

Kyai, Marhabaan, Religiosity and Social Change in Tasikmalaya

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Abstract: The purpose of this study is to analyze the relationship between marhabaan celebrations with the level of religiosity and massive social change. The method used is sociological anthropology in which researchers are directly involved in the religious celebration of marhabaan. The results of the study showed that the marhabaan celebration that had been carried out had fostered a very strong kinship where the event was a place to exchange ideas and share opinions, chat and control the descendants of each participant. This marhabaan is usually carried out by the Nahdahatul Ulama organization or mass organizations affiliated with it, but not by Muhammadiyah and Persis organizations. The next finding is that marhabaan has formed a moral bond for charity, alms and philanthropy. The role of religious leaders holds the most important key in broadcasting the marhabaan tradition, because the community will follow what the kyai says. However, the level of religiosity, social change and religious observance of the community in formal rituals did not show any changes and improvements. This is evidenced by the crime rate, juvenile delinquency, drugs, poverty that still surrounds the city of Tasikmalaya as well as in the implementation of the five daily prayers, this is because the values contained in the poems and verses of marhabaan are not actualized in everyday life, so that marhabaan is still an annual ritual in the welfare of its congregation for a while not yet at the level of sustainable social change.

Keywords: Marhabaan, Religiusitas, Social Change.

Introduction

Islamic boarding schools are known as religious institutions that can produce quality graduates. The qualifications of pesantren graduates have been polarized into various professions in society. Islamic boarding schools are proven to be able to produce the fathers of the nation and the founders of the Indonesian nation. The success of Islamic boarding schools in producing and giving birth to important figures and people in Indonesia cannot be separated from the role of the caretakers of Islamic boarding schools, namely kyai (Muhakamurrohman, 2014). Kyai are role models and leaders for the students in Islamic boarding schools and the community, the transformation of the lives of students is an order from the kyai. Fungsi kyai are not merely advisors or spiritual teachers in Islamic boarding schools or in the ansich community. Kyai or clerics (in urban

environments) act as motivators and sociopreneurs in developing the greatest potential of students the students. In the Islamic boarding school environment, the kyai is known as the central figure and idol for his students. However, in the community, the kyai is known as a figure who can bring and change or maintain a tradition that already exists and runs (Utami, 2018).

The communication built between the santri, the community and the kyai has shown that the kyai plays a role in consolidating all the interests of the community, whether religious, economic, political and social. The communication of politicians to get votes in the elections is one clear proof that the role of kyai in cooperating with their constituents is proven to still be applied in various regions in Tasikmalaya, especially if the party they are carrying is an Islamic party. (Utami, 2018)

The role of religious leaders such as kyai or ustadz has a very strong magnetic power for social

change in society. Kyai must be able to be an example, role model and role model for the community. Social change in society is to some extent influenced by the role of religious leaders such as kyai. Therefore, the institution of pesantren and kyai is a unified whole in building the foundation of community civilization (Fauzi, 2012). Including when COVID hit Islamic boarding schools, the role of the kyai was in the forefront in protecting his students from the deadly disease (Hanafi et al., 2021). The concept of kyai leadership can position Islamic boarding schools and the community to be more controlled and have absolute authorization.

Part from being a social mobilizer and social changer, the role of the kyai in seizing and defending the independence of the Indonesian nation has been recorded in Indonesian history. Many Indonesian heroes are from among the kyai such as Prince Dipenogoro, Imam Bonjol, Hasyim Asari, KH Ahmad Dahlan, A. Hasan and many national figures who have played a very important role in progress in various fields such as education, social, economic and public health.

In this article, the researcher tries to photograph the actual situation of the kyai's role in reflecting the religious traditions that have been lasting and can be done in the midst of society, the level of religiosity of the community, and the relationship of the Marhabaan tradition.

Materials and Methods

Qualitative research is a systematic investigation of social phenomena in natural settings that includes how individuals and/or groups behave and how organizations function (Teherani et al., 2015). This study uses a qualitative approach with a sociological and anthropological approach with a focus group discussion (FGD) method. Focus groups are often used in data collection, based on a qualitative approach, because they provide several advantages. Focus group is a form of qualitative research that involves gathering a group of people and asking their attitudes about a concept, product, or idea for curriculum, program improvement, organizational development, and evaluation of

results). Focus groups allow participants and facilitators to interact freely and build ideas and communication (Sutton, 2020). FGDs can encourage people who don't want to be interviewed or feel they have nothing to say to engage in direct interaction.

Results and Discussion

The city of Tasikmalaya is a city known as the city of santri. Named the city of students because Tasikmalaya has a lot of students like the report issued by the Ministry of Religion

NO	KECAMATAN	PONDOK PESANTREN	SANTRI (MUKIM)	SANTRI (NON MUKIM)	SANTRI	USTADZ
1	KAWALLU	39	1,579	1,231	2,81	139
2	TAMANSARI	43	7,701	2,004	9,705	298
3	CIBEUREUM	44	2,681	3,187	5,868	187
4	PURBARATU	29	1,142	881	2,023	101
5	TAWANG	11	456	562	1,018	62
6	CIHIDEUNG	24	2,227	2,59	4,817	257
7	MANGKUBUM	33	2,356	1,304	3,66	214
8	INDIHIANG	9	1,41	2,029	3,439	180
9	BUNGURSARI	20	2,022	2,315	4,337	279
10	CIFEDES	14	1,182	1,162	2,344	71
	TOTAL	266	22,756	17,265	40,021	1,788

Figure 1. Data ponpes di Kota Tasikmalaya.

The number of Islamic boarding schools in the city of Tasikmalaya is a large number of Islamic boarding schools compared to other areas. Some of the community movements in the city of Tasikmalaya started from the mosque. The demonstrations and demands regarding the implementation of Islamic law were accommodated into the Regional Regulation on Values No. 7 of 2014 has proven that the work of ulama, kyai, santri and the community in encouraging the birth of rules regarding Islamic law that adopts Sharia rules in the province of Aceh. The pressure from the ulama and religious leaders has created a new religious social movement in the city of Tasikmalaya (Aryani, 2015).

Marhabaan Tradition

Religious traditions that are routinely carried out by the Tasikmalaya community located in districts or cities that have the basis of the Nahdhatul Ulama (NU) or affiliated mass organization often carry out marhabaan activities. Marhabaan

according to the KBBI web dictionary which means welcoming guests with love. The love in question is the love for the Prophet Muhammad SAW. Marhabaan celebrations and traditions are carried out at certain times and months such as the birth of the prophet Muhammad or mauludan, isra mikraj or certain ceremonies such as thanksgiving, circumcision and or monthly recitations. Marhabaan is carried out by kyai and the congregation comes from elements from all walks of life. The congregations who attended were among the workers and from the aspect of education, the average was elementary to high school, from the lower middle class economic group. The researcher saw that there had been segregation which indicated a fading in terms of the participants who came. From these data, the Marhabaan celebration has experienced a decline in participation from both educators, lower-middle income groups, and in rural locations. The decrease in the number of participants was caused by various reasons including 1) the incessant TV media, 2) Gadgets and the internet that have entered the house, so that fewer young people follow it than their parents, 3) The association of young people who are more metropolis, 4) Another reason is that there are different views in interpreting the law from marhabaan. This attitude of rejecting the celebration of marhabaan assumes that the act is not based on Islamic teachings or the act of heresy. On the other hand, celebrations carried out by various mass organizations affiliated to NU can stick together with the roles of religious leaders and community leaders. This bond comes from non-religious or social, economic problems and has been going well so far, while the problems of ubudiyah and worship will return to the community itself.

Marhabaan celebration is a ceremony performed by a group of people by offering prayers, praises to the apostle Muhammad. The chanting of Muhammad's praises from birth to death and the virtue of his reading is done with enthusiasm. The marhabaan celebration brings the congregation usually from one RW, the committee pays attention to who comes and who doesn't come. As for the mothers, they brought boxed rice or food with the distribution of five boxes of rice or

food per house/residence. Each participant gets one rice box parcel, while the kyai or mubalihg get more than that as an award for those who bring prayers or lead merhabaan.

Benefits of Marhabaan

The benefit of marhabaan is to foster ties of friendship. Marhabaan held in Tasikmalaya can foster brotherhood where all people gather over coffee and discuss community problems with various cross-sectoral figures. Communication that is carried out by all people can melt the atmosphere even more. Informal communication is built naturally so that problems with the community can be resolved in a dialogical way. Another benefit of marhabaan is the equality of food ingredients for all levels of society, especially the poor. With the existence of marhabaan the poor can be helped with food, even if it is only two to three bok rice per house. The philanthropic attitude of the community from the celebration of marhabaan can indirectly shorten social kerwanana and harmonization between communities. On the other hand, the aghnia always give boxed rice or food that exceeds the minimum amount, because the desire for wealth that they have has an impact and can be felt by other people.

Religious social movements and social change

The meaning of Marhabaan culturally has the meaning of maintaining the traditions that have been intertwined, limited to tradition, eating, going home. The deepest meaning of marhabaan is to maintain consistency and sustainability in changing people's behavior in general. So far, people's religious behavior (religiosity) is still minimal, there are mosques, majlis taklim which are empty when prayers and recitations are held. In addition, there are still groups of people who commit crimes, binge drinking, theft and motorcycle gangs. Immoral acts do not describe the implied meaning of marhabaan. Marhabaan has become a routine social tradition but has not yet provided a significant social impact.

NU as one of the largest romas in Indonesia has become the driving force of social movements based on religious culture in Islamic boarding schools, education and universities. Meanwhile,

the Muhammadiyah organization has first become a pioneer organization in education, health and social affairs. Such as hospitals, clinics, universities, orphanages and even have educational institutions in Australia and abroad. As socio-religious movements, the NU, Persis and Muhammadiyah organizations have brought significant changes to Indonesian society (Mardani, 2020).

The transformation and correlation between marhabaan values and the level of religiosity in Tasikmalaya has not been realized and metamorphosed properly so that the contextualization of the marhabaan ceremony needs to be translated into social life, not only as an ansich ritual activity. Researchers realize that it takes a long time to change the paradigm and behavior of community diversity from all formality rituals carried out by all elements of society. Contextualization of religious rituals will undoubtedly lead to peace and benefit of Indonesian people in general. The majority of the Muslim population in Indonesia is not a guarantee of metamorphosis from ritual worship into social worship. The relationship between ritual and contextual worship actually brings the Indonesian nation into a harmonious, advanced, civilized, prosperous and religious nation because all problems, both vertical and horizontal, can be resolved and have a solution in the teachings of Islam.

Conclusions

Marhabaan ritual celebrations are carried out regularly in several activities including on the night of the prophet's birthday, the night of Isra Mikraj, celebration of marriage thanksgiving, circumcision, monthly recitations and others. Marhabaan has benefits in integrating all elements of society and can help in dealing with food

insecurity gradually. Marhabaan has not been able to be translated and transformed in the daily life of the Tasikmalaya people, but besides that, marhabaan has other benefits such as caring for ties of kinship, kinship, and means for sharing.

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