Transcendental Communication in the Srakalan Tradition (Phenomenological Study of the Srakalan Tradition in Japura Village, Astanajapura District, Cirebon Regency)

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ABSTRACT

A. Husain Haekal. 1414323038. Transcendental Communication in the Srakalan Tradition (Phenomenological Study of the Srakalan Tradition in Japura Village, Astanajapura District, Cirebon Regency). The srakalan or akikah tradition is an assimilation of Javanese culture with Islam, a macapat song is transformed into a prayer recitation. The Srakalan tradition is not only symbolic but also has transcendental activities. Transcendental communication in the Srakalan tradition appears to be the power of prayer in the ceremony, more precisely prayer and a form of gratitude to the Creator for the birth of a child. Formulation of the problem. How is the Srakalan traditional procession seen as a transcendental communication activity? What is the informant's interpretation of the Srakalan tradition? Research objective: to describe the stages of the Srakalan tradition procession in the context of transcendental communication and people's meaning of the Srakalan tradition. Research methodology: qualitative research type, with a phenomenological approach. Data collection techniques: observation, in-depth interviews, and documentation. Phenomenological research steps: First, the researcher understands the phenomenon and the philosophy behind the phenomenon. Second, researchers begin to create research questions. Third, researchers started interviewing informants. Fourth, researchers began to carry out data analysis. Fifth, the essence description stage (describing), namely the researcher builds a comprehensive description. Sixth, report the research results. The research results obtained: Traditional processions include; pre-tradition, ongoing tradition, and post-tradition. Society interprets its experiences: symbolic meaning, transcendental meaning, and transcendental communication.
INTRODUCTION

Communication that occurs in society produces a culture. According to Tubbs (1996 in Shoelhi, 2015:35), culture with all its elements is a way of life that develops and is shared by a group of people and is passed down from generation to generation, that is what is called culture. The inheritance of culture from ancestors to the next generation is a communication process, in which communication functions as a means of transmitting traditions and cultural values (Shoelhi, 2015: 40). A good social system gives rise to a spirit of cooperation and a form of unity bound by norms of life that have lasted for quite a long time, people call them adat, customs.

Javanese people have habits or customs of believing in mystical things so that in their daily activities they cannot be separated from rituals. Including when a new baby is born. One thing that was considered an important event by ancient people was when a baby was born, ancient people often performed macapat songs to the newborn baby, but as time went by, according to Ahmad Ta’rifin’s research, among the majority of Javanese traditional Muslims, the tradition of reciting or singing macapat songs has been changed to a more Islamic form, namely fulfilling this tradition by reciting prayers contained in the Book of Al-Barzanji.

This spiritual experience is a form of transcendental communication, where humans in this condition create a belief that by carrying out this tradition, goodness and safety will always accompany them. Humans realize that they need a power other than themselves, the Almighty, to regulate their lives and live their lives according to their nature.

In the villages of Japura Kidul, Japura Bakti, and Asatan Japura, Astanajapura subdistrict, when a baby is born, several series of traditional events are held, such as when a new baby is born right away or after the day the baby is born, the baby is given a name. Then, after seven days of age, the Geelong or puputan tradition is held, namely cutting off the baby’s umbilical cord, the baby is placed on a swing covered with beyond flowers, then the baby is swung and then the placenta or umbilical cord is buried in the ground. Then after the age of forty days, the srakalan tradition commonly known as kekah or aqiqah is held. The Srakalan tradition is usually carried out at night around the evening prayer time, the community and relatives spill out into the yard of the baby’s parents’ house. There is a team of Al-Barzanji readers who will sing Sholawat Burdah songs, but those who cannot read the Al-Barzanji, just follow along with each reading of the Al-Barzanji Book. It is a religious experience that makes people very unconscious when the Al-Quran begins to be recited, especially during the fourth attiril.
The fourth Attiril is the one that is eagerly awaited when reciting the alms, because the entire congregation stands up simultaneously, they are sure that the noblest human figure in this world will come, the Prophet Muhammad SAW will appear before them, so the congregation stands up to welcome the Prophet. In this fourth attiril, the congregation is immersed in asyrokolan which is accompanied by various solemn tunes, each of which has a different tone. At times like this, no one is sleepy, everyone is moved and even raises their voices and what is even more moved is that some people who really understand the meaning of the Book of Albarzanji shed tears at that time.

During the fourth attiril, the baby's parents enter the standing congregation, this is the essence of the srakalan tradition. The baby's parents put the baby on a pillow, the two people walk along the standing congregation, each time in front of a congregation the parent carrying the baby stops. The baby's parents ask the person to pray for the baby, the person recites a short prayer then blows it onto the crown or all over the baby's body, after that the person who has prayed for the baby is given a spray of perfume. Then move to the next person, and so on.

During the prayer process, the author saw precisely when one by one the srakalan congregation blew prayer readings to the baby who was being cradled by the father. The reading that is blown to the baby is not only symbolic, but also has a transcendental activity for the baby. Apart from that, it can be explained scientifically, according to Masaru Emoto, that there is a strong energy wave that enters the baby's world, the frequency of this wave is able to vibrate the baby's heart. So that in the future the baby will become an intelligent, virtuous and polite child who will be devoted to his parents. From the air containing prayer, a vibration wave is created which forms the smallest energy unit, the results of which will influence the baby's consciousness (Engkus Kuswarno in Bajari and Saragih, 2013: 4).

From these religious rites, the author is interested in analyzing transcendental communication from humans to their Lord. In the srakalan tradition, there is a power of prayer in the ceremony, more precisely prayer and a form of gratitude to the Creator for the birth of a child into this world. It is a sacred tradition that perhaps everyone will consider a myth that reading barzanji is only symbolic in transferring Islamic norms and values, but reading barzanji is a way to educate a child from an early age so that he becomes a complete human being like the great nature and life of the Prophet. Until one day the child becomes a child with moral character and a good role model, who is followed and emulated by many of his friends and the surrounding community.

Realizing the importance of transcendental communication in every religious rite, the author is interested in choosing the thesis research title "Transcendental Communication in the Srakalan Tradition (Phenomenological Study of the Srakalandi Tradition, Japura Village, Astanajapura District, Cirebon Regency)".
LITERATURE REVIEW

1. Transcendental Communication

The term transcendental communication is a cutting-edge term that has not been studied much by communication science in general, because it is abstract and transcendent. Communication does not only rely on logical events, but also the ability to think to enter the supernatural dimension, namely with the ability to utilize qalb, intuition, imagination to penetrate and merge with supernatural truth directly and become a witness to the presence of the Transcendent Almighty (Syam, 2015: 17). According to Ujang Saefullah (2013:127) in the book Capita Selekta Communications, transcendental communication is communication within oneself and outside oneself, which is intrapersonal in nature.

Transcendental communication can be defined as communication that takes place within a human individual with something 'outside himself' of which the individual is aware of its existence, because of awareness of the essence behind existence (Syam, 2015: xvi).

2. Definition of Srakalan Tradition

Srakalan is a loan word taken from the Arabic "Asyraqa" in full Asyraqal Badru Alainaa which means 'The Moon has arrived in our midst'. The sentence that is the opening recitation when the Barzanji congregation stands (mahallul qiyaam), while performing the Barzanji hymn. This is a form of expression of ta'dzim which is closely related to the arrival of the Prophet Muhammad. Srakalan is a traditional Islamic religious ritual that combines poetry of praise to Allah and His Messenger.

3. Phenomenology

Phenomenology is a theory about identifying the nature of experience and understanding human life experiences regarding a particular phenomenon (Sobur, 2013: 425). The assumption of this theory is that knowledge can be obtained by concentrating on phenomena experienced by people (Sobur, 2013). According to Sobur (2013: 15), Husserl's phenomenology is a speculative attempt to determine the essence which is entirely based on testing and analyzing what appears, so that the result of subjectivity is not only a recognized truth but a scientific truth that is knowledgeable and meaningful (intersubjectivity).

METHODOLOGY

The research was conducted in three villages including Japura Kidul, Japura Bakti and Astana Japura, Astanaipura District, Cirebon Regency. This research location is a place where the Srakalan Tradition is held, which researchers consider interesting and important to be used as research.

1. Type of Research

The type of research used is qualitative research, because this research seeks to describe experiences and interpret the meaning inherent in personal or individual experiences, as well as trying to understand individual situations and behavior in detail according to what is found in the field. Denzin and Lincoln (2009 in Putra, 2013: 62) state that qualitative research is research that focuses attention with a variety of methods that include interpretative and naturalistic approaches to the subject of study.
2. Research Method/Approach

This research method uses a phenomenological approach as an analytical tool. The phenomenological approach is a step in identifying the nature of human experience. Apart from describing human (social) experiences, phenomenology can analyze theological phenomena, regarding religious rituals in their religion, because every human experience has different religious experiences, so as to know their life experiences from their own point of view (Sobur, 2013: 425 and 427).

3. Data Collection Techniques

Data collection in qualitative research can be carried out using in-depth interview techniques, because it is a phenomenological study, the most important thing is to interview subjects who have direct experience so that this research is able to reveal awareness of the meaning behind the symbols contained in the ritual.

In addition, in this collection the techniques used are supported by observation, namely the aim is to observe directly with the practitioners of the srakalan tradition and experience directly the meaning of the symbols they create in this tradition. Also supported by document techniques, this is useful as additional data so that it can be studied and used as an authentic literature source.

a) In-depth Interview

Interview techniques are used to obtain individual experiences in the srakalan tradition, so that the person "consciously" relates the events of the worship experience contained in the tradition and during the traditional procession.

b) Observation

Observation techniques are used to observe events or traditions, observation techniques enable researchers to actively record and record the behavior of informants and understand the meaning of each behavior. While in the field, researchers directly took systematic notes. Researchers in conducting observations are of course present and mingling with society in the greedy tradition.

c) Documentation

Documentation techniques or document review are used to search for documents owned by the Japura Village community regarding the srakalan tradition and also documentation in the form of videos, texts and photos to be analyzed as additional data in conducting research.

4. Determining Research Subjects

According to Cresweell, subjects or informants are people who are expected to help researchers in uncovering the true reality in the society being studied (Kuswarno, 2008: 64), that the subjects chosen must really be people who experience the phenomenon being raised or being used as research.
5. Data Analysis Techniques

After the data was collected, researchers began to analyze the data. Data analysis consists of the following analysis stages (Sobur, 2013: 442-456):

Making interview transcripts, all recordings from in-depth interviews with sources or research subjects are transcribed into written language.

a) Searching for themes, after the interview results have been transcribed, the next stage is exploring the interview themes. Technically, the transcript is read several times, leaving the left margin to make notes about what is interesting about what the participants say. So that in each transcript the same or similar themes will emerge.

b) Connecting the themes, after the transcript has a theme for each subject expression, the next stage is connecting the themes analytically or coherently. At this stage the researcher understands the relationships that exist between the themes that emerge.

Grouping themes, after the themes have been connected, the next stage is that the researcher creates a table for the themes and then categorizes them into main theme groups. This means that researchers are able to identify theme groups that capture participants' attention to certain topics. Tables created based on theme groups are also useful for making it easier to search for original sources.

RESULTS AND DISCUSSION

Stages of the Srakalan Tradition Procession

Based on research in the field, researchers obtained information about the systematic stages of the series of srakalan traditional events. This information was obtained from the informant's personal notes and also the results of interviews with several informants, as follows:

a. Tradition Preparation

1) Determine the time of the event

Basically, a traditional ceremony does not have definite rules, according to Gluckman (Muhaimin, 2002: 114) the ceremony or ritual does not have to be technical, the most important thing is that the symbolic meaning in the ritual concerns social and psychological matters.

The initial stage, in preparation for the event or pre-tradition of the srakalan taking place, first the baby's parents determine the time. Time really counts, parents or the community in general often discuss the timing of the event by asking the Kyai.

2) Buying Goats

After the implementation time has been determined, the next stage is that the owner wants to buy a goat. The stipulation is that if a baby boy buys two goats, a girl only has one goat.

3) Bathing the Goat

The goat has been obtained, the next stage is that the goat is kept and cared for in the courtyard of the host's house. There the goats are well looked after, such as being given food and drink to their heart's content, and the goats are bathed so they are clean. After the goat is bathed clean, the baby's parents give the goat a necklace, the necklace is made of flowers, this makes the goat look attractive and beautiful.
4) Shaving Baby's Hair

After the goat is bathed and garlanded with flowers, the next stage is shaving the baby's hair. The baby’s hair is shaved or cut before the srakalan event is held. Cutting babies' hair cleanly or bald has become a community habit before the srakalan tradition. The hair that has been shaved is then placed in a container and then covered with money, the money is then given to charity.

5) Distribute Sum-Sum Porridge

The baby's hair has been cut, the next stage is making marrow porridge. Generally, Japura people make marrow porridge at the same time as cutting the baby's hair. When the hair cutting is finished, the baby's parents distribute a portion of marrow porridge to the surrounding neighbors.

6) Preparing Equipment and Consumables

After distributing the marrow porridge (alms) to neighbors and relatives or closest relatives, the baby's parents ask for help from relatives who understand the traditional procession, to buy food and all traditional equipment at the market.

7) Delivering Invitations

The next stage is "arranging" or inviting the public to attend the baby's funeral (srakalan). The officers who invite them are usually Kyai or people close to the community. Invite the public to attend the srakalan event and the notification time is conditional, it could be the afternoon before the srakalan, it could also be the day before the event.

b. Implementation of Traditions

1) Animal Slaughter Time

After the host and his family prepare all the needs from food to equipment for the tradition, the next stage is implementing the tradition. The initial stage of carrying out the tradition is by slaughtering the goat in the morning, exactly when the sun starts to rise. However, if it is not possible for slaughter to be carried out in the morning, it is permissible later until the afternoon, these are good times for slaughtering.

This symbolic behavior shows that there is a belief in blessings at certain times, if done istikomah, which in transcendental communication is called a high awareness of His existence as a form of reflection of human faith in Allah SWT (Syam, 2015: 44).

2) Making Ransom

Then before the goat is slaughtered, the baby's parents welcome or call the Kyai to slaughter the goat. After the Kyai arrives, the baby's parents carry out transactions such as buying and selling (symbolically) with the Kyai, which people generally call 'ransom'. Ransom is the handing over of an aqiqah goat from the baby's parents to the Kyai to be slaughtered. This condition occurs when a contract occurs between the baby's parents and the Kyai, after which the Kyai is given a perwanten and sepengadeg, then the goat can be slaughtered.
3) Giving Perwanten and Sepengadeg

After the 'ransom' was agreed, the baby's parents gave the perwanten and sepengadeg to the Kyai. Perwanten contains: rice, sugar, coconut, tamarind, various types of werna pitu (poci, pipis, diamonds, awug-awug, bread, rengginang and bogis) and kitchen spices. Meanwhile, sepengadeg contains: sarong, clothes (if it is a woman's shawl), peci, umbrella and small mat.

Perwanten and Sepengadeg as gifts given by the baby's parents to the Kyai for his services in slaughtering the aqikah goat for the baby. Perwanten and sepengadeg are purely symbolic forms or conditions for handing over the goat to the Kyai, because they borrow the Kyai's services in slaughtering and praying for and reciting prayers when slaughtering the goat for their child.

4) Goat Slaughtering Process

The ransom that took place between the baby's parents and the Kyai was completed, and both were sincere, then the baby's parents gave the perwanten and sepengadeg. The next stage, the Kyai cuts the goat.

The process of slaughtering a goat begins with reading the intention to slaughter the aqikah animal, then praying for the blessed baby. Slaughtering aqikah animals is almost the same as sacrificial slaughter, only different in the purpose and use of words, if aqikah uses the word 'akikah' while 'sacrifice' is 'adzbaha haitsu lil hayawani lil kurbani'.

After the goat is slaughtered, the goat meat is bought again (redeemed) by the baby's parents, in return the Kyai is given prayer money by the baby's parents in the form of money, for the service of slaughtering the animal or whatever he likes. Then the goat meat was taken by the baby's parents to be cooked. Then it is made into a lemetan dish (selametan kekah), not for the family to eat, let alone the baby's parents, and the rest is cooked as a traditional srakalan dish.

5) Selametan Kekah Procession

After the goat is bought back by the baby's parents, slices of goat meat are taken, then the meat is cooked for kekah salvation. Selametan kekah is a thanksgiving for the completion of the slaughter of the aqikah animal. The meat taken for the kekah salad is only taken in slices, because it is only 'loaded' with the kekah salad. For example, take a slice of the liver, a slice of the flank, a slice of the thigh, a slice of the ribs, a small portion of the stomach, and so on.

1) Make Blessings and Dishes

The kekah celebration has been carried out, the next stage is that the hajat family and relatives who participate in enlivening the tradition are busy making blessings or gifts and also dishes for the guests who attend the srakalan traditional event. This gift (blessing) is conditional, if you have enough money then the host provides it, as a form of shodaqoh, and if you don't have more money, just give thanks like eating together at the host's house.

2) Start the Srakalan Tradition by Reading Tawassul

After cooking all day, the food is cooked and ready to be served to the congregation. In the evening, the invited guests filled the hall of the host's house, and the srakalan tradition began.
Kyai leads the event by reading tawassul first, to send gifts to the family of the master and his siblings who have passed away. As well as praying for the safety and well-being of the baby and the baby's parents, especially be wary of the Prophet Muhammad saw, and pray for smooth sustenance.

3) Reading Shalawat

After bertawassul, then the Kyai and the traditional srakalan congregation recited shalawat as a sign of the start of the event. Reading the sholawat is finished, after that read the first attiril to the fourth attiril "Walamma tamma min hamlihi syahraani...' only after that do mahalul qiyam, the core of the Srakalan tradition.

Reading the Prophet's blessings must be done at the beginning, this is a form of respect and to invite the Prophet to attend this traditional celebration.

4) The Baby is Dressed in Jasmine Flowers

First, the baby is dressed up using jasmine flower attributes, the head and body are neat and fragrant, and perfume is also prepared. While waiting for 'asroqolan' the baby is placed in a room with his parents and also a perfume carrier. Then the mahalul qiyam begins, the baby is put into the circle of the congregation, apart from the parents holding the child, there is also someone behind the baby's parents who sprays perfume on the congregation, as a symbol of having prayed for the baby.

5) The Baby is Surrounded Towards the Congregation

The fourth Attiril is read, when the congregation begins to stand up by reading "asroqol badru alaina" the entire congregation stands up simultaneously. Reading badar prayers together, so that the atmosphere becomes filled with emotion, happiness, enthusiasm and other feelings that are difficult to describe when the mahalul qiyam event takes place.

After that, the baby is put in a row and ready to be presented to the congregation, to be prayed for one by one by the congregation present at that time. The prayer read by the congregation to the baby is Surah al-Qodr.

1) Blow Prayers to the Baby

Then, the baby who is in the vortex of the congregation is read a prayer by blowing on it. The congregation prays for the baby by blowing the reading, meaning after reading Surah al-Qodr until it is finished, then the congregation blows the reading towards the baby's right ear, then all over the baby's body, sometimes the baby is rubbed afterwards.

2) Placing the Baby Among the Congregation

After the baby has been surrounded by the congregation, the next stage is that the baby is placed among the standing congregation, the baby is not immediately put into his room. Even though the entire congregation had had their turn to pray for the baby, the congregation was still in "mahalul qiyam" or reciting prayers and praises to the Messenger of Allah. So, babies should not be rushed into the room, they must be placed in the middle of the congregation, this is etiquette. The baby, who is being carried by his parents, stands between the standing congregation, only then can the baby be put into his room after the congregation sits down again.
3) Closing Prayer

After the congregation sat down again, the baby was put into the room. Then, continue reading the fifth attiril until the eighteenth attiril or finish, then the closing prayer. A series of srakalan traditional events are carried out, the final stage is reading prayers, as well as closing the srakalan tradition. The final part of this tradition is closed by reading the Barzanji prayer led by the Kyai chosen by the congregation present at that time.

The religious expression described in the srakalan traditional procession above, has an important idea that is 'aimed at'. The Aim is something that is Most Noble, Most Great and Most Merciful. Apart from being focused on the Almighty, this religious expression is also a form of love for the Leader of the Ummah, Prophet Akhiruzzaman, the leader of the Prophets, namely the Prophet Muhammad SAW, whom they always follow and emulate.

According to Kartanegara (2007:12) humans are unique compared to other creatures, one of the unique things is that humans were created from earth so that they become physical (visible) creatures, on the other hand humans are also spiritual creatures because the Holy Spirit of God was breathed into them, making it possible Humans are capable of transcendental communication with Allah SWT and are also able to communicate with nature or fellow creatures.

c. Post-Tradition

The series of traditional events is finished, after the tradition the host and family begin to distribute gifts or blessings to the congregation, including for the congregation or neighbors who have not had time to attend the event, the blessings are delivered to their homes.

This realizes the meaning of 'sharing' with fellow human beings, because in fact, within the assets that a person owns, there are some assets that belong to other people. Giving charity for the common good, the ultimate goal is to get approval from Allah SWT, because all sacrifices are made solely to want to be loved by the Most Merciful, Allah SWT. People who always 'share' with others, their rewards will be multiplied by Allah SWT.

Allah SWT says in Surah al-Baqarah verse 261, which means

"The parable of a person who spends his wealth in the way of Allah is similar to a seed that grows seven spikes, in each spike a hundred seeds. Allah multiplies (rewards) for whom He wills." (QS: al-Baqarah: 261).

The transcendental relationship with Allah SWT, ultimately according to Yusuf Qardhawi's language (Syam, 2015:17), accumulates in a person's worldview and daily behavior. This means that the implications of transcendental communication provide goodness for a person's life in the world, being a good social creature, being able to provide benefits and also the common good and always maintaining harmony in neighborly life.
d. Meaning of Tradition
a. Symbolic Meaning
An individual's understanding of their spiritual experience, whether in the form of sacred symbolism or certain beliefs, can be known through a phenomenological approach. According to Haidar Bagir (Schimmel, 1997: 12), phenomenology believes that any knowledge about ourselves and the world must begin with the most personal human experience.

1) The Meaning of the Srakalan Tradition
The definition of srakalan itself comes from the word 'asraqal' because Javanese people pronounce the word 'srakal'. This is to make it easier for people to pronounce Arabic words in everyday Javanese language. Actually, what is meant by Srakalan comes from the expression sholawat badar, the pronunciation of which is "asrakal badru alaina..." is called srakalan because people want it to be quick and easy to pronounce these religious ceremonies.

2) Meaning of Ransom
In the srakalan tradition there is the term ransom, namely between the baby's parents and the Kyai, a sale and purchase agreement is held which is called 'redeem'. The meaning of 'ransom' in the srakalan tradition is the giving of the price of the goat (ijab qabul) before and after the slaughter of the aqikah goat from the baby's parents to the Kyai, as a sign or symbol of handing over the goat to the Kyai. Then, the parents completely handed over the goat to the Kyai for their child's aqiqah.

3) Meaning of Perwanten
Before the slaughter of the aqikah goat, the baby's parents give the perwanten to the Kyai or goat slaughterer, as part of the ransom procession. Perwanten contains rice, coconut, sugar, tamarind, cooking spices and complete (seven types of treats in the form of: diamond, teapot, awug-awug, pipis, bogis, rengginang and bread).

4) Meaning of Sepengadeg
Apart from the maid or food, the baby's parents also give a set of clothes or clothes as a gift to the Kyai, which is usually called sepengadeg. Sepengadeg contains clothes, sandals, peci, small mat, umbrella, sarong (if the baby is a boy) or scarf (if the baby is a girl).

5) Meaning of Goat Slaughtering (Akikah)
Basically, the law of aqiqah or slaughtering goats is a recommendation from the Shari'a in carrying out aqiqah, and has sunnah in carrying it out. This means that the law for slaughtering goats is the sunnah of sukakad. The sunnah of mukaad is a highly recommended sunnah, which is almost obligatory, even if you are able to carry it out. Slaughtering a goat or dzbakhusats if the baby is a girl, if the baby is a boy then it is sunnah to cut two goats (dzbakhusataini).

The choice of goats for cutting aqikah is because goats are more affordable, compared to cows, let alone camels, which are much more expensive. It is hoped that by slaughtering goats, people will have the ability to carry out the sunnah of aqiqah.
6) Meaning of Selametan Kekah

Selametan kekah is a greeting or thanksgiving before the srakalan tradition. Selametan kekah is carried out after the process of slaughtering the akikah goat, namely by taking a small part of the goat meat, then cooking it as a side dish at the selametan kekah event. Selametan kekah can also be said to be the opening ceremony for the srakalan tradition, because it is carried out to pray for the srakalan tradition to run smoothly and be made easier. The kekah ceremony is attended by Shohibul Hajat's closest family, the minimum number of people attending the kekah ceremony consists of five, seven to nine people.

e. Meaning of Marhabanan

Asraqalan or marhabanan is reading the book of barzanji, which consists of eighteen sub-chapters or atiril and a closing prayer. Apart from that, in the book of Barzanji there are many other chapters, such as at the beginning there is the birthday of debaiyah, sholawatan, then there are qosidah buurdah, lay aqidatul, rotibul hadad, and so on.

1) Meaning of Prayer

Prayer is a hope, Surah al-Qodr which is usually read by the congregation to babies during srakalan, aims to glorify the baby. Because, surah al-Qodr is the meaning of glory. Apart from glorifying the baby, it is also a hope for something good for the baby in the future. After reading Surah al-Qodr, the congregation is free to pray anything, the most important thing is about goodness. The Kyai’s suggestion is to recite the prayer "wa inni uidubahika wadzurriyataha minasyaitonnirrojim".

2) The Meaning of Blowing Prayers to a Baby

Blowing a prayer to a baby is the process of reciting a prayer carried out by a person or congregation by taking a breath first, sometimes closing their eyes and taking a deep breath, then exhaling or blowing a prayer to the baby. First it is read orally, then the prayer is blown towards the baby’s right ear, then rubbed all over the baby’s body, some even kiss the baby.

3) The Meaning of Babies Surrounding the Congregation

The baby being carried by its parents towards the congregation in the srakalan tradition, is a technique of praying for the baby towards the congregation present in the srakalan tradition. Generally, people use this technique of going around, so that there is no chaos or people fighting over each other to pray for the baby, or in other words, to encourage people to behave in an orderly manner.

f. Transcendental Meaning

The meaning of the srakalan tradition in a meaningful (transcendental) or essential way is a meaning that interprets traditional symbols into the essence of what is interpreted or has a certain purpose, contains several meanings, thus giving birth to a view about the purpose of people's lives in carrying out this tradition.
1) The Srakalan Tradition is Viewed as Worship

The Srakalan tradition is a form of salvation for babies, in the name they have determined (walimatul tasmiyah), so that people make celebrations or traditions as a form of thanksgiving (selametan) for the child. The srakalan tradition is seen as worship because every human activity in carrying out Islamic law is nothing more than a form of human servanthood to Allah, worship to Allah Almighty alone.

2) Ransom as a Form of Submission

The community interprets 'ransom' or ijab qobul, namely a form of handing over a goat from the baby's parents to the Kyai as a 'load' in handing over and returning the aqikah goat that has been slaughtered. As a replacement for the part of the goat that was originally intended to be brought by the Kyai, the Kyai was given a perwanten. We hope that the sacrifice of the 'goat' will reach Allah SWT, through Kyai's prayers.

According to Nina W Syam (2015:60), transcendental communication is human communication with forces outside of themselves, which are divine in nature, this communication has implications for individual social relationships in society with a divine dimension. So, truly transcendental communication has feedback to society in general, just like Kyai who are always used as a means of connecting humans with Allah SWT. Meanwhile, people in general (individual actors) believe more in the blessings of this tradition, regarding "collective prayer" which accelerates the fulfillment of one's wishes.

1) Perwanten as a form of Provision for Children in the Afterlife

The community interprets virginity as a form of preparation for their child's future journey in the afterlife to Allah SWT, so that they will not be hungry or thirsty. Because, if the contents of the perwanten are made into delicious food and drink, the seven types of treats are a snack on the journey through the afterlife.

2) Sepengadeg as Barzah Natural Clothing

Similar to perwanten, sepengadeg is also interpreted as provisions for the afterlife. This means that while traveling in the Mahsyar field towards Allah SWT, it was said that the conditions there were very hot, the sun was only an inch from the crown of the head. Sepengadeg is interpreted as clothes for the baby, so that they are not naked, umbrellas so they don't get too hot, and so on.

Everything is transcendental.

In traditions or rituals, it is not just the event (ritual) that is most important, but also the 'feeling' that accompanies it. The feeling of being attached to something greater and transcendental than ourselves, which is 'eternal' (Mulyana, 2013:30).

3) Cutting as a form of Freeing the Baby

The community interprets the slaughtering of goats not only as fulfilling the Sunnah in performing aqiqah, but beyond that, slaughtering a goat is interpreted as a sacrifice for parents in freeing their children, so that their children become free human beings, especially free from despicable qualities.
Sacrifice is identical to the story of the surrender (cutting) of Prophet Ismail (AS) from Prophet Ibrahim (AS) to Allah SWT. Sacrifice is defined as refraining from pleasure and breaking away from customs in the hope of being able to achieve something more valuable in return, characterized by giving up something one loves as a condition of closeness to God (Schimmel, 1997: 159).

4) Selametan Kekah Means Safety

Selametan kekah is a form of thanksgiving for the completion of the process of slaughtering the akikah goat, to obtain blessings and perfection in slaughtering the goat, selametan kekah is carried out. This kekah celebration is filled with tahlil, reading the chair verse and the twin letters (al-Ikhlas, al-Falaq and an-Nas) in congregation.

The dishes at the Kekah salad are the result of a 'ransom' made between the parents and the Kyai. The goat that had been 'redeemed' by the Kyai before and after slaughtering, the goat was bought (ransomed) again by the baby's parents for the kekah feast.

Selametan kekah is interpreted as safety, so before the srakalan thanksgiving, one must first pray for safety (during the traditional procession), both for the baby and the people present to pray, so that they are both safe.

1) Reading Barzanji means introducing the figure of the Prophet Muhammad

Reading barzanji or asraqalan is interpreted as initial education to introduce the personal figure of the Prophet, the noblest and most perfect human being on the face of this earth, so that babies can emulate the very noble morals of the Prophet Muhammad. Because, the essence of the Barzanji book is to tell the story of the life of the Messenger of Allah since he was still in spirit form, then in the womb, until he was born into the world until his glory days and his death, all of this is explained in the Barzanji book.

2) Babies are surrounded by congregation as initial education about manners

Babies being surrounded by the congregation, has the meaning of early education for babies about manners, akrimu duyuufakum or good etiquette in respecting guests, akhlakul karimah. How to honor guests and educate children about etiquette in society that if we need someone else, then come to that person first instead of telling them to come to us. In other words, people who are needed should not be ordered to approach us first, that is not good or bad manners.

3) Prayer is interpreted as help for babies and alms for the family of the deceased

The community interprets prayer in the srakalan tradition as a form of help from parents (inner endeavor) for their children. So, in the future their children will become pious or pious children, who will always be looked after by Allah SWT. Furthermore, prayer is interpreted as giving prayers to parents, relatives and elders who have died previously. Prayers are not only for those who are still alive, but are distributed to the families of those who have died, so that their souls will receive the blessings of the grave and be happy in the afterlife.
4) Blowing on a baby is interpreted to make the prayer more touching and to raise the baby's awareness. Saying a prayer is interpreted by the community as saying that in the beginning parents of babies often discussed their baby's name with the Kyai. So the Kyai used to seem able to communicate with the spirit of the baby who was 'there' (transcendental). If the baby has given a signal or code, it means that he agrees with the name given by his parents, so the Kyai blows the reading to the baby so that he gets blessings from his prayer.

Vibratory waves (hado) from a reading or exhalation of prayer will form a wave that influences consciousness in the baby's life, because the exhalation of the wave contains energy quanta (difficult to see) thereby producing awareness of a person's life, which has implications for a person's intelligence (Kuswarno et al. Edited by Bajari and Saragih, 2011: 4).

The concept of hado originates from the findings of a Japanese scientist, Dr. Masaru Emoto's basic theory is quantum mechanics regarding the intrinsic form of vibration (wave vibration) at the atomic level in all objects. Where all objects in this universe contain quanta energy waves, so that all objects containing particles, both solid (visible) and subtle (invisible) can be influenced and this energy depends on whether the charge is positive or negative, even quanta energy can transferred from one object to another (Kuswarno et al. Edited by Bajari and Saragih, 2011 4-5).

The connection between hado theory and transcendental communication, in the process of blowing a prayer to a baby, there is a pure awareness within the baby when the prayer is blown from someone. When the prayer enters the baby's heartstrings, at that time the baby is connected to something the Greatest, Allah SWT. Then, this Subtle Substance vibrates the baby's heartstrings. So, babies who are read prayers will have a reaction. For example, when it was first played to the congregation, the baby cried, then when the baby was prayed for, he fell silent, sometimes smiling and other reactions.

A prayer that is recited and then exhaled from a person (the congregation of the srakalan tradition) to the baby is a process of transferring positive energy, which contains energy quanta so that it can influence the baby's consciousness, to become a human being with a good personality or good morals and to become a devout and pious believer.

The reading of the prayer that was blown earlier is a process of transferring energy quanta, then being captured by the energy contained within the baby, so that the direction of propagation of the "message" or vibration can influence the awareness of the baby's life. In accordance with Emoto's theory of Hado communication, every quanta wave can be positive or negative and can be transferred from one object to another, in this case, when someone verbally receives it from the baby, then the baby will definitely be good (positive). the effect of the prayer (Kuswarno et al. Edited by Bajari and Saragih, 2011:5).
g. Transcendental Communication

The srakalan tradition is the practice of transcendental communication that occurs between humans and Allah SWT, which is realized in traditional religious ceremonies that are local wisdom. It can be said, from the research results, the meaning explained by the informant to the researcher.

1) Get the Pleasure of Allah SWT

The main aim of implementing the srakalan tradition is to try to gain the approval of Allah SWT. So, people who pray for babies, parents of babies who give charity, and the babies themselves will always get closer to Allah SWT and get the good things they all desire.

2) Perpetuating Religious Traditions that are Local Wisdom

This tradition resulting from collaboration between Islam and Java has abundant goodness. Because there are many good things, people remind the next generation that traditions with good values must be maintained, because spreading goodness is the sunnah of the Prophet and is a message of Islam. The lesson from the srakalan tradition itself is about always maintaining goodness, increasing good deeds, because maintaining the tradition of goodness is the sunnah of the Prophet.

3) Always Protected by Allah SWT

People think that the srakalan tradition is related to something transcendental, they believe in the existence of a Supreme Power outside themselves who is able to protect them at all times. So what if it is carried out is very beneficial for the baby so that it is always under His protection.

1) Get Intercession from the Prophet Muhammad

For parents who carry out the srakalan tradition for their children, apart from getting blessings in every prayer that is recited, this tradition is also believed by the community that in the future the child will receive intercession from the Messenger of Allah, because in fact akikah or srakalan is primarily beneficial for babies.

2) Gratitude to Allah SWT

According to the community, the srakalan tradition is a form of human gratitude for the blessings that Allah SWT has given, in the form of the birth of a healthy and safe baby. So it is necessary to hold a memorial or thanksgiving ceremony through the srakalan tradition.

3) Increase Harmony Between Neighbors

The srakalan tradition is also useful in uniting religious enthusiasm, which is carried out in congregation. Strengthen ties of brotherhood and harmonize relations between members of the community. Because, in essence, transcendental communication in religious practice has implications for good social relations between fellow humans.
CONCLUSIONS
a. The Srakalan Tradition Procession Includes Three Stages, Namely:
   Pre-event stage: Determining the time of the event, buying a goat, bathing the goat, shaving the baby's hair, making marrow porridge, preparing equipment and food and sending invitations.
   The procession takes place: Slaughter time, ransom, giving the perwanten and sepengadeg, the process of slaughtering the goat, the kekah salvation procession, making blessings and dishes, starting the srakalan tradition by reading tawassul, reciting shalawat, the baby is dressed in jasmine clothes, the baby is circled towards the congregation, praying for the baby (prayer is blown), placing the baby among the congregation, and closing prayer.
   Post-event: Distribute blessings (gifts) to the congregation.

B. The Community’s Meaning of the Srakalan Tradition in this Research Contains:
   Symbolic meaning, transcendental meaning and transcendental communication.

RECOMMENDATIONS
   For academics and further research, conducting research on babies who carry out the srakalan tradition, whether it is true that they become someone who has good morals and is pious/pious as an effect of transcendental communication.
   There should be a revitalization of the srakalan tradition, bringing out and re-teaching ancient traditions to the younger generation about the meaning of these symbols which are full of high spiritual value. Because, researchers see that symbols that previously existed in tradition are increasingly being abandoned, developing into 'alakadar', especially for those who view tradition as a form of khurofat. The srakalan tradition still exists, but slowly the meaning, symbols and innovations of the Kyai are almost no longer used nowadays.

FURTHER STUDY
   Every research is subject to limitations; thus, you can explain them here and briefly provide suggestions to further investigations.

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http://salihara.org/sites/default/files/%255B2016-11-26kf%255D-kelas%2520filosafat-filsafat%2520modern-filsafat%2520kritisisme%2520kant.pdf diunduh pada tanggal 01/03/2017 pukul 09:04.


