



Religion Traditions in Kampung Jawa Community of Minahasa

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Abstract. Tradition, anything place that has a distinct identity, should be studied history locally. The complex environment, such as a small town or village, an agricultural or agricultural community, or even an entire city or region, is the subject of local history. Because this research must hunt for facts in the field and be critical, it employs the qualitative method. The approach was used to collect data through interviews, observations, and supporting documentation in this situation. Data analysis utilizing Miles and Huberman's technique covered data reduction, data display, and concluding. The data in the trivial data group can then be safely destroyed or not used. As a result, the remaining data is vital and less significant. Display data contains explicit information, which readers may immediately obtain. Presenting data is required to submit or display data nicely, methodically, ordered with a specific relationship pattern, organized. The assembled and organized data showed with a technique or pattern, and it is possible to undo a decision. The findings indicate that some traditions exist in the Java Tondano community. *Rebo Kasan* is a ritual that develops and endures throughout Muslim communities in Indonesia. The traditional *punggoan* is a pilgrimage to the graves of parents and family members. This custom Saw on weekends or holidays such as Saturdays or Sundays. *Sholawat Jowo* is the Pakasan Community Jatons major identity. It is kept as a *Sholawat Jowo* culture through the collection of *Sholawat Jowo* in the Jatons Community in *Kampung Jawa* Tondano.

Keywords: Tradition · Rebo Kasan · Punggoan · Sholawat Jowo

1 Introduction

A tradition is an interesting artifact to examine when learning about regional history. Local history is a rich field of study for people interested in finding the meaning of life in the past. Local history examines the background of a specific area, be it a small town or hamlet, an agricultural or agricultural community, or an entire city or region. A local history may comprise history as the whole of a particular locality from its inception to the present, or it may simply cover a small portion of the period. Because of interest, local history attempts to illustrate the history of the locality as a whole, considering the relationship from many aspects of experience, conflict, and community unity [1].

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The process of community growth and development is the focus of local history [2]. A local history may also emphasize one of the dominant historical themes, such as social, economic, political, or intellectual history[3]. Local history can also raise technical issues, such as agricultural community members selling products, inter-ethnic relations in a city, or altering government procedures in a small town. Finally, local history can also investigate specific events or events in the community's history, such as the establishment of a business, the discovery or excavation of a gold mine, the eruption of tribal uprisings, or the devastation caused by floods and fires [4].

Lapian underlined that the association with agricultural involution is also an oversimplification. Local research on the Indonesian island of Java has begun examining if this notion of agricultural involution may still function as a means [5]. Meanwhile, Remember the forced farming method enforced by the Dutch colonial authorities in West Sumatra and Minahasa [6]. However, no studies have been conducted on the forced cultivation system areas. Of course, there are other reasons why local history should be researched and studied [7]. In one family, for example, members share their experiences so that the entire family is aware of and understands them [8].

Similarly, two locations in space and time must have their relationship clarified. Knowing our fellow people's local history entails learning about the historical origins of our fellow nations and extending our understanding of the Indonesian world. However, not taking local history seriously can also lead to a poor historical portrayal. When local history loses sight of the body of historical knowledge, both local and national, it reveals significant gaps. Local history, also known as human history or everyday history, will fill the requirement to present the past. When local history is not valued enough, the micro-unit and micro-history fail [9].

Meanwhile, the failure of local history in phases has resulted in the loss of national history because it is generally accepted that local history is an information-rich history. Local history must look at the past that is not only limited to a narrow geographical scope but also perceives human existence. More intimately without becoming engulfed by elite involvement and significant historical events. As a result, local history can stand on its own. He is regarded not only for his contribution to the compilation of national history but also for providing insight into the meaning of "self" and "others." Local history writing, limited to a specific location and period, is more promising for accuracy and depth in understanding a particular society as part of the social history of a distinct community [10].

Multiple human actions incorporate and fully embrace it. Because humans create traditions, they can be accepted, rejected, or altered. Tradition is a practice passed down from generation to generation. Tradition is not a static object, but a living resource meant to benefit human beings; as such, it is difficult to gloss over specifics and yet hold the same opinion. *Rebo Kasan* is a tradition in the Java Tondano village. *Rebo Kasan* is a tradition observed by Muslim communities worldwide, with most of them taking place on the final Wednesday of the month of Safar. Many calamities are expected this month, according to forecasters. It is used in the *Kampung Jawa* Tondano district of Minahasa Regency, namely in North Tondano [11].

2 Research Method

We are employing qualitative methodologies because this study requires field data and critical analysis of data gathered from sources. Qualitative research collects descriptive data from observable people or actors through written or spoken language. Qualitative refers to the quality, value, or meaning of the facts. Interviews, observations, and supporting documentation become an expat of the method. This study looked into the Islamic tradition that arose in *Kampung Jawa* Tondano. This method makes use of investigating human behavior. The Javanese sholawat reading tradition manifests itself in this work as an anthropology of human cultural behavior that incorporates components of the Islamic tradition. This research looks specifically at the ongoing customs of the Java Tondano people. Information obtained directly from the source or sources is called “primary data.” Implementing Islamic business in *Kampung Jawa* Tondano provides the study’s early data. This study employs an anthropological approach in which the primary source is the tradition itself. Secondary data is information obtained from sources other than the primary source and may derive from earlier research. Secondary data in this study comes from the perpetrator, a community figure, and the surrounding community because they are involved in the tradition. They can also provide ideas for current practices.

Researchers will perform observations in *Kampung Jawa* Tondano by visiting and personally observing the traditions. Face-to-face contact and direct listening take advantage of the interview technique with traditional actors. Furthermore, the interview technique can store data using technology assistance such as voice recorders. Two types of interview techniques are 1) Formalized interviews (early stages interviews, usually conducted formally). 2) In-depth Interview (interview using an in-depth technique, namely looking for data without giving the impression of being interviewed). In both direct and in-depth interviews, the informant was unaware that he was participating in an interview. However, the interview guide dictated the interview method. If signs divert from the topic, the discussion is brought back on track without raising suspicion. Finding and collecting relevant information from preexisting sources is what documentation entails. Various formats, such as written documents, visuals, and profiles, can contain data. In addition, many traditional musical instruments and customs are recorded in this study.

3 Results and Discussion

3.1 Overview of Research Sites

Kampung Jawa Tondano designates the last time as a distinct settlement. This settlement was established by Kyai Modjo, whose real name is Kyai Muslim Muhammad Chalifah. A well-known preacher in Java and the Commander of the Santri War, whom Dutch colonialists captured with 500 supporters during the Java War of 1825–1830. Kyai Modjo and his followers, who served as Patih, leader of the troops, and Kyai Modjo’s immediate relatives totaling 78 persons, were banished by Dutch colonialists on the ship *de Bellona* from Semarang to Batavia on December 2, 1828. Despite being a prisoner, he was mistreated because of his power and influence. As a result, Kyai Modjo spent time in jail in a separate housing prepared in the Batavia Police Prison called *Standhuis* or Batavia

City Hall. They were detained from January 1828 until February 1830, according to Peter Carey, a well-known author on the Java War and Prince Diponegoro.

Following the High Court of the Dutch Colonial Government's Decree on the Exile of Kyai Modjo and his followers to Manado and Tondano on January 29, the first group embarked for Ambon in February 1830. Followed by a second group with Kyai Modjo and arrived in Ambon in early April 1830. Kyai Modjo and his followers were carried from Java to Ambon in exile by a detachment (one unit from the Battalion) and the Dutch vessel *Thalia*. However, only 63 individuals arrived safely because the others died during the two-month-long sea expedition [12].

Mercury then sailed from Ambon to Kema on the east coast of Minahasa, adjacent to Bitung harbor, a seven-day journey. They walked from Kema to Manado, escorted by Borgo people. They stayed at the former residence of the King of Manado (Bobentehu Tribe) in Kampung Pondol Manado for two weeks. Then, on foot for half a day along the Tondano River west of Sawangan, we arrived at Tasikela (a steep location where the Spanish had planned to erect a fort around 1620). The word *Tasikela* is the *Dzuhur* after that assigned to Loji as the Tondano 2 Controller's Government Office, which currently houses in the Minahasa Regent's Office. The wooden lodge has had its position altered to the ground in front of the Minahasa District Education Office in Rinegetan Tondano Barat Village [13].

3.2 Javanese Village Community Traditions Tondano

The influence of faiths that evolved at the time connected mysterious ways to societal traditions' development. As a result, Islam can penetrate the archipelago firmly and continue strengthening local values without modifying or erasing local cultural features. Islam is popular among the locals due to its adaptable and non-cultural *da'wah* methods. However, blending indigenous culture with Islam takes time for the people to accept. Tondano Java village residents have a rich cultural heritage that has the safekeeping to this day through a system of traditions, rituals, and religious ceremonies. Rituals such as the recitation of *Balzanzi*, *Levokazan*, *Adelan*, *Maurdan*, *Malam Seramethane*, *Bakhdoketupat*, and *Punguang* are in use today. These traditions have survived because they were considered sacred or necessary acts performed by the early people from generation to generation. Habits that are in use today now demonstrate that these traditions are inseparable from one another to the lives of the residents of Kampung Javatondano. The *Pungguan* custom is one of many that exist in *Kampung Jawa* Tondano. The *Pungguan* ritual is a journey to the graves of parents and family members, usually one week before the start of Ramadan, in the month of *Sha'ban*. *Pungguan* holiday dates, such as Saturday and Sunday, are chosen. The vacation was selected because people in the area have time to visit rather than travel to the gardens and rice fields [14].

Aside from the *Punguang* custom, there is another in the Javatondano Village region. As in other locations, the *Kazan* Wednesday ritual has a place on the last Wednesday of the month of *Safar* to seek safety from disasters/accidents that may occur to the populace.

Several references to the *Shalawat Jowo* and *Rebo Kazan* tradition focus on the law that carries out this legacy, but from a historical perspective, particularly in Kampung Javatondano. There are various scriptures, but none concentrate on the *Levo Kazan* tradition. *Rebo Kasan* is still being performed today by the residents of *Kampung Jawa*

Levocazan to reveal the history of this ritual and its evolution in people's lives. Unavoidable when studying history, matrices, and factors. This is related to efforts to ensure that the Levocazan tradition is not lost, forgotten, or damaged by the collective memory of the community that owns it. It occurred during the beginning of Rabbiul when the Prophet's birthday held a party with hope for peace and goodness.

The Rebo Kasan custom begins at seven or eight in the morning in *Dhuha*. What is the origin of the *Rebo Kasan* custom in *Kampung Jawa* Tondano, Minahasa, and why is it still practiced today? This will be the focus of this study. Unfortunately, there is no written proof of this custom's origins, when it was used in the completion, or who initiated it. Nobody knows for sure. However, this practice appears to have been so ingrained in people's lives that failure to observe it causes an alien feeling. This is one of the reasons it has a place every year [15].

3.3 Tradition Religion in Kampung Jawa Tondano

The ethnic diversity and multiplicity of religious understandings in *Kampung Jawa* Tondano, such as the Javanese, Padang, Kalimantan, and Arab ethnic groups, generate a local tradition from these many places. This impacts the practice being very localistic and cannot say their case is valid to derive solely from one location, such as Java. Persons arriving from other areas may also "contribute" to establishing the tradition. However, several religious traditions in *Kampung Jawa* rely significantly on Javanese colors. According to the calendar, The religious observances of *Kampung Jawa* Tondano can untangle oneself into weekly, monthly, and annual conventions. The month of Sha'ban is the month of *tahlilan* reading. The mosque is the focal point for the execution of this *tahlilan* ceremony. The implementation of this *tahlilan* in the mosque was created to summarize the community members who cannot carry out the *tahlilan*. Some residents perform *tahlilan* in their houses by inviting the Imam and Syara's servants [16].

Several customs, such as *Pungguan* and *Rebo Kasan*, are used to welcome the holy month of Ramadan. One week before Ramadan, the *pungguan* business involves a grave pilgrimage. This tradition to capacity with the recitation of Dhikr Ghalibah at the location of Kyai Modjo's grave, which the village's eldest member conducts. The *Pungguan* ritual's day is chosen as a holiday, such as Saturday or Sunday, so many community people can participate. In the month of Sha'ban, there is also a ritual known as 'Rebo Kasan' among the inhabitants of *Kampung Jawa*.

Rebo Kasan is an acronym for Wednesday *Pungkasan*, the last Wednesday of Sha'ban. The *Rebo Kasan* tradition is rich in celebratory prayers, giving us the stamina to do fasting worship properly and perfectly. This ritual takes place after prayer, either Fajr or Duha. This tradition is also known as *Nadran*, derived from the term *Nadzar*. In addition to praying to be able to fast ideally, this tradition also fulfills all specified intentions. Because Wednesday was the day Kyai Modjo's entourage arrived in Tondano, Wednesday was picked as the day to pray and make a pledge [17].

Furthermore, Wednesday marks the first-day Kyai Modjo's entourage has arrived in *Kampung Jawa*. In other words, Wednesday is also when the "first stone" is laid in the construction of *Kampung Jawa* in Tondano, Minahasa. Meanwhile, in the month of *Rabi' al-Awwal* or *Mawlid*, a religious ritual is celebrated in the mosque to commemorate the Prophet Muhammad's birth. This lasts ten days, from the 1st to the 10th of *Rabi'*

al-Awwal, and to capacity with reading *shalawat* with Jowo intonation. This peasants' custom is known as *mauludan*. Then, resting a day on the 12th, we went through the same motions again, from just after the Isha prayer till the break of dawn. Therefore, the recitation of *Barzanji* in Javanese will take place on the 12th [18].

3.4 Tradition Rebo Kasan

The Rebo Kasan tradition, as indicated in the preceding chapter, develops and sustains Muslim communities throughout Indonesia, including the Village of *Kampung Jawa Tondano* in Minahasa Regency, North Sulawesi Province. The existence of this practice in *Kampung Jawa Tondano* is inseparable from the Dutch government's exile of Kyai Modjo and his entourage in 1828 AD. The Rebo Kasan tradition is alive and well today. Other traditions, such as the Pungguan, Ambengan, Naderan, Ketupat, Mauludan, and others, whose presence cannot be divorced from the existence of Kyai Modjo and his entourage.

Rebo Kasan Tradition, which was already associated with the Jatun community, was carried out by the village's forebears or founders and has been passed down to the next generation till now. Based on interviews with locals and other sources, the author concludes that the custom first surfaced in 1830, when the *Kampung Jawa Tondano* was established. Its origins can be traced back to a group of Kiai Modjo. The Dutch government deported them to Manado's Colonial territory in 1828. Many traditions are beginning to crumble and eventually disappear from the joints of people's lives in this rising period. However, culture and customs are in pristine condition in Kampung Jatun. This can manifest oneself in traditions, such as the Rebo Kasan tradition. Many people found attending the day of Rebo Kasan's implementation difficult [19].

In contrast to the national holiday, the Pungguan tradition is celebrated in honor of the Prophet's Birthday. Therefore, it is easy to see why Rebo Kasan's tradition endures. Compared to other large-scale traditional festivals, *Kampung Jawa Tondano* appeared to be deserted by young people and attended only by the elderly, pensioners, and workers with flexible working hours. The writer can detect the lack of interest from the Jatun community in the informants' comments, where most remark that the Rebo Kasan custom is not a large festival like Mauludan. In the early history of this practice, no one knew when or who performed it for the first time.

However, the overwhelming consensus is that this custom dates back to the arrival of Kiai Modjo's entourage as the village's founder. Kasan Rebo Festivities According to the author, the culmination of the celebration of the core of this custom is in the last series, namely the production of Rano Dungo in the Javanese village of Tondano (prayer water). The Imam of the Mosque paper has written the prayer to place oneself in a container filled with water throughout the manufacturing process. After the ink has melted, the water provides a valuable resource to the public.

3.5 Tradition Punggoan

From the early twentieth century, approximately 1940, the Pungguan tradition has altered, primarily in terms of time and the number of people who practice it. This ritual, for example, was carried out the day before the fasting month of Ramadan. However, it

is now being held by deliberation and the selection of a day off. Because government entities already employed many people, this shift occurred. Changes were visible in time and when the Covid-19 pandemic struck. As a result, the number of people visiting the pilgrimage site during Ramadan in 2020 will drop significantly. Because of government regulations to prevent crowds, the period for pilgrimage permission is granted one week before Ramadan begins so that community members can take turns. The evolution of the *Pungguan* tradition demonstrates that Changes to customs are possible.

Nonetheless, that tradition is united and varied by the diversity of human acts influenced by globalization because individuals who create traditions can accept, reject, or vary them. The *pungguan* custom follows this. This trip involves visiting the graves of loved ones, such as parents and grandparents. This custom typically takes place on Saturdays, Sundays, and other days off from work and school. On Sundays, they stay indoors and avoid the garden and fields out of respect for the day's religious significance. As a result, their free time pays out by making pilgrimages to the graves of their families and relatives and cleaning them.

In addition to washing the graves, they read Surah Yasin and pray to Allah SWT to continue pouring down His mercy on the inmates of the grave. Clean tombs are outfitted with lights, mainly oil lamps (Telok), to make the night brighter. After getting a verdict from the deliberation, the *Pungguan* tradition begins. Then it was announced by government officials, specifically the local Lurah. Following that day's announcement, the dads had already gone to the tomb to clean it, while the mothers had to cook items to send. The mothers arrived at the graveyard at 09.00 or 10.00 WITA. They sprinkled flowers on their relatives' graves. Those who attended this traditional ritual included Jaton natives and people outside the Jaton area.

The culminating occasion occurred when all community members met at Kiai Modjo's tomb to pray and dhikr together. So, what distinguishes the *Pungguan* custom in *Kampung Jawa* Tondano from other regions that recite Gholibah remembrance? Gholibah Remembrance is a remembrance brought and introduced by Kiai Modjo. The holy verses of the Qur'an, remembering, and sholawat are all kept in memory. What distinguishes this reminiscence is that it comes through in Tondano Javanese tunes or tones. Reading this recollection aims to grant victory in the month of fasting in combating lust. The soul inquiring for forgiveness widens his grave and is given the best spot in Allah SWT's sight. After the residents read the Gholibah memorial at Kiai Modjo's tomb, they gathered and ate in the parking lot. It is the point at which the villagers come together. The people then return to their various homes.

3.6 Indigenous (Tradition) Sholawat Jowo

Sholawat Jowo is the Pakasan Community Jaton's major identity. *Sholawat Jowo* culture is perpetuated through collections of *Sholawat Jowo* in the Jaton Community in *Kampung Jawa* Tondano and the Jaton diaspora, particularly in Gorontalo. *Selawat Jowo*, among others, inherited the *turon* poems in literature (works in prose and poetry). *Selawat Jowo* comprises 18 *turons* and 55 songs, with *turon* serokal (*turons* 1–7) serving as the center. The word serokal results from the Arabic expression “*asyrogal*” *badru Alaina*, which means “the moon shines above us.” In the statement, the term “*asyrogal*” is called *serokal* in the local dialect. When we hear the song, we shall call it “*maserokal*,” which

means “poetry” or “*turon* 1 to 8 in the Jowo prayer. *Turon* 9 through 18 is the final section. The crux of *Sholawat Jowo*, *Turon Serokal*, narrates the account of the Prophet Muhammad SAW’s birth.

The Imam and religious leaders lead *Solawat Jowo*. They are chanted simultaneously but divided into two groups: the Saorang group and the other. Who recites the *turon* lines, which have previously used to be read by narrators eight and the Imam or religious leader. Bowo’s group then answered with a sequence of poems that came to *turon*. Seven people sit cross-legged. When entering the *turon*, participants rise as a tribute to the Prophet Muhammad SAW at the eighth *turon serokal*, take a half-hour break, and then continue until the 18th *turon phyhobisa*. Before reciting the *solawat*, the Jowo Imam or religious leaders begin with a prayer: opening to the presence of the Prophet and greetings to the Prophet and Allah SWT with *lafadz al-fateha*.

Following that, the *Sholawat Jowo* participants said “*sallallahu alaihi wassalam*” twice, followed by “*Sallallahu Ala Muhammad*.” After that, start reciting *turon*, the first of which consists of five songs until the end. Following the Jowo prayer, the participants and the community dined on a dish known as *ambeng*. However, it is now in the form of a buffet supplied by the community at the mosque’s request. However, in keeping with the times, the *Sholawat Jowo* has been written in Arabic.

The original transcript, *Sholawat Jowo*, is only used when significant events or important people are present. For example, in 2017, Sri Sultan Hamengkubuwono visited Minahasa. *Sholawat Jowo* is commonly used in commemorating the Prophet’s Birthday. Specific concerns have surfaced about the legitimacy of the *Sholawat Jowo* festival. Since the inhabitants of Kampung, Jawa Tondano, are used to chanting the *Sholawat Jowo* reading by humming during the recitation of prayer *Sholawat Jowo* makhrojul. If religious leaders do not participate in strengthening the reading law for the people of *Kampung Jawa* Tondano, this will continue [20].

4 Conclusion

The process of community growth and development is the focus of local history. This is because national solidarity was initially designated in an atmosphere of shared fate and responsibility. There have been times in Indonesia’s history when people faced, lived, or suffered together. In other ways, the history of each region, tribe, or group has taken a separate path, even going in opposite directions. *Kampung Jawa* Tondano was designated at the outset as a one-of-a-kind hamlet. This settlement established a structure by Kyai Modjo, whose real name is Kyai Muslim Muhammad Chalifah, a well-known preacher in Java and the Commander of the Santri War. During the Java War in 1825–1830, the Dutch colonialists took 500 of his allies prisoner. Dutch colonialists exiled Kyai Modjo and his supporters. Kyai Modjo and his close family of 78 persons served as Patih, or troop leader.

Religions that change over time have an inescapable impact on cultural norms. *Rebo Kasan* is a ceremony that has spread and is still followed by Muslims, including the community of *Kampung Jawa* Tondano in Minahasa Regency, North Sulawesi Province. This tradition’s presence in *Kampung Jawa* Tondano has an unbreakable bond to the Dutch government’s banishment of Kyai Modjo and his entourage. It is part of *Punggoan*

tradition to visit the graves of one's parents and other relatives. This practice is standard on Saturdays, Sundays, and other weekend days and holidays. They do not tend to the garden or work the fields on Sunday because of the holiday.

As a result, their free time pays out by making pilgrimages to the graves of their families and relatives and cleaning them. In addition to cleaning the graves, they read Surah Yasin and pray to God for mercy on the grave's inhabitants. *Sholawat Jowo* is the Pakasan Community Jatón's major identity. *Sholawat Jowo* culture is perpetuated through collections of *Sholawat Jowo* in the Jatón Community in *Kampung Jawa* Tondano and the Jatón diaspora, particularly in Gorontalo. *Selawat Jowo*, among others, inherited the *turon* poems in literature (works in prose and poetry). *Selawat Jowo* comprises 18 *turons* and 55 songs, with *turon serokal* (*turons* 1–7) serving as the center.

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