Riawan Ahmad, *Religious Expression, and Identity Narrative: Study Program of the Intensive Tahfidz Islamic*

Boarding School Daarul Qur'an Cipondoh, Multicultural & Multireligious Journal Vol. 13 No.2 of 2014, p. 56.

motivations, spread easily and are not easily lost in a person (the adherents), or the religious symbols cause adherents to do things like rituals, because emotional impulses are difficult like rituals, because emotional impulses are difficult. defined, and also difficult to control.²

The position of symbols in religion is a link between outer and inner religious communication. The form of symbolism that has a very prominent role in religion can be seen in all kinds of religious traditions/ceremonies.³Through symbols, ideas and customs, Geertz finds the influence of religion in every nook and corner of Javanese life. ⁴This phenomenon, according to the author, is interesting to study where there is a tradition that is full of symbols for the actualization of the religious community in the Kaliwungu Kendal area, a small town on the north coast of Java.

B. Meeting Room for Interpretative Symbolic Anthropology and Living Hadith

A *symptom* (symptom) can be seen from various directions and different sides. From which side we look will affect the approach taken. Symptoms that exist in the community are very likely to be seen with various approaches. For example, a religious study can be viewed from a sociological, psychological, anthropological, political, historical point of view and so on.

Seeing a phenomenon with a single point of view does not mean doing incomplete *framing of the phenomenon being studied*. This is because the nature of scientific research is the focus and depth of analysis according to the needs of the researcher. The focus of a formal approach

or object will help in breaking down the taboos faced by researchers in depth.⁵

One approach that can be used in viewing religious phenomena in the midst of society is Symbolic Interpretive Anthropology. The Symbolic Interpretive Anthropology approach promoted by Clifford Geertz is a theory that specifically examines the nature of the importance of meaning for human life. In line with Geertz, Sudikan stated that culture is a system of symbols so that cultural processes need to be understood, translated, and interpreted in order to know its true meaning.⁶



Figure 1: Illustration of a Phenomenon with Various Approaches

In the perspective of Symbolic Interpretive Anthropology, culture is the entirety of human knowledge that is used as a guide or interpreter of all human actions. And research on *living hadith* closely related to the social and culture of a particular society. So that the use of a symbolic interpretive approach to explain cultural phenomena which according to the author is a form of *living hadith* is considered appropriate.

²Vita Fitria, "Clifford Geertz's Interpretation of Culture: Religion as a Cultural System", *Journal of Reflective Sociology*, Vol.7, No.1, Th. 2012, p. 60-61

³ Budiono Herusatoto, *Symbolism in Javanese Culture*, (Yogyakarta: Hanindita Graha Widia, 2000), p.26.

⁴ See, Clifford Geertz, Religion as a Cultural System, in Daniel L. Pals, *Seven Theories*

Of Religion, trans. Inyia Ridwan Muzir and M.Syukri, (Yogyakarta: IRCiSoD, 2018), p. 413.

⁵ Ahmad Muttaqin, *Social Movement for Recitation of the Jogokariyan Mosque as a Living Hadith Phenomenon*, Unpublished paper, 2018, p.3.

⁶ Setya Yuwana Sudikan, *Literary Anthropology*, (Surabaya: Unesa University Press, 2007), p. 38.

As a pattern for action, culture is a set of human knowledge that contains models that are selectively used to interpret, encourage, and create action or in other sense as a guideline for action, whereas as a pattern of action, culture is what is done and can be seen by everyday human being as something that is real or in another sense is as a form of action .

Quite consistently, Geertz provides an understanding of culture as having two elements, namely culture as a cognitive system and a system of meaning and culture as a value system. Cognitive systems and meaning systems are representations of patterns or *models of* , while value systems are representations of patterns for or *models of for*. If the "pattern of" is a representation of reality as a real form of everyday human behavior, then the "pattern for" is a representation of what is a guide for humans to take that action, a simpler example is that religious ceremonies performed by a community are patterns of , while the teachings that are believed to be true as the basis or reference for performing religious ceremonies are patterns for or models for.

However, then the theoretical problem arises, how to connect between patterns of and patterns for or cognitive systems with value systems, namely the link between how to translate knowledge and meaning systems into value systems or translate value systems into knowledge and meaning systems. Therefore, Geertz carefully sees it lies in the symbol system. Symbols are what enable humans to perceive the dynamic relationship between the world of values and the world of knowledge. So, according to Geertz, culture basically consists of three main things, namely a knowledge system or cognitive system, a value system or evaluative system, and a symbol system that allows meaning or interpretation.

The meeting point between knowledge and value that is made possible by the symbol is what is called the meaning

(*system of meaning*). Thus, through a system of meaning as an intermediary, a symbol can translate knowledge into value and translate value into knowledge.⁷

The cultural dimension of religion is described by Geertz as a *pattern of meanings* or ideas contained in symbols by which people live their knowledge of life and express their consciousness through these symbols. ⁸According to Geertz, the concept of culture is interpretive, a semiotic concept, where Geertz sees culture as a text that needs to be interpreted rather than as a concrete pattern of behavior.⁹

The Teng-tengan phenomenon in the ketuinan and weh-wehan traditions in Kaliwungu is a symbol of the religious expression of the local Muslim community in interpreting their knowledge of their religious knowledge.

C. History of “Maulid Nabi”

According to al-Sandubi's notes in his work, *Tarikh al-Ikhtilaf bil-Maulid al-Nabawi*, al-Mu'izz li-Dinillah (341-365/953-975), the first ruler of Bani Fatimah to settle in Egypt, was the first person who organizing the celebration of the Prophet's birth that is recorded in Islamic history. First they settled and ruled in North Africa (341-357/909-969), then dominated Egypt and ruled in Egypt (357-566/969-1171).

It is said that the celebration of Mawlid was carried out by al-Mu'izz li-Dinillah as an effort to make himself popular among the people. This is evidenced by the fact that at the time of holding the celebration he gave gifts to the descendants of the Prophet Muhammad who at that time were informal figures in society. However, this writer does not mention the source of making assumptions like this, so it cannot be confirmed that the news about it is true. Nico Kaptein, who wrote his dissertation in Leiden on the celebration of the

⁷ See, Clifford Geertz, Religion as a Cultural System , in Daniel L. Pals, *Seven Theories Of Religion*, trans. Inyiaq Ridwan Muzir and M.Syukri , (Yogyakarta: IRCiSoD, 2018), p. 396-414.

⁸ Clifford Geertz, “Religion as a Cultural System”, in *Interpretation of Culture*, (New York: Basic Book, 1973), p. 89.

⁹ *Ibid.* h. 5.

Prophet's Mawlid, only got convincing data regarding reports of the celebration at the beginning of the 6th / 12th century AD, while in 415 H no one had celebrated it. Therefore, he estimates that people have started to celebrate around the 5th / 11th century AD.¹⁰

The commemoration of the Prophet's birthday in the form of a traditional *Maulid reading* is usually carried out by reading and singing a work written specifically for that purpose. Two works of this type are very famous in Indonesia, namely *Maulid* by 'Abd al-Rahman al-Diba'i, and *Maulid* prose by al-Barzanji. Although usually written in the same group, al-Barzanji's poetic *Maulid* (*nadham*) is not as famous as its prose form. These three works are published in the form of a group (*Majmu'ah*) which also includes several similar works, such as *Burdah* al-Bushiri and *Maulid* Syaraf al-Anam, in addition to guidance on tahlil, do'a-do'a and salawat.¹¹ It is this tradition that looks very thick with the traditional Muslim religious expression that we know as *ahlus sunnah wal jama'ah an nahdliyah*.

Using the theory of living studies developed by Ahmad Rafiq on Dual Appropriation,¹² namely the transition process and the transmission process. As a form of transmission, the reception is celebrating the birthday of the Prophet Muhammad. experienced development, which at first was only in the form of reading *Maulid*, then became more lively with various other traditions that accompany it as a form of expression of joy, in this paper will explore one of the traditions that accompany the reading of the *Maulid*, namely the *Teng-tengan*,

¹⁰Nico Kaptein, *Celebration of the Birthday of the Prophet Muhammad: Its Origin and Early Spread; History in the Maghrib and Muslim Spain to the 10th/16th Century*, trans. Lilian D. Tedjasudhana (Jakarta: INIS, 1994), p. 20-30.

¹¹See *Majmu'ah al-Mawalid wa Ad'iyah* (Pekalongan: King of the Cheap). According to the publisher's description in "Introduction", the three *Maulids* are read more often in Java, namely al-Diba'i, al-Barzanji prose and al-'Azb. Then, the writing is made large so that it is easy to read. This

Ketuwinan and *Weh-wehan* traditions. in the Kaliwungu area.

D. *Tengtengan, Ketuwinan* and *Weh-Wehan* traditions in Kaliwungu

Javanese society is a system-rich society s i mbol. Throughout the history of Javanese people, symbols have been coloring behavior, language, science, and religion. The function of symbols is as a medium to convey messages subtly. Sometimes the ball is something that complicated, so only humans have knowledge *linuwih*, who will be able to understand all forms and the goal. The classic Javanese proverb says, *Javanese people are pseudo nggoning, sinamun ing samudana, sesadone ingadu sweet*. That is, the Javanese are the place for all symbols, everything is disguised as a symbol, with the intention of making it look beautiful and sweet.¹³

Symbols among Javanese people are not only useful as a medium for conveying messages, but also for compiling an epistemological system and the beliefs they hold.¹⁴

1. *Tengtengan* Tradition

Is a kind of lantern / decorative lamp made of from a string of bamboo wrapped in paper colorful and variegated. There are toy car, star, ship, ship flying, frogs, petromax, and so on placed in front of the house. Called *Teng-Teng* because the lantern is a way to carry it in hand. Therefore, the lantern was named *Tengtengan*, after a long time the pronunciation changed to *Teng Tengan* and changed to *Teng Teng*.¹⁵

suggests that this *Mawlid* is widely read in the commemorative circles organized for that reading.

¹² Dual Appropriation Theory as explained in Chapter IV of Ahmad Rafiq's Dissertation, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Phiadelphia: The Temple University, 2014), h. 170.

¹³ M. Hariwijaya, *Kejawen Islam*, (Yogyakarta: Tidal Wave, 2006), p. 89.

¹⁴ *Ibid.* h. 90.

¹⁵https://id.wikipedia.org/wiki/Teng_teng accessed on March 24, 2019.

In ancient *times*, *middle* ignited with an oil lamp (*damar telok*), but in today's era the oil lamp is slowly gradually replaced with electric bulbs. *Teng-tengan* as a symbol at that time when the prophet was born all the shining stars showed joy¹⁶ with the presence of a new prophet candidate as the closing prophet of the end of time.¹⁷ Furthermore, Mr. Naimuddin said:

"The excitement of welcoming the month of Maulud in the Kaliwungu area has been going on for decades since my grandfather, this tradition has been preserved, at night in front of the houses of Kaliwungu residents, they look colorful with *teng-tengan decorations*, mosques and prayer rooms are busy with fruit- *filled activities*. or *dziba'an*, and the peak is in the afternoon and evening of 12 Rabi'ul Awal, the view of the residents of Kaliwungu going back and forth with snacks to visit each other's houses, known as the tradition of *ketuwinan* and *weh-wehan*."¹⁸

As a sense of joy is described by decorating the house with colorful lights. This illustrates a change from a dark day / period to a dark day light (from the age of ignorance / ignorance to light) bright) with the presence of the figure of the Prophet Muhammad. On the other hand, as a work of art, there are star shaped, boat, frog, even now more varied again following the current trend, but the shape of the dome or tower and the star remained.¹⁹ So *teng-tengan* is the image/symbol of the glitter the stars as a sense of joy when the prophet born.

2. Traditions of *Maulid Nabi* and *Weh-wehan*

For the Kaliwungu community, the excitement of celebrating important moments in the Islamic or Hijri calendar does not only occur on Eid al-Fitr and Eid al-Adha, but also on important dates others such as the birth date of Prophet Muhammad SAW in the month of Rabiul Awal or *Mulud* in Javanese. The festivities in this month are not only celebrated on one day on the birth date of the Prophet Muhammad, on the 12th day, but even as the month approaches, the Kaliwungu community is already busy with preparations and various traditions.

One of the traditions that are very attached to the people of Kaliwungu this month is the *ketuwinan tradition* (visiting each other) which is a tradition in which each resident prepares their own food, snacks or drinks and provides them in large quantities at their homes to then be distributed and exchanged to other people. neighbors and relatives who in local tradition are called *Weh-wehan*. The term *Weh - wehan* comes from the word *Weweh* (Javanese) which means to give,

In the important moment of the *marriage tradition* and *weh-wehan*, the community does not just share food with each other, but also becomes an intense space to greet neighbors and relatives, mingle in joy in an effort to strengthen the values of unity in society and dispel individualism that threatens local communities, especially since the pounding of the times and technology continues to threaten the nobility of the

¹⁶Abd al-Rahman al-Diba'i wrote in his Mawlid book:

gesticulate please that It said Femen Recipe The Quran and express About his virtues Torah and zabur And the Furqan and collect Allah come for him between see it and

his words and horn its name with its name alert On altitude his place and make it Mercy worlds and Nora fill by his birth hearts pleasure

¹⁷Interview with Mr. Naimuddin, M.Pd, Kaliwungu community leader, 16 October 20 21 .

¹⁸ *Ibid.*

¹⁹ *Ibid.*

attitude of social interaction in our society.

This tradition is of course the embodiment of a very high social attitude based on the spirit of sharing and giving, as well as a cultural attitude based on the spirit of religiosity and grounded spirituality.

Judging lexically, the use of the word *ketuwini* is actually interesting to think about because it contains an important message in the context of human relations. In the strata of the Javanese language, we know three levels, namely *ngoko*, *chromo madya* and *chromo iggil*, the use of the native word derived from the root word *tuwi* is a Javanese form of *chromo madya*, the word in *ngoko* is *tilik*, while the word in *chromo high* is *tinjo*.²⁰

The choice of the word *tuwi*, which is a form of *kromo madya*, shows the position of equality between fellow humans without leaving the values of politeness or uploading-ungguh. If only *ketuwinan* was changed to *ketinjoan* in *kromo inggil*, it is reasonable to suspect that it would create a space of primordialism in society, or the existence of certain social groups who feel superior to others so that they are vulnerable to one-way tyrannical worship.

If the ancient Kaliwungu people chose the word *ketilikan* in the *ngoko* language strata instead of *ketuwinan*, the taste would create a bland space and lose its aesthetic spirit, as well as creating impolite relationships. The choice of the word *tuwi* reflects the message and socio-cultural reflection of the Kaliwungu people who attach great importance to the values of decency and nobility of character without losing their egalitarian spirit.

So the word *ketuwinan* is thus a representation of the spirit of equality that is upheld by the people of Kaliwungu where everyone has the same rights and obligations to respect

and be respected, appreciate and be valued, give and be given, visit and be visited, all of which ultimately lead to mutual respect. love regardless of their social strata, economic level, and whatever their occupation and profession.

That is why in the moment of *marriage* in Kaliwungu, everyone has the same cultural obligation to provide snacks, food or drinks in their homes to be exchanged for other people's snacks. There is no difference between community houses and *santri* with *ndalem poro Kiai* and *Ulama*, both of whom are obliged to provide food in large quantities, both are required to give and both have the right to be given. Every door of the house must be opened as wide as possible for guests who visit and exchange snacks, there should be no pretense to close oneself and argue from the pleasure of greeting and sharing happiness with neighbors and relatives.

At the end of the day before the *ketuwinan tradition* ends, it is a common sight when the houses of the Kaliwungu people are filled with various, colorful, beautiful and mouth-watering snacks. The house that originally provided one type of food, is now like a complete and all-in-one hawker center. A portrait of culture that is aesthetic but nevertheless rich in philosophical values.

ketuwinan tradition is a beautiful and fascinating cultural and religious construction, this tradition is a form of extraordinary joy in celebrating the birth date of Kanjeng Prophet Muhammad SAW. The Kaliwungu people's love for the Prophet is portrayed in such a way in the nuances of the culture that was built in order to live and follow the footsteps and noble and loving attitude of the Prophet.

The writer felt the joy of the residents, especially the children when the moment of *Ketuwinan* and *Weh-*

²⁰<https://siswa-language-jawa.blogspot.com/2012/08/kamus-basa-jawa->

ngoko-krama-krama.html accessed on October 10, 2021.

wehan arrived, one of the children whom the writer interviewed said:

"I am very happy when we have *weh-wehan*, I can get a lot of snacks, exchange snacks with friends, it feels like Eid I dul Fitri playing each other at a neighbor's house and getting snacks"²¹

One of the leaders of Kaliwungu, Kyai Abror also emphasized that this tradition shows that love for the Prophet is not enough just on the lips, it is not enough just to be verbalized, but must be enshrined in traditions and culture that provide space for the community to practice directly. the nobility of the Prophet's character, many of which are mentioned in the hadith about the virtues of staying in touch²² or visiting neighbors, doing good with neighbors,²³ and orders to give each other²⁴ or give charity.²⁵

The positive impact of the *ketuwinan* and *weh-wehan* traditions is felt by local residents, from an economic perspective, every time this tradition takes place, orders for a typical Kaliwungu snack called *sumpil* increase sharply, providing more income for home-based businesses making *sumpil* snacks, from a social perspective, the

existence of this tradition is able to maintain neighborly harmony.²⁶

E. The Application of Symbolic Interpretive Anthropology in Giving Meaning to the *Living* Hadith Phenomenon

Symbolic interpretation is a new thought from Geertz which is used to deal with methodological crises in the social sciences. In general, interpretive symbolic emphasizes attention to various concrete manifestations of the meaning of human culture. This view is associated with symbolic concepts to seek a meaning.²⁷

1. The Symbolic Meaning of the *Teng-tengan* Tradition

Teng-tengan or colorful lanterns that have become a tradition of Kaliwungu residents that have existed for decades, are an expression of joy at the birth of the great Prophet Muhammad, which is actualized in the form of a work of art in the form of colorful decorative lanterns. The symbolic meaning of *the teng-tengan* is a symbol of light that provides clear directions from the dark ages during the jahiliyah period before the presence of the Prophet Muhammad.

The presence of the figure of the Prophet Muhammad peace be upon him is alluded to as the arrival of the full moon that dispels the darkness of

²¹ Interview with Sekar, resident of Sarirejo Kaliwungu, October 18, 2021.

²² The resource person did not mention in full the editorial of the hadith, here is the hadith about the relationship in question:

About Anas The son of Owner satisfied Allah about him, He said: I heard messenger " : Allah pray Allah on him and peace, He says, Who navel that simplify for him in his livelihood or Forgotten for him in its effect, let it arrive have mercy"

²³ The source understands that Prophet Muhammad peace be upon him. ordered to do good to neighbors, as found in the hadith:

About My Father kitten, About messenger Allah pray Allah on him and peace He said: " Who It was Believes God And today the

other let him say good or to shut up, And from It was Believes God And today the other flicker neighbor, And from It was Believes God And today the other flicker his guest

²⁴ The Prophet gave the suggestion to give to each other in one of his hadiths, including:

, About Mother wise girl farewell Khuzaia I heard the Prophet pray Allah on him and peace He says: " Get up! ; it weaken the love, and go the ghouls

²⁵ Interview with Kyai Abror, Kaliwungu community leader, October 10, 2021.

²⁶ Interview with Mr. Naimuddin, M.Pd, Kaliwungu community leader, 16 October 2021.

²⁷ Arofah Aini Laila, *Javanese Belief in Ersta Andantino's Wuni Novel: Clifford Geertz's Symbolic Interpretative*, Journal of the Faculty of Language and Arts, State University of Surabaya, Volume 01 Number 01 of 2017. h. 3.

the night, as found in Sya'ir *Thol'al Badru Alaina*,²⁸ a poem sung by the residents of Yatsrib (Madinah Al Munawaroh today) when welcoming the arrival of the Prophet Muhammad peace be upon him when he arrived in the city that was in order to migrate from the city of Makkah. This song is now more than 1,400 years old, which makes it one of the oldest songs in the history of Islamic culture. The content of the lyrics of this song or Nasyid is an exclamation and an expression of the joyous feeling of the Ansar Yatsrib (Madinah) to welcome the noble Man who will guide mankind towards the happiness of this world and the Hereafter. at the time of welcoming the Prophet Muhammad, all the Ansars came in droves towards the path that the Prophet Muhammad was going to take while beating the tambourine.²⁹

Judging from the reception of hadith in the study of living hadith, namely hermeneutical, aesthetic and cultural, then this³⁰ *teng-tengan* phenomenon is thick with the form of aesthetic and cultural reception where a hadith is presented in a beautiful form in the form of a *teng-tengan art work* which was originally in the form of a star, and the crescent or minaret, which is a symbol of Islam, but over time, the initial shape of the *teng-tengan* has undergone many changes following the trends that exist in

society, such as the forms of vehicles, cartoon characters, and so on.

This change in the form of expression of joy is natural, as is the theory of Anthony Giddens in his book *The Constitution of Society on time and space*, one of the theories that asserts that space and time are constitutive elements that contribute to social practice.³¹ Space is an important element for the reproduction of social practice, because practice in this case is based on a *face to face relationship*, which presupposes the presence of actors in a certain space.

Giddens then connects this spatial relation and social practice with '*time-space distance*'. According to Giddens, a certain social practice always requires space and time in its bounded dimensions. It is this space and time that will distinguish social practices in a particular community from social practices in other communities.³² Likewise, the practice of *teng-tengan* in Kaliwungu has a different meaning and form from the lantern tradition in the Chinatown area of Semarang.

the happy expression symbolized in the *teng-tengan tradition* is because religion affects *mood and motivation* / creates strong feelings and motivations for its adherents and in the end these feelings and motivations will be seen as a unique reality.³³

²⁸Here's the beginning of the verse in question

came out full moon We From folds Goodbye
must Thanks We What called Allah need

²⁹https://id.wikipedia.org/wiki/Tala%27_al_Badru_%27Alayna

³⁰Hamim Ilyas, in Syllabus "Living Qur'an Research Methodology," 2015. Unpublished. Compare with Ahmad Rafiq's dissertation. In his dissertation, Rafiq divides the reception into three terms, namely (1) exegesis, (2) aesthetic and (3) functional. According to him, in contrast to exegesis, the term hermeneutical requires several principles or rules of consistent interpretation. See

Ahmad Rafiq, "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community," *Ph.D. Dissertation*, Temple University, 2014, 147-154.

³¹Anthony Giddens, *The Constitutional Society* (Cambridge: Polity Press, 1984), p. 110.

³² *Ibid.* h. 368.

³³ "(1) A system of symbols which act to (2) establish powerful, pervasive, and long lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions which such an aura of factuality that (5) the moods and motivations seem uniquely realistic". Lihat. Anna M. Gade, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia* (USA: Hawai Press, 2004), 51.

2. The Symbolic Meaning of Marriage and Weh-wehan

Visiting and giving each other is a symbol of caring and harmony of a social community. The existing value system is in the form of guidelines for commands from Allah through the Qur'an and the commands of the Prophet contained in the hadiths³⁴ to do good with neighbors. The value system meets the knowledge system so that it gives rise to action as the embodiment of understanding, a tradition of visiting each other and giving each other arises. By the people of Kaliwungu, this tradition is called *Ketuwinan* and *Weh-wehan* by taking the momentum of the month of the birth of the Prophet Muhammad and with the Geertz symbol system theory, this tradition is very strong as the actualization of *moods and motivations* that cause someone to feel or do something.

F. Closing

of Kaliwungu always maintain the traditions of *teng-tengan*, *ketuwinan* and *weh-wehan* as a form of their religious expression, carrying out religious orders (in the Qur'an and the Prophet's Hadith) about loving the Prophet Muhammad and following his teachings. With the study of *living* hadith, the tradition appears as a form of actualization of the Prophet's orders, this can be seen from the visible reception, both from the hermeneutical, aesthetic and cultural side. The symbolic interpretive anthropology approach reveals the meaning behind the symbols used in the tradition, both physical symbols (*teng-tengan* / lanterns) and symbols in the form of actions (*ketuwinan* and *weh-wehan*) . performative of

normative teachings about the virtues of the Prophet Muhammad.

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³⁴ Terdapat banyak hadis-hadis Nabi tentang perintah berbuat baik dengan tetangga, salah satunya:

About My Father kitten , About messenger Allah pray Allah on him and peace He said : " Who It was Believes God And today

the other let him say good or to shut up , And from It was Believes God And today the other flickr neighbor , And from It was Believes God And today the other flickr his guest

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