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SEBARAN APEM : THE CONCEPT OF SPIRITUAL MORAL VALUES IN RELIGIOUS MODERATION IN JATINOM KLATEN

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Abstract: *Modern society views ancestral traditions as outdated and prefers western culture which is considered more advanced. The influence of change can be seen from people's lifestyles and mindsets which have become materialistic. The impact of globalization is such as a moral and ethical crisis. This research uses qualitative methods with research techniques that are library research, namely a research technique whose data sources come from books, notes, reports and so on related to research. The results of this research are expected to open our horizons regarding local traditions in the world of academia or to the general public. The Sebaran Apem tradition contains meaning that can be developed as a moral concept. Among these values are always remembering that as a creature, always asking for forgiveness from Allah and also always having an open-hearted nature. Then the goal of life in this world will ultimately lead to Allah, tolerance and respect for fellow human beings. Mutual help and feelings of brotherhood, tolerant, moderate, mutually helpful*

Keywords: Sebaran Apem, Spiritual Morals, Religious Moderation

Abstrak: Masyarakat modern memandang tradisi leluhur sebagai ketinggalan zaman dan lebih menyukai budaya barat yang dianggap lebih maju. Pengaruh perubahan dapat dilihat dari gaya hidup dan pola pikir masyarakat yang telah menjadi materialistis. Dampak globalisasi seperti krisis moral dan etika. Penelitian ini menggunakan metode kualitatif dengan teknik penelitian yaitu penelitian perpustakaan yaitu teknik penelitian yang sumber datanya berasal dari buku, catatan, laporan dan sebagainya yang berkaitan dengan penelitian. Hasil penelitian ini diharapkan dapat membuka wawasan kita mengenai tradisi lokal di dunia akademisi atau masyarakat umum. Tradisi Apem Sebaran mengandung makna yang dapat dikembangkan sebagai konsep moral. Di antara nilai-nilai tersebut adalah selalu mengingat bahwa sebagai makhluk, selalu meminta ampun dari Allah dan juga selalu memiliki sifat yang terbuka hati. Kemudian tujuan hidup di dunia ini pada akhirnya akan mengarah kepada Allah, toleransi dan rasa hormat terhadap sesama manusia. Saling membantu dan ...

Kata kunci: Sebaran Apem, Spiritual Morals, Religious Moderation

INTRODUCTION

Culture and traditions have become the identity of the Indonesian nation that differentiates it from other nations. The various cultural patterns and traditions that developed in Indonesia were formed from the influence of beliefs and religions of ancient communities before the development of Islam in Indonesia (Nusantara). Religion and culture are related, religion contains values as guidelines for building a better

human civilization. Meanwhile, culture is formed from values, behavioral patterns and artifacts which ultimately form a culture (Koentjaraningrat, 1987). Culture also plays a role in the Islamization process in Java. Walisongo in his da'wah method uses a cultural approach that exists in society and is modified by including Islamic values in it. This method is considered significant in the spread of Islam by researchers. So that much of Javanese culture has developed until now with an Islamic pattern.

Culture, according to Jalaluddin's opinion, is a value system that society uses as a reference in living life. Because it is a guideline for living a social life that is carried out repeatedly so that it becomes a tradition that is difficult to eradicate from society. This attachment is what creates an identity that is different from other nations. Javanese people are famous for their religiosity and friendliness as evidenced by the Javanese people's view of the existence of an entity that creates, controls and protects the universe (Siswanto, 2010). So Javanese people always try to maintain the relationship between the universe and the dreamer. According to Neils Mulder, Javanese people always desire harmony with the universe, including with fellow humans and with God in order to create peace (Siswanto, 2010).

The culture and traditions, especially in Java, which have been formed until now have undergone significant changes. For example, in *wayang* performances where the carita was originally adopted from Indian story, the *wayang* that is developing now is a modified product of Sunan Kalijaga by adding the clown figure. *Punokawan* is a symbol that means human traits in the world. Another tradition that has received modifications is tradition feast or ask for safety. Javanese people believe in a superpower that has power beyond any existing power, this superpower is the basis for asking for protection by using certain foods as a form of offering to other creatures (Koentjaraningrat, 1987). After the arrival of Islamic tradition feast modified by reciting *dhikr* in congregation and giving food alms.

There are also traditions that are carried out specifically at certain times with various purposes, in general the main purpose is to obtain safety and a form of gratitude for the creator's love. One example of a tradition at a certain time is *Saparan* which is a tradition that is carried out every month *Sapar* (*Safar* in the Islamic calendar) is spread across several areas in East Java and Central Java, one of which is the *Jatinom Klaten* area. However, changing times have the potential to change the orientation of a tradition that was originally a form of gratitude to become a tourism-oriented tradition, thereby obscuring its true meaning.

Changing times also affect people's behavior due to the introduction of new cultures and the waning of people's understanding of the values contained in a tradition, resulting in changes in the social system. The problem is that modern society often views ancestral traditions as outdated and prefers western culture which is considered more advanced. The influence of change can be seen from people's lifestyles and mindsets

which have become materialistic (Pertadisastra et al., 2022). According to Skinner in his theory behavioral sociology stimulus and response can influence individual behavior (Raho, 2021). The stimulus obtained will be interpreted which will produce a response in the form of behavior. The impact of shifts in behavior as a result of globalization such as a moral and ethical crisis, the emergence of deviant sexual behavior, drug and drug abuse, sexual violence and more individualism, namely prioritizing personal interests and justifying all means to achieve goals (Indratmoko, 2017). This deviant behavior clearly contradicts the religious and cultural values of Javanese society. If there is no response, it will damage the nation's future generations. The destruction of a nation comes from the actions of its people, while the glory of a nation also comes from the noble behavior of its people.

According to data from BPS (Central Statistics Agency) Central Java, there was an increase in cases of violence in the 2019-2020 period, from 19 cases to 25 cases (BPS, 2021). then HIV/AIDS cases in Klaten Regency were 1,371 (Syauqi, 2023). According to research data conducted by Nurwulan and Khairi in 2023 there were 25 cases of sexual violence in Klaten district, 5 of which attacked minors (Nurwulan & Khairi, 2023). The problem of the moral crisis in society has the impact of increasing social deviation. So it is necessary to re-instill morality in society that is based on religion. Moral values are not only obtained in religious studies at school or Islamic boarding school. Spiritual morals also exist in various other forms, such as in community activities. Spiritual morals are a product of faith and devotion to God which is obtained from understanding religion (Muslihudin, 2023). Spiritual morals are a form of Islamic behavior based on the teachings of the Islamic religion. Islam has provided a general description of ideal morals, namely, firstly, humanizing humans and secondly, bringing oneself closer to Allah. Because morals are so important in human survival, the main goal of the prophet Muhammad was to perfect human morals (al-Jumhuri, 2016).

Almost every tradition that developed in Java has a stored meaning because Javanese people often use symbols to convey a message. In this article, we want to explore the concept of spiritual moral values in the context of religious moderation which is being promoted by the government. Religious moderation aims to foster moderate attitudes, tolerance, harmony with tradition and respect for religious differences within the body of religious communities in Indonesia so that it can reduce conflicts that arise as a result of differences in views.

Religion, especially Islam, has a mission *Rahmatal lil alamin* namely becoming a religion that spreads love for all creatures. Apart from that, religious moderation can have the potential to maintain the sanctity of religion in the midst of developments in the times that are increasingly abandoning religious values. According to Charless Kimbal, blind obedience to leaders and not balanced with critical thinking can result in disaster in religion (Kimball, 2003). On the other hand, religious moderation can also be a means of

maintaining tradition and culture as part of the nation's identity. Religious moderation can also be a bulwark against the influx of foreign culture and behavior that is not in accordance with eastern culture.

Many studies on this tradition have been carried out, such as research conducted by Fitri Wulandari (2021) which focuses on cultural changes in the ya qowiyyu tradition in Klaten. The study revealed that there was a shift in function in the qowiyyu ceremony in the period 1981-2019. These changes include people's thinking patterns from syncretic to puritan (Wulandari, 2021). In contrast to the research conducted by Agus Suhendro et al in 2023. The study examines how the tradition of ya qowiyyu is carried out in a cultural space that is divided into various functions such as religious, economic, and socio-cultural functions (Suhendro & Subroto, 2023).

METHODOLOGY

This research uses a qualitative method with research techniques, namely library research with a descriptive analytical approach, namely research techniques whose data sources come from books, notes, reports and so on related to research. Because the data source for this study comes from books, articles related to the theme and all related literature documentation.

In addition, this research also involves secondary sources in the form of books, scientific journals, and other writings that discuss the culture of ya qowiyyu in Klaten and other cultural studies that have relevance to religious moderation. The data collection process is carried out by reading, understanding, and critically analyzing the content of the text to identify the main ideas and cultural values that can be integrated in religious moderation. This approach allows researchers to uncover the relationship between ya-qowiyyu culture and religious moderation based on Javanese spiritual and cultural values.

RESULT

History of Sebaran Apem Ya Qowiyyu in Jatinom Klaten

The Saparan tradition that exists in almost all of Java, especially in East Java and Central Java, is a legacy of the Islamic *Mataram* Sultanate and each region has its own characteristics in holding *Saparan*. Initially, Javanese people used the Saka calendar system, after the founding of the Islamic *Mataram*, Sultan Agung Hanyokrokusumo changed it to the *Hijriyah* calendar system which received acculturation so that almost all Javanese people followed this calendar system (Masruhan, 2017). The form of acculturation is like changing the name of the month *Muharram* become *Suro* referring to the tenth day ie *Assyria*. Mount *Suro* considered a holy month, this month Javanese people often practice meditation and contemplation. There is also a moon *Safar* which is considered the same as the mount *Suro* Javanese people often call it *Saparan* (Islami & Ikhsanudin, 2014). Javanese people celebrate *Saparan* intended as a form of gratitude and asking God for protection.

Tradition of *Sebaran Apem Ya Qowiyyu* is an annual tradition carried out in Jatinom Village, Jatinom Klaten District. It is held every Friday of the second week of the month *Safar*. In the Hijri calendar it is located at the Jatinom Grand Mosque. Every year this tradition can bring in many people, even those from the region. For this event, the committee provided thousands of kilos of apem cake to be distributed at the peak of the celebration. Thousands of kilos of apem cake were obtained from donations from the people around Jatinom.

Historically, this tradition began when Ki Ageng Gribig returned from performing the Hajj and brought souvenirs from Mecca in the form of three *Apem* cakes and a handful of soil from Mecca. The apem cake wanted to be distributed to students and local people who visited Ki Ageng Gribig's residence to get advice after being left for a long time on the Hajj. Because there were many guests visiting, Ki Ageng Gribig asked his wife to make *Apem* cake so that it could be distributed evenly to each guest (Islami & Ikhsanudin, 2014).

Thanks to the charisma possessed by Ki Ageng Gribig, this activity, which was initially only a spontaneous response by the community, is considered meaningful and is always commemorated and has become an obligatory tradition for the local community. For the people of Jatinom, this tradition is a necessity, even residents who have migrated outside the city often take the time to return to Jatinom just to be able to attend this tradition (Shodiq, 2008). Apart from attending ceremonies, it is also used by migrants to connect with relatives who gather.

Term *Sebaran Apem Ya Qowiyyu* In this tradition, it is taken from Ki Ageng Gribig's prayer before distributing apem cakes to visiting guests, namely "*Ya Qowiyyu Ya Aziz Qowina wal Muslimin*" The meaning of the prayer is Ya Allah who is the most powerful and the most victorious, give strength to us Muslims. This prayer was also said by Ki Ageng Gribig at the Assembly held by Ki Ageng Gribig as a means of spreading religion in the *Jatinom Klaten* Area at the time when Sultan Agung Hanyokrokusuma ruled Mataram Islam (Shodiq, 2008).

According to the grave caretaker, Ki Ageng Gribig, he explained that initially the apem cakes that were distributed were not arranged to form *Gunungans* or *tumpeng*. This change occurred at the same time as the location of the *Apem* cake distribution was moved. The distribution of *Apem* cakes was initially carried out at *Masjid Alit* (prayer room) which became Ki Ageng Gribig's first place to spread Islam. Then it was moved to the west, namely to the mosque *big* because every year visitors increase. The development of Ki Ageng Gribig's preaching experienced such growth that Sultan Agung Ki Ageng Gribig was given fief land which became the forerunner of Jatinom village. The gift of land was a form of appreciation for Ki Ageng Gribig's struggle in spreading Islam (Suhendro & Subroto, 2023).

***Sebaran Apem Ya Qowiyyu* Procession**

Implementation of traditions *Sebaran Apem Ya Qowiyyu* held in the month *Safar* on the Hijri calendar. Currently implementing *Ya Qowiyyu* handled by the Klaten Regency regional government through the Tourism Office and collaborating with *Panitia Pengelola dan Pelestari Makam Ki Ageng Gribig* (P3KAG). In 2023 the event will be held *Sebaran Apem Ya Qowiyyu* held for 9 days and the peak

of the event on the 15th *Sapar* in the Javanese calendar or September 1 2023. There are various series of events in it such as art performances, cultural carnivals, ox cart carnivals, parade drum band, *shodaqoh Apem*, and distribution of *Apem* on the last day as well as the highlight of the event (Kominfo, 2023).

The *Apem* cake used in the *Apem* distribution procession came from donations from the community around *Jatinom* which were collected by the Committee. The number of *Apem* cakes has been determined by the committee, namely for ten *Apem* cakes, one *Apem* cake will be given from the committee. The return of the apem cake by the committee is a form of thanks for giving apem alms. The community believes that the committee's *Apem* cake contains blessings. This is what encourages people to make donations in the form of *Apem* cakes.

In 2023, the committee succeeded in collecting 6 tonnes of *Apem* cake which was then arranged into a *Gunungan* (Kominfo, 2023). *Gunungan Apem* cake has two types, namely *Gunungan Lanang* (male) is given the name Ki Kiyat and *Gunungan Wadon* (Female) was given the name Nyi Kayat. The difference between the two *Gunungans* lies in their shape, *Gunungans Lannang* shaped like a tall cone like a *Tumpeng*, whereas it is a *Gunungan Wadon* round shape. In the *Gunungan* arrangement there are also agricultural products such as fruit, vegetables, carrots, chilies, tomatoes and celery leaves. This is a form of community gratitude (Rosita, 2012). On Thursday before the implementation, the two *Gunungans* will be paraded from the *Masjid Alit* towards the *Masjid Gede* be kept in the *Masjid Gede* and prayed for by the descendants of Ki Ageng Gribig before being distributed tomorrow.

There are flags with two colors on each *Gunungan*, each color has its own meaning. In *Gunungan Lanang* There is a light green flag which symbolizes tolerance and fertility while in *Gunungang Wadon* there is a dark yellow flag as a symbol of splendor, greatness and victory (Rosita, 2012).

The Values Contained in Tradition of *Sebaran Apem*

***Apem* Cake**

Apem cake is a cake made from a mixture of rice flour, coconut milk and granulated sugar which is cooked using a small round mold. *Apem* cake is usually found in every Javanese tradition, such *Slametan* and *Saparan*. *Apem* cake is a major part of the tradition *Sebaran Apem Ya Qowiyyu* because *Apem* contains the meaning of its name. The word *Apem* comes from Arabic, namely *Affun* which means forgiveness. *Apem* cake is used as a symbol that humans as creatures should always ask for forgiveness or repent because according to Ibnu Athaillah as-Sakandari that humans are the place

of wrong doing and sin. So in Islam we are required to always ask God for forgiveness. In the book *ihya' ulumuddin* al-Ghozali explains that repentance is the first step to be able to get closer to Allah SWT and open the barrier between the creatures and the *Kholiq*.

In psychology, repentance can be a medium for psychotherapy, apart from destroying devotion and closing the heart, sin can also trigger feelings of guilt which result in anxiety (Lubis, 2018). People who do bad things or make mistakes definitely feel guilty because in society they are seen as bad, so this can have an effect on *self-esteem* which is directly related to subjective well-being (Kuswara & Izzati, 2022). *Self-esteem* low will lead to negative behavior (Santrock, 2018). Repentance is our way of asking God for forgiveness and committing to change our behavior for the better. Repentance has a connection with growing positive feelings in a person so that it helps in high self-acceptance and grows a sense of optimism. In repentance is also found *reflection* self so that it can trigger someone to do better (Yulianti, 2017).

Forgiveness here is not only for God but also applies to fellow human beings as social beings. We are always encouraged to apologize and forgive as in the Qur'an verse al-Hijr verse 85 which reads "then forgive them in a good way" later found in the Prophet's Hadith narrated by Imam Bukhari and ad-Dailami namely "The most important faith is patience and forgiveness". While in the History of at-Thabrani "Forgive and you will be forgiven (Allah)". Forgiveness is a commendable behavior and shows a high level of religiosity. Religiosity is a form of awareness of the existence of God which gives rise to behavior based on Islamic teachings (Sinambela, 2019). People who have obedience to God will always monitor their actions so that they will avoid various bad actions, including maintaining harmony between communities.

Forgiveness is the behavior of removing wounds or hurt feelings from within the heart. Forgiving behavior in psychology can have a good impact on the soul. Forgiving others can release negative emotions within a person so that positive emotions can grow such as inner peace (Nihayah et al., 2021). Apart from that, a forgiver has a more patient nature and is not easily offended and responds to differences gracefully. According to Saligment, one of the things that can create happiness in the present is a person's ability to forgive their past (Sarmadi, 2018). So that a person who forgives will have greater potential for happiness than someone who holds a grudge and strengthens ties of brotherhood and unity. Forgiveness should be a basic character of the Javanese people who are famous for their gentle behavior and politeness in speaking.

Gunungan

Apem cakes collected from community alms will be formed *Gunungans* which resembles cone-shaped *tumpeng* rice. This shape refers to the shape of a *Gunungan* so the Javanese people call it *Gunungan*. Ancient Javanese people believed that mount peaks were the abode of the gods. This can be seen from the fact that several mount are considered sacred and sacred by the community and several ancestral relics were found such as statues and places of prayer on the mount. For example, there is an *Archapodo* on Mount Semeru, then there are temples in the Dieng area, a hermitage at the peak of *Hargodumiling* Mount Lawu and almost all *Gunungans* in Java are considered sacred by the people and are still attached to this day.

According to Sunaryo, in Sutyono's research, *Gunungan* are a symbol of the meeting place between creatures and nature *Kholik* just as the Prophet Moses received a revelation at the top of Mount Sinai, then the Prophet Muhammad SAW met Gabriel for the first time as God's messenger to convey the revelation that occurred in the Hiro cave located in Jabal Nur. In Hindu belief, Mount are the abode of the gods. According to Javanese beliefs, Mount are a place to pray and get closer to the ruler of the universe. Another meaning is that *Gunungan* are always pointed upwards, which symbolizes that all humans have one goal, namely towards the top (God). As creatures of God we are commanded to always remember Allah in various conditions. In Islam, remembering Allah can be done through dhikr (Sutyono, 1998). Because dhikr can calm the soul as stated in surah ar-Ra'du verse 28 "remember, "only by remembering Allah the heart becomes peaceful". Therefore, as Muslims, it is always recommended to do dhikr whenever and wherever except in places where it is prohibited.

Another meaning of *Gunungan* is a picture of the universe which has various types of food in it which creates balance (Sutyono, 1998). So humans ascaliph God must always be able to maintain good harmony with fellow humans and other creatures and also harmony with the God. Maintaining harmony here is like using natural resources not excessively and always establishing good relations between society as a whole. There are two types of *Gunungan* in this tradition, namely *Gunungan Lanang* and *Gunungan Wadon* The two *Gunungan* symbolize harmony so as to create a new life. The *Gunungan Lanang* represents the relationship with God while the *Gunungan Wadon* represents the relationship with the world. Other than that *Wadon* which means a mother who gives birth, educates, has affection and care. *Gunungan Wadon* indicates that humans must be able to be protectors of each other and all creatures, spread love to all creatures and take care of each other as a mother takes care

of her child. From this, it is hoped that it can create harmony with fellow creatures, such as not causing damage to the earth, and also behaving tolerantly towards other people.

In addition to *Apem* cake, there are also various products of the earth arranged in *Gunungan*. The produce of the earth reflects the community's sense of gratitude to God who has given the gift of fertile land so that it can grow various plants that support the survival of all life on Earth. Allah has promised what is written in Surat Ibrahim verse 7 "if you are grateful, I (Allah) will surely increase (favours) to you, but if you deny (my favours), indeed my punishment will be very painful". According to Ibnu Athaillah, gratitude is divided into three, namely verbal gratitude, behavioral gratitude, and heartfelt gratitude. Verbal gratitude means thanking God for giving his grace. Behavioral gratitude is by showing in behavior that is by devoting oneself to the path of God such as not doing actions that cause damage and avoiding actions that do not bring benefits personally or in general. Whereas gratitude in the heart means believing that there is no one but God who gives his grace (Lutviani, 2023).

In the *Gunungan* arrangement there are also two flags of different colors. On the *Gunungan* small There are Four green flags which symbolize fertility and tolerance. According to Anas bin Malik, green is the color that the Prophet Muhammad liked and is one of the colors written in the Koran. Tolerance is one of the characteristics of Islam in Indonesia is *Washotiyah* or moderate Islam, namely tolerant and accommodating Islam. Tolerance means providing space for freedom for people of other religions to be able to live their lives and worship safely and comfortably. This includes being tolerant of culture as long as it does not deviate from Islamic teachings. Through *Washotiyah* behavior society will be able to accept four things in Azra's view, namely being able to accept the form of the Unitary State of the Republic of Indonesia, Pancasila as the ideology of nation and society, the 1945 Constitution as the legal basis and being able to accept differences between communities by adhering firmly to the motto *Bhinika Tungga Ika* (Putra et al., 2021).

Washotiyah Behavior Apart from being able to maintain peace and tranquility in society, it is also able to erase the negative stigma in the Western world regarding Islam, which has been considered a violent religion. Through tradition *Sebaaran Apem Ya Qowiyyu* can show a more humanist face of Islam, especially Islam in the Klaten area. Then the color yellow symbolizes splendor, beauty and majesty. Beauty can not only be shown visually but can also be manifested through behavior. Behavior that upholds the values of politeness and equality can give a beautiful impression in society. However, if beauty refers to visual form, it can convey the meaning that we as

Javanese people must be able to protect the environment, such as not littering and maintaining cleanliness.

The value of mutual cooperation and unity

Implementation of traditions *Sebaran Apem Ya Qowiyyu* cannot be separated from the role of many parties including the Klaten district government and the community. A sense of togetherness in society can grow through this annual tradition, proven by the people who participate in carrying out the *tradition Sebaran Apem Ya Qowiyyu*. The community volunteered to help in the preparation process, such as cleaning the field which was the central location for the event. Mutual cooperation is a community tradition that has been established for a long time and is rooted in people's lives, which in the era of globalization is starting to be abandoned by society.

If studied more deeply, mutual cooperation has an impact on building harmony in the living environment. In mutual cooperation activities, positive values are formed, such as: The solidarity reflected in mutual cooperation is doing something together with the same goal and helping each other to achieve the goal. Then there is the value of harmony because mutual cooperation prioritizes consensus to resolve problems. The harmony that is built in society will give birth to a strong attitude of unity and brotherhood. There is an attitude of mutual assistance in mutual cooperation that teaches us to always provide assistance to others and provide benefits to others. The values formed from mutual cooperation can foster solidarity that is built just like in tradition *Ya Qowiyyu* can be a reflection of how a tradition can foster a sense of togetherness and strengthen unity in society. A strong sense of solidarity can be a strong foundation for the nation in facing various crises.

In Geertz's study, he explained that Javanese society was formed into three groups, namely *priyayi*, *santri* and *abangan*. Of the three groups, according to Geertz that *gentleman* it will not be possible to become a *santri* or *abangan* even with the other two groups. In reality found in tradition *Sebaran Apem Ya Qowiyyu* The trichotomy that Geertz said was not formed because there was no partition between ordinary people, Islamic boarding school students and government officials all blending into one. Society as part of Javanese culture must be able to uphold the principle of living in harmony with the environment so that it can avoid horizontal conflict due to differences in ideological views as described by Geertz.

Tradition *Sebaran Apem Ya Qowiyyu* is proof of harmony between local culture and religion, in this case Islam. Because culture and traditions are part of the history of human civilization in a place. Actually, religion comes down to human interests. Religion should be accommodated in the worldly

realm, where humans as caliphs on earth can shape their religious practices according to the socio-cultural conditions around them. Religion does not need to be an instrument that eliminates local cultural diversity, but instead, should unite in harmony to achieve cultural reconciliation. In this way, religion will be truly popular, becoming an inseparable part of native or local culture.

Shodaqoh and Social Responsibility

Tradition of *Sebaran Apem Ya Qowiyyuor* distributing *Apem* apart from being a tribute to Ki Ageng Gribig's services in the Islamization process in the *Jatinom* area, it is also a form of charity to others. Alms is the activity of giving something to people in need and is intended to seek Allah's approval. Alms itself is a behavior that aims to help others where there are no limits on the amount of assistance or its form. Alms are not always in the form of material but can also be non-material such as alms to knowledge and charity. In contrast to *zakat*, which is determined by time and quantity, alms is not limited by time.

In tradition of *Sebaran Apem Ya Qowiyyu* There is a symbol of charity, namely when distributing *Apem*. *Apem* which is distributed to the community symbolizes the possessions we have which we donate to other people who are more in need. One of the expectations of the community in following the traditon *Sebaran Apem Ya Qowiyyuis* to get blessings from the ritual. This is in line with the purpose of almsgiving, namely to hope for Allah's blessing so that disaster can be avoided. Charity is a recommendation to share with others which is found in almost all religions, including Islam. The teaching of alms actually has many benefits outside of religious dogma. Such as helping to build the economy of local communities which can have an indirect impact on improving the quality of human resources in the community. Apart from that, alms is also a manifestation of our gratitude to Allah so we need to spread the happiness we feel to other people. Social support is one aspect of happiness. In the research of Azzahro et al. Shows the relevance between happiness and charity behavior for both those who give and those who receive (Azzahro et al., 2023).

In Islamic teachings, almsgiving is a recommendation for every Muslim and Allah promises to multiply the sustenance of those who give alms in the way of Allah. Rizki in the Islamic view is limited to material possessions. Health, happiness and peace of mind are other forms of sustenance that God gives us. Apart from that, almsgiving provides lessons about a sense of responsibility as a Muslim towards others and the community environment. Providing assistance, even though it is simple, has a positive impact. Charity behavior is a real form of prosocial behavior in psychology. Giving charity has a positive impact on human psychological dynamics because it can improve the quality of life by achieving it psychological well-being.

Psychological well-being refers to good living conditions, which are reflected in an individual's optimal and positive functioning. This can be seen from the positive development of individuals in various aspects, such as having a positive view of themselves and others, making their own decisions, and managing behavior effectively. Apart from that, psychological well-being also involves efforts to choose or create an environment that suits your needs, formulate meaningful life goals, and develop your potential as optimally as possible (Huppert, 2009). Someone who has achieved subjective well-being have the ability to reduce negative emotions that arise so as to give birth to positive behavior and in accordance with the guidance of their religion.

As Preaching Based on Tradition

Researchers believe that the development of Islam in Indonesia cannot be separated from the role of walisongo in preaching with a method of approaching the culture and traditions formed in society. Walisongo's success in managing local culture and combining it with local traditions gave birth to new traditional patterns in society which influenced people's life patterns. Islam that developed in Indonesia has a different character from Islam that developed in other countries. The character that shapes Islam in Indonesia, especially in Java, cannot be separated from the long history of Islamization of the archipelago. Islam in Indonesia has characteristics *washotiyah* and accommodating.

Islam *washotiyah* according to Azra, it is a form of Islam based on verses from the Koran which is a reflection of Islam developing in Indonesia (Azra et al., 2020). This can be seen from the character of its people *tawasuth* (Middle attitude), *tawazun* (balanced), *ta'adul* (appropriate), and *Tasamuh* (tolerant) (Putra et al., 2021). That is the ideal attitude of a Muslim who prioritizes tolerance for differences of opinion, including differences in religion. Remembering that Indonesia is a pluralistic country if it is not based on unity *Wahatiyah* Of course, it will be very easy for conflict to occur which will be destructive. Attitude *Washatiyah* is one aspect in the formation of religious moderation in Indonesia. Through religious moderation based on Islamic concepts *Aashatiyah* Indonesia is able to bring out the face of Islam *rahmatan lil' alamin* on the outside world.

So far, the western world has viewed Islam as a violent religion, starting with the case of the hijacking of a plane by al-Qaeda which crashed into the WTC building in New York in 2001. The bad image of Islam in the Western world's view became stronger after the emergence of the radical group ISIS which wanted the establishment of an Islamic state. Then the statement by former United States President Donald Trump who rejected the entry of Muslims into the United States proves that

the world view of Islam is so frightening. Islam *washotiyah* is a form of religious moderation that can truly refute accusations from the Western world that Islam teaches violence. Moreover, Indonesia is the country with the largest number of Muslims in the world, making Indonesia an example of how to apply Islamic values to the diversity of different ethnicities, religions and cultures.

Javanese people have always been famous for conveying lessons by always using *always* or symbols. All right aims to train people's thinking skills. Through the traditions spread throughout society, we are expected to be able to take the lessons symbolized therein and use them as provisions for life. It is appropriate for us as Muslims to be able to apply Islamic values with character *Washotiyah* into social life in order to achieve it *Baladatun thayyibatun wa rabbun ghafur*.

CONCLUSIONS

Sebaran Apem Ya Qowiyyu is a tradition that combines two elements, the first Javanese element and the second Islamic element into one tradition. Traditions are part of the culture that has developed in society since their ancestors and continue to be practiced until now. Indonesia is a plural country that has hundreds of types of traditions spread out. One of these traditions is *Saparan, Sebaran Apem Ya Qowiyyu* which was carried out in Jatinom Klaten. Every tradition in Java contains meaning stored within it. Likewise with tradition *Sebaran Apem Ya Qowiyyu* saves the meaning of the concept of spiritual moral values. Among these values are always remembering that as a creature, always asking Allah for forgiveness and also always having an open-hearted nature. Then the goal of life in this world will ultimately lead to Allah. There is a value of tolerance and respect for fellow humans. Mutual help and feelings of brotherhood. Through traditions built in society, tolerant, moderate, mutually helpful thoughts and behavior can be fostered which are in line with the spirit of religious moderation in Indonesia. Apart from that, this tradition can be used as a medium for preaching based on local traditions. Through this tradition we can realize religious moderation within a cultural and traditional framework that implements Islamic values.

It is hoped that the results of this article can contribute to the progress of science and provide views to the general public regarding the values that can be adopted and used as a means of living life. In particular, providing views on the theme of religious moderation which is of concern to the government. This research has many shortcomings so that there are still many areas that have not been touched and can be used for further critical study. This research recommends that the general public be able to apply attitudes *washotiyah* so that it can create a friendly and beautiful face of Islam.

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