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Construction of The Iftār Tradition In Sergang Village, Sumenep Regency:

A Study of Living Hadith

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Abstract

Keywords:
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The author's research aims to explain the construction of the Ifthār tradition in Sergang Village and the reception of hadiths that underlie the emergence of the Ifthār tradition, as well as other hadiths related to the Ifthār tradition. The research method to be employed is field research, conducted by directly interviewing practitioners (insiders), the general public (outsiders), and community leaders in order to achieve comprehensive research. The research will utilize the theory proposed by Peter L. Berger, using the triad dialectic theory, namely: externalization, objectification, and internalization. The results of the research show that the transmission of the Ifthār tradition has been ongoing for over a century, starting from the third caretaker of Raudlatus Syabab Islamic Boarding School, K.H. Syarqowi. There are two main hadiths that serve as the foundation for this tradition, namely the hadith about Ifthār and the hadith about the virtue of giving charity. Initially, there were no pre-Ifthār rituals among the villagers in Sergang Village. However, over time, the alumni of Pesantren Pajung, who are scattered in various regions, began organizing Ifthār in their own areas, adding several pre-Ifthār rituals. As for the transformation of the hadiths in the Ifthār tradition in Sergang Village, it has undergone five periods, influenced by influential figures from the past until the present era..

Abstrak

Kata Kunci: *Tujuan penulis meneliti tradisi ifthār yang ada di Desa Sergang yakni Tradisi, Ifthār, Konstruksi* Tujuan penulis meneliti tradisi ifthār yang ada di Desa Sergang yakni ingin menjelaskan konstruksi tradisi ifthār dan resepsi hadis-hadis yang melatarbelakangi munculnya tradisi ifthār serta hadis-hadis lain yang berkaitan dengan tradisi ifthār. Metode penelitian yang digunakan adalah penelitian lapangan (field research) dengan cara mewawancarai langsung praktikkan (insider), masyarakat umum (outsider), tokoh masyarakat demi terciptanya penelitian komprehensif, dengan menggunakan teori yang ditawarkan oleh Peter L. Berger menggunakan teori triad dialektis yaitu: eksternalisasi, objektivasi dan internalisasi. Hasil penelitian menunjukkan transmisi tradisi Ifthār sudah berjalan 1 abad lebih dari pengasuh ketiga Pondok Pesantren Raudlatu Syabab K.H. Syarqowi. Terdapat dua hadis utama yang dijadikan landasan oleh beliau yaitu hadis tentang Ifthār dan hadis tentang keutamaan bersedekah. Pada awalnya Ifthār bersama para warga yang berada di Desa Sergang tidak ada ritual-ritual sebelum tradisi Ifthār dimulai, Namun seiring waktu para alumni Pesantren Pajung yang tersebar diberbagai daerah, mengadakan Ifthār di wilayah sendiri, dengan menambahkan beberapa ritual-ritual sebelum Ifthār dimulai. Sedangkan dari segi transformasi hadis tradisi Ifthār di Desa Sergang mengalami lima periode dari para tokoh berpengaruh dari zaman dulu sampai era saat ini

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Introduction

Ifthār traditions are commonly practiced by the Muslim community in both formal and informal settings. Although common practice, there are no clear criteria as the tradition of ifthār is classified as a tradition of the Muslim community rather than an act of worship. As a result, there are differences between regions and organized communities that add to the uniqueness of the Ifthār tradition in practice.

The various differences and variations in Ifthār traditions are interesting to study as they demonstrate the actual blending of religion and local culture. Among the many Ifthār traditions maintained by the Muslim community, the Ifthār tradition of Sergan Village, Sumenep District, has its own unique characteristics. This uniqueness makes studying ifthār traditions in Serghan village more interesting than in other regions. However, considering this

uniqueness requires comparison with Ifthār traditions elsewhere. Therefore, the researchers chose the Ifthār tradition of Yogyakarta as the starting point for the comparative study. The reason I chose Yogyakarta is because of its high Islamic pluralism. Due to the high level of Islamic pluralism, the Islamic culture flourishing in Yogyakarta is expected to be more diverse than in other regions. In addition, another reason for choosing Yogyakarta as a comparison target is the psychological proximity of the researchers to Yogyakarta, where they now live (allowing them to directly participate in the Ifthār tradition of Yogyakarta). The direct involvement of researchers is expected to result in more comprehensive research data.

According to early observations, the main differences between the ifthār tradition of Yogyakarta and the Ifthār tradition of Sergan Village, Sumenep District can be broadly divided into four aspects. First, in Yogyakarta, ifthār traditions are usually held at mosques, while in Sergan village, they are usually alternately held at residents' homes. Next is the difference in organizational structure. Ifthār tradition is mainly organized and run by mosque committees (Takmir) in Yogyakarta, but in Selgan village it is organized and run by individuals (households who act as organizers). Third, there are differences in the ritual process. In Yogyakarta, the tradition of ifthār is often combined with the study time before breaking the fast, and in Selgan village it is often combined with the recitation of yassins and talirs. The fourth is the difference in the menu for breaking the fast. In the Ifthār tradition of Yogyakarta, the menu is usually varied, but there are certain menus that are considered mandatory in Selgan village.

It would be interesting to explore these differences in more detail through further studies. Beyond their uniqueness, these differences can be further explored to understand their origins and the forms of acculturation that have occurred. Researchers therefore chose living hadith theories to deepen their study of ifthār traditions in Sumenep regency's Sergan village. The main reason

for choosing living hadith theory as the thinking paradigm in this study is that the practice of the Ifthār tradition is influenced by the words of the Prophet (hadith). This study examines in more detail the scope, interpretation, and application of influences to make hadith a 'living hadith'.

Following Berger's view that religious behavior is influenced by religion itself (Berger et al., 1990), ifthār traditions serve as evidence for this theory. The Islamic teaching of offering food to people who are fasting may be an important factor in the origin of this tradition. In addition, various practices in the Ifthār tradition also demonstrate the internalization of Islamic teachings. For example, offering sweet food and drink as an opening meal is a result of internalizing the words of the Prophet.

The Ifthār tradition of Serghan village is considered to be a manifestation of the internalization of Islamic religious texts. Durkheim argues that religion and society are inextricably linked and interdependent (Pals, 1996). Ifthār traditions in Serghan village are believed to be strongly influenced by religious texts (hadith).

The author's research objective in studying the ifthār tradition of Serghan village is to explain the structure of the ifthār tradition and the reception of the hadith that underlies the formation of the ifthār tradition, as well as other hadiths related to the ifthār tradition. In this study, the authors use Peter L. Berger's theory of social construction. There are three key terms in Berger theory that appear frequently in this study.

Externalize, objectify, internalize. The purpose of this theory is to understand the social construction of ifthār traditions by communities. In addition to this theory, researchers also use the theory of transference and transformation as an analytical tool to study the flow of narrated hadith associated with the Ifthār tradition.

The initial assumption of researchers regarding the Ifthār tradition of Serghan village was that it was a tradition deliberately constructed according to a dialectical process between the culture and the hadith documents circulating in

the community. This hypothesis has two possible consequences for him. First, the tradition of ifthār was not born out of the blue, but community building (intentionally built). Second, the emergence of the Ifthār tradition was not only the influence of culture and hadith texts, but rather the result of the dialectic between the two. Third, the form of Ifthār tradition as social construction evolved in parallel with the development of community knowledge.

The problem formulation of this research is as follows: First, what is the history of the development of the Ifthār tradition? Second, how is the construction Hadits' of the Ifthār Tradition in Sergang Village?.

Method

The research method used is quantitative and specifically a field research approach. This type of research requires researchers to be directly immersed (observed) in the phenomenon being studied (Janet M. Ruane, 2013). Observations serve as the primary means by which researchers gather specific research information and are used by insiders (practitioners), outsiders (the general public), and community leaders to achieve comprehensive research (Imam Suprayogo dan Tobroni, 2003). This study is by Peter L. Berger uses a trinomial dialectic theory of externalization, objectification, and internalization..

Results and Discussion

The tradition of ifthār , which is practiced in each household in Serghan village, is a long-standing tradition handed down from ancestors and preserved and practiced to this day. In fact, the community of Sergan village, especially Bantelan village, shows great enthusiasm and excitement for observing Ifthār . In some cases, two families eat free ifthār at home in one day. Most of the residents of Sergan village are unfamiliar with the term "ifthār " and the related hadith. Instead, during the month of Ramadan, they call it "Abukae oreng" (offering food to others during fasting). From this we can conclude that the term "ifthār " is unknown to the common people of Sergan village. However, the

situation is different for kiai (Islamic scholars) and ulama (religious scholars) who are familiar with the hadiths associated with ifthār .

The background of the Ifthār tradition originated from the Kiai-Kyai, a title given by the Indonesian community to a religious expert in the field of Islam who leads a boarding school and teaches Islamic books, including classical texts, to their students (Zamakhsyari Dhofier, 1985). The ulama (religious scholars) (Imron Arifin, 1976) in Dusun Pajung, specifically in the Roudlatus Syabab Pajung boarding school, played a role in conveying Hadith texts and the Qur'an during lectures to the surrounding community, references used in Pesantren Pajung include Riyadus Shalihin (Turner, 2012). Over time, the tradition, originally present in the Pajung settlement, spread to other settlements and other villages thanks to Rudratus Shabab, a graduate of his Islamic boarding school. Ultimately, it became an interesting tradition in the village of Sergan (Turner, 2012). This is consistent with Kuntwijoyo's statement in his book:

“Through such religious and semi-religious ceremonies, communities are united. Kiai and his students play an important role in the implementation of these charitable acts, and religious elites are naturally leaders of the population. become.” (De Jonge, H., 1989).

The initial hypothesis of the researcher regarding the background of the Ifthār tradition was that it originated from the respected elderly kiai in Dusun Bantelan. However, after conducting in-depth research and interviews with the community in Dusun Bantelan, it was discovered that the tradition actually began with the kiai of the Pajung Raudlatus Syabab boarding school, and it was continued by the alumni of the school who organized Ifthār in their own homes in the surrounding areas.

Rituals in the Ifthār tradition in Bantelan Hamlet

In a tradition, there are usually rituals that are performed collectively, either individually or in groups. Each region's rituals have their own unique characteristics and differences, which serve as guidelines for a particular

community. This is influenced by the figures of the past and present. Therefore, it is important to understand the rituals that are practiced within the Ifthār tradition in Bantelan Hamlet, based on the Ifthār -related hadiths and others.

The Ifthār tradition in Bantelan Hamlet has unique rituals that differ from those in other regions. These rituals are influenced by the significant figures in Bantelan Hamlet, particularly KH. Ahmad Mansur Rahman, who has been the spiritual leader of Darul Ulum II in Sergang Village since 1999 (Turner, 2012). There are five common rituals recited together by the attendees of the Ifthār :

Khotmil Al-Qur'an

The Khatmil Al-Qur'an is conducted to initiate the Ifthār tradition in Bantelan Hamlet. The Khatmil Qur'an in Bantelan Hamlet has a dedicated group consisting of approximately 33 individuals. During the event, each member recites one juz (chapter) of the Qur'an according to the pre-assigned division. The date for the Khatmil Qur'an is discussed well in advance before the month of Ramadan, as there is great enthusiasm among the community members to host the Khatmil Qur'an in their respective homes. The tradition of Khatmil Qur'an before Ifthār has been in place since 2018. This tradition was initiated by K.H. Mansur Rahman, who also serves as the responsible person overseeing the event.

The Recitation of Al-fatihah

It has become a common practice, especially in Madura, to recite Surah Al-Fatihah together during traditional and cultural events. The purpose of reciting Surah Al-Fatihah can vary depending on the event and the host's wishes. In the Ifthār tradition itself, the recitation of Surah Al-Fatihah takes place as the first part of the program. The purpose of reciting Surah Al-Fatihah is to pray for the ancestors of the host. Before the event starts, the host provides a piece of paper containing the names of the ancestors, usually spanning seven generations of the host's family..

The Recitation of Surah Yasin

In every tradition and culture in Madura, especially in Sergang Village, the recitation of Surah Yasin is considered a mandatory practice during social and traditional activities. In the Ifthār tradition in Sergang Village, the recitation of Surah Yasin takes place as the second part of the program.

The Recitation Tahlil, and Doa

Tahlil, in terminology, refers to a ceremony where the recitation of the tahlil "Laa ila ha illa allah" and collective prayers take place (Siti Umi Hanik, 2011). The recitation of tahlil and prayers usually takes place as the final part of the Ifthār program, led by a designated figure. During the prayer session, the host typically requests the prayers to be recited either three times or once, depending on the host's preference.

The Recitation of "Ya Adhim" before the adzan

The final ritual performed by the residents of Bantelan Hamlet is the collective prayer recitation five minutes before the adzan. The prayer recitation is as follows:

يَا عَظِيمُ يَا عَظِيمُ أَنْتَ إِلَهِي لَا إِلَهَ غَيْرُكَ إِغْفِرِ الدَّنْبَ الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الدَّنْبَ الْعَظِيمَ إِلَّا الْعَظِيمُ

The sixth leader of the rituals mentioned above are the kiai (Islamic scholars) and local figures in Sergang Village, specifically in Bantelan Hamlet. This indicates that the kiai and local figures have significant influence on the religious and social aspects, particularly in the context of traditions and culture.

Breaking the fast (berbuka puasa) with sweet food is a common practice

After performing the aforementioned rituals, the community of Sergang Village proceeds to the final event, which is breaking the fast (berbuka puasa) in accordance with the Sunnah of the Prophet Muhammad, which involves consuming something sweet. In the hadith, it is recommended to break the fast with dates. In the unique tradition of Sergang Village, the dates are placed together on each plate containing rice and side dishes. This is done to expedite the distribution of food to the guests. In addition to dates, there is a sweet beverage called "lembur," which consists of various fruits and jelly.

Initially, the community's response to these new rituals received negative feedback, including from H. Hasan, a resident of Bantelan Hamlet, who considered it unethical for someone to donate something, especially food, while still working (Turner, 2012). However, such negative responses were common during the early stages of introducing new rituals. It is not uncommon for something new to encounter various responses when introduced into an established cultural context.

Over time, these new rituals gained significant enthusiasm. For example, people were willing to book their participation well in advance with K.H. Ahmad Mansur Rahman, to the extent that some individuals were unable to participate in the rituals due to limited availability. This aligns with Kuntowijoyo's perspective that the presence of kiai (Islamic scholars) in Madura is highly significant in religious and ceremonial events, such as traditional religious feasts or food festivals (*kenduri*), as they play a crucial role based on their own designated calendar (Kuntowijoyo, 2002). K.H. Mansur, in delivering these five rituals, draws upon related hadiths during religious lectures after Tarawih prayers and the Sarwe'en tradition.

The history of the development of the *ifthār* tradition

The development of the *ifthār* tradition in Sergang Village has been passed down from generation to generation, preserved, and practiced until today. Initially, it was believed that the tradition originated from Bantelan Hamlet. However, after conducting interviews with influential figures and community members of Bantelan Hamlet, it was revealed that the origin of the tradition can be traced back to Dusun Pajung, specifically the Roudlatus Syabab Islamic Boarding School in Sergang Village, Batu Putih, Sumenep.

The Pajung Islamic Boarding School is one of the oldest *pesantren* (Islamic boarding schools) in Sumenep, with a history spanning over two centuries. It has produced numerous alumni who have become respected kiai (Islamic scholars) and influential figures throughout the Sumenep Regency. The leadership of the

Pajung Islamic Boarding School has undergone six regenerations, with the following individuals serving as its founders and leaders:

K. Abdurrahman bin Abdullah (K. Demang)

K. Syarif bin Abdurrahman

K.H. Muhammad Syarqowi bin Syarif

K.H. Syafiuddin (K.Taqiuddin) bin Syarqowi

K.H. Syarqowi bin Syafiuddin

K.H. Hasan Syarqowi

These six leaders have had a significant influence on the social and religious life of the Sergang community. To gain a deeper understanding, the researcher conducted direct interviews with the current leader of the Pajung Islamic Boarding School, K. Adnan, who is the son of K.H. Syarqowi. The insightful interview revealed that the *ifthār* tradition in Sergang Village has existed for over a century, demonstrating the community's adherence to the teachings and guidance of the previous kiai from the Pajung Islamic Boarding School.

The history of the development of the *ifthār* tradition in Sergang Village is closely connected to the regenerations of the Roudlatus Syabab Pajung Islamic Boarding School. The third leader, K.H. Muhammad Syarqowi bin Syarif (1854 CE - 191), played a significant role in disseminating the teachings and virtues of *ifthār* to the households in Pajung. However, it was during the second period, led by K.H. Syafiuddin bin Syarqowi (1922-1970), that the tradition of *ifthār* was expanded to cover the entire month of Ramadan, with K.H. Syarqowi Syafiuddin being the first to invite the community and family members to his house for *ifthār*.

The fourth period was continued by K.H. Hasan Syarqowi, the current leader of the Roudlatus Syabab Islamic Boarding School, who followed in the footsteps of the previous generation. Hence, the transmission of the *ifthār* hadiths originated from the kiai leaders of the Pajung Islamic Boarding School.

The reason why the history of the *ifthār* hadiths does not trace back to the first and second leaders is that the Pajung Islamic Boarding School did not exist during that time. Subsequently, the tradition was further propagated by the alumni of the Roudlatus Syabab Islamic Boarding School, who spread across various hamlets and villages within the Sumenep Regency, particularly in Sergang Village.

One example is K.H. Ahmad Mansur Rahman, an alumnus of Pajung, who continued the transmission of the *ifthār* hadiths from his teacher, K.H. Syarqowi Syafiuddin, and implemented them in Bantelan Hamlet. Therefore, it is clear that the history of the development of the *ifthār* hadith tradition dates back to around 1281 AH, starting with the kiai at the Roudlatus Syabab Islamic Boarding School, namely K.H. Muhammad Syarqowi bin Syarif, and continued by the subsequent kiai leaders of Pajung (Wibowo dkk, 2022). Initially, the *ifthār* tradition was only practiced in Pajung Village, but it was the alumni who played a crucial role in spreading the *ifthār* tradition throughout Sergang Village in the Sumenep Regency.

The construction of Hadith *Ifthār* in Desa Sergang

In the social construction of the community that practices *Ifthār* in different regions, it is based on the Hadiths related to *Ifthār*. However, even with the same Hadith, different communities may interpret and apply it differently, leading to variations in different areas. This process in social construction is called externalization (Mu'awwanah, 2018).

Externalization is the process in which individuals express themselves and reinforce their existence within a society. According to Berger, this process can pose threats and changes to the common customs in a society (Turner, 2012). This can be seen in the discourse of *Ifthār* traditions in Desa Sergang, where the influential status of the kiai and local leaders plays a vital role in shaping the changes in the community. By externalizing their understanding of the Hadiths related to *Ifthār* to the residents of Desa Sergang who acquire knowledge from

them, the initial caretakers were able to establish the tradition or unique customs in Desa Sergang. This externalization of understanding was conveyed by specific groups (kiai).

Initially, many people objected to the implementation of the Ifthār tradition due to economic factors. During the period of K.H. Syarqowi, not all people in the community could afford to practice Ifthār in their homes, as the employment opportunities and income of the people were limited at that time. Consequently, only a small portion of the population, mostly the wealthy, were able to carry out this practice. This resulted in various expressions from individuals (Qudsy et al., 2017). This is in line with Berger's idea that society is a product of human beings.

When this externalization is carried out collectively, it becomes an objective phenomenon in society. This is known as the process of objectification. The objective reality is achieved through externalization activities. In this process, various responses arise. In other words, the externalization process may not receive a positive response or may be rejected by certain individuals or groups (Mu'awwanah, 2018).

The process then moves to the second stage, which is objectification. In this stage, the ideas obtained are realized through collective agreement and projected onto collective activities (Qudsy et al., 2017). The alumni of Pesantren Raudlatus Syabab, who are spread across Kabupaten Sumenep, strived to realize the Ifthār tradition that was practiced in Pesantren Raudlatus Syabab Pajung and project it to other villages. One of the alumni, K.H. Mansur Rahman, implemented the ideas obtained from his teacher in his own area, namely the tradition of Ifthār in the homes of residents. He added several rituals such as the recitation of Yasin, Tahlil, and others. Initially, these additions received various responses and posed a burden for the hosts, especially those who were less capable. The previous tradition of Ifthār did not include these rituals before the actual breaking of the fast. Additionally, the majority of the Madura community,

especially in Desa Sergang, regards salam tempel (greeting with cheek-to-cheek contact) as a cultural practice encouraged when inviting kiai to religious events. This is what Peter L. Berger referred to as threats in every change in social construction within a community. However, when the understanding of Ifthār , externalized by a specific group, is accepted or absorbed by individuals in a community as a common understanding, the internalization process takes place (Mu'awwanah, 2018).

Internalization is the process of reabsorbing the objective world into consciousness in such a way that the subjective individual is influenced by the social structure (Turner, 2012). This process is followed by the socialization process, which involves resocializing the accepted objective reality. Through this process, internalization occurs again and continues (Mu'awwanah, 2018). According to Berger, this can be resolved through worldly openness, which is prone to conflicts (Turner, 2012). K.H. Mansur Rahman addressed this by gradually explaining in each study session conducted after the Tarawih prayer. He emphasized two points: first, he clarified that salam tempel with the kiai during religious events is not encouraged, and the giving or lack of sincerity from the hosts takes priority. Second, he emphasized that all the additional rituals are based on the Hadiths and are highly recommended to fulfill the Sunnah of Prophet Muhammad (peace be upon him), even though they were not practiced in the previous period. The aim was to increase the rewards by reciting Yasin, conducting Tahlil, and completing the recitation of the Qur'an, especially during the month of Ramadan. As a result, these rituals are now enthusiastically embraced by the community in Desa Sergang (Interview with K.H. Ahmad Mansur Rahman, October 27, 2019). As Berger suggested, when the externalization process is carried out gradually, the community begins to follow the externalized actions, and they become a normal part of the society (Turner, 2012).

Conclusion

The research results show that the transmission of the Ifthār tradition has been ongoing for more than a century, starting from the third caretaker of Pesantren Raudlatus Syabab, K.H. Syarqowi. There are two main Hadiths that serve as the foundation for this tradition, namely the Hadith regarding Ifthār and the Hadith regarding the virtue of giving charity. Initially, when the community in Desa Sergang gathered for Ifthār, there were no specific rituals practiced before the tradition began. However, over time, each region surrounding Desa Sergang developed its own unique characteristics and rituals associated with Ifthār. This was influenced by the alumni of Pesantren Pajung who spread to various areas and conducted Ifthār in their respective regions, incorporating additional rituals before breaking the fast. In terms of the transformation of Hadiths in the Ifthār tradition in Desa Sergang, there have been five periods of influence from influential figures from the past until the present era. The reception from the majority of the community is predominantly hegemonic, although initially there was negotiation regarding the new rituals (negotiated reception).

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