

# UNMASKING VIRTUE VALUES OF AN NISA VERSE 36 IN JAVANESE SELAMETAN CULTURE

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## UNMASKING VIRTUE VALUES OF AN NISA VERSE 36 IN JAVANESE SELAMETAN CULTURE

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Abstract-This study aims to track and find out the values of ancestral cultural traditions passed down from one generation to the next, especially in the Selametan cultural traditions of the Javanese people. The noble values in the Selametan cultural tradition actually reflect the beliefs or beliefs carried by the Javanese people. These values are even in accordance with the values of spirituality summarized in Surah An Nisa verse 36. The values of goodness contained in the Selametan culture are considered relevant to the virtuous values contained in Surat An Nisa verse 36. Rituals send prayers in the Selametan traditional as the form of respect for parents and relatives is considered in line with the values contained in the An Nisa Verse 36. Similarly, the ritual of distributing blessings to the local community are considered as an act or good deed that reflects social solidarity in the community. Keywords: Kindness, Selametan Culture, Surat An Nisa verse 36.

### 1. INTRODUCTION

Culture that grows and develops in society basically reflects the thought and feeling of humans in a community or community group. Humans as cultured creatures develop unique cultural patterns in living systems. These patterns are formed through repetitive life practices in responding to and displaying reality. The attitude and way of life of humans over a long period of time characterize a distinctive form of culture. Each individual or group is a form of their respective cultures in accordance with the circumstances surrounding them. A culture that thrives and develops in various regions is inseparable from the life cycle of individuals and local communities and the conditions encountered. Furthermore, every culture reflects the values that are lived and realized by every society.

A culture that develops and spreads in various regions reflects the values held by most people. These values are lived through various forms of appreciation and manifest in a form of culture that portrays the values that are infused with society. These values become guidelines and are implemented into behavior as a habitat that gives birth to the cultural style of society.

The culture that developed in Javanese society without exception did not escape the values that became the guideline or reference of the local community. Selametan culture as a form of tradition handed down from generation to generation also reflects the values adopted by the community. These values are preserved in order to form the character and character in accordance with the values. The Selametan culture preserved by Javanese society contains a set of ideal values that have the potential to shape the positive character and character of Javanese society.

The values promoted by the Javanese Selametan culture further elaborate on the meaning of the lives of the Javanese themselves. The desire of the Javanese people to live in situations and conditions that are completely safe and secure is reflected through the Selametan ritual which contains requests (prayers) to the Almighty so that they are always given safety in navigating the ocean of life. Prayers and hopes that are collective and ended with a meal or a

gift of blessing are common rituals in each of the Selametan traditions. This ritual is intentionally carried out with the aim that everyone feels safe and comfortable in carrying out life.

Values in the Selametan culture, in the perspective of Javanese people are certainly seen as good values so that they are preserved and inherited as a tradition. In fact, these values are believed to be able to provide meaning as well as orientation for human life to live life by prioritizing caution and introspective attitude. Such positive attitudes are then projected to be further developed in order to maintain attitudes and be vigilant in living a harmonious life.

The values contained in the Selametan tradition in their meaning are projected by the author to have a meeting point in the sense of haqiqiyah with the values contained in the Qur'an, especially the An Nisa verse verse 36. The An Nisa verse 36 gives emphasis to good deeds addressed to several parties, like parents, relatives and people. Selametan ritual aimed at praying for safety in this case is a good deed which should be preserved, keeping in mind that this tradition is in harmony with the interests carried out by Surat An Nisa verse 36 which is good deeds to others and the immediate environment.

## II. RESEARCH METHODS

The research in this study uses the type of library (library research), which is research that is based on processing and extracting data from various literary sources, including books, journals, newspapers, magazines and several writings that have links in accordance with the focus of this research. The approach used to obtain accurate data in this study is to use an anthropological approach that portrays local wisdom that is the culture of Javanese society.

## III. DISCUSSION

### A. Concept of Goodness

Goodness according to the Indonesian Big Dictionary (KBBI) is defined as good means (a) beautiful, proper, orderly (neat, neat, no reproach, etc.), (b) good also means not evil (about behavior, character, descendants, and so on), (c) kindness means being virtuous, (d) being kind and not hostile (fighting), (e) making up means making peace, getting back together, (f) being kind means having forgiveness, forgiveness, (forgiving) g) improve means to be good (h) improve means to do (behave) good to someone or something, treat appropriately, (i) to improve means to make good, bring good (benefit, use, etc.), (j) best to have the best meaning, (k) repair is the correction of things (results, actions, effort, etc.), (l) fixing means correcting (mistakes, damage, etc.), (m) improvement is the process, ways, actions to improve (improve), (n) goodness is a good trait good deeds, (o) as good as good means, (p) should be the same as appropriate, as appropriate.<sup>1</sup>

Good understanding according to KBBI does not show negative or reprehensible meaning. Instead, show things that are commendable. This shows that goodness is an act that must be upheld and practiced in everyday life. Understanding or good meaning according to KBBI does not provide an opportunity for hesitation in doing good. Humans do not need to be hesitant or hesitant in doing good because from the beginning there has been a good necessity in goodness itself.

Something good will be judged good if the act does indeed provide goodness (expediency, happiness and convenience) to everyone. Good deeds can also be said to be

good because they are good ontologically. Even though in terms of values, good measure itself is actually hierarchical and diverse, it still contains inherent meaning and good meaning. The measure of the goodness of an action is also determined by one's views or perceptions of good and bad. All forms of human action basically refer to their views of good and bad. The value of good and bad will always be a source of reference (frame of reference) in carrying out various actions and the actions of his life. Aristotle specifically stated that humans in all forms of actions and actions always pursue something better.

Therefore, the definition of good is something that is pursued or targeted which is basically divided into two kinds of values, namely: goodness as a tool and goodness as a separate value.<sup>2</sup> Various forms of human behavior can be used as an analysis of human good and bad views. That is why the discussion of good and bad is an intense, special and fundamental problem in human life which is certainly different from the lives of other creatures. The above view is true, other people will see the attitude and behavior of someone first when they have to decide to just make friends or cooperate. Even people will take the time to explore a person's past to see the good and bad of that person. Even though everyone knows that everyone will investigate and judge others through their attitudes and behavior, there are still many things that block and are out of reason which certainly deviates from a meaning of goodness. This includes goodness as a value in itself, namely good deeds becomes a curve of the level of self quality.

Actually the position of good is already very high, namely as a measure of self-quality, but still the percentage of deviation is sometimes balanced with the percentage of goodness even higher. Then goodness as a tool is goodness is a goal or item that must be achieved or taken. In the view of goodness as a tool, goodness is located as one of life's goals. Where everyone will be competing to achieve goodness. This includes positive points, namely goodness become the main goal, but still with the condition that is sincerity.

In Arabic the good starts from the word al-khair which means something that is an effort to achieve perfection, something that brings pleasure and something that creates novelty in satisfaction for those who do and those who receive goodness. This is the meaning of a word of goodness that is undoubtedly true. If someone does good, then directly or indirectly, someone will experience a sense of satisfaction, pleasure because their valuable goals have been achieved. Besides doing good is an investment for yourself and can help others. Why is said as self investment? Because everything called goodness, will return to us if we are willing to do it. Even Allah Almighty. Will increase the reward when His people do good, even the slightest form of goodness. Allah SWT. say in QS. Al-Zalzalah verses 7-8:<sup>3</sup>

ومن يعمل مثقال ذرة خيرا يره (٧) فمن يعمل مثقال ذرة شرا يره (٨)

It means: "Whoever does good deeds weighing dzarrahpun, surely He will see (retaliation) and whoever does evil as much as dzarrah, surely He will see (retribution) as well." (Surat al-Zalzalah: 7-8).

The above verse is proof that there is not the slightest thing in vain in this world. If we do good things a fortune and happiness will await in the future. But what if a crime or something

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<sup>2</sup> Burhanudin Salam. *Etika Individual (Pola Dasar Filsafat Moral)*. (Jakarta: Rineka Cipta, 2000), hlm. 31.

<sup>3</sup> Al Qur'an Mushaf Fatimah, *Al Quran dan Terjemah*. (Jakarta: PT. Insan Media Pustaka, 2012), hlm. 599.

despicable has been done? Of course a terrible reply is still waiting in the future too. Astaghfirullah. Does the above verse seem to have doubts? Of course not, so there is no reason not to do good. Al-Ghazali in Yatimin said that actions can be said to be good because of reason considerations. Either is something that is worth doing and trying or desiring. Something good is what fulfills basic human desires. When applied to human will is a positive predicate and something good is said to be good if something done is based on human nature according to its nature<sup>4</sup>. Furthermore, Al-Ghazali also explained the existence of four main virtues of good ethics<sup>5</sup>, including:

1. Looking for Wisdom

Wisdom is a better virtue. Where to understand and understand that everything that will be done and has been done will have its own wisdom in accordance with the goals and sincerity of the hearts of each human being.

2. Be Courageous

Courage is an attitude that can control the power of anger with a sense of progress. People who have good ethics are usually brave, can lead to noble qualities, like to help, intelligent, can control their souls, like to accept the advice and criticism of others, are helpful, have a sense of love and love.

3. Self-purification

Suci means fitrah, which is a trait that can control its lust with reason and religion. People who have the nature of nature can cause the characteristics of generous, shy, patient, tolerance, simple, helpful, smart and not greedy. Fitrah is a potential given by God Almighty. which encourages people to do good.

4. Fair Fairness

Fair is someone who can divide and give their rights in accordance with nature. Fair can also be interpreted as decision actions carried out impartially or balanced, this can be ensured that fair actions will not harm others. Even the saying goes that heaven and earth are upheld with justice.

The four good ethics above are signs that someone we might meet is a good person. Where the person is definitely a person who is easy to get along with, light-handed because it is easy to help others and always pleases others. People who are flexible in getting along, like to help, is a sign that the person is a person who is ethical and likes to do good. Good ethics is not a theory that is only learned, but goodness is a human action that comes out of conscience, done sincerely and only to seek the pleasure of Allah Almighty.

### **B. Goodness in the Perspective of Letter An Nisa Paragraph 36**

Questioning the good in a philosophical point of view will naturally trigger various views or streams in the philosophy of value philosophy, especially ethics. Of the many schools, among them are views of positivism, materialism, hedonism, and others. The abundance of views about that value, then becomes the legitimacy and justification that determine the direction and patterns and the various behaviors of adherents. But even so, many philosophical values relating to good and bad also have slices that intersect with religious doctrines, including the Qur'an as a source of knowledge and guidance for human life.

The Koran is the main source of law and the main source of teachings in its normative reality. The Koran can act as a guide (hidden) and explanation (mobbing), as well as act as an eternal witness of life. Including references to good and bad. In explaining and

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<sup>4</sup> Abdilah Yatimin. Pengantar Studi Etika, (Jakarta: Raja Grafindo, 2006), hlm. 97-99.

<sup>5</sup> Ibid., hlm 97-99.



describing various good things, the Koran uses many terms with different styles and languages. B Similarly, verses about goodness are scattered in various letters and various topics, one of which is the An Nisa verse, verse 36. An Nisa verse 36 discusses the good deeds that must be done by humans to anyone around him. The Word of God Almighty :

<sup>2</sup> **واعبدوا الله ولا تشركوا به شيئا وبلوالدين إحسانا وبذي القربى واليتامى والمساكين والجار ذي القربى والجار الجنب والصحاب بالجنب وابن السبيل وما ملكت أيمانكم إن الله لا يحب من كان مختالا فخورا**

It means: "Worship Allah and do not associate Him with anything and do good to two parents, relatives, orphans, poor people, near neighbors and distant neighbors, and a colleague, Ibnu your stable and your servant. Surely Allah does not like proud and proud people." (Surah An Nisa (4): 36<sup>6</sup>

The above verse is one of the words of God that commands his people to **do good**, both **to parents**, siblings, **orphans**, **the poor**, neighbors, Ibn Sabil **and** slaves. The above verse can also be said as an obligation for humans to live in this world. Understanding each other, helping and sharing among fellow creatures of Allah.

Helping and sharing do look like we're missing something. When helping, we seem to lose energy and get nothing in return. When sharing we seem to lose our property and not get anything in return. But actually, this is our investment in this world. As explained asbabun nuzul from the An-Nisa verse verse 36.

A narration tells A. Mudjab Mahali in his book Asbabun Nuzul: <sup>3</sup> Deepening Study of the Qur'an, in Qamaruddin Shaleh that Kurdum bin Zaid is an ally of **Ka'ab bin al-Ashraf**, **Usama bin Habib**, **Nafi bin Abi Nafi**, **Bahra bin 'Amr**, **Hay bin Akthab** and **Rifa'ah bin Zaid bin at-Ark**, came to the Ansar and said:

*"Do not spend your wealth, we are afraid that you will become indifferent to the loss of that treasure, and do not rush to invest, because you do not know what will happen "*.

Then Surah An-Nisa 'verse 36 came down as a prohibition on being stingy<sup>7</sup>. The explanation of Surat An Nisa verse 36 is<sup>8</sup>: "*Worship Allah and do not associate Him with anything*".

Ash-Shaykh Abdurrahman bin Nashir As-Sa'di explained that Allah SWT. Commanded His servants to worship Him alone and have no partner with Him. Then obey His commands and prohibitions, with love, submission, and sincerity for Him in all types of worship, physical and spiritual. Our obligation is to allow worship only to the Essence that has perfected on all sides and only belongs to Him all arrangements. Ibn Kathir gives the interpretation of the above verse, that Allah, the Most Holy, the Most High, commands to worship Him, because only He has the right to be killed and is united with anything between His creatures.<sup>9</sup> While according to Hamka, the most important part of the "worship of God" verse above is that you should uphold the worship accompanied by an absolute awareness that you are a 'abdun (servant of Allah) and He is a ma'bud (One who is entitled to worship), a place to worship . If so, then the goal of every human gesture is only one, which is to attain Allah's pleasure.<sup>10</sup>

<sup>6</sup> Al Qur'an Mushaf Fatimah, Al Quran dan Terjemah. (Jakarta: PT. Insan Media Pustaka, 2012), hlm. 84.

<sup>7</sup> Qamaruddin Shaleh Dkk, Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-ayat AlQur'an (Bandung: CV. Diponegoro, 1990), hlm. 131.

<sup>8</sup> Cinta AlQuran, Tafsir Surat An-Nisa 36 dalam <http://kucintaquran.blogspot.com> diakses pada tanggal 10 Agustus 2018

<sup>9</sup> Abu al-Fida Ismail Ibn Kathir, Tafsir al-Qur'an al-'Adzim, terj. Bahrun Abu Bakar, (Bandung: Sinar Baru Algensido, 2000), hal. 707.

<sup>10</sup> Hamka, Tafsir al-Azhar, (Jakarta: Pustaka Panjimas, 1982), hal. 77-78.

Then, as an obedient servant and as a people who live with other people, then God also commands to perform other worship that is doing good."

"And do good to the two ladies and gentlemen."

The above verse has the meaning that we do good to both parents with noble words, soft words, obey the commands of both parents, provide for them, glorify people who have a relationship with them and connect the silaturrahim rope, which we will not have relatives if without intermediaries both parents. Ibn Kathir interprets the fragment of the above verse, that Allah has made both of them a means of giving birth, from nothing to being. Therefore, God commands us to serve, do good and be sincere to parents.<sup>11</sup>

"(And to) close relatives."

Namely, doing good to relatives or relatives. The meaning of relatives here includes the far and near. Always maintain the silaturrahim with them, guard their words and actions towards them.

"(And to) orphans."

An orphan is a person whose father died when he was a child. They have the right of the Muslims, even though orphans are not our relatives. This means that all orphans are entitled to better treatment of Muslims. For example the form of good deeds towards them is to bear the cost of their lives, do good and suffer their suffering, educate them in matters of religion and the world and other good things. According to Hamka, orphans are a burden to their close family. If the mother has a husband again, the child should be treated as his own child, equipped with adequate education until adulthood, but the stepchild is unclean to be married by his stepfather<sup>12</sup>.

"(And to) poor people."

Poor people are people who survive on a mediocre cost or even sometimes they do not get enough to cover their own costs and the people they bear. One form of goodness towards the poor is to help their shortcomings and help meet their needs as best we can with sincerity. Muslims who are capable and well-off show more affection, reminding themselves that in their sustenance there is a part, especially for the poor who are aware of their self-esteem, it is obligatory to get special treatment<sup>13</sup>.

"(And to) close neighbors and distant neighbors and peers"

The purpose of a close neighbor and a distant neighbor in the above paragraph is that a close neighbor is someone whose house is close to us and still has blood or kinship. While far away are people whose homes are close to us but do not have any kinship, it can be said by others<sup>14</sup>. But they all have a right of kindness over us as neighbors. Not hurting and not gossiping is also their right.

Then friends, our friends both close friends and friends who only know each other also have a right of kindness to us as friends, both in terms of world affairs and primarily in the field of religion. Because of them we can live socially among various people in this world, and vice versa. A small example that we can do is advise him, keep promises, remind, appreciate what is in him and so on.

"(And to) Ibn Sabil."

Ibn Sabil constitute others who come from other regions or from foreign countries who are traveling long distances for the purposes of religion and proselytizing. They all have rights over the Muslims. They need help to get to their destination and to achieve their goals. Glorifying and accompanying him also includes good deeds so as not to be

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<sup>11</sup> Ibid., hal. 708.

<sup>12</sup> Hamka, Tafsir al-Azhar..., hal. 81.

<sup>13</sup> Ibid.,

<sup>14</sup> Abu al-Fida Ismail Ibn Kathir, Tafsir al-Qur'an al-'Adzim..., hal. 709. Hamka, Tafsir al-Azhar, (Jakarta: Pustaka Panjimas, 1982), hal. 15

lonely.

"(And to) your legal servants."

That is what you have, both from the Children of Adam or from animals. Good deeds here are to meet their needs and not burden something that burdens them. Help them carry out things that are their responsibility. Educate them for their benefit.

Whoever carries out the commands of Allah Almighty and carries out His Shari'a, then they are entitled to a great reward. While those who do not carry out these orders, he is the one who moves away from His Rabb and is not humble to His fellow creatures. In fact they include people who are arrogant, deceived by himself and proud of his words.

"Surely Allah does not like people who are arrogant and proud of themselves ..."

Allah SWT. Do not love people who are deceived with themselves, arrogant towards the servants of God, because all that exists in this world including what he has been only a deposit from the Creator and will someday return to the Owner. As obedient people we should know that everything we have belongs to Allah. which in this case is a fortune and is also a test. Because in what we have there are also other people's rights and the rights of Allah. So we also have to understand and be clever in using God's deposit<sup>15</sup>.

The above description is an amazing display of a verse, namely An Nisa verse 36 which teaches us about Islamic Sharia. The Islamic Shari'a is truly beautiful which teaches us high morals and noble morals. Teach us to respect the older, love the younger, and always try to maintain the integrity of the family. Cleanse and get rid of various stains on the chest that will damage fellow human relationships between families. Sponsors who do not have and orphans and are not jealous of those who get the excess.

Then how do we apply the contents of verse 36 of the An Nisa verse? What is the main key so that we always remember the verse and practice it? Of course with a sense of awareness that we are creatures created by the Khaliq, namely Allah. So we must also maintain *hablumminallah* by obeying all His commands and avoiding His prohibitions, one of which is obeying the commandments about the obligation to do good. Then the second is the sense of awareness that we are social creatures, which means whatever and whenever we definitely need help from people around or others later. Therefore, as humans, we must also maintain relationships with other living creatures (*hablum minannas*).

### C. Javanese Selamatan Culture

Selamatan culture that lives and thrives in the midst of Javanese society and its surroundings shows at least two attitudes and one dimension that should be possessed by every human being in life, especially this shows how the depth of spirituality and philosophy of Javanese people in facing the continuity of life that continues to change change according to the times.

#### 1. Anticipate uncertainty

Uncertainty about the presence of events that must be lived and become part of the destiny in the next episode of life, causing humans to have the right means of anticipation. The manifestation of this anticipation can be in the form of attitudes, actions, views, religious spirituality and beliefs. Including in it, when Javanese Islamic community perpetuating the tradition of spirituality selamatan is one form, a form of prudence, introspection as well as expressions of good hope for all that will happen in the future.

#### 2. Self-recognition of the Power of Attorney



Javanese society fully has a complete awareness of their survival in the world. Awareness of the presence of limitations possessed by him, encouraging a complete belief that human beings are actually only a form of puppets that are driven by the puppeteer who has the main role, the almighty God. This awareness eventually formed the concept of roles, behavior and relationship arrangements that showed the subjects of *gusti*. The deep awareness of man that all his desires, in fact only stand on and depend on the definite will of the almighty. Through the culture of *selamatan*, Javanese people spontaneously enforce self-recognition of the presence of the almighty.

### 3. Social relations

Preserving the tradition of *selamatan* in every event (important event) of life, in fact, is not just a powerful means of anticipation of life's uncertainties and a form of self-recognition of an omnipotent presence, but also at the same time strengthening family relationships or *silaturahmi* among others. In simple language, *selamatan* culture fosters the social relations that exist between humans. It can be said, through *selamatan*, people will be able to meet their physiological, spiritual and psychological needs. Thus the culture of *selamatan* is one of the powerful tools used by the Javanese community to humanize humans.

Furthermore, the unique Javanese community, even tried to live and sacred the dishes that were served by presenting certain symbols, which were assumed to be able to represent how the life cycle took place in the mortal world. As for the media that is able to represent the cycle of human life, which is contained in *selamatan* culture is identified with *jenang mancawarna* (brother, ireng, yellow and white).

#### 1. Human Life Cycle

- a. The symbol of monotheism and to the Almighty God in the form of a single Javanese lamp or Large Candle,
- b. Enlightenment symbolizes and gives coolness in the fragrance of incense or Joshua
- c. The symbol of obedience and respect for the "father" in *Jenang Abang*.
- d. The symbol of obedience and respect for "Mother" in *Jenang Putih*
- e. The symbol of obedience and respect for both parents in *Jenang Abang Nok Putih*.
- f. The symbol of obedience and respect for both parents in *Jenang Putih Nok Abang*.
- g. Symbol Understanding of character and task function as young people in *Jenang Hijau*
- h. Symbolic Understanding of the character and task functions as a young child in *Jenang Kuning*
- i. Symbol Understanding of character and task functions as adults in *Jenang Tuo*.
- j. Symbol of understanding with all the bad things in *Jenang Ireng*

In *Jenang Mancawarna* there are four main concessions, namely; First, awareness of relation takes on five forms (four siblings, visible and invisible). Second, awareness of the qibla is five pancers (four qibla; south, west, north and east). Third, awareness of the four elements of nature; water, fire, earth and air. And the last is the awareness of the four passions that are immersed in humans, namely anger, *sufiyah*, *lawamah* and *mutmainah*<sup>16</sup>. *Jenang* as a philosophical tool is always present in the *selamatan* tradition of Javanese society, but the names and terms used in the mention adjust to the culture of each region.

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<sup>16</sup> Imam Baehaqie, *Jenang Mancawarna sebagai Simbol Maultikulturalisme Masyarakat Jawa*, dalam *Jurnal Komunitas* 6 (1) 2014, hal. 183.

In addition, the life cycle of people in Javanese society is in accordance with the development cycle created by spiritual figures of Islam and saints who explore Islam in various regions. As for the oral or written song, the people are more familiar with the term Macapat: starting from Maskumambang by Sunan Majaagung. Pucung by Sunan Gunung Jati. Megatruh by Sunan Giri Parapen. Gambuh by Natapraja. Mijil by Sunan Geseng. Kinanthi by Sultan Adi Herucakra. Sunan Bonang's Durma. Asmaradana by Sunan Giri Kedathon. Pangkur by Sunan Muryapada. Sinom by Sunan Giri Kedathon. Dhandhanggula by Sunan Kalijaga. Coupled with four songs that specifically describe how the human condition after death, namely Balabak, Wirangrong, Girisa and Jurudemung<sup>17</sup>. Far from it, the song of macapat in fact contains the values of moral education and social functions which include; entertainment, aesthetics, education, life motivation, philosophical meaning of the life cycle and sacred magical power.

## 2. Human Social Ethics Cycle

Other offerings contained in the selamatan tradition of Javanese society are buceng. In view of the spirituality of Java, it has become a symbol that is rich in terms of philosophical meaning and has its own variability which represents episodes of social ethics of human life in society. The explanation will be explained below;

- a. Symbol Wholeness, cohesiveness and mutual cooperation in Buceng Golong
- b. The Power of Inner and Inner Strength in the Strong Buceng
- c. The immunity symbol of all kinds of danger in Buceng Reject
- d. The symbol of salvation was born in Buceng Slamet
- e. The symbol of prosperity and prosperity in Buceng Punar
- f. The symbol of success and glory in Buceng Dinar
- g. The Symbol of Popularity in Robyong Buceng
- h. The symbol of simplicity and not the pride of Buceng Megono<sup>18</sup>

The tradition of selamatan in the land of Java is in fact a means of containing the complexity of the dimensions, spiritual, social and cultural functions. One of the media that is able to maintain the continuity of social life in harmony, while at the same time strengthening every human identity in interpreting the process of life.

## D. Good Values in Javanese Selamatan Culture

The existence of Selamatan culture in the midst of Javanese society is an inseparable part of Javanese social life. Every life event experienced by humans always starts with a hope that their lives will run safely, safely and in peace. Expectations and prayers are deliberately requested as a form of guarantee that hope provides a feeling of comfort and security in life. Selamatan culture which is a ritual of Javanese society contains a number of values that contain goodness for individuals and society. These values are enshrined through the habit of praying for one another and giving or sharing blessings to the community members. Some good values derived from Selamatan culture are as follows:

1. Recognition to God Almighty

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<sup>17</sup> Sedyo Santoso, Nilai-Nilai Pendidikan Moral dalam Tembang Macapat sebagai Penguatan Pendidikan Karakter Kurikulum 2013 (Telaah Budaya Lokal), dalam *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 8 (1) Juni 2016, hal. 40. Lihat pula Puji Santosa, Fungsi Sosial Kemasyarakatan Tembang Macapat (Community Social Functions of Macapat), dalam *jurnal Widyaparwa*, 44 (2) Desember 2016, hal. 94-95. Bandingkan dengan Dwi Bambang Putut Setiyadi, Wacana Tembang Macapat sebagai Pengungkap Sistem Kognisi dan Kearifan Lokal Etnik Jawa, dalam *jurnal Kajia: linguistik dan Sastra* 22 (2) Desember 2010. hal. 199.

<sup>18</sup> Imam Baehaqie, Makan Semiotis Nama-nama Makanan dalam Sesaji Selamatan Tingkeban di Duku Pelem, Kabupaten Wonogiri, dalam *Litera* 16 (2) Oktober 2017, hal. 207-214.

Selametan ceremony or ritual is a form of public recognition of something that is considered powerful. This confession implies human submission before God. Humans are helpless before God and rely on all forms of importance to God Almighty. Submission and powerlessness reflect the servitude of human consciousness. Humans as weak creatures need power that is manifested through prayer and hope.

2. Prayer and Hope

The prayers offered in the Selametan ritual bring the distance between humans and events closer. So that events or events do not have a gap of uncertainty because they are mediated by prayer and hope

3. Acceptance

The acknowledgment of God Almighty and the prayers offered show humanity's surrender before the Creator. Humans surrender themselves and realize all forms of the flaws so that potential new awareness to improve. This fact also leads humans to continue to attach themselves to God Almighty

4. Social relations

Social relations in the Selametan tradition are mediated by the presence of community members in the Selametan ritual. Every citizen is invited to attend for joint prayer. This situation indicates the close relationship that exists between citizens. This relationship also reflects the quality of community solidarity that is so entrenched and strong.

5. Social Care

Selametan ritual which ends with a meal together or the distribution of blessings shows the social care of residents. Everyone gives the same opportunity to enjoy a meal or dish in the Selametan ritual as a form of alms given by the organizer to the community.

Some values contained in the Selametan ritual have the potential to improve the quality and standard of living in the community. A deep appreciation of values and manifested in actions in the form of joint prayers opens up human reflection that cultural traditions need to be developed and preserved given these values are relevant to the social life of the community.

#### **IV. CLOSING**

Every culture that develops in a certain area or community reflects the values contained in it. The culture is traditionalized because it gives meaning and deep meaning to human life. Selametan culture that grows in the midst of Javanese society has a number of values that are in harmony with the values contained in Surat An Nisa verse 36.

The Selametan tradition is a good deed because it contains virtuous values. Among these values are spiritual values. Selametan rituals contain recognition of the Almighty. Not only that, Selametan Ritual also teaches humans to be introspective by being anticipative of various uncertainties. The Selametan ritual in this case can be interpreted as a way for the Javanese people facing future events and anticipate them in the form of prayers or requests for safety to forces outside themselves.

Another value that is carried out in the Selametan ritual is seen in giving alms to other people or community members. The Selametan ritual is also accompanied by attitudes of sharing with others by the distribution of blessings. This makes it clear that in addition to developing good social relations in the form of social solidarity, the Selametan ritual also provides space for the growth of social awareness in the community.

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