

**PANCASILA VALUES IN JAVANESE KENDUREN TRADITION AS THE IMPLEMENTATION OF RELIGIOUS MODERATION IN TULUNGAGUNG  
(Phenomenological Studies On Implementation of Religious and Cultural Moderation )**

**NILAI PANCASILA DALAM TRADISI KENDUREN JAWA SEBAGAI IMPLEMENTASI MODERASI BERAGAMA DI TULUNGAGUNG  
(Studi Fenomenologi Tentang Implementasi Moderasi Beragama dan Berbudaya)**

**Fatma Nuril Izza<sup>1</sup>, Ajeng Sri Kusuma Dewi<sup>2</sup>, Erna Iftanti<sup>3</sup>**

*<sup>123</sup>English Education Department, Faculty of Tarbiyah and Teacher Training, State Islamic University of Sayyid Ali Rahmatullah*

*Jl. Mayor Sujadi No.46, Kudus, Plosokandang, Kec. Kedungwaru, Kabupaten Tulungagung, Jawa Timur 66221, Indonesia*

*Email: [iampfatao17@gmail.com](mailto:iampfatao17@gmail.com)*

**Abstract**

Pancasila emerged based on a long reflection to unite Indonesia, which has a society of diverse religions and cultures in daily life. The kenduren tradition is an example of a tradition to commemorate an event and ask for blessings through a banquet. This paper aims to describe the Pancasila values that exist in the Kenduren tradition. The research methodology used is a qualitative approach. Data collection is done by collecting information and data collected by conducting a literature study on relevant and previously existing journals. The results of the discussion, namely first, get to know the Kenduren tradition which is still preserved in Tulungagung until now. Second, the implementation of Pancasila values in the kenduren tradition in the form of the values of harmony between fellow religious communities in accordance with the first principle of Pancasila, helping each other in the second principle, mutual cooperation in the third principle, not discriminating against each other in the fourth principle, togetherness and kinship in the fifth principle. Based on the results and discussion, it can be concluded that the kenduren tradition in Tulungagung can be a source of learning traditions with Islamic values.

**Keywords:** *Pancasila values, Kenduren tradition, cultural values*

**Abstrak**

Pancasila muncul berdasarkan perenungan panjang untuk menyatukan Indonesia yang memiliki masyarakat beragam agama dan budaya dalam keseharian. Tradisi kenduren adalah salah satu contoh tradisi untuk memperingati suatu peristiwa dan meminta berkah melalui perjamuan. Tulisan ini bertujuan untuk memaparkan nilai-nilai pancasila yang ada dalam tradisi Kenduren. Metodologi penelitian yang digunakan merupakan pendekatan secara deskriptif kualitatif. Pengumpulan data dilakukan dengan cara mengumpulkan Informasi serta data yang dihimpun dengan melakukan studi literatur pada jurnal-jurnal yang relevan dan yang telah ada sebelumnya. Hasil pembahasannya, yaitu pertama, mengenal tradisi Kenduren yang masih dilestarikan di Tulungagung sampai saat ini. Kedua, implementasi nilai-nilai Pancasila pada tradisi kenduren berupa nilai-nilai keharmonisan antar sesama umat beragama yang sesuai dengan sila ke satu Pancasila, tolong-menolong pada sila kedua, gotong royong pada sila ketiga, tidak membedakan satu sama lain pada sila keempat, kebersamaan dan kekeluargaan pada sila kelima. Berdasarkan hasil dan pembahasan dapat disimpulkan bahwa Tradisi kenduren di Tulungagung dapat menjadi sumber pembelajaran tradisi dengan nilai keislaman.

**Kata kunci:** *Nilai-nilai Pancasila, Tradisi Kenduren, Nilai Budaya*

## Introduction

Pancasila is a guideline in the life of the nation and state in Indonesia. Pancasila will always accompany the life of the nation and state. Pancasila contains the noble values of the Indonesian nation since time immemorial, such as the value of divinity, the value of humanity, the value of Unity, Democracy and Justice (Ningsih, 2021). Pancasila as the basis of the state or the starting point that is used as the foundation of the life of the Indonesian nation, the foundation of the state, the foundation of the state, the foundations of the state, the personality of the nation, the morality of the nation, is the principle of the state, the philosophy of the Indonesian nation as the source of all sources of law (Jannah & Dewi, 2021). The Indonesian people make Pancasila a way of life and Pancasila as a national ideology. Indonesia makes Pancasila a way of life for the nation and state, both spiritually, culturally and emotionally. Therefore, people should not be surprised by the emergence of various cultures in their daily lives because Pancasila emerged based on long reflections to unite religious Indonesia.

Ir. Soekarno (the first president of the Republic of Indonesia) gave a speech to members of the BPUPKI (Badan Investigating Efforts to Prepare for Indonesian Independence) regarding his opinion on the basis of the state and the birth of Pancasila on June 1, 1945. PPKI (Committee for the Preparation of Indonesian Independence) ratified the Constitution of the State Republic of Indonesia on August 18, 1945. Pancasila as the basis of the state must be a guide in the process of implementing the life of society, nation and state. Pancasila has noble values that are in harmony with the culture of the Indonesian nation and has universally recognized basic values, which will not change over time (Anti Muthmainnah & Dinie Anggraeni Dewi, 2021). Pancasila as the basis of the state must be a guide in the process of implementing social, national and state life. Pancasila has noble values that are in harmony with the culture of the Indonesian nation and has universally recognized basic values, which will not change over time (Adha & Susanto, 2020)

*Tulungagung* Regency is an area that has a variety of cultures and traditions, one of which is the *Kenduren* tradition, which is still preserved today. The *kenduren* tradition has been embedded in the community as values that can be used as tools in managing diversity (Rohmatul Hidayah & Kristinawati Putri, 2021). The *kenduren* tradition is able to bring these values back to life, becoming a driving force for the growth and development of diversity in other communities. The *kenduren* tradition has deep knowledge of group identity, making it a filter and a fertiliser for sowing the seeds of diversity from an early age within the group. The *knduren* tradition also has developed values such as community wealth and is commonly referred to as local wisdom (Fahroji, 2020). *Kenduren* is a tradition or custom of praying together which is attended by neighbors and led by traditional leaders or elders in the same neighborhood. The *kenduren* tradition usually includes a tumpeng complete with side dishes which will be distributed to those present. *Kenduren* aims to pray for the spirits so that their sins can be forgiven by Allah SWT who is led by a cleric (Lestari, 2018).

Pancasila is the way of life of the Indonesian people, the basis of the Indonesian nation state, and as a national ideology. The Indonesian nation must be able to implement and apply Pancasila values in people's lives. Pancasila as the nation's view of life, means that its truth value can be known and can generate determination to the community to be applied in social life. Pancasila is closely related to socio-cultural because the values of Pancasila and have become guidelines in socializing and being cultured in a country, can be seen from the social and cultural perspective. Social and cultural is a component or the smallest element in people's lives. Social which means that it is always related to people's

behavior, while culture which means that it is always related to the culture that exists in society which contains the ideals, intentions and works of humans in the context of social life (Alia et al., 2020). Indonesia make Pancasila must be placed proportionally and appropriately so that it can then be used as a guideline or way of life for the people of Indonesia. Pancasila is a result of the reflection and thoughts of the founders of the Indonesian nation to formulate values that are used as a reference for the realization of social, national and state life (Wartoyo, 2017).

The Indonesian nation must apply values to Pancasila which describe the original personality of the Indonesian people (Sulianti et al., 2020). Pancasila contains noble values, such as divinity, humanity, democracy, and justice. These noble values are a unity and cannot be separated which refers to the same goal, and are universal or comprehensive and objective, which means that the noble values contained in Pancasila are recognized by various countries in the world (Anti Muthmainnah & Dinie Anggraeni Dewi, 2021). Pancasila, namely *panca* which means five and five. *Sila* which means the parent or pillar of the rules of good and right attitude. Pancasila contains the contents of guidelines or rules regarding good and right behavior. Pancasila is the main theme, the main strength and road signs of (Alia et al., 2020). Pancasila are very important things about how citizens can behave well in Indonesia, or what we call good citizens. These Pancasila values can teach people how to think and act or act in accordance with the state ideology (Ningsih, 2021).

The *Kenduren* tradition is a tradition that is still very much attached to the people of *Tulungagung* which has been carried out for generations, and has the aim of strengthening unity in the community and many aspects of this activity are in line with the values of Pancasila (Sari & Syaifullah, 2021). The *kenduren* tradition also provides lessons that can be taken. of this tradition so that efforts are needed to maintain its sustainability. This study aims to implement the *kenduren* tradition in *Tulungagung* and the correlation of Islamic values as a source of cultural learning that is still preserved.

## Method

The research in this article uses a qualitative descriptive approach. Qualitative research is research that analyzes and describes beliefs, perceptions, phenomena, social activities, behavior and events of one's thinking individually or in groups and involves a fairly complex process (Heriyanto, 2018). Qualitative descriptive research methods are carried out in natural conditions or there are no other elements that enter it. The instrument in the qualitative research method is the researcher himself, so that the researcher must have the stock of theory and broad knowledge in order to be able to analyze, construct, ask questions and photograph the social atmosphere under study to be more meaningful. Data or information is collected by conducting literature studies on relevant journals that have existed previously. The data that has been collected is then selected and studied historically and philosophically related to the implementation of Pancasila values in the *Kenduren* tradition.

## Result And Discussion

### 1. *Kenduren* Tradition

Some areas in rural Java are still many that still hold fast to the tradition of their ancestors. Traditions that have been modified to follow the demands of the times, the value of existing rituals are still maintained as they have been. The existing traditions are closely related to the role of *Walisongo* in spreading the teachings of

Islam in Java. People modify existing traditions to be in line with the teachings of Islam but still in accordance with the existing culture in Java. One of these traditions is *kenduren* (feast), *kendurenan* or some also call the siege. The tradition of *kenduren* is a tradition that has been practiced for generations from ancient times. *Kenduren* is a gathering event organized by residents who have a wish by inviting relatives or neighbors to join in praying that everything that is desired by the host or organizer is quickly granted by Allah SWT. The tradition of *kenduren* as a request for wishes, the essence of the main *kenduren* event is a common prayer in commemoration of one's death. This joint prayer is a request for the sins of the person being prayed for to be forgiven by Allah SWT.

The *kenduren* tradition in a wider scope is also held when celebrating certain anniversaries, such as *muludan*, *rajaban* and others. *Kenduren* tradition will be held in the mosque or open space. The tradition of *kendurenan*, whatever its form, is usually led by a *kiyai*, a pious religious leader or an elder in the neighborhood. The tradition of *kenduren* which is still preserved in rural areas is closely related to the salvation ceremony so that it can be said that *kenduren* is also part of the *lambetan* or both are the same thing. The tradition of *kendurenan* in small circles or at people's homes, the event will start after the invited relatives or neighbors have attended. The *kendurenan* event will usually begin with a speech from the host's representative or *shohibul hajat* explaining the purpose of the joint prayer. The tradition of *kendurenan* is filled with reading the *tahlil* prayer or reading the *yasin* and *tahlil* letters as desired by the host. This *kenduren* tradition is also known as *tahlilan* or *yasinan*. The prayer reading led by a cleric will be followed by all residents who are present at this feast. The *kenduren* tradition is closed by eating together and sharing blessings. The *kenduren* tradition ends with the distribution of blessings, namely food and simple Javanese side dishes packaged in *besek*, which is a container made of rectangular woven bamboo. Blessings are usually packaged in plastic cething, and sometimes the contents of today's blessings are still in the form of raw, unprocessed food. This blessing is what each invited guest brings home after the salvation or feast.

## 2. Kinds of *Kenduren* Traditions

### a) *Kenduren Mitoni* (7<sup>th</sup> months pregnant)

The *kenduren* tradition starts from the womb, the salvation ceremony has been carried out by the Javanese people. The traditional ceremony for pregnant women starts from the age of one month of pregnancy with the *Wilujengan* traditional ceremony or salvation *ngeborebore*. This ceremony is intended so that the fetus in the womb is safe and not aborted or damaged. There is also a traditional ceremony of the fetus at the age of two months, three months to nine months. The ceremony for pregnant women continues until the baby is ready to be born. The *Kenduren Mitoni* tradition is shown in Picture 1.



Picture 1. The tradition of *kenduren mitoni*

The series of traditional ceremonies for pregnant women have now been simplified. The ceremony that is still often found in Javanese society is the *wilujengan* ceremony when the fetus is seven months old. This ceremony is known as *Mitoni* or *Tingkepan*. Then it is different with *Wilujengan* for birth, where the baby's birth ceremony is meaningful as a thanksgiving to God and interprets birth as the beginning of human life which will be followed by the next heavy task of parents, namely caring for, nurturing, educating until they are adults and can be independent. *Mitoni* or *Tingkepan* has the aim that the baby can be born smoothly and for as long as possible. The people who attended wanted to pray and give their blessing. And the desire of parents so that in the future the baby can become a useful person.

The implementation of the *Wilujengan* or *Mitoni* ceremony consists of three parts: the *Siraman* Ceremony, the *Gantos Dress Ceremony*, and the *Dodol Dawet Ceremony*. In the *siraman* ceremony the number of people who do the *siraman* is seven people and all of them must be women, the water used comes from seven different springs. The equipment used in this *siraman* procession is two *cengkir* or young ivory coconuts painted with puppet figures of *Janaka* or *Arjuna* and *Sembadra*, *sritaman* flowers, dipper or *siwur* made of coconut shells with the flesh still on, offerings or feasts and offerings for *siraman* in the form of *Tumpeng rombyong*, which is a cone inserted in a rice basket, which is topped with beef and an egg. This egg is plugged from the end of the other offerings in the form of *tumpeng pitu*, *jajan pasar* and *kasa Bangka*. *Klasa Blangka* is a small mat made of *Mendhong* leaves. The implementation of the *siraman* ceremony on *mitoni* is carried out in the front yard of the house by making an open space or *krobongan*. After the guests arrived, the *siraman* ceremony began with the pregnant woman wearing a wet cloth and white *mori* cloth, accompanied by the father-to-be who was taken out of the house to be bathed. The *kenduren mitoni* tradition has a series of events like this:

- 1) Pregnant women are showered with *setaman* flower water by shamans and elders.
- 2) The belly of pregnant women is rubbed with coarse powder.
- 3) Pregnant women are watered again and then rubbed with ordinary powder, and so on until the seven available powders run out.
- 4) Pregnant women perform ablution while praying using water in a jar which is broken down by dropping it on the ground. What if the broken jug spikes are still intact, it means that the baby to be born is a boy.
- 5) Pregnant women then replace the *telesan* cloth or wet cloth with a *pasatan* cloth or dry cloth. Then circled with *letrek* on the stomach.
- 6) The mother of a pregnant woman's husband dropped the *tropong* into the *letrek* while saying *lanang arep, wedok arep, Waton slamet*, (men want, women want, most important is healthy) which the pregnant woman's mother received the *tropong*.
- 7) The mother of a pregnant woman's husband dropped an ivory cup and said *lanang arep, wedok arep, Waton slamet*. The mother-to-be is then circled with leaves.
- 8) Fathers with complete chivalry attire came
- 9) Father took three steps back and then ran quickly after washing and opening the crater, the mother-to-be was brought to the center of the center where she had prepared to change clothes.

- 10) The dress-changing ceremony is carried out, first, seven pieces of cloth are prepared and one time of *semekan* from woven lurik. *Semekan* cloth is a *kemben* cloth that is used to cover a woman's chest.
- 11) Pregnant women wearing *kebaya* clothes also number 7. The forms of clothing offerings that are usually prepared are: *jenang abang* (red), *jenang putih* (white), *plirit jenang*, *jenang palang*, *baro-baro jenang*, *jenang kampul*, *procot jenang*, *songgo buana*, rooster, *tumpeng rombyong*, *tumpeng gundul*, and market snacks. Other tools that need to be prepared are a cloth for the *brojolan* and a mortar, a place to wash hands and two napkins.

Ceremony *dhahar kembang* (eating together), the father sits next to the mother, like a chicken incubating its eggs. Father serves the mother-to-be to get the desired food. Father then ate together until the end. Ceremony *dhahar kembang* ends with eating *procot jenang*, with the intention that the birth process runs smoothly. Ceremony *dodol dawet* is the last series of ceremonies at mitoni. This ceremony is carried out by prospective grandparents and grandparents. The tool used in this process is *dawet*, precarious fractions as a substitute for money. Art or money and umbrella holder. The *dodol dawet* was carried out by grandparents and grandparents. They wore full Mataram clothes. Grandmother is holding the money holder, while grandparents are umbrellas for grandparent daughter. The place for *dodol dawet* is in front of the house or *tritisan*. Guests buy *dawet* by using money from the pre-made fraction or *kreweng* that has been provided. *Dawet* buyers say "ngalap blessing". The series of *mitoni* events ended with a thank you from the family and continued with a meal together.

b) *Kenduren Puputan* (Baby born)

*Kenduren* tradition is the *Puputan* ceremony, a Javanese tradition that is performed on a baby. The *puputan* ceremony is performed after the umbilical cord is separated from the baby's stomach. The baby's navel that has dried will come off on its own. *Kenduren puputan* to ask for safety for babies who have severed the rest of the umbilical cord by the Javanese community, a *puput* navel salvation ceremony is held. The *puputan* tradition is a tradition carried out in a series of the birth of a child. This ceremony marks the breaking of the baby's umbilical cord (*puput* means loose). The slack of the bellows is held depending on the length of time and whether or not the baby's umbilical cord comes off on its own. The baby's umbilical cord can come off before a week or even more than a week. So that the baby's family must be ready to hold a *puputan* ceremony if at any time the umbilical cord falls off. This *puputan* tradition is held by holding a feast or celebration which is attended by relatives and closest neighbors. The offerings (food) provided in the *puputan* ceremony include *Gudangan* rice which consists of rice with side dishes, vegetables and grated coconut, red porridge, white porridge and snacks from the market.

*Kenduren Puputan* is also marked by the installation of *sawuran* (red onion, *dlingo bangle* inserted into the *kupat*), and various kinds of *kemarung* thorns in the corners of the baby's room. In addition to the scattering, pineapple leaves are also installed with black and white stripes, any leaves, *awar-awar*, *girang*, and *kemarung* thorns. In the courtyard of the house is installed a thousand spears, which are broom skewers that are erected upright. In the baby's bed are placed sharp objects such as knives and scissors. *Puputan* tradition has an implicit meaning or symbol, among others as follows:



- 1) *gudangan* rice contains the meaning of the baby's physical and spiritual freshness. An example of warehouse rice is shown in Picture 2.
- 2) Market snacks symbolize wealth for the baby. An example of a market snack is in Picture 3.
- 3) Thorns and thorny leaves (thorns installed in the corners of the house are intended to repel the interference of magical disasters from evil subtle beings.
- 4) Black and white streaks on the doorstep to repel evil influences that would enter through the door.
- 5) Pineapple leaves smeared with black and white resembling an eagle have a magical meaning that is able to scare away evil subtle beings who are about to enter the baby's room.
- 6) The foliage of anything, *awar-awar*, and merry has a meaning so that the birth does not experience a disturbance (anything), all evil forces become tasteless (*awar-awar*), and the whole family will rejoice (merry).
- 7) The king banana symbolizes that the baby will be virtuous or have a noble degree
- 8) *Tumbak sewu* (a skewer given onion and chili) has the meaning to repel evil magical beings so as not to interfere with the safety of the baby.

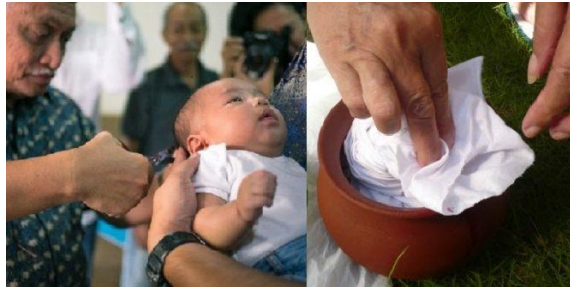


Picture 2. *Gudangan* rice



Picture 3. *Jajanan pasar* (market snacks)

The *puputan* tradition begins with a *sepasar* ceremony. *Sepasar* is a series of days in the Javanese calendar which is five days old, namely *pound*, *wage*, *kliwon*, *legi*, and *pahing*. The market ceremony is a ceremony that indicates the baby has reached the market age (five days). The community holds a simple market ceremony, namely holding a feast or salvation and is attended by family and closest neighbours. After the feast, neighbours who attend the celebration will bring home the food provided by the host. *Kenduri Puputan* in some areas in Java, the traditional ceremony is considered the most festive ceremony in a series of child birth ceremonies. The market ceremony is held on a large scale according to the ability of each family and is usually accompanied by the naming of the baby. *Kenduren puputan* has different views in its implementation. The market ceremony has no binding rules, the main thing is that it is held after the baby is five days old. An example of the *Kenduren Puputan* tradition can be seen in Picture 4.



Gambar 4. Kenduren Puputan

There are Javanese people who do not celebrate the market ceremony festively. The *selapanan* ceremony was held lively. *Selapanan* indicates that the baby is 35 days old. The *selapanan* ceremony is usually associated with *weton* san baby. *Weton* is a combination of seven days a week (Monday, Tuesday, and so on) with five Javanese market days (*Legi, Pahing, Pon, Wage, Kliwon*). In the traditional ceremony, the baby has not yet been given a name, during this *selapanan* ceremony the baby is given a name by his parents. The *selapanan* ceremony is preceded by a *parasan* ceremony, namely shaving the baby's hair. *Parasan* is first performed by the baby's father and then followed by family elders. The baby is carried by the mother and the father shaves the baby's hair or the father holds the baby and family elders shave the baby's hair after the hair is clean shaven, nail clipping is done.

In the process of shaving hair and cutting nails, village elders or adat recite the mantras (prayers) to ward off evil. The shaved hair and nail clippings are put into a *kendhil* or young coconut water (*degan*) and then wrapped in mori cloth, then buried in a burial place or where the placenta is planted. After the *parasan* procession is complete, *ujub* is said followed by a prayer for safety for the baby and family. Some of the salvation offerings were brought home by relatives and neighbors who were present after the *selapanan* traditional ceremony, a series of traditional ceremonies related to the birth of the child was completed.

c) *Kenduren Syukuran* (gratitude for something)

*Kenduren Syukuran* aims to pray together and express gratitude because the desired hope has been achieved. Thanksgiving has an example when passing a job exam, being a civil servant, buying a new car or motorcycle and so on. The feast is held by giving alms to the surrounding community by inviting them to come together to praise and enjoy food together. An example of the tradition of thanksgiving slack can be seen in Picture 5.

Picture 3. *Kenduren Syukuran*



d) *Kenduren* Great Day of Islam

The people also used to hold the *Kenduren* of the Great Day of Islam. The *Kenduren* of the great day of Islam begins when *Ramadhan* they always hold this event as a reminder that we will enter the holy month. The month of *Ramadhan* that can remove the sins of Muslims so they hold *Kenduren* as a sign of gratitude. The people will arrive in a truly blessed month. People also used to hold this event on other big days such as *Isra 'Mikraj* and others as a sign of piety. The *Kenduren* of the big day of Islam is performed by the general public, the feast is also usually held with the purpose of common prayer, for example when commemorating *Muludan* (birthday of the Prophet), *Rajaban*, *Suronan* (10 muharram), *likuran* (on the 21st day of Ramadan), *ba'dan* (Eid al -Fitr & Eid al -Adha ) etc. An example of the big day of Islam can be seen in Picture 6.

Picture 4. *Kenduren* tradition the big day of Islame) *Kenduren* Kematian (people die)

Javanese often use *Kenduren* as a reminder when someone has died. When a person dies they will hold a 'joint prayer' from the first day to seven days then they will repeat when the person dies 40 days and last when 100 days. People always hold this event when people die as a sense of *shodaqoh* because the person who died had a very good heritage. The community has an obligation to hold a *Kenduren* as a means of praying for the deceased and then they invite many people to come to his house to be able to pray for the person who has died to enter the best place on the side of God. Slack at the time of a person's death can be seen in Picture 7.

Picture 5. *Kenduren* of someone's death traditionf) *Kenduren* Selapanan (birthday)

*Kenduren selapanan* tradition is a reminder that the child is getting older, which means that the child is undergoing a change, either a physical change, an inner change or a mental change. Children who are approaching the day of their

birth, experience physical changes in the form of an increase in body temperature, restlessness, and often cry. *Selapanan* comes from the Javanese language which means 35 days. So, *selapanan* is a ritual performed on babies who have turned 35 days old. This salvation event is carried out when the baby is 35 days old or *selapan*. This calculation is based on the Javanese calendar, so that the Javanese people count the days in a matter of weeks as many as seven days (Monday - Sunday) and the calculation where one market operates for five days (*Pahing, Pon, Wage, Kliwon, and Legi*). The calculation of the *selapan* is derived from multiplying between seven and five which yields 35 days. On the 35th day, the number of multiples of seven and five is met. On this day too, the baby's weton day will repeat itself. For example, if the baby is born on Thursday *Pahing*, then his *selapanan* will fall on Thursday *Pahing* as well. The picture 8 bellow as the example of *Kenduren Selapanan* .



Picture 6. *Kenduren Selapanan*

The purpose of the *selapanan* celebration is to pray for children to avoid disease, become children who are devoted to their parents, obey religious teachings, avoid disease and danger, and become useful children in society. *Kenduren Selapanan* is held, in the afternoon the residents work together to make a cone filled with food (*bancakan*) to then be distributed to relatives and small children in the home environment. This *selapanan kenduren* is made with the hope that the baby will later be useful, beneficial, and make the surrounding community happy. *Kenduren selapanan* has a mandatory food menu, namely white rice and *Gudangan* or urap which consists of various vegetables that are seasoned with grated coconut. This white rice and urap will be placed in a container called *pincuk* made of banana leaves shaped like a bowl. Meanwhile in *bancaan* additional menus are usually added, namely boiled eggs or *pindang* eggs. Eggs are often chosen as a side dish to complement *Bancaan Selapanan* because they are considered to represent the origin of life. The *selapanan* ceremony itself is a form of gratitude for the blessings and salvation given by God Almighty to the baby and also the mother. In this event, the baby will have his hair shaved and his nails cut. Based on the rules contained in the Javanese *primbon*, there are several things that need to be obeyed in the implementation of *selapanan*. *Kenduren selapanan* is the belief that the baby's hair and nails that have been cut should be stored along with the umbilical cord and bat droppings, which can later be used for certain purposes.

The *Selapanan* tradition is a reflection that humans should have a close, harmonious relationship with the community and natural surroundings. *Selapanan* tradition, parents introduce the baby to the neighbors, and the neighbors accept the baby as part of the community. The *selapanan* tradition makes parents also hope that one day their child will become a person who likes

to socialize. Javanese society today is a society that always combines traditional and religious activities, events commemorating the birth of a baby such as *Selapanan* aims to give alms, so that neighbors can feel the joy of parents over the birth of their children.

### 3. Implementation of Pancasila Values in the *Kenduren* Tradition

*Kenduren* is held in the homes of people who have intentions or intentions. Communities know that they have to prepare what and how their homes are prepared to pray for this event to suit their respective purposes. The *kenduren* tradition is a religious event or as a commemoration of Islamic holidays, so they will hold this event together at the nearest mosque so that people can bring food from home which they will eat together in the mosque. The *kenduren* tradition is a gathering event that is generally carried out by men with the aim of asking for the smooth running of everything that is intended from the organizers who invite people around to come led by elders or someone who has expertise in the field. The *kenduren* tradition is carried out after *ba'da isya* (after night prayer) and served with rice tumpeng and *bese* which is a place made of woven bamboo with a rectangular cover that someone brings home from a celebration or *kenduren* event for invited guests.

The *kenduren* tradition is carried out with guests who attend *kenduren* invitations to be invited to gather in one place and then read Islamic prayers and hajj prayers, eat together, distribute food to take home as food to be distributed to families attending the holiday. The *Kenduren* event usually begins with shaking hands, sitting together and then starting with an opening regarding the main purpose of the slack, followed by tahlil and dhikr together then praying for the ancestors and eating together. As for women, the *kenduren* tradition provides a privacy space for women in sharing information both about their own family and other *neighbors*. The *kenduren* tradition allows women to exchange stories freely without male intervention as long as they prepare the food because women will work to prepare the *kenduri* for a relatively long time, which is around 4-7 days during the celebration period.

Every good deed will be rewarded as good as the deed done by doing good in *kenduren*, perhaps hoping that others will treat the same as we treat. The *kenduren* tradition has a prayer session for each other as a form of harmony between neighbours. Indonesian society still upholds gotong royong and togetherness. This *kenduren* tradition has been handed down from our ancestors to pay the host who has invited and respects the existing tradition. The *Kenduren* tradition is of course to connect the ropes of friendship and pray for people who have made the pilgrimage. *Kenduren* is usually done as a form of gratitude for someone for the favours that have been given and in it there are prayers of wishes and hopes that want to come true. The benefits of these activities include strengthening togetherness and a sense of kinship between each other. The *kenduren* tradition always still a sense of sincerity, prayer and gathering together with the intention of establishing friendship, and with the hope that Allah will grant their wishes. This tradition they are always filled with gratitude for sustenance, gratitude for others, gratitude for the good relationship between each other.

The tradition of *kenduren* is also an expression of gratitude, blessings and liminal process, *kenduren* has cultural values that are closely related to harmonization in society. Javanese cultural values that are very close with mutual respect for each other are reflected in the *kenduren* event (Nugroho, 2022). In this tradition is highly upheld togetherness and mutual respect for each other, and their friendship and

kinship grew closer and better. The attitude of the people of Tulungagung in the *Kenduren* tradition is in accordance and in line with the principles of *Pancasila*, namely;

First *pancasila*, to the favor of the Supreme Deity. The application of the first precept that is when *tahlilan* must read the letter of *al-Ikhlas* which reads "*Qulhu Allohu Ahad Allohush Shomad*", which there contains the meaning of "*The One Divinity*". In the *tahlil* must read *La ilaha illallah*, there is no god but Allah. *Pancasila* that is reflected in the tradition of *Kenduren* is that the congregation who follow this tradition will recite surah *Al-Fatihah* and *bershalawat* to the Prophet *Muhammad SAW*, and followed by the recitation of selected surahs but sometimes also the recitation of *tahlil*, depending on the type of *kenduren* performed. After reading the surahs, the congregation will pray first, then they eat the food that has been served. The *Kenduren* tradition will also strengthen the bonds of friendship between the community and relatives, as well as build harmony among fellow believers. This is very much in line with the first precept of *pancasila* because the people of the community strengthen each other's cords of friendship and pray to God Almighty. The essence of this precept is to acknowledge the presence of God in every human action (Vol, 2020). God who created man, apart from commanding to worship Him, also ordered to build a sense of solidarity and solidity in social life.

Second *pancasila*, on the principle of Just and Civilized Humanity. The application of the second principle of *Pancasila* is illustrated by the attitude of the people who help each other and help each other when there are community members who experience disasters or difficulties which show that humans cannot be separated from social interaction between fellow citizens (Irfan, 2017). For example, there are residents who die, then the surrounding community will help and assist the families of those left behind and carry out the death *Kenduren* tradition in order to provide both moral and material support to the bereaved families and the main goal is to pray for the person who has died. *Kenduren* of the dead is usually held on the first night and the seventh day. Usually this *Kenduren* event will begin with reading prayers and *tahlilan* on the first night and the seventh day. There is also on the seventh day there is usually an addition, namely reading the completion of the Qur'an. This behavior or attitude of the community members is certainly in line with the second principle of *Pancasila*. The *tahlilan* tradition allows anyone to come and participate, there is no selection, there is no question whether it can be *tahlil* or not. Even abangan or those who can't recite the newspaper can come to *tahlilan*. Nothing is differentiated. That is "Just and Civilized Humanity".

Third *pancasila*, on the principle of Indonesian Unity. The *Kenduren* tradition is also in line with the third principle of *Pancasila*, namely the value of mutual cooperation (Lestari, 2018). All people come to the villages, the *tahlilan* people all sit cross-legged. The *kenduren* tradition is not distinguished by the seats of officials, *uztad*, students, and ordinary people. All of them sat cross-legged, all sitting cross-legged next to each other, the series of *dhikrs* that were read were the same and uniform, and how to read them together. "Unity of Indonesia" is contained in the third principle of *Pancasila*. For example, when the *Kenduren* tradition is going to be held, community members will help each other, as for women they usually help their neighbors who are having a purpose, starting from helping cook, preparing food, preparing the place for celebrations,

and men helping to spread invitations. , tidy up and clean the place when the Kenduren event has finished and so on.

Fourth *pancasila*, on the People's Precepts Led by Wisdom of Wisdom in Representative Deliberations. In the *Kenduren* tradition, everyone will without hesitation to enjoy the dishes served by sitting in a circle together on the floor with a carpet or klosong without distinguishing one another by reading a prayer together led by a kyai. Community members who are having a desire to sincerely share sustenance are realized by inviting relatives and neighbors and giving each other the food they have without discriminating between poor or rich, position, or by social status (Sari & Syaifullah, 2021). This is in accordance with the implementation of the fourth principle of *Pancasila* because every Indonesian citizen has the same role or position, rights and obligations. Besides that, before the start, that's where they look for a leader, they point at each other and point at each other, but also reject each other if appointed. One of them said "You are the one in charge" and the other said "You are more deserving", This is where a small deliberation took place to find a *tahlil* leader. After one person is chosen, then he is the one who leads the *tahlil*, and who leads the *tahlil* prayer. That is "Popularity Led by Wisdom in Deliberation/Representation."

Fifth *Pancasila* of Social Justice for All Indonesian People. *Kenduren* tradition takes place, a close and harmonious atmosphere of togetherness can be seen. The *Kenduren* tradition also reflects the behavior or attitude of kinship and sharing with one another in society. Then there is a fair attitude and mutual cooperation that reflects the value of the fifth principle of *Pancasila* also after the *tahlil* is over, a "blessing" (a gift in the form of food) is issued to be given to those who are *tahlillan*. All of them get the same "blessing" without any difference in form, appearance and content, they are all the same. That is the meaning of "Social Justice for All Indonesian People". Although sometimes there is a little extra "Blessing" for those who lead.

## Conclusion

*Kenduren* is a tradition passed down from generation to generation by the people of Tulungagung who bring a tray filled with food to the mosque, prayer room, or neighboring houses who are having an intention. Pancasila values have been implemented in the *Kenduren* tradition, namely the values of gotong royong, cooperation, togetherness, kinship, not discriminating, and so on which are routinely carried out by the Tulungagung community on major Islamic holidays, welcoming or welcoming guests of honor, as well as the salvation of people who have died. The author hopes that the community, especially the younger generation in Tulungagung, will be more sensitive to the *Kenduren* tradition by preserving and maintaining the *Kenduren* tradition itself so that it continues to exist in the era of globalization as it is now.

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