

Al-Qur'an Reception with Local Culture Environmental Tradition at The Banyumudal Mosque Kebumen

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Abstract:

The Neighborhood/Syuran tradition is not a mere socio-cultural phenomenon, but there is a deep philosophical meaning behind this annual event. The Banyumudal Panjer Kebumen Environmental Tradition places culture and local wisdom as the locus of faith in communicating with God. So that the actualization of culture is created that not only reflects syncretism and aculturalism but is also full of sacredness and nuances of Islam and faith. The encounter between Islamic values and local culture is evidence of a reception between religion and culture. This study aims to determine the process and results of the interaction between the teachings in the Qur'an and the culture of the Banyumudal Panjer Kebumen Society. This study uses a field research method, using Malinowski's theory of functionalism. Through this theory, researchers can uncover and examine more deeply the meaning and function of Syuran rituals. The results of this study show that 1) there are four forms of reception of the Qur'an in the environment/Syuran culture: symbolic receptions, historical receptions, aesthetic receptions and exegesis receptions. 2) Environment/Syuran is a socio-religious phenomenon that combines three important elements, namely religion, culture and economy. The integration of these three elements is represented by three important symbols of civilization for the people of Banyumudal, namely the triangle formed between the Environment/Syuran as a culture, the Banyumudal Mosque as a religious center and slaughtering chickens as part of the community's economy.

Keywords: *Alqur'an Reception, Tradition, Environment, Syuran*

INTRODUCTION

The Banyumudal Panjer Syuranan tradition is an inseparable tradition and culture for the people of Kuwarisan Panjer Kebumen. This environmental culture has long existed and is part of an important cultural tradition that is preserved. This activity is always held every year by the people of the Kuwarisan Panjer village of Kebumen. Usually this environmental celebration on Friday Kliwon Syuro month. The breaths of Islam are also seen in this series of environmental celebrations, namely the joint prayer activity centered at the Banyumudal Panjer Mosque, Kebumen. This tradition carries the mission of Islam based on the Qur'an. These Islamic values appear in traditional environmental ceremonies carried out by the surrounding community for generations. This traditional ceremony was

carried out in front of the Banyumudal Panjer Kebumen mosque. A Banyumudal figure explained that this is a symbol that the values of the Qur'an (Islam) have been applied as the basis for da'wah activities (Fahrudin, 2021). So that when a culture meets another culture and then takes a number of elements of that culture and changes it in such a way that the elements of the new culture look like their own culture (Ahimsa-Putra, 2012). As an old tradition that has become a culture with an Islamic breath, the environmental tradition in Banyumudal is clearly a form of acculturation of the values of the Qur'an. The elements of the Qur'an have been studied and integrated into the local culture of the Banyumudal community. On Friday morning, community leaders slaughter a healthy, unblemished and clean rooster or comb. Then the mothers eat it by means of curry and put the chicken in a cage. During the cooking process, it should not be tasted until before reading the verses of the Qur'an, prayers and tahlil after Friday prayers. In addition to the menu, mothers also cook various kinds of side dishes. After Friday prayers, the tumpeng and ingkung were brought to the mosque with the family.

There have also been previous studies on the syurana tradition, but the focus of the study is different, especially with regard to objects and locations. In this study (Siburian & Malau, 2018) examining how the Suroan tradition in East Java is explained here, it is explained that the suro month ritual aims to avoid misfortune, disaster, calamity, catastrophe and to draw closer to God in order to get salvation, mercy and ask forgiveness for all mistakes that have been made. done. During the procession, there are celebrations, recitations and shadow puppet performances. Siroy Kurniawan also researched about suroan, but the study was more on the Javanese suroan tradition which was carried out outside Java. Like the Suroan in Bengkulu, the Javanese people who have moved for decades from Java to Bengkulu are still carrying out this Suroan celebration with complete symbols (Kurniawan, 2019). There is also research conducted by Damar Safera in his study that focuses more on economic factors, namely that the procedures for implementing the Suroan tradition in Jatirejo Village are diverse, this diversity is the result of the implications of economic and religious motives that affect its implementation (Safera & Huda, 2020). Risma Aryanti also studied suroan but the study focused more on the relationship of suroan with Islamic law, the results of the study can be seen that the diversity in the implementation of the one suro tradition does not eliminate the same purpose and meaning and the problem of Javanese tradition and culture is closely related to Islamic teachings, especially in the field of aqidah and sharia (Aryanti, 2020). Meanwhile, in the study that the researchers conducted, they emphasized the living quran aspect of the Suroan tradition which was carried out in the Kebumen community, especially in the Banyumudal Mosque, the inheritance village, Kebumen district, Central Java.

The phenomenon of The Living Al Qur'an according to M Mansyur actually started from the phenomenon of the Qur'an in Everyday Life, namely the real meaning and function of the Qur'an which is understood and experienced by the Muslim community (Mansur, M., 2007). According to Ahimsa-Putra, this Living Qur'an phenomenon is nothing but the public's response to the text of the Qur'an and the results of someone's interpretation (Ahimsa-Putra, 2012). From an academic point of view, this term is defined as a form of scientific study or research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a certain Muslim community (Gusnanda, 2019). If it is associated with the acculturation of cultural and religious values, in the study of Islamic studies, especially in the study of the Qur'an, it is referred to as the phenomenon of The Living al-Qur'an or referred to as the Qur'anization of Life. What is meant by the

Qur'anization of life or the living Qur'an is the text of the Qur'an that lives in society (Sahiron Syamsuddin, 2007). Included in the sense of community response is their reception of certain texts and the results of certain interpretations. In this study, the reception of the Qur'an in the culture of the Banyumudal Panjer Kebumen community is a study of the Living Qur'an.

With the acculturation point of view, this study aims to determine the process and results of the interaction between the teachings contained in the Qur'an and the culture of the Banyumudal Panjer Kebumen Society. It also aims to find out which elements of environmental culture influence the pattern of interpretation or understanding of the Qur'an as the word of Allah SWT, in Arabic which means that it is not fully understood and how the teachings in the Qur'an then change the elements certain elements of environmental culture. The method to study this research uses Malinowski's theory of functionalism. Through this theory, researchers can reveal and study more deeply about the meaning and function related to the rituals of the Suran tradition.

DISCUSSION

The History of the Origins of the Environment (Syuranan) at the Banyumudal Panjer Mosque Kebumen

It is not known exactly what year this environmental tradition emerged. No concrete data found. However, from oral information it was found that the environment had existed hundreds of years ago around 700 AD.

"The activity of Suran/Making Ingkung started around 700 AD, he was a scholar who was the first domiciled in the Kuwarisan area, Banyumudal, Panjer Village, who spread the symbols of Islam at that time". Interview with Mr. Nasrudin 15 May 2021

The Syuran tradition event by bringing Tumpeng and Ingkung cannot be separated from the history of the Great Ulama Leader Syech Ibrohim Asmoro Kondi who carried out the Syiar of Islam in Java and the establishment of the Banyumudal Mosque as the first place of worship in Kebumen.

"The Syuran or Neighborhood event is actually an event in commemoration of Khaul Sheikh Ibrahim Asmarakandi. According to scholars, I have heard that Mbah Ibrahim Asmarakandi's pesarean used to be in Kulon Kali or Kedawung Pejagoan, but because the community sympathized with Sheikh Ibrahim with his struggle to move his body to the Banyumudal hamlet I inherited the Panjer Village, so that even now this tomb has been restored and has become a cultural heritage in the Panjer Village area". Interview with Mr. Nasrudin 15 May 2021

This environmental ritual ceremony and tumpeng are a form of the relation between the values contained in the Qur'an and the culture that exists in the Banyumudal Panjer Kebumen community, as well as a form of Islamic symbols. So this tradition was then used as a method of da'wah approach, especially by religious leaders at that time. So that the environment and tumpeng as symbols of Islam appear to have been carried out from generation to generation. It is said that the celebration / celebration by bringing tumpeng and ingkung can not be separated from the history of the great figure cleric Sheikh Ibrahim Asmorokondi who carried out the symbols of Islam in Java and cikab will establish the Banyumudal Panjer mosque in Kebumen, as the first place of worship in Kebumen. To the south east of the road in front of the Banyumudal mosque there is a The tomb of Sheikh Ibrahim Asmorokondi, whose address is in Kuwarisan Hamlet, Panjer Village, Kec. Kebumenb, Kab. Kebumen with GPS location:-7.684422.

The Banyumudal Mosque is believed to have been founded by an aulia named Sheikh Ibrahim Asmoroqondi who is a great scholar from East Asia. He had conquered the Champa Country before arriving in Java. Although it is still a historical debate, the story of Sheikh Ibrahim Asmoroqondi is very trusted and respected in Kebumen until now (Fahrudin, 2021). Every month Sura is held a memorial and a grand recitation. Uniquely, every Kuwarisan resident comes while making ingkung rice. The ingkung cone on Friday in the month of Sura was brought to the front of the Banyumudal Mosque to be prayed for. Every year the number of ingkung made by residents is increasing. Because, every Kuwarisan citizen and descendant, even though they have migrated, must make ingkung (Nasrudin, 2021).

Procession of Environmental Activities

On Friday morning, community leaders slaughter a rooster or comb, which is healthy and not deformed or a hen, but has never laid eggs, of course, healthy, not deformed and clean. Then the mothers cook it by rolling it and put the chicken in a circle. During the cooking process, it should not be tasted until before being given the tahlil prayer after Friday prayers, the additional menu of curry mothers also cook side dishes. After Friday prayers, Tumpeng and Inkgung were taken to the mosque with their families. The event started with the Tumpeng and Inkgung carnival from the Panjer Village/Kelurahan Hall. The Regent, Dinas, Muspika, Lurah carried out the carnival and the community represented by the RW and RT in the Panjer Village area carried Tumpeng and Inkgung on a stretcher and carried them to the Banyumudal Mosque. Accompanied by traditional arts, the residents carry Tumpeng and Inkgung by being carried, some by using a rickshaw. The attendees at the invitation were the Regent, Muspika and religious and community leaders. The main activity is the reading of Tahlil led by a Senior Religious Leader. After completion, the ingkung was handed over from the Lurah as the Village Leader to the Regent for further cutting the tumpeng to be handed over to the community through religious and community leaders who were invited to the event and eaten together. The residents and the community followed and with the families they brought (Grandfather, Grandmother, grandchildren and great-grandchildren) ate Tumpeng and Inkgung in the mosque or in the yard that had been provided.

The Banyumudal Mosque is also used as the venue for the Syuran/Environmental event or the khaul of Sheikh Ibrahim Asmorokondi. This activity is called the Syuran Environment because the procession is carried out by bringing a rooster or hen that has not laid eggs that have been surrounded. The ritual begins with reciting the Qur'an 30 juz the day before the environment takes place. Sheikh Ibrahim Asmorokondi is mentioned as another name for Sheikh Maulana Malik Ibrahim. In the Babad Tanah Jawa version, JJ Meinsma calls him Makhdum Ibrahim As-Samarqandy. Sheikh Ibrahim Asmaraqondi is also known as Sunan Gresik. For the people of Kebumen, the existence of the Banyumudal Mosque which is an old mosque and the Tomb of Sheikh Ibrahim Asmaragondi is still respected. The ritual is held after Friday prayers at the Banyumudal Mosque. After the prayers and tahlil were read by an elderly religious figure, the family enjoyed a meal with the family. What makes this activity useful is that this procession is obligatory for people who live in the Banyumudal Kuwarisan Panjer hamlet and their married descendants.

The Religious Ritual of Eating Tumpeng and Inkgung at the Mosque aims to: Eating Rice and Chicken Sides is to increase Family Nutrition (recommended by religion in the month of Muharram to eat nutritious food). The distribution of Tumpeng and Inkgung

to brothers and older people and especially to the Poor and Orphans is a manifestation of respect for the elderly (old) so before reading the prayer, food should not be eaten first / tasted as a form of charity where on The 10th day of the month of Muharram is ordered by religion to give more charity, especially to the poor and orphans. Chicken in Diungkung is a human philosophy, that people before leaving the mortal realm/world are required to perform prayers so that they die in a state of Chusnul Chotimah (both in their actions and accepted by their spirits). Residents and descendants come alone to the mosque as a form of familial ties and friendship where families and descendants who are far apart or do not know each other become reunited and establish family ties (*ngumpulaken balung pisah*: Javanese).

The invitation consists of Religious and Community Leaders with Government Leaders as the embodiment of unity and the meeting of humanity both from the regional rulers and their people. Of the several values mentioned above, all of them are positive values because their impact is good, moreover it can train our sincerity in giving and giving charity, which is indeed the sunnah of the noble Prophet that we should emulate.

For the myth that there is a waril or a negative impact if we don't implement the environment, some of the people of Banyumudal Kuwarisan Panjer still believe. However, according to the author, it would be better for us to believe it as an instinct, not to believe it excessively. So that even though we believe in kejawen that exists in society, our Islamic faith is still 100% unwavering. Because basically everything is the will of Allah SWT, even though there are events that are believed by the community as waril for people who oppose and ignore existing customary rules, but we need to remember that our nature to live in this world is nothing but worship. to Allah (SWT) there is nothing else. Maybe it happened because of the ancestors alone, But the one who guarantees all safety is only Allah SWT. Indeed, customary law is more effective than existing normative law.

This is in accordance with the letter Al Baqarah verse 22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

Meaning: "It is He Who made the earth a bed for you and the sky a roof, and He sends down water (rain) from the sky, then He produces with it all the fruits as sustenance for you; Therefore do not establish partners with Allah, even though you know."

The myth that has become entrenched, according to the author, should not be made into an excessive belief, which can undermine our faith in other than Allah SWT. However, make the myths that arise in the community a discourse to respect kasepuhan, so that we are more respectful and more polite to our parents first as a form of *birrul validain*.

Study of the Reception of the Qur'an

Historical studies have given birth to various methods and approaches (Zuhdi, 2014b). Various kinds of research on the Qur'an have given birth to many interpretation theories, one of which is reception theory. Reception theory is basically a theory that

developed in the world of literature that seeks to examine literary texts by considering the reader as the giver or response. In giving remarks and responses, of course, it is influenced by factors of space, time, and social class. This theory was then adopted to provide a new perspective in the study of the interpretation of the Qur'an. In terms of reception, it comes from the word *recipere* (Latin) or reception (English) which means the reception and reception of readers. In a broader sense, reception is defined as text processing, ways of giving meaning to a work in order to provide a response (Ratna, 2008).

In the study of the Qur'an, reception can be interpreted as an explanation of how a person receives and reacts to the Qur'an, by accepting, responding, utilizing or using the Qur'an, either as a text containing a syntactic arrangement or as a text. a written manuscript that has its own meaning or a collection of words that have a certain meaning. The history of reception not only describes the Qur'an as a text, but also people who receive and use the text in their daily activities with various interests. The use of literary methods in the study of the Qur'an does cause its own problems, especially for those who object to placing the Qur'an as a literary work. The fact that the Qur'an is a sacred revelation of Allah SWT makes some people think that the use of literary methods in the study of the Qur'an has implications for the assumption that the Qur'an is the same as poetry or literary works produced by humans. This clearly drops the position of the Qur'an as a divine word which is clearly different from the expressions made by humans.

The study of the Qur'an through a literary approach in the modern era began to develop in the latter half of the 20th century. Amin al-Khuli (1895-1966), for example, introduced *al-Manhaj al-Adabi*. In the study of the Qur'an, for al-Khulli the Qur'an is an Arabic literary text, '*Arabiyya al-Akbar*. In his thesis, he put forward two methodological principles, namely *felt ma haula al-Qur'an nafsibi* (study of the text itself). This study emphasizes the importance of the historical, social, cultural and anthropological aspects of revelation along with the seventh century Arab society (Setiawan, 2008).

From various perspectives and points of view of literary works, the Qur'an can be categorized as a literary work. In the Big Indonesian Dictionary (KBBI), literature is writing or language used in religious books, not everyday language. Literature is defined as a written work which, when compared with other written works, has advantages such as authenticity, artistic value, beauty in content and expression. Literary work means an essay that refers to beautiful values. Literature provides general insight into human, social and intellectual problems in a distinctive way (Sulaeman, 2015). In the beginning, reception was indeed a discipline that studied the role of the reader in a work. This is because literary works are aimed at the interests of readers as connoisseurs and consumers of literary works. In this consumption activity, readers determine the meaning and value of literary works, so that literary works have value because there are readers who provide value. Thus, this reception theory discusses the role of the reader in welcoming a work. In viewing a work, the reader's factor is very decisive because the meaning of the text, among others, is determined by the role of the reader. The meaning of the text depends on the historical situation of the reader, and a text can only have meaning after the text is read (Iser, 1978). From the above definition, if it is combined into a reception of the Qur'an, the terminology definition means the study of the reader's response to the holy verses of the Qur'an. The response can be in the form of the way the community interprets the message of the verses, the way the community applies its moral teachings and the way the community reads and recites the verses. Thus, the interaction and interaction of readers with the Koran is the concentration of this reception study, so the implications of this study will contribute

to the characteristics and typology of society in associating with the Koran. Meanwhile, if reception theory is basically a theory that examines the role and response of readers to a literary work, then the important question that must be resolved is the Koran is a literary work? According to literary experts, a work can be classified as a literary work, namely if it has three elements of literariness (literary aspects) as follows: 1. Aesthetics of rhyme and rhythm. 2. Defamiliarization, namely the psychological condition of the reader who experiences amazement after consuming the work. 3. Reinterpretation, namely the curiosity of readers of literary works to reinterpret the literary works that they have enjoyed (Yusuf Rahman, 2004). Of the three elements of literacy above, the holy book of the Koran that uses Arabic media is also rich in these elements, for example, the first element is based on rhyme and rhythm. Likewise, the element of defamiliarization in the reader. Once someone reads the Koran, then he will automatically be amazed at it. Sayyid Qutb calls this process of amazement the term *mashurun bi al Quran* (bewitched by the Koran), as happened to Umar bin Khattab (Al Baihaqi, 1408). Apart from that, the process of reinterpretation as a consequence of the third element is also evident in the Qur'an. The process of reinterpretation in this context is the response of readers or listeners to the two elements above, so that in Islamic studies, many people are interested in studying the aesthetic aspects of the Koran, rhetorical aspects and so on.

The presence of reception theory here is also an instrument as the primary source of this study. As stated by Nur Kolis that the reception of the text, which in this case is the Qur'an, is a very dynamic process of reproducing meaning between the listener or reader and the text (Setiawan, 2008). This reception study is also classified as a function study, which in the field of interpretation studies, this function study is divided into informative and performative function studies. Informative function means that the Qur'an is only read, understood, as the basis for a good practice in the field of 'ubudiyah and others. Meanwhile, the performative function is more inclined towards action. How the Qur'an is enforced by the readers, and even then the application is very diverse until various phenomena such as *ruqyah*, *khataman*, *diploma* and so on using the verses of the Qur'an appear (Ali Nurdin, 2008)

The Form of Reception of the Qur'an in the Environmental Tradition (Syuran)

The evidence of the reception of the Qur'an in the environmental tradition (Syuran) can be seen in the series of activities up to the peak of the activity. Reception is defined as "acceptance" of the new teachings. According to Edi Sedyawati, social units that accept the new "religion" are generally social units that have previously formed their own culture (Sedyawati, 2014). So continued Edi Sedyawati a new religion can get a reception "that is acceptance that varies in various different social units" (Sedyawati, 2014). So in this context what is meant by the reception of the Qur'an in the culture of the Syuran environment is the acceptance of the Koran in the environmental culture (Syuran). In this case the author tries to divide the form of the reception of the Qur'an into 4 parts, namely: (1) Symbolic Reception, (2) Historical Reception, (3) Exegesis and (4) Aesthetic

Symbolic Reception

A symbolic reception is a form of al-Qur'an reception that manifests in the form of certain symbols contained or displayed in environmental tradition events (Syuran). These symbols are a form of embodiment of the values of the Qur'an into environmental culture (Syuran). The values originating from the Qur'an are fused in the form of symbols of

environmental tradition or culture (Syuran) so that the values of the Qur'an appear as if they are vague. This is then called the acculturation of the values of the Qur'an in environmental culture (Syuran).

What kind of symbols are found in environmental culture (Syuran)? In photographing symbolic receptions, the author divides into 2 forms of symbols, namely material symbols and behavioral symbols. Material symbols are symbols that are physical, and can be touched. While behavioral symbols are symbols that are non-physical, such as values or teachings (Zuhdi, 2014a). One form of material symbols found in environmental culture is the title of reciting the Qur'an a day (30 juz) the day before the D day, to be exact on Thursday. In addition, symbolic receptions are also found in tahlil and prayers taken from the Qur'an. The message contained in the study of the Qur'an and tahlil is that people can practice the contents or teachings of the Qur'an in the behavior of daily life in society. Before the peak of the environmental event, the residents held a procession by bringing *ingkung* and various types of food that were made in such a way as to create an aesthetic value that could be used as public entertainment.

This reception can manifest in the socio-cultural phenomenon of the Qur'an in the Banyumudal community by being read, listened to, written, used, or placed. The appearance can be in the form of individual communal practices, regular/routine – incidental/temporary practices, attitudes/knowledge–material, to social-customary systems, so that it becomes a reception tradition that is unique to the Qur'an. It is from this environmental culture/tradition that the acculturation of Islamic values from the Qur'an with local culture occurs, in this case is the environmental tradition/syuran for the people of Kuwarisan Banyumudal Kebumen descent. So that the values derived from the Qur'an seem like their own culture. This is called acculturation. According to Ahimsa Putra (Ahimsa-Putra, 2012). and changing it in such a way that the elements of the new culture look like elements of their own culture. This is where Islamic values originating from the Qur'an merge into one with the *Inkugan* culture, so that these Islamic values look like the culture originating from Banyumudal Panjer itself.

Historical Reception

In the beginning, reception was indeed a discipline that studied the role of the reader in a work. This is because literary works are aimed at the interests of readers as connoisseurs and consumers of literary works. In this consumption activity, the reader determines the meaning and value of literary works, so that literary works have value. Historical reception is the acceptance of the Qur'an into environmental/Syuran culture in the form of environmental history stories that have been passed down from generation to generation from our ancestors until now which contain qur'ani values.

Exegesis

The presence of the Koran in the eyes of the people of Banyumudal Panjer received a positive appreciation. This appreciation can be seen when the people of Banyumudal are able to perceive the Koran exegetically; namely the Koran is read, understood and taught. One of the concrete indications towards the exegetical reception is the existence of prayers taken from the Qur'an.

In addition to worship with a vertical dimension, Islam also teaches worship with a horizontal dimension, meaning that whatever worship he does for the sake of Allah has also been linked to the benefit of the lives of fellow human beings. The high sense of

worship in him has aroused a high sense of social solidarity, has turned on an extraordinary sense of social generosity, has formed a noble character so that he is good at glorifying and respecting others. From this high social attitude, the tradition of shilaturrehman was born, respecting other people regardless of race, regardless of social strata, economy, class and even political parties. Lost from him egocentric attitude, egoistic, stingy attitude, selfish attitude, evil attitude, evil to people, betrayal of the mandate entrusted to him. Be a true believer who is full of "iimaan wah tisaaban". As Allah says in QS Ali Imran: 112 which means: "They are filled with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and the rope (covenant) with humans..." (https://tafsirweb.com/1244). The snippet on the verse is a form of declaration from Allah, that being a true Muslim must be able to carry out bidimensional worship activities simultaneously between vertical and horizontal worship. That is, individual piety alone is not enough to be an indication of the height of one's spirituality without being balanced with social piety. Because Islam is a pro-humanitarian religion.

Thus, and referring to QS Ali Imran: 112 is evidence of an exegetical reception of the Koran. Al Quran does not become a holy book in the form of "inanimate objects". Al-Quran is not a holy book that is only read, praised, admired and sacred, but also interpreted, interpreted and understood its messages in depth.

Aesthetic

In this reception, the Qur'an is positioned as a text that has aesthetic value (beauty) or is received in an aesthetic way as well. The Qur'an as an aesthetic text (beauty) means that this reception tries to show the inherent beauty of the Qur'an, including in the form of poetic or melodic studies contained in the language of the Qur'an. The Qur'an is received in an aesthetic way, meaning that the Qur'an can be written, read, voiced or displayed in an aesthetic way. (Huda & Albadriyah, 2020). Apart from being a means of interacting with Panjer community members in the economic, cultural and religious sectors, the celebration of Syuran/Environment also has its own charm as entertainment for the people of Banyumudal and its surroundings.

If you look closely, these three elements are an interesting form of integration between the worldly side and the human spiritual side, which is expected to be able to make the people of Kebumen, especially Banyumudal Panjer better. This harmonization is an ancestral tradition that has been passed down from generation to generation and has become a social stronghold for the rise of foreign cultures that we cannot refuse. The three forms between the Mosque, the Carnival and the Environment are a form of symbol of how deep the harmony of the Banyumudal community and its surroundings is. Apart from being a socio-cultural phenomenon, the purpose of holding Environmental Activities/Syuran is for promotion and entertainment of the people.

According to Nasrudin, the climax of the Environment/Syuran event is marked by the recital of the Qur'an which is a form of inculcating values from the contents of the Qur'an, while culture is a synthesis of all the realities of the synthesis of divinity and humanity. (Nasrudin, 2021). Culture is a living and actual rites where humans are present at God's banquet and God is also present in actual humanity. So that through their traditions and culture, people can seek and find their existence in dealing with God. This is the philosophical meaning behind the celebration of the Environment/Syuran. In a series of environmental activities, the community is expected to place local culture and wisdom as an act of faith in communicating with God.

From this, a cultural actualization was created that not only reflects syncretism and aculturalism, but is also full of sacredness and nuances of Islam and faith. Nasrudin also emphasized that culture should be a way to reach and lead to God when the divine qualifications of Islamic culture are carried out by the community and culture is not considered as a doctrinal opponent of Islamic teachings. If you look closely, history has recorded that many local Javanese cultures have been modified in such a way that they are easily accepted in their distribution. This can be seen when Wali Songo, one of whom is Sunan Kalijaga, wisely, intelligently and wisely modifies Javanese culture and traditions with Islamic values so that Islam is easily accepted and grounded.

The Syuran/Environmental tradition with all its series of activities is a blend of entertainment arts and Islamic syiarh. So that the local culture becomes more interesting and Islamic. Thus created an acculturation of local culture with Islamic values that will be able to enrich the treasures of human civilization, especially for the Indonesian people who have pluralism.

The results of this study can be illustrated through the following chart:

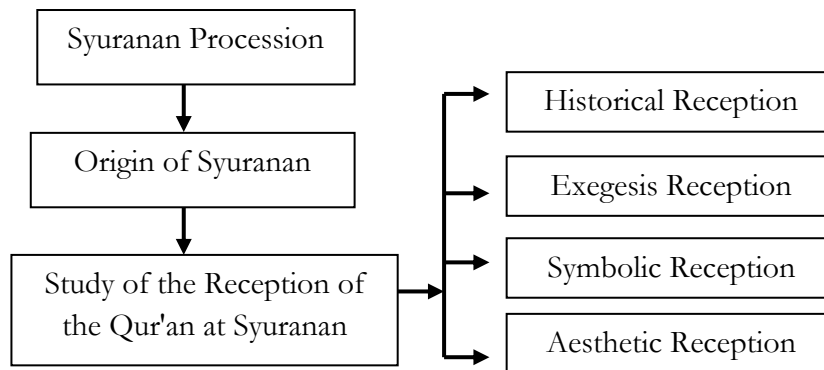


Figure 1. Al-Qur'an Reception with Local Culture Environmental Tradition

The chart explains that this research was carried out by first looking for the meaning and origin of the syuran in Panjer Kebumen. Next look for how the syuran process is carried out. After knowing the process of implementing the syuran, then reviewing the reception of the Qur'an on the syuran tradition. There are four forms of reception of the Qur'an in the Shuran culture in Panjer Kebumen, namely the symbolic, historical, exegesis and aesthetic reception forms.

CONCLUSION

The Neighborhood/Syuran tradition is not a mere socio-cultural phenomenon, but there is a deep philosophical meaning behind this annual event. The Environment/Syuran tradition places culture and local wisdom as the locus of faith in communicating with God. So that the actualization of culture is created that not only reflects syncretism and aculturalism but is also full of sacredness and nuances of Islam and faith.

The encounter between Islamic values and local culture is evidence of a reception between religion and culture. There are four forms of reception of the Qur'an in the Environment/Syuran culture that have been found in this study: symbolic receptions, historical receptions, aesthetic receptions and exegesis receptions. First, symbolic reception is a form of reception or acceptance of Qur'anic values into the environment/Syuran

culture in the form of certain symbols. Second, historical reception, namely the acceptance of the Qur'an into the environment/Syuran culture in the form of historical stories containing Qur'anic values. Third, aesthetic reception, which is a form of acceptance of the Qur'an in environmental/Syuran culture with artistic nuances that contain Qur'anic values.

Fourth, exegesis reception is a form of acceptance of the Qur'an in the form of public understanding of the Qur'anic values that are displayed in the Environmental/Syuran tradition. Environment/Syuran is a socio-religious phenomenon that combines three important elements, namely religion, culture and economy. These three synergistic elements prove that there is a balance between the worldly side and the spiritual side of humans which is expected to be able to make people's lives better. The integration of these three elements is expected to maintain and become a social fortress for the rise of western culture that has entered and developed in the community. The integration of these three elements is represented by three important symbols of civilization for the people of Banyumudal and its surroundings, namely the triangle formed between Environment/Syuran as culture,

The forms displayed by the Kuwarisan community are seen from the symbolization of the reception of the outer structure (surface structure) which applies the Qur'an to be received exegetical (read, understood and interpreted), aesthetically (used as an ornament for calligraphy art) and historically functional (used as a ritual instrument). and mystical). This shows that the community gains inner peace and behaviorally reflects religious behavior. This religious behavior is due to the presence of the Qur'an not only being used as a source of thought, reading in rituals, artistic ornaments, but also as a means of supernatural powers. This means that all behaviors and actions carried out by the people of Banyumudal Kuwarisan Panjer Kebumen all refer to and refer to the Qur'an.

Writing about the Suran tradition in the Kuwarisan hamlet only focuses on the procession and the meaning of symbols and functions. Therefore, the author suggests for further researchers to be able to further refine the history of the figure of Sheikh Ibrahim Asmorokondi. For related agencies, both from the Village Government and Regency Governments, they should provide support with the Surandi tradition of Kuwarisan hamlet, Panjer Village, Kebumen District, Kebumen Regency, and can be used as regional cultural assets so that they do not become extinct.

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