

Nyadran Tradition as the Implementation of Religious Moderation in Buddhism

ABSTRACT

The purpose of this study is to reveal the meaning and function contained in the nyadran ceremony in relation to religious moderation. The method used in this research is ethnography. The results of the research revealed that the Nyadran Kali tradition is a traditional activity carried out by the community. This tradition is carried out as an expression of gratitude to God and the ancestors for the blessings that have been received by the community in daily life, tradition is used as an activity as a means of creating harmony as a means of paying respect to ancestors. The Nyadran ceremony contains philosophical values related to the implementation of the delegation of services (pattidana) and to maintain the preservation of ancestral customs. There is an educational value considering the moderation in religion contained in the implementation of this tradition. That everyone can always develop a wise attitude or an attitude that has a strong belief in religion is very important, because a person can have the same right to be happy, the right to freely embrace the beliefs he holds and determine a peaceful and happy way of life, without causing suffering. for yourself and for others. Nyadran is an expression of gratitude to God or nature for being given the blessings of prosperity, fertility and abundant springs and the bestowing of services (Patidana), the cultivation of virtue (Dhana) and the implementation of religious moderation that can improve brotherly relations through preserving ancestral traditions (harmony between religious communities).

Keywords: Nyadran; Tradition; Religious Moderation

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INTRODUCTION

Cultural diversity (multicultural) is a natural process or event where various cultures meet and interact. The diversity of ethnicity, race, religion, language, and values that exist in people's lives often creates problems. One of the problems related to cultural diversity is inter-group conflict. Conditions like that could have spread quickly and sporadically in various regions in Indonesia which would spoil the taste togetherness and harmony of the Indonesian nation. The word moderation comes from language Moderation which means moderation (no more and no less) this term also means self-control of excessive and deficient behavior, the Big Indonesian Dictionary KBBI provides 2 meanings of the word moderation, namely 1.

Reduction of violence and 2. Avoidance of extremes, if it is said that someone who behaves in moderation means that people behave normally and are normal and not extreme. The spirit of religious moderation aims to find a meeting point for two extreme religious poles. There are ultra-conservative groups who believe in a truth or interpretation of a religious context as one of the absolute truths and consider the interpretations of other religions to be heretical religions. On the other hand, extreme liberal groups who deify reason ignore the sacred values of religion, or sacrifice beliefs based on their religious teachings for the sake of inappropriate tolerance for adherents of other religions.

Religious moderation can be applied in life to build good communication to build harmonious communication. In its application of religious moderation as described by Buddha provides instructions in the form of six factors that can lead to mental progress (Saraniya Dhamma) which include 1. Love in the form of actions that are done, 2. Love in speaking words, 3. Love in the form of developing thoughts that have good faith towards people others, 4. Giving opportunities to others to enjoy what is rightly obtained, 5. In social life can lead a moral life, do not do anything that can harm others, 6. Have the same view that is liberating oneself from suffering and bringing it to actions according to right food. Living in harmony, not fighting because of differences in beliefs (Akhmadi, 2019).

The moderate attitude for the Indonesian people, including the Javanese people, is actually not a new thing. The moderate views of the Javanese people are reflected in the various cultures and traditions that they have preserved. One of the traditions related to religious moderation is Nyadran. Nyadran is one of the traditions that exists in society which is always carried out from generation to generation by the Javanese people which is still being preserved by its supporters to this day. The implementation of Nyadran by Javanese people has different variations varies depending on the customs of each region. This tradition is often interpreted as an effort to send prayers, remember, or communicate with ancestors or people who contributed to opening empty areas and becoming a village in ancient times.

The activities carried out in the Nyadran tradition usually include visiting village graves, cleaning graves, praying together, and eating together. The community also usually invites entertainment such as shadow puppets, lumping horses, and other folk arts. The Javanese people who continue to preserve the Nyadran tradition are the people of Banaran Hamlet, Wates Village, Getasan District, Semarang Regency. They call it Nyadran or Rajab tradition. Banaran

Village consists of three RTs. Each RT has an art group such as the Kuda Lumping Jaran Papat art. Banaran village community consists of 250 heads of families. There are adherents of religions in the Banaran Village community who are Buddhists, Christians and Muslims. Nyadran Kali is carried out by the community together. Everyone is fair according to their respective roles (Ariyanti, 2016).

As for some experts who argue about the nyadran tradition that is carried out, the existence of Sadranan culture should be maintained as a form of preserving noble values that must be passed down and taught continuously from generation to generation. Apart from that, this is also a form of preservation of local wisdom which is an illustration of a system of philosophy, values, norms, laws, customs, ethics, social institutions, and belief systems that are manifested through the implementation of ceremonies (Sholeh, 2021).

The meaning and function contained in the nyadran ceremony, which includes the entire series of events as well as the completeness of the event's supporters which is a manifestation of the orientation of Javanese cultural values. The tradition is held once a year on Wednesday Legi month Rejeb held for a full day. This series of activities begins with cleaning the ancestral graves together. The cleaning of the tombs was carried out by men and youth. After cleaning the tomb, they continued cleaning the spring (time) and sacred places (back). The last activity was the implementation of a feast at Balai Dusun guided by the oldest figures in the community. Once finished Carry out the kenduri followed by performances of lumping horses and puppets in the evening.

Tradition Nadran trusted by the people of Banaran Hamlet, Wates Village, Getasan District, Semarang Regency as a legacy from their ancestors. The tradition is still being preserved by the people of Dusun Banaran until now because its existence is considered to bring blessings and benefits to the community (Astutik, 2015). This tradition is a means of communication and interaction between the community and their ancestors, the community to the community, and the community to the environment that supports their lives. When executing Nadran, people work together and mingle as one. All kinds of differences between them seem to be non-existent. Thus, Tradition Nadran can be said as a form of embodiment of the attitude of togetherness, harmony, kinship, community tolerance, and caring for the environment (springs). Execution of traditions Nadran this presumably reflects the values held by society, namely a moderate attitude in viewing diversity.

METHOD

This research is a field research which is a qualitative research, using the ethnographic study method to produce descriptive data in the form of written words from a number of people with behaviors carried out while living their daily lives. Using qualitative research methods with ethnographic studies the aim is to obtain data relating to the nyadran tradition as a form of religious moderation in the Buddhist view. The place is in Banaran Hamlet, Wates Village, Getasan District, Semarang Regency. The subjects of the data sources that will be examined are Buddhist subjects who provide information related to the nyadran tradition as religious moderation in the Buddhist view. In this case, the subjects in this study

were 3 people as Buddhist religious leaders and 1 person as a Buddhist elder in Banaran Hamlet (Fuad, 2013). The author's interest in carrying out this research is due to several reasons, the first is being part of the community that occupies the place being studied, the second is to understand and learn more about the nyadran tradition in the Buddhist view. This is an interesting concern because it understands and learns more deeply about the local wisdom of the nyadran tradition which is carried out in Banaran Hamlet. The data collection method is by carrying out observations about the traditions carried out in Banaran Hamlet, special observations and systematic notes are shown on the problems in the context that occur, with the intention of obtaining the data needed to solve a problem that occurs. in this case to obtain the necessary data to observe Buddhist religious leaders who carry out the nyadran tradition. The steps taken were to carry out a thorough observation of the interaction of the Buddhist community in Banaran Hamlet.

This research is a research using qualitative ethnographic methods Referring to Sugiyono, in the context of Indonesian society, ethnography is a method or type of qualitative research, in which researchers conduct studies of cultural groups in natural conditions through observation and interviews (Sugiyono, 2018). Data collection techniques used were in-depth interviews, participatory observation, and documentation. As shown by Sugiyono that in qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are more participatory observations, in-depth interviews, and documentation. In-depth interviews are used to obtain primary data from the community and actors from the traditional ceremony Nyadran, so that accurate data can be obtained (Kusuma, 2021). Participatory observation is needed for researchers to understand, appreciate, and analyze and interpret related to natural thoughts or faith or beliefs of the people of Banaran Hamlet, Wates Village, Getasan District, Semarang Regency, Central Java, Indonesia more specifically related to the Nyadran Tradition as the Implementation of Religious Moderation In the view of Buddhism, it is documentation that is very helpful in recording every physical event related to the implementation of the traditional ceremony Nyadran. Then, in comprehensively integrating the data, triangulation is needed.

RESULTS AND DISCUSSION

The data collection was carried out by carrying out interviews with 1 head of the monastery, 1 priest priest, 2 Buddhist elders. Then direct observation of the participants as the main source in obtaining data about the implementation of the nyadran tradition associated with Buddhism. From the results of the interviews obtained, there are several themes in this study including:

1. *Tarisi Nyadran*

Nyadran is a form of Javanese buddhaya. With the nyadran tradition showing that the community must always be able to maintain the traditional keletarian that has been passed down by their ancestors since ancient times, the tradition is carried out as an expression of gratitude to the ancestors and the one

and only God (Miharja, Wahida, & Huriani, 2021). For the blessings given so that by carrying out the nyadran tradition, it is hoped that the community can obtain more abundant blessings and be free from all kinds of natural disasters and so that they always obtain safety and peace.

2. *The Meaning of Nyadran Tradition*

The tradition carried out has a good impact on the community including the behavior of cooperation and mutual cooperation. Nyadran is held as an annual event held by the community. In the life of the community, existing traditions can always be maintained well practiced properly, by the community because existing traditions also have a good impact on the development of social life. The nyadran tradition gives meaning as a form of expression of gratitude to God Almighty, as a forum for friendly behavior between communities, embodiment of harmonious behavior towards other communities, embodiment of respect, embodiment of mature attitudes, embodiment of diversity, and as embodiment of an attitude of social balance (Mufiroh, 2019).

3. *The Nyadran Tradition Is A Form Of Religious Moderation*

The nyadran tradition is a noble tradition. This tradition is carried out to bring goodness to society. Tradition that continues to be carried out is a form of harmonious behavior in society. Moderation is the behavior of society in promoting tolerance in differences. openness in accepting differences (inclusivism) from the behavior of diversity is what will get the behavior of unity, differences in beliefs do not prevent us from establishing a more harmonious social life. Religious moderation is carried out so that in the life of the community it can always maintain harmony so that in the community itself there are no conflicts that can cause it divisions in society (Rohman, 2021), moderation teaches good behavior, behavior accepts differences in beliefs, what nyadran has to do with moderation is nyadran invites all groups of people to carry out traditions together to create a society that is peaceful and able to work together.

4. *The Nyadran Tradition in a Buddhist Perspective*

The nyadran tradition is carried out as an expression of paying respect to the ancestors for the blessings given to the community as a form of gratitude for the community carrying out the nyadran tradition. Together we carry out village clean-up, clean tombs, clean springs, and carry out slametans. with the aim that the village always obtains peace and tranquility and is kept away from all kinds of natural disasters, disease outbreaks and hostilities. Devotion is the most important role in the nyadran tradition carried out by the community as there are many rules that exist in the nyadran tradition which can provide control over individual behavior so that they can live according to the rules in society. D.N, P.V,S.S. respecting and developing devotional behavior towards ancestors and maintaining family traditions, can be linked to the practice of inheritance culture with other people in his life for the sake of mutual well-being (Saputri, Rinenggo, & Suharno, 2021).

5. *The nyadran tradition is a form of religious moderation in Buddhism*

Religious moderation is interpreted as a process of behavior that is in neutral beliefs, always develops fair behavior, and does not behave in extreme ways in religion. Moderation can be understood by the way individuals view attitudes of diversity that are aligned or balanced and the results of experience gained while practicing religion (exclusively) and developing respectful behavior in implementing religious practices. The way that is done is how the process of practicing religion towards other people who adhere to different beliefs (inclusive). Balanced behavior within oneself or carrying out the middle way as the implementation of religion by avoiding extreme, fanatical and revolutionary attitudes in religion. Religious moderation is a way of responding to differences in existing beliefs so that we can always obtain peace and tranquility in society (Sholeh, 2021).

The nyadran tradition as a form of religious moderation with the concept of the middle way (Majjhima-patipada) which is understood and implemented correctly will bring calm and liberation within (Triyoso & Susilo, 2021). The middle way is the process of achieving that is carried out by means of an open view in dealing with various problems of life, the spirit in religious moderation can develop in carrying out aspects of the eight noble paths which consist of harmony in the way of looking at others, the way of thinking, the process of speaking, the process of acting, the way of interacting, the behavior in trying, with the basis of mindfulness, and concentration that is within (Yusof, 2016).

CONCLUSION

The nyadran tradition is a noble tradition, it needs to be preserved by the Javanese people. In Banaran Hamlet, one form of Javanese tradition and culture that is still preserved is the nyadran tradition because this tradition is considered by the community to be a sacred tradition that contains noble values. Tradition plays an important role in society in order to avoid being treated badly by others, avoid harsh treatment and avoid deviant behavior in society. Those that cause divisions in society can avoid deviant norms in society, maintain the preservation of the nyadran tradition as a means of paying respect to ancestors.

The behavior of helping each other in maintaining the harmony of mutual cooperation is a sign that moderation and nyadran are very closely related and interrelated. Nyadran is held as an expression of gratitude and at the same time cleaning the village, and giving various kinds of offerings to the ancestors as an expression of our devotion to our ancestors. Buddhism views the nyadran tradition as a tradition that has a good impact on society. This tradition teaches about good behavior, peacefully bowing to other people, can develop good ethics in society so that this activity does not cause harm to oneself or others, and vice versa. the tradition of dran can provide benefits including providing abundant harvests.

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