YASIN
Jurnal Pendidikan dan Sosial Budaya

p-ISSN : 2808-2346
e-ISSN : 2808-1854

Terindeks : Garuda, Moraref, Google Scholar, Base, dan OneSearch.

https://doi.org/10.58578/yasin.v3i2

THE EXISTENCE OF THE IWADH TRADITION IN STRENGTHENING THE RELATIONSHIP BETWEEN CONGREGATIONS OF ARABIC VILLAGE IN MANADO

Aufa Qutratu 'Ain
UIN Sunan Kalijaga Yogyakarta
21204011043@student.uin-suka.ac.id

Abstract

Iwadh tradition is also important given to strengthen the relationship between congregation of Arabic Village in Manado. This phenomenological research aims to know the implementation of Iwadh Tradition reviewed from sociological approaches and to know the meaning of the implementation of Iwadh tradition in maintaining it's existence and strengthening the silaturahim rope between pilgrims in Manado's Arab Village. The participants in this research were one of the community leaders and Imam of the Masyhur Istiqlal Mosque in Manado Arab Village. This mini research conducted by the researcher uses a qualitative research type with a sociological approach. The results found that iwadh tradition known as the concept of close brotherhood, which has developed and become a symbol for the Arab Village community in the social sphere of the Manado City community, which is marked by the involvement of people from other villages or even urban villages who participate in and enliven the tradition encouraging Iwadh, so that it can strengthen the relationship between followers of religions. There for, The iwadh tradition has a meaning as an expression of a servant's gratitude to Allah SWT with the completion of the fasting month of Ramadhan.

Keywords *: Existence ; Iwadh Tradition ; Relationship ; Arabic Village*

INTRODUCTION

National culture, born and based on regional culture spread in various regions in Indonesia. Each individual or group tends to find and create habits that are considered as something that must be done and should not be abandoned when interacting. The process of creating these habits creates the people's culture throughout time. In principle, humans cannot be separated from culture since they naturally establish their own culture. Tradition is one of the cultural manifestations that is still evolving in Indonesian society. In a culture-

Jurnal Yasin is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

rich society, the community still upholds the traditions passed down from their forefathers that are seen to be good to one's well-being.

Tradition, according to the Big Indonesian Dictionary (KBBI), is a passed-down custom (from forefathers) that is continuously practiced in society. Meanwhile, in the sociology dictionary, is defined as "beliefs and traditions that may be passed down from generation to generation" (Soekanto 1993).

Indonesia, with its diverse tribes and ethnicities, has long had rituals and cultures that are closely attached to the people of the region. The Indonesian national motto, Bhineka Tunggal Ika, is one of the foundations of the state that strengthens regional culture's representation in the national cultural scene. Bowen (Hanip 2020) stated the importance of this motto as the foundation for pluralism in Indonesia, given the country's ethnic variety.

The Arab village community in Manado is one of Indonesia's regional cultures that has been preserved. Its strategic location as the capital of North Sulawesi Province is inseparable from the various circumstances that surround Indonesia's cultural situation, that surround Indonesia's cultural situation, which has a diversity of cultures and traditions and customs that emerge from various aspects of life, including social, economic, legal, and religious aspects. Various kinds of tribes and the Manado society have enriched the social conditions and manner of life of the people in Manado, both socially, religiously, and culturally which have influenced the Manado society. There are approximately four kinds of tribes in the city of Manado and its surroundings, such as: the Minahasa, Bolaang Mongondow, Gorontalo, and Sangir Talaud tribes. In addition, this area is home to a number of tiny tribes in Manado, including Javanese, Minang, Makassarese, people of Chinese descent, and Arab descent (Kota Manado n.d.).

The Arab village community in Manado have their own traditions and cultures, which are mostly inspired by the teachings of Islam, which are followed by the majority by the people of Arab descent. Among them, the tradition of *samra'* or samar which consist Arabic dances accompanied by gambus music and is usually performed at weddings; the tradition of reading diba', which consists the story of birthday of the Prophet Muhammad on every Friday night, as well as on salvation and during wedding and akikah events; and the tradition of lemlempio, or parade lanterns, which consists of parades around the village on odd nights during the month of Ramadhan specially on the night of "Lailatul Qadr" and is usually followed by *qasidah-an*, the tradition of carrying out tahlil for those who have died, as well as

the implementation of the *iwadh* tradition which contains tawaf from house to house which is carried out every year on the 2nd of Shawwal or the second day of Eid after completing the fasting month of Ramadan.

The mini research conducted by the researcher uses a qualitative research type with a sociological approach. The sociological approach is an approach or a method whose discussion is on an object based on the community in the discussion. The sociological approach is a science that explains a state of society that is equipped with a structure or description of interconnected social phenomena(Moh. Rifa'i 2018).

The authors are interested in researching the implementation of the *iwadh* tradition in Manado's Arab Village because of its unique implementation among the various kinds and varieties of traditions that have developed and been carried out by the Arab descendants of the Istiqlal village that have been described. It has become one of its own cultural traits, animating the people of Arab descent who live in Manado's Arab Village (Istiqlal Village).

METHOD

This type of research is a qualitative research with a sociological approach. This research was conducted to explore more information about the Iwadh tradition of Arabic Village in Manado. Data and information are based on observations and intrviews, with the intente of data that can describe the concept, thoughts, and community responses based on the social cultural background of the *Iwadh* tradition. The participants in this research were one of the community leaders and Imam of the Masyhur Istiqlal Mosque in Manado Arab Village. Specifically, this research aims to gain a deep understanding of how the implementation of iwadh tradition viewed from sociological approaches and what the meaning of the implementation of iwadh tradition in maintaining its existence and strengthening the silaturahim rope between pilgrims in the Arab village of Manado. This research was conducted for three months from Oktober to December 2021.

RESULT AND DISCUSSION

1. Arab Village in Manado

Arab Village has existed since the Dutch colonial era, located in the Istiqlal village area, Wenang District, Manado City. Kampung Arab is located at a geographical location of

1,49596 North Latitude and 124.84654 South Latitude and is located at an altitude of 6 M above sea level with a population of 1,301 people consisting of 379 family cards. The residents of the Arab Village community are mostly citizens of flat Arab descent from Hadramaut and settled by making Arab villages. Arab villages have a privilege, because during the Dutch colonial era, Arab villages had their own village chief called *Wijkmeester* with the title of *Titular Luitenant* which means lieutenant. At that time this village was not subject to colonial law, but had its own laws (Amra, Tungka, and Warouw 2018). He majority of the residents of Kampung Arab come from Arab descent who work as traders who have trading businesses in markets scattered around Manado, Bitung, Minahasa, and Sangir Talaud. Mahzumi and Mafazah (Mafazaha, Wahyuningtyas, and Ruja 2020) stated that the factor for the migration of Hadramaut people to Indonesian territory was caused by several factors, such as economic problems, ease of sailing, and Dutch colonial policies that made Arabs and Chinese as international trade intermediaries. By looking at the existence of people of Arab descent, it can be seen that the presence of Arabs in Manado has had a great impact on the economy, especially in making trade routes with other regions develop rapidly.

The religious traditions carried out by the Arab Village community are not much different from the traditions carried out by the Indonesian Muslim community in general, such as the reading of the barzanji at every akikah, the reading of ratib Al-Haddad for the Maghrib to Isha prayers, the reading of the maulid *diba'* every Friday night andexecution *iwadh* on the 2nd of Shawwal or the second day of Eid.

a. Observation time

The first observation was conducted on Sunday, 17 October 2021

The second observation was carried out on Wednesday, 01 December 2021

b. Documentations






One of the community leaders with the initials AG said that "*this tradition has been carried out from generation to generation and for a long time. This tradition is carried out every second feast day starting at 7 am and led by the imam of the mosque at 4 pm, but usually breaks when it is time for dhuhur and asr prayers. The iwadh tradition is also only carried out by the male congregation, and the female congregation is tasked with preparing dishes for the iwadh congregation who will visit residents' homes one by one to pray for the common good.*"

Hj. Thaha Bachmid, Imam of the Masyhur Istiqlal Mosque in Manado Arab Village, stated, "*Our parents always carried out friendship starting from the colonial era, roughly one hundred years ago, and thank God we still preserve and maintain this connection till now." And maybe, God willing, we will be able to continue this excellent habit".*

From the results of mini research that has been carried out by researchers, it can be concluded that the Iwadh tradition gives an overview of social life in a society where humans cannot live alone and must rely on others to fulfill their sense of satisfaction and meet their daily requirements. These sentiments drive each person to seek out social engagement. With the end of the fasting month of Ramadan, the ritual of iwadh can also be regarded as a show of thanks to Allah SWT for a servant. They always have a "open house" which is carried out in every house, one of which is in the implementation of iwadh which is carried out on the second Eid, as is well known among the people of Manado. This expression of gratitude has the meaning of closeness to Allah SWT, by distributing the food served in the implementation of iwadh to comply with the Prophet Muhammad's teachings in providing food for others, where this can be explored by the residents of Kampung Arab completing Ramadan fasting followed by the implementation of the tradition iwadh as a complementary effort to improve human relations.

The implementation of thetradition *iwadh* which is routinely carried out by the people of Kampung Arab Manado is solely carried out to complement the implementation of fasting in the month of Ramadan to improve relations with fellow human beings. With the hope that through this friendship event, all the deeds that have been carried out starting from fasting, Tarawih prayers, paying zakat and alms, tadarus Al-Qur'an and so on can be accepted by Allah SWT as pious deeds of Muslim citizens who follow the implementation of this tradition which is carried out on the second day of Eid. This system is hundreads of years old through inheritance. Sociologically, this tradition has the function of social cohesion, forming harmony (Sardjuningsih 2012).

2. Implementation of theTradition *Iwadh* Viewed from a Sociological Approach

The meaning of *iwadh* in terms of the Arab Village community's tradition can be categorized as ransom, which contains a philosophical meaning as ransom so that all kinds of worship performed during the month of Ramadan can be accepted by Allah SWT by connecting the ropes of friendship between the villagers, so that prayers that are said to get many blessings. This has a philosophical basis from several hadiths of the Prophet SAW that

Muslims always pray and connect the ropes of friendship between each other and forgive each other for all mistakes while interacting in the life of the Arab Village community, and this tradition has become a routine activity every year which is carried out on a day-to-day basis. after Eid, which is on the 2nd of Shawwal. The intent and purpose of this tradition is more or less the same as the halal bi halal tradition which is familiarly implemented by the entire Muslim population in Indonesia.

The essence of the *iwadh* tradition is the reading of prayers which are carried out alternately from house to house by the imam of the mosque and the congregation, especially men. The prayers that were read contained various readings, some of which were taken from Maulid Burdah, who was familiar with the people of Yemeni Arab descent in Indonesia. This tradition is carried out starting from surrounding the village, keeping in touch with each other between neighbors accompanied by hadroh tambourine music. In general, the implementation of *iwadh is* carried out from 07.00 to 16.00 WITA by visiting about 350 houses in Arab Village.

This annual tradition is known as the concept of close brotherhood, which has evolved and become a symbol for the Arab Village community in the social sphere of Manado City, and is marked by the involvement of people from other villages or even sub-districts who participate in invigorating and enlivening thetradition activities districtsIwadh in order to strengthen friendship ties between religious adherents. Meanwhile, government authorities in both the North Sulawesi Provincial Government and Manado City have praised the traditional activities iwadh. Government officials provide opportunities for citizens to participate in iwadh activities in order for these activities to have a significant impact on increasing harmony and harmonization between government and society in the context of increasing spiritual and religious development through a variety of religious activities.

3. Understanding and Benefits of Silaturahim

Silaturahim comes from the word **صلة** which means relationship or connecting. The word **الرحيم** means the womb or the role of women or relatives. Derived from the word ar-rahmah which means love. This word is used to refer to the womb or relatives because of a uterine or kinship relationship (Muhamad Ilman Maulana Nata Abdul Ghoni and Busro 2022).

In addition, the notion of friendship has a broader meaning. The use of this term is not limited to the affectionate relationship between close friends and relatives, but it contains a more comprehensive understanding of society (Fatihuddin n.d.).

In essence, friendship is not just a visit to a neighbor's or relative's house to apologize. However, In addition, the notion of friendship has a broader meaning. The use of this term is not limited to the affectionate relationship between close friends and relatives, but it contains a more comprehensive understanding of societyer, silaturrahim is a high-level communication based on faith in Allah, and there is no specific motive. The friendship that he did was sincere because of Allah swt. Silaturrahim is grace and love. Connecting love and connecting brotherhood. Can be interpreted as connecting kinship and connecting relatives. This is highly recommended by religion to maintain security and peace in the social life of the nation and state.

Thus, friendship can be defined as getting closer to other people who have been far away and reconnecting communication that was broken with love between them. As the Prophet Muhammad SAW said that the person who connects is not the person who repays the kindness of others, but he is the person who if the kinship is broken then he connects it.

4. Benefits of Silaturrahim

Silaturrahim is one of the acts of worship that receives a favorable response from Allah and can result in a life benefit. Because silaturrahim is a religious activity that has to be improved among men, and it comprises a noble and lovely devotion. Spreading greetings, sustaining connections, feeding the destitute, completing invitations, visiting the sick, and transporting the corpses of the deceased are some of the ways Rasulullah SAW instructed Muslims to preserve friendship and grow affection for one another.

The meaning of shilaturrahim is very universal, but the point is one, namely doing good. Meanwhile, friendship techniques, methods, facilities and infrastructure can be developed according to the times and places. Because the most important implication of shilaturrahim is the growing awareness to love and cherish fellow relatives and fellow Muslims, regardless of descent, race, religion, and nation.

Silaturrahim has enormous benefits for human life, including: (A. Haris n.d.)

a) Sustenance is made easier, and life is lengthened
b) All sins are forgiven. Silaturrahim includes good deeds, while good deeds can erase bad deeds
c) Techniques for approaching Allah SWT. They are rewarded with a similar response if they keep in touch, which is Allah SWT's blessing

5. Interconnect Integration Analysis

Moment Eid is often used as a means to strengthen friendship and brotherhood. In the Arab village, Istiqlal Village, Manado City, North Sulawesi, this moment has become a special tradition that is held every second Eid. This tradition is known as thetradition *iwadhfriendship* or visitation ofaround the village as a means for the local community to strengthen the relationship.

Friendship has several psychological benefits. First, friendship can increase happiness. Launching *Medical News Today* (Hartono and Harini 2019), family gatherings cause a person to experience direct contact with other people. This causes parts of the nervous system in the body to release neurotransmitters that regulate anxiety and stress. In other words, direct contact with other people can make the body more resistant to various factors that trigger stress conditions. Sometimes this happiness cannot be seen with the eyes, but can be felt in the soul.

Second, give meaning. Silturahim provides meaning and lessons that can be felt when visiting relatives and neighbors are wrong. One of them is doing tawaf around the implementation of thetradition *iwadh*. Lessons about the beauty of tolerance, brotherhood and the simplicity of the value of life that can improve the psychological aspects of human life. This lesson is psychological ammunition for us from them through the friendship process.

Third, hone interpersonal intelligence. The moment of friendship is the right time to hone intelligence in establishing good relationships with other people. There are types of people who are not good at socializing.tradition *Iwadh* is one of the media to build interpersonal intelligence. Interpersonal intelligence is one of the psychological factors that can free a person from social phobia that is felt by certain people.

Fourth, train interpersonal intelligence. The exchange of information that takes place in the friendship process allows a person to consciously compare himself with others. From this comparison process, interpersonal intelligence is known as the ability to observe and as a place for self-introspection that is triggered by the exchange of information during friendship.

Fifth, psychosocial support and cathartic processes. Psychological and social support (psychosocial) simply provides psychological support in the form of social interaction. This psychosocial support is very likely to occur in the friendship process. So that a

person can let go of all the problems he feels and release the emotional and negative charge that is on him.

Abu Ayub Al-Ansari said, "There was once a man asked the Prophet SAW., "O Messenger of Allah, tell me the actions that will enter me into heaven." Then the Messenger of Allah. responded:

تَعْبُدُ اللهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيْمُ الصَّلاَةَ وَتُؤَدِّيْ الزَّكَاةَ وَتَصِلُ الرَّحِمَ

Artinya: *"You worship Allah and do not associate him with anything, establish prayer, pay zakat, and maintain friendship." (HR al-Bukhari)*

From the above hadith it can be concluded that, friendship is conveying the good that may be conveyed and eliminating the bad which may be eliminated, according to ability. Silaturahim is a social worship to fellow human beings.

If we look at some of the benefits of friendship, it can be said that friendship can make a person psychologically healthy. In other words, friendship is closely related to aspects of human psychology, according to the above discussion that was reported by *Medical News Today*.

In the discussion above, it can be concluded that friendship should become a tradition and culture that continues to be lived throughout this life. The development of technology and digital information which is marked by the presence of various social media such as Instagram, whatsapp, facebook, twitter, blog, and other social media is not enough to replace the traditional values of friendship. Silaturahim must still be a tradition and culture face to face directly. From there, there are psychological effects that trigger people to be physically, sociologically, psychologically and materially healthy.

CONCLUSION

From the discussion above, the authors conclude as follows:

1. The meaning of *iwadh* in the traditional terms of the Arab Village community can be categorized as ransom, which has a philosophical meaning of "a ransom so that all kinds of worship performed during the month of Ramadan can be accepted by Allah SWT by connecting the ropes of friendship between villagers, so that prayers are said to gain many blessings. The *iwadh* tradition has a meaning as an expression of a

servant's gratitude to Allah SWT with the completion of the fasting month of Ramadan.

2. The *iwadh*, tradition which is known as the concept of close brotherhood, which has developed and become a symbol for the Arab Village community in the social sphere of the Manado City community, which is marked by the involvement of people from other villages or even urban villages who participate in and enliven thetradition encouraging iwadh so that it can strengthen the relationship between followers of religions. Friendship has several psychological benefits. First, it can increase happiness. Second, give meaning. Third, hone interpersonal intelligence. Fourth, train interpersonal intelligence. Fifth, psychosocial support and the cathartic process.

REFERENCES

A. Haris. n.d. *Al Hadis*. Jakarta: Direktorat Jenderal Pendidikan Islam.

Amra, Putri H., Aristotulus E. Tungka, and Fela Warouw. 2018. "Kajian Teritorialitas Dalam Tatanan Hunian Islami Di Kampung Arab Manado." *Jurnal Fraktal* 3(1):51–60.

Fatihuddin. n.d. "Dahsyatnya Silaturrahmi." *Karya Utama*.

Hanip, S. P. .. 2020. *Tradisi Ngejot: Positiverelationship Antar Umat Beragama*.

Hartono, and Soesanti Harini. 2019. "Selesai Lebaran Tetap Jaga Silaturahmi, Rajin Bertemu Sahabat & Kerabat Bikin Sehat Bisa Hindarkan Penyakit." Retrieved (https://health.grid.id/read/351757960/selesai-lebaran-tetap-jaga-silaturahmi-rajin-bertemu-sahabat-kerabat-bikin-sehat-bisa-hindarkan-penyakit).

Kota Manado. n.d. "Manado, Kota." *Wikipedia Bahasa Indonesia, Ensiklopedia Bebas*.

Mafazaha, Elsa Diah, Neni Wahyuningtyas, and I. Nyoman Ruja. 2020. "Kehidupan Sosial Budaya Masyarakat Keturunan Arab." *Jurnal Sejarah Dan Budaya* 14(1):105–15. doi: 10.17977/um020v14i12020p105.

Moh. Rifa'i. 2018. "Kajian Masyarakat Beragama Perspektif Pendekatan Sosiologis." *KAJIAN MASYARAKAT BERAGAMA PERSPEKTIF PENDEKATAN SOSIOLOGIS* 2:23.

Muhamad Ilman Maulana Nata Abdul Ghoni, and Busro. 2022. "Takhrij Hadith the Importance of Silaturahmi in the Islamic World." *Journal of Takhrij Al-Hadith* 1:29–36.

Sardjuningsih. 2012. "The Tradition of Buwuhan : Between Social Cohesion, Alms , and Commercialization." *Empirisma* 29(4):53–62.

Soekanto. 1993. *Kamus Sosiologi*. Jakarta: PT Raja Grafindo Persada.