

“Ngababali” Tradition on Islamic Religious Practice in The Negeri Besar Village, Way Kanan, Lampung Province

Fitri Yanti

UIN Raden Intan Lampung
email: fitriyanti@radenintan.ac.id

Eni Amaliah

UIN Raden Intan Lampung
email: eni.amaliah@radenintan.ac.id

Abdul Rahman

UIN Raden Intan Lampung
email: passialamrahman@gmail.com

Abstract

This study discusses the tradition of *Ngababali* at the *Negeri Besar* Village in *Way Kanan*, which is a local wisdom that until now is still practiced by the local village community, even many outside visitors who take part in the *ngababali* tradition. The tradition of praying for something to the grave or sacred tomb with offerings and so on. The people believe what is intended and asked for beings who are not visible or given to those who have abundant assets to be given is always easy to get sustenance or ask to be kept away from distress or when getting a disaster. The purpose of this study is to describe the religious practices that are carried out in a tradition that is still thick in that society. Qualitative analysis methods are descriptive and to facilitate data retrieval using accidental sampling. The results of the analysis show that the community productively finally places the

religion and tradition of *ngababali* together namely religion into a belief and tradition of *ngababali* into a practice and belief which is then placed in the social environment forming a belief and togetherness and directing a unity to keep religion as the the main. This proves that the traditional *ngababali* process continued to use the Islamization process eventhough the local culture served as a bridge to the trust of the local community so that it became a productive social form.

[Kajian ini membahas tentang tradisi Ngababali desa Negeri Besar, Way Kanan merupakan kearifan lokal yang hingga saat sekarang masih di praktikkan oleh masyarakat desa setempat bahkan banyak pengunjung dari luar yang ikut melakukan tradisi ngababali ini. Tradisi berdoa minta sesuatu ke kuburan atau makam keramat dengan sesaji dan sebagainya. Masyarakat mempercayai apa yang dihajatkan dan diminta kepada makhluk yang tidak nampak atau dihadiahkan bagi yang memiliki harta melimpah untuk dapat diberikan selalu kemudahan mendapatkan rezeki atau meminta dijauhkan dari marabahaya atau ketika mendapatkan musibah. Tujuan penelitian ini yaitu untuk menggambarkan praktik agama yang dilakukan pada tradisi yang masih kental pada masyarakat tersebut. Metode analisis kualitatif bersifat deskriptif dan untuk mempermudah pengambilan data, peneliti menggunakan *accidental sampling*. Hasil analisis menunjukkan bahwa masyarakat secara produktif akhirnya menempatkan agama dan tradisi *ngababali* bersama-sama yaitu agama menjadi suatu keyakinan dan tradisi *ngababali* menjadi suatu praktik dan kepercayaan yang kemudian ditempatkan di lingkungan sosial membentuk suatu keyakinan dan kebersamaan dan mengarahkan pada suatu kesatuan untuk tetap menempatkan agama sebagai yang utama. Hal tersebut membuktikan bahwa proses tradisi *ngababali* tetap menggunakan proses Islamisasi walaupun budaya lokal sebagai jembatan bagi kepercayaan masyarakat setempat, sehingga menjadi bentuk sosial yang produktif.]

Keywords: local culture; local religion; *ngababali*;
local wisdom; tradition

Introduction

Cultural diversity in Indonesia makes Indonesia rich in diverse cultures. Indonesia is a country that has a plural society consisting of many tribes, races, religions and even many traditions of the development of local culture in every region in the interior of this country Indonesia. Culture is complex it includes knowledge, beliefs, arts,

morals, laws, customs and other abilities and habits gained by human beings as members of society.¹ In culture there are values, norms, symbols, rationalizations and ideologies that are influential in human action. That is the process by which the individual learns the culture of his society.² Culture can basically be learned from patterns of normative behavior by humans as members of society.

Indonesia as a big nation has cultural diversity and every culture certainly has local cultural wisdom. Local wisdom or local genius is a new factual knowledge that is awakened from the epistemological deposit of hypotheses, assumptions, and speculations on the values that made the view of life by all tribes who live in the country of archipelago.³ Local wisdom can be sought in various ethnic groups in the archipelago that is the original archipelago, for example the tribe of Aceh with Adat Tullah the moral values derived from the Islamic religion, customs and tribal customs are the moral values derived from the traditions⁴ and tribes of Bali which has local wisdom Tri Hita Karana and Palemahan the traditional values sourced from Hindu religion.⁵ Similarly, there are in the community ponorogo there are values of local wisdom that made the local community life is the art of *reog: obyongan rural reog* or commonly known is *reog Ponorogo*.^{6 7} Lampung tribal communities also come into contact with local cultural traditions brought from their respective ancestors such as traditions which contain the values of Hinduism, namely the tradition of Ngababali.

Ngababali is a community activity of Lampung that has been passed down for generations that has been inherited from their ancestors to date because their assumption of this culture is a sacred culture that must be done to honor the spirits of their ancestors who have fought for

¹ Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Rajawali Press, 2005), 172.

² Syamsul Arifin, *Studi Islam Kontemporer* (Malang: Intrans Publishing, 2015), 13.

³ Sartini, *Mutiara Kearifan Lokal Nusantara* (yogyakarta: Kepel Press, 2009), viii.

⁴ *Ibid.*, 27.

⁵ *Ibid.*, 33.

⁶ Asmoro Achmadi, "Pasang Surut Dominasi Islam terhadap Kesenian Reog Ponorogo," *Analisis* 13, no.1(2013): 116.

⁷ Alamsyah, "Resolusi Konflik Keluarga Berbasis Kearifan Lokal Islam Nusantara," *Analisis* 12, no. 2 (2012): 399.

their villages. *Ngababali* is a tradition of the people of the Negeri Besar who have been carried out as citizens of the Negeri Besar where *Ngababali* is believed to be able to inflame all their requests because the graves or sacred offerings of the *Ngababali* offerings are considered close to God so whatever they ask for will certainly be granted. For example, want to build a house, open a business, trade, open a farm, get a child, get a motorbike or car, have a vow and others.

Ngababali is a ceremony carried out when we have a desire when we want to do this ritual, we must bring offerings that have often been done in the form of objects, animals and food in accordance with the needs that we ask for or that we are grateful for when they are granted. The other side, when we want to do this ritual, we are obliged to visit the three sacred places, namely the sacred Serunting Sakti, Djunjungan Alam and Purba Simatahari, all three must be visited. Because all three are interrelated and it has become a tradition that they cannot be separated because if they are not visited, those who are not visited will bring in a log for the people of the Negeri Besar village.⁸

Tradition and local wisdom that still prevail in the community has the potential to encourage the desire to live harmonious and peaceful. It still has sacred value and emphasizes the values of humanity, togetherness, brotherhood and attitudes and not on individual values. Indonesian society is very plural in many aspects and still holds strong custom and tradition. Even according to John Haba there are five vital roles of local wisdom, namely: First, local wisdom as a marker identity of a community. Secondly, local wisdom itself provides a cohesive aspect of interreligious, cross-citizen, and belief elements. Third, local wisdom as the application of positive law as media of conflict resolution. Fourth, local wisdom provides a sense of togetherness for the whole community and can serve to encourage the building of togetherness, appreciation, as well as a common mechanism to dismiss the various possibilities that can reduce and even destroy communal solidarity. Fifth, local wisdom will change the mindset and mutual relationships of individuals and groups, by putting on top of the culture they possess. It can be said that the local wisdom is synthesized

⁸ Mustopa, (community elders), in discussion with author, July 12, 2018.

from the social and cultural socio-religious elements whose goal is to bring together relationships among peoples.⁹

The diversity of tribes, races and even religions between groups, cultures and so forth, Indonesia also has a lot of trust from the religious community that is not widely known by the wider community even recognized by the government. The beliefs that developed in the midst of society are born from local culture of an area that eventually become a tradition or obligatory ritual other than religion which is approved by the government or embraced by the local community. For example, *Permalim* in West Sumatra, *Kaharingan* in Kalimantan, *Amatoa* and *Towani Tolotang* in South Sulawesi, *Wana* in Central Sulawesi, *Sangkan Paran* in Banyuwangi East Java, *Sapta Dharma* in Yogyakarta, *Wong Sikep* in Central Java, 'traveling mysticism sect' (*Aliran Kebatinan Perjalanan*) of Sunda in West Java.¹⁰ This means the rise of cultural customs and traditions that eventually became a local religion and became a belief in indigenous communities.

On the other hand culture and custom in the context of religion become important things that can be used as a law throughout cultures and customs are not contradictory and have a place and a harmonious space. Correspondingly, in the context of the law of cultural approach that good law is a law that is appropriate and lives in society.¹¹ Local wisdom is a strategic and effective step in a society that has a legal system known as customary law. Azyumardi Azra state that local wisdom can be used as a socio-cultural mechanism contained in the tradition of Indonesian society. The tradition is believed to be a powerful tool to build brotherhood and solidarity among citizens who have institutionalized and crystallized in social and cultural order.¹² Local wisdom in the context of Islamic studies will be more emphasis on sociological and anthropological approach that sees Islam as a

⁹ John Haba, "Revitalisasi Kearifan Lokal: Studi Resolusi Konflik di Kalimantan Barat, Maluku, dan Poso," in *Agama dan Kearifan Lokal dalam Tantangan Global*, Irwan Abdullah et al., ed. (Yogyakarta, Pustaka Pelajar, 2008), 334-335.

¹⁰ Husnul Qodim, "Strategi Bertahan Agama Djawa Sunda (ADS) Cigugur," *Kalam* 11, no. 2 (2017): 331, doi: <http://dx.doi.org/10.24042/klm.v11i2.1912>

¹¹ Lili Rasjidi, and I.B. Wyasa, *Hukum Sebagai Suatu Sistem* (Bandung: Remaja Rosdakarya, 1993), 83.

¹² Azyumardi Azra, *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antarumat* (Jakarta: Kompas, 2002), 209.

symptom of culture and social phenomena not only interpret the religion as a dogma and doctrine.¹³

Accommodative and compatible Islamic religion can exist with all the social changes that continue to follow the changing times in other words is a religion that travels through space and time, so that human beings can actualize the values of Islamic teachings into the form of everyday human life. This means that the base value implies a dialectical relationship between Islam and local culture. Islam as a normative teaching that comes from God which then accommodated the depths of a culture that originated from human creation and eventually gave birth to an acculturative Islam. Many local cultural traditions are carried out while still carrying out the teachings of Islam without reducing the laws and provisions of Islamic culture and religion itself. And both are in the same position so the process of giving and receiving is mutual. Religion is not necessarily a normative approach but a religious necessity with a historical approach.¹⁴ The popular style of religions in the mid 20th century is very different from traditional religious forms and hierarchies. Religion as a revolutionary expression in the 1960s emphasized spontaneous and personal experiences and feelings; religious style is a critique of the structure, hierarchy, and formal organization of religion.¹⁵

Negeri Besar village located in Way Kanan district is a village full of customs and strong culture. Negeri Besar village in history is the village whose majority of people embrace the Hindu religion of Bali but the more time and start the entry of Islam in the village then the Hindu Bali finally extinct and until now the people of Negeri Besar society embraced Islam. But can not be denied culture and traditions of Hindu Bali in the village of Negeri Besar is still abandoned even that eventually became the local cultural traditions of the village *ngababali* tradition that left by the Hindu Bali against the local community. The tradition of praying for something to the grave or the sacred tomb with

¹³ Ato Mudzhar, *Pendekatan Studi Islam: Dalam Teori dan Praktek* (Yogyakarta: Pustaka Pelajar, 1996), 10.

¹⁴ M. Amin Abdullah, *Studi Agama: Normativitas dan Historisitas* (Yogyakarta: Pustaka Pelajar, 1996), 45.

¹⁵ Bryan S. Turner, *Relasi Agama dan Teori Sosial Kontemporer* (Yogyakarta: Ircisod, 2012), 210.

offerings and so on.¹⁶ At first there was no offerings just pray in the tomb but because at that time there are visitors who pray but bring offerings and not long from performing the ritual request is granted eventually the community requires not only just pray in the sacred tomb but by bringing offerings that are dedicated to the spirit of three sacred tombs.¹⁷

To find the religious behavior of religious syncretism is not difficult. This can be found in places that are believed to be sacred places calling for help to the shaman (*dukun*). Sometimes the influence or presence of elements of the original religion elements in these rituals is still very thick and wrapped in such a way by the outer layers of world religions and its adherents are unaware of the mixing of two or more religions. Native religion or indigenous religion is a religion that does not come from outside the tribe of its adherents. Because native religion is often referred to as a tribal religion or community group. This religion was born and lived with its tribes and colored every aspect of the life of the tribal people long before world religion was introduced to the tribe.¹⁸

This *ngababali* tradition lasted until now even established the same relationship as well as a conception of life that remains relevant. Practice of custom and religion so that born in the form of formula even local wisdom is able to survive in society because in *ngababali* tradition can be in harmony with Islamic values. Local culture and Islamic teachings have interacted and assimilated harmoniously in the villagers of Negeri Besar throughout the year.

Methods

This study uses a qualitative approach that is descriptive, because this study describes a particular object according to what it is to provide an explanation and answer to the subject being studied. As for

¹⁶ Ahmad Darwis (customary figure of Negeri Besar village), in discussion with the author, January 18, 2018.

¹⁷ Ahmad Dahlan (prayer reader of Negeri Besar village), in discussion with the author, January 19, 2018.

¹⁸ Kiki Muh Hakiki, "Politik Identitas Agama Lokal," *Analisis* 11, no.1 (2011): 163.

the population of the authors in this study consisted of the village of the Negeri Besar numbering 593 families. To simplify retrieving data, the authors use samples. The sample used by the author is using ‘accidental sampling’. This technique is also called ‘incidental sampling’ or ‘convenience sampling’, as indicated by its name, ie people who are taken as sample members are those who happen to be found or who are easily found or reached.

Data collection uses interviews, observation and documentation so that it can help writers to collect the data needed. Data analysis carried out on the data that was successfully collected from the results of documentation, interviews and observations in the literature study to improve the understanding of research on cases that will be examined and presented to others as findings. Data analysis carried out on the data that was successfully collected from the results of documentation, interviews and observations in the literature study to improve the writer’s (researcher) understanding of the problem to be examined and presented to others as findings. Qualitative data, meaning that the data is then analyzed with interpretive techniques namely collected, compiled and then interpreted and conclusions are taken as needed. Interpretation is done by interpreting the intent of words or sentences from the collected data based on pre-existing opinions and theories.

Results

Negeri Besar: Buay Village (*King of the king*)

Negeri Besar Village is one of the villages located in sub district of Negeri Besar in Way Kanan district. Way Kanan is one of the regencies in Lampung province. Negeri Besar sub district is located in Way Kanan. The original community was surnamed *Buay Pemuka Bangsa Raja Adat Pepadun*. The Village of Negeri Besar itself is believed by some of its ancestors, Serunting Sakti, Puyung Tuan Purba and Puyung Junjungan Alam.¹⁹

Initially Negeri Besar only has one *tiyuh* or village that only Negeri Besar itself but along with the increase of the population then the division into four *Tiyuh* namely Tiyuh Negeri Besar, Tiyuh Baru, Tiyuh Kiling-Kiling and Tiyuh Kaliawi and grow back with the Tiyuh

¹⁹ Lekok Saleh (customary figure), in discussion with the author, Januari 20, 2018.

Negeri Jaya and Kaliawi Indah. In indigenous communities there are sub tribes such as Mahligai, Bendahara, Pasar Agung, Lawang Taji, Muncak Kabau and there are several tribes who migrated to the Komering area.²⁰

The origin of the formation of the village of Negeri Besar the first time came a visit from the outside named Serunting Sakti and Serunting Sakti began to form the territory of the Negeri Besar and named Umbul.²¹ From Umbul is finally born seven tribes divided by Serunting Sakti this, and of the seven tribes formed the village of Negeri Besar.

In the Dutch era and the beginning of independence, the Great State has other territorial areas in the Sunda strait of Tabuan Island but then the island is sold by a Pesirah to other people, most likely the island is owned by the Great Tabuan because in the days *puyang* Serunting became the first occupied the island of the *tabuan*.

Based on the Regional Regulation (PERDA) No. 4 of 2001 on the abolition, formation and merger of sub-districts and sub-districts in the right-way district, then formed the urban village of 5 large neighborhoods and has 45 *Rukun Tetangga* (alike neighborhood association in one village). Total land area of the village of the Negeri Besar 14,631 acres. With a height of 200m from the surface of the river. Mileage from the center of government the right way to the Negeri Besar village of 120 km.²² The inhabitants there are mostly farmers, fishermen and traders, although there are also people there work in other fields.

Islamic Practice in a Negeri Besar Village

The Negeri Besar Way Kanan has a distance from the central government of Lampung province 180 km. With a population of approximately 2682 souls consisting of 1372 men and 1310 female souls, divided into several *tiyuh* namely Negeri Besar, Tiyuh Baru, Kiling - Kiling and Kaliawi. In religious life, the village of the Negeri Besar is a territory of which the majority Muslim population with 99.74% consists of 2676 souls than 0.62% Christian religion consisting

²⁰ Archives from "Data Kependudukan desa Negeri Besar" (2010).

²¹ Ibid., Lekok Saleh.

²² Archives from "Data Kependudukan desa Negeri Besar" (2010).

of 6 people and the village area Negeri Besar has only two followers of religion.²³ In view of the data that almost 100% of the population convert to Islam. Religious activity in Negeri Besar is enlivened by the women with the *Majlis Taklim* (smaller Muslims congregations) in the village and even the Muslim population there is actively organizing the big day activities of Islam.

Various activities of daily life remain undertaken based on Islamic *sharia* but the practice of cultural content that remains a tradition of religious society is always accompanied by spiritual accompaniment accompanied by local wisdom becomes a tradition. Local wisdom comes from the words wisdom or wisdom and local.²⁴ So local wisdom is wise local values or ideas that are full of kindness and glory, which are deeply embedded and followed by the community. Every culture has its own wisdom in its people. The practice of religious life in the village community of the Negeri Besar is still accompanied by the content of tradition that is when requesting something to keep doing *ngababali* tradition although based on the teachings of Islam for example still do prayers, recitation *surah Yasin* although other traditions are also undertaken eg burning incense, watering in grave and *bubura* for the owner. In Glock and Stark’s theory, diversity appears in five dimensions: belief, ritual, intellectual, experiential and extreme. Confidence is the most important aspect in understanding religious life. This aspect of belief is generally displayed in the form of belief in the unseen, in objects believed to be sacred. Self-confidence is the basis of religious people as a basic guide in behaving, worshiping and asking for help.²⁵ The public trusts what is sought and asked for creatures that are not visible or rewarded for those who have abundant wealth to be given always the ease of getting sustenance or ask to be kept away from distress or when getting calamity then do *ngababali* tradition.

The community believes in their request. For those who always come to visit the sacred graves and the purpose to get a lot of wealth or

²³ Ibid.

²⁴ Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia* (Jakarta: Djambatan, 1993), 31.

²⁵ Shonhaji, “Kontstruksi Identitas Agama Masyarakat Kota,” in *Laporan Penelitian* (Lampung: LP2M UIN Raden Intan, 2016), 141.

given the spillover of sustenance then a few percent of the property that is owned at this time in *Zakat* (alms, tithe) or offered in the tomb.²⁶ For example having a luxury car then *zakat* or offerings for the tomb is a cow or buffalo, and this belief according to them can be deceived

This tradition is an inherent tradition of Hinduism. Beliefs with the strength of their ancestors are the strokes believed to be ancestors who have the advantage during their life so that they can help and grant what the wishes of the beggars or visitors of the grave or the sacred tombs of the pyre. They begged something to their ancestors because they considered that as a medium to God so that they could grant all their requests with ritual or procession of offerings accompanied by study and a prayer that was addressed to God and prayer addressed to their ancestors.

This tradition was initially Hindu practice without studies and prayers to God only burn incense, bring offerings in the form of food, *Bubura* and prayers delivered to their ancestors but because of the Hindu people who occupy the countryside of the most *transmigrants* are returning to their origin and partly converted to Islam because at that time the spreaders of Islam shake *Ancient masters* and Junjungan Sakti who are also called the village's great scholars present the spread of Islam. Offerings are food in the form of rice, side dishes, vegetables, and the contents of offerings for visitors to the sacred grave are the same. The offerings were brought to every sacred tomb in the village of Negeri Besar, Kaliawi and the Kiling-Kiling village, then the offerings that had been prayed were distributed to relatives of relatives and neighbors. Giving these offerings according to Hinduism is closely related to the concept of 'triumvirate' which means sacrifice to the three rulers, namely to *Parahiyangan*, *Heart* and *Brahmin* (ruler of the earth and nature).

The growing tradition of *hijab* tradition that initially used Hindu rituals finally retained the existing ritual but included new rituals to not eliminate Muslim identity i.e. *Yasinan* and prayer addressed to *Allah* (almighty God) and the reading of certain letters in the Qur'an. Sumbullah research state that the plurality and religious variation which

²⁶ Abdurrahman (villagers of Negeri Besar), in discussion with the author, Januari 21, 2018.

occurs in the Javanese society gives meaning and feel. The religion of Java is seen in full with the mix of local culture, symbolism, Islamic literalism, mysticism and even Hinduism.²⁷ It may also be in another term that is described as a seed embedded in the earth and sown rainwater which will someday grow and become a huge tree trunks. Hinduism, Buddhism, Islam, Christianity, and other religions can be a spice and materials for the birth of new traditions and faiths.²⁸

Two things that became the guidance of the people of the village of the Negeri Besar, the first still adhere to the custom or culture that first entered the village, the second local community on the other hand also obey all matters concerning Islamic *sharia*. Implementation of this ritual or *ngababali* tradition substance in accordance with the guidance of the *sharia* such as prayer, alms and *ber-tawassul* (dithyramb) to the prophets and the pious. With a religious life that remains lived as well as believing with local wisdom that has been built from the beginning of the history of the village of Negeri Besar. The society productively ends up putting the religions and traditions of *ngababali* together that is the religion becomes a belief and the tradition of *ngababali* into a practice and trust which then placed in the social environment form a belief and togetherness.

Local Wisdom of *Ngababali*

Ngababali comes from the Javanese language which means to bring the offerings which visitors to Bali make which means still the same. The society, especially the Negeri Besar, conducts rituals or traditions of this ritual is done or rewarded to beings that do not appear to be a tribute to be disturbed and to seek refuge from distress and to ask for abundant sustenance. *Ngababali* is also done during illness, childbirth and others

Ngababali tradition is widely known by people inside the village even from outside the Lampung province they do *ngababali* tradition with a variety of interests. The people of Negeri Besar village can at any time perform the *ngababali* ritual.

²⁷ Umi Sumbullah, “Islam Jawa dan Kulturasi Budaya: Karakteristik, Variasi dan Ketaatan Ekspresif,” *el Harakah*, 14, no. 1 (2012): 51, 58.

²⁸ Al-Makin, *Keragaman dan Perbedaan, Budaya dan Agama dalam Lintas Sejarah Manusia* (Yogyakarta: Suka Press, 2016), 248.

The History of Ngababali Tradition

Ngababali tradition is a local wisdom of the Great State of society that is visiting the graves or tombs of people who are considered in his lifetime has the advantages of ordinary people. There are three meals in the village of *Sakti* is the first to eat sacred *Serunting Sakti* located in the village or *Tiyuh Negeri Besar*. Known as the pioneer of the Negeri Besar. Who is believed to have advantages or supernatural powers that is what is said in the village terms what is spoken *Serunting Sakti* is venomous, and now the key holder *Serunting Sakti* is named *Musthofa*.²⁹

The second sacred tomb that is the grave of *Junjungan Alam* (a child of *Serunting Sakti*). Located in *tiyuh Kaliawi*, according to customary leaders and religion, *Junjungan Alam* have 'special ability' because he can go to *Mekah* only overnight. *Junjungan Alam* passed away unknown body. It is believed that his body can not be seen by the visible. So the one buried in the sacred grave of *Junjungan Alam* is only his bed.³⁰

Junjungan Alam room every Friday night and *Kliwon* Friday night served complete food such as rice, vegetables, side dishes, drinking water even the coffee provided the characteristics of male *Lampung* tribe, and *Kliwon* Friday night food served in his room more than usual Friday night.³¹ According to house keeper *Junjungan Alam* food served every morning if taken from the room all the food runs out not left. Now, the key holder of the sacred grave of the *Junjungan Alam* named *Sultan Bibas*, and the guardian of his house is named *Mahrudin*.

The third sacred tomb is the tomb of 'Milord *Purba*' as the pioneer of the Negeri Besar after *Serunting Sakti*, the *ulama* (Islamic scholar) in the Negeri Besar and is well known and believed the village

²⁹ *Musthofa* (key holder the grave of *Serunting Sakti*), in discussion with the author, Januari 6, 2018.

³⁰ *Sultan Bibas* (key holder the grave of *Junjungan Alam*), in discussion with the author, February 3, 2018.

³¹ *Mahrudin* (house keeper of *Junjungan Alam*'s house), in discussion with the author, February 4, 2018.

community is able to control the sun that is located in *tiyuh Kiling Kiling*.³² Controlling the surplus sun from the ancient Milord (*tuan*) that can change the hot weather into rain or vice versa can even rotate the sun more or less time than the count of the solar rotation. The interpreter of this ancestor's master is still the descendant of the 'milord Purba' himself and now as the head of the village of the Negeri Besar.

Every Friday night the pilgrims of the ancestry of 'Milord Purba' family use or wear *Bubura* on their foreheads or foreheads.³³ *Bubura* is derived from the grave of the three sacred graves, the sacred graves Serunting Sakti, the Junjungan Alam and 'Milord Purba' which were made into one or mixed and newly attached to the forehead or forehead of all ancestors of the ancestor of the 'Milord' (*Tuan*) with the aim of obtaining salvation.

From the three sacred graves in the village of Negeri Besar, for the people of the Negeri Besar who do local culture or *ngababali* tradition this or for visiting immigrants to perform a particular prayer then not only a sacred grave visited but they must be visited as a sacred grave is a series of processions this tradition of *ngababali* because *Bubura* must be combined from the land of the three sacred graves. *Ngababali* tradition can be done anytime by people who want to visit this sacred tomb with a variety of requests and assisted or guided by traditional leaders or religious leaders in the elders included in leading prayers.

The Stages of *Ngababali*

a) Preparing the offerings or tools needed. For people who will do *ngababali* to eat the sacred should be able to prepare the offerings or tools needed when *ngababali* take place. The offerings are prepared rice which is given coconut milk called 'rice *adang*', brown sugar coconut, 'black yam', chicken, egg, cigarette and 'betel leaf'. For the offerings brought to the sacred meal after prayer can be brought back home and can be eaten as a family can even be distributed to relatives or

³² Ronidi (key holder the grave of Tuan Purba), in discussion with the author, February 10, 2018.

³³ Ibid.

neighbors. While the necessary tools such as water prepared for the pour into the meal or *zakat* (alms) or offerings intended to be offered;

b). Burning *kipayung* from coconut bark and then placed in the plume. *Kipayung* is a frond coconut fruit that fell and cut small and then tied then burned to get a lot of smoke;

c). Incense is eroded then placed in the smoke until the odor of incense spreads and the smoke has begun to much and toss the index finger of the mother and read the *ngababali* prayer. After getting a lot of smoke *kipayung* burning results then incense is added to the incense and smoke that grows more around the tomb or the sacred graves;

d). *Yasinan* and prayer together. Read the *surah Yasin* (a part of Al-Qur'an) led by elders or custom figures or religious leaders and followed by the executor of intent then the usual prayers done after the Muslims read the *surah Yasin*;

e). Sprinkle the water in a suitcase or bottle to feed or cemetery ground and then the dirt land is attached to the forehead or forehead called *bubura* affixed to the forehead of the applicant or the owner of the intent. Sprinkle the water with the aim to cool the grave or grave so the grave ground is not dry or too hot to see comfortable eye.

Ngababali Prayer

Assalamu'alaikum.

Assalamu'alaikum

Assalamu'alaikum

Segala ninik puyang

Sai jak wai sai jak lambung

Sai jak laok sai jak tebing

Sikam ngantakko anak beliau

Atau umpu beliau

Dikarnakan dipagi rani sija tian sangga munyanak manakbai,

Wat hajat haga ngubangun nua jadi tian kilu tulung jama

Kuti rumpok supaya dapok nguberhati

Tian sang munyanak, jama manakbai

Supaya hajat tian sanga muanyanak jama sanga manakbai

Dapok tercapai.

Assalamu'alaikum

Assalamu'alaikum

*Assalamu’alaikum
Sikandua ratongpun
Dikayon sekedau hajat
Haga kilu tulung dua dijauko
Balak baik sai lunik ataupun sai balak
Assalamu’alaikum
Assalamu’alaikum
Assalamu’alaikum
Sekali lagi sikam muhun jama
Ninik puyang serunting sakti, Junjungan alam, Tuan purba simatahari,
lamun dacok
Niat baik keluarga sija dapok dikabulkan.
Lamun dapok niat anak umpu kuti rumpok
Tanpa suatu hambatan suatupun
Sebab helau atau jahatna kak sikam serahko jama beliau
Assalamu’alaikum
Assalamu’alaikum
Assalamu’alaikum
Mungkin sin gawoh sai dapok
Sikam sampai ko jama kuti buliau
Semoga sekedau hajatsa geluk
Mewujudkan kiluanna pada pagi rani sija³⁴*

Discussion

The link between tradition and religion

Islam is seen as a normative and original doctrine that governs the pattern of thinking and acting of every Muslims but some Muslims still some who still adhere to local traditions or local wisdom that has been rooted and sacred-oriented that can be easily accepted and implemented by the community. In the context of the culture of Islamic teachings are able to perform dialectics and harmonization between the customary order and religious values are transformed in the cultural sphere practiced in life in society. It shows the dynamic communication that Islam built in facing various situations and conditions.

³⁴ Sepandi (prayer reader of *ngababali* ritual and as clerics), in discussion with the author, March 17, 2018.

Viewed from the point of human understanding, religion has two aspects that distinguish in the embodiment that is:

- a) The aspect of the psychological state liability is a subjective condition or psychological condition of man, regarding what is perceived by the adherents of religion. This condition is commonly called the condition of religion that is obedient and obedient to the worshiped. This condition is almost identical to Emile Durkheim's concept, such religious emotion is an individual phenomenon possessed by every adherent of a religion who makes himself a creature of God;
- b) The aspect of the objective state obligation, a state which arises when religion is expressed by its adherents in various theological expressions, rituals, or fellowship. This is called the objective occurrence, the empirical dimension of religion. This second aspect concerns the customs, religious ceremonies, beliefs and principles adopted by the community.³⁵

In Islamic civilization has universal tendencies and humanitarian goals and cosmopolitan treatises. Al-Qur'an has stated that humans differ from the origin of both descendants, ethnicity and nation. In the *surah Al-Hujarat* verse 13 "O mankind, We created you from a man and a woman, and made you nation and tribe, to know one another. Verily the most honorable among you by *Allah* is the most wicked among you. Allah is the Knower, the Knower."

Thus religious pluralism is a necessity but the view of Islam pluralism is allowed as long as it concerns the political, economic, social and cultural issues, not on the issue of the creed because in the Islamic version of the creed is true and can not be equated with the truth of other religions.³⁶ This means that Muslims must believe and maintain a belief that is believed to be true but should not be tolerant of other faiths. Another term plurality ethno-religion, searching the root of this roots of the main sources of Islam itself, namely Al-quran and As-sunah. Al-Qur'an denounces people who are static, not dynamic, or

³⁵ Ujang Saefullah, *Kapita Selekta Komunikasi Pendekatan Budaya dan Agama* (Bandung : Simbiosis Rekatama Media, 2013), 160-161.

³⁶ *Ibid.*, 180.

maintain the status quo and dub them with the nickname *abawiyyun* (people who click on ancestors).³⁷

Traditions derived from the applied local wisdom that is used as the norm and value in behaving and interacting with God, man and nature. Implementation *ngababali* is a cultural process that has long been rooted in the Great State community is loaded with religious values. The historical record of the existence of local traditions contributes to enriching Islamic treasures, each of which is in a legitimate position to be recognized as a part of Islam of equal and equal position. Islam as a universal religion that crosses space and time, sometimes meets with local traditions, the face of Islam is different from one place to another. This shows the dynamic aspects of communication that Islam has built in the face of various situations and conditions.³⁸ Local wisdom has a good value for social life, so that this principle become tradition and strongly attached to the life of the local community. In this framework of local wisdom, among individual, inter-community groups complement each other, unite and interact with maintaining prevailing social values and norms.³⁹

Ngababali is a tradition brought by the people who first occupy the territory of the Negeri Besar village, the tradition of Hindu relics at first which later became a mark of respect for the sacred tomb of the Puyung Puyung in spreading of Islam. The presence of Islam and the tradition of *ngababali* there is no upheaval and rejection even the meeting of Islam and the tradition of *ngababali* into a fusion of Islamic religion into a social identity and eventually become a special meaning by adjusting to the accepted principle, and become adaptation and birth integration.

As long as it does not conflict with religious principles in Islam then the tradition can be done by making harmonious adjustments, alignment and synchronization. Islam is formed into a character for the continuity of local culture or tradition in the community. Mulder state

³⁷ Ilyas Ismail and Prio Hotman, *Filsafat Dakwah Rekayasa Membangun Agama dan Peradaban Islam* (Jakarta: Kencana, 2013), 268-272.

³⁸ Fitri Yanti, “Pola Komunikasi Islam terhadap Tradisi Heterodoks,” *Analisis* 1, no.1 (2013): 206, 213.

³⁹ Idrus Ruslan, “Dimensi Kearifan Lokal Masyarakat Lampung sebagai Media Resolusi Konflik,” in *Proseding AICIS* (Lampung: UIN Raden Intan, 2016), 51-52.

that harmony in religious traditions so absorbed in an established tradition which at the same time rejected the existence of syncretism in religious teachings.⁴⁰

Communities as adherents of religion who productively put the tradition of *ngababali* and Islam together can lead a unity to continue the place religion as the main, proven by the traditional process of *ngababali* to continue in using the process of Islamization eventhough the local culture or tradition is a bridge to the trust of the local community it becomes a productive social form.

The link between religion and tradition will eventually give birth to the values of both spiritual values, spiritual values and the value of life for society. The unified values and norms are the way of life of Negeri Besar village communities and continue to develop throughout history, between the traditions and teachings of Islam have interacted and assimilated

Conclusion

Based on the results and discussion in this study, it can be concluded that local cultural resistene and entrenched traditions inherited from generation to generation gave birth to a distinctive cultural identity in the village of Negeri Besar Way Kanan Lampung province in carrying out the *ngababali* tradition not only to carry out rituals following Hindu teachings but also begin to include several elements in the procession or stages of neglect with Islamic elements that are acculturative in nature.

In this study two contents between religion and culture, Islam becomes a belief and culture becomes practice and trust. Religious activities continue to be carried out according to *the Sharia* but do not give up the traditions inherited from their ancestors. Determine the dimensions of religion and culture in tandem by continuing to shape beliefs and togetherness through the tradition of *ngababali* which is always carried out by the local community so that the practice of Islam in the Negeri Besar emerges as a religious identity that cannot be released from inherited and descended cultural traditions. So the

⁴⁰ Niels Mulder, *Agama, Hidup Sehari-hari dan Perubahan Budaya* (Jakarta: Gramedia Pustaka Utama, 1999), 3.

principle is that there is no contradiction between Islamic practices and local wisdom brought by the teachings of Hinduism with Islamic principles because emphasizing harmony, togetherness, and maintaining a family and kinship system so as to maintain brotherhood and friendship, thus the Islamic practice of large countries can interact and assimilated in the people of the Negeri Besar, Way Kanan, Lampung.

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