

TRI WULAN MUSLIMAT NAHDLATUL ULAMA RECITATION'S CULTURAL VALUES IN EAST OKU REGENCY

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Abstract

This article The NU Muslimat Quarterly Recitation in East OKU Regency is a routine activity that is carried out every three months by NU Muslimat administrators from the branch level to the sub-branch level in the region. This activity was held with the aim of strengthening ties of friendship between NU Muslimat administrators, branch children, and village communities with various tribes in East OKU. First held in 2004, this quarterly recitation was held after going through several stages of deliberation to determine the place, time of activity, speakers, implementing committee, and funding. Apart from being an event to strengthen friendship ties, this quarterly recitation activity can also become a science major that is beneficial to students and pilgrims. In this study, participants can add religious knowledge, be more obedient to Allah, and gain religious insight. Quarterly recitation is also able to create positive socio-cultural values. The use of Muslim batik uniforms by all NU Muslim members in this activity can create a sense of oneness among them. Even the local community seemed enthusiastic about this activity, with the appearance of impromptu sellers who sold various goods to the recitation congregation. This activity is beneficial not only for NU Muslimat administrators and congregations but also for the general public who take part in it.

Keywords: Cultural values; Recitation; Muslimat; Nahdlatul Ulama.

INTRODUCTION

The NU Muslimat Quarterly Study is an interesting matter to study because it is one of the hallmarks of the preservation of culture in the midst of an Islamic society that has experienced cultural distortions. What cultural values are contained in the NU Muslim quarterly recitation in OKU Timur district? Apart from being a routine activity, the Muslim quarterly recitation also has an influence on the social values of the community. Because it is able to create social interaction well, so that the habits carried out by this group of people can become a new culture that is created accidentally or intentionally. According to Koentjaraningrat, culture is the entire system of ideas, actions, and human creations in the context of social life which belongs to humans through learning (Masngudin & Dahlan, 2000).

There are several elements that are universal in culture, as explained by Koentjaraningrat (Liliweri, 2015) as follows: Religious or religious elements, elements of community organizations, elements of science, elements of language, elements of art, elements of community income, elements of technology and equipment. To lead to a universal understanding of this research, the authors present several definitions of values and culture. In the book on social science Basic Culture, it is explained that something that is good and always desired, something that is desired or yearned for or aspired to and the existence of that something is considered important by all human beings is the meaning of value. Something will be useful and valuable if it has value. These values are of various types, including truth values, aesthetic values, both moral, religious and religious values (Setiadi, 2017). The word culture or in English is called culture according to the large Indonesian dictionary, is defined as; thoughts, customs, something that has developed, something that has become a habit that is difficult to change. In everyday social language, people usually use this word culture synonymously with the word tradition. In this case the word tradition is defined as a habit of the people in a society (Fathurrohman, 2016).

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Article History | Submitted: 16 Februari, 2023 | Revised: 28 Mei, 2023 | Accepted: 04 Juli, 2023

HOW TO CITE (APA 6th Edition):

Siti Nashihah, Abdullah Idi, Mohammad Syawaludin, Imam Rodin. (2023). Tri Wulan Muslimat Nahdlatul Ulama Recitations Cultural Values in East Oku Regency. *Juspi: Jurnal Sejarah Peradaban Islam*. 7(1), page.29-35

DOI: <https://dx.doi.org/10.30829/juspi.v7i1.14458>

Cultural values are abstract concepts that are general in nature regarding big and very important issues and are of value to people's lives. This cultural value is a human reference in behaving in the midst of general society, this cultural value is recorded in the human mind which is difficult to explain rationally. Cultural values are eternal, not easily changed and not easily replaced by other cultural values (Latif, 2007). Cultural values can be interpreted as an effort carried out by humans as individuals and society in developing an existing value in order to create a good or positive order (Siregar, 2018). Thus, pre-change and post-change cultural values in any situation and condition cultural values significantly lead to a positive or better direction, do not let these cultural values have negative or bad implications for life in society. An effort must be made to empower the local culture so that the culture continues to exist so that it can still be enjoyed by future generations. Cultural Values should have a strong character and be in accordance with the ideology of Pancasila. Character can be realized through changing the values contained in the existing culture so that it does not deviate from the Pancasila ideology (Kuntowijoyo, 2006).

Based on the description above, here the writer draws a conclusion that cultural values are an organized general conception, which can influence human behavior, whether related to the natural surroundings, human relations with other humans in a social interaction, or human relations with the Creator, namely Allah. SWT. Likewise the cultural values contained in the Muslimat Nu Quarterly Koran activities in OKU Timur district, which are very influential for Muslim society in general and specifically for Muslim women. To continue to make this activity an ongoing routine so that it becomes a very positive culture and becomes important to be preserved and maintained. Where religious activities like this according to Fatimah Aziz, as a whole there are eight aspects of values, namely in the form of divine values, human values, spiritual values, ritual values, moral values, social values, and intellectual values, life values, which can be explained as following (Herimanto & Winarno, 2010): Divine values. Implementation of divine values possessed by humans which is manifested in patterns of servitude and sincere love so that worship and worship of a substance that is omnipotent is accompanied by belief and faith so that it is able to give birth to a local cultural product which is theologically intended to harmonize with the understanding of divinity one has that human. There is a view that the existence of nature and all its realities is a product that comes from Allah Swt, as a manifestation of the existence of Tauhid uluhiyah and rububiyah which is the basis for the construction of human attitudes and behavior in carrying out religious ritual activities.

1. Human values. As a universal understanding that humans are essentially one of the creations of Allah SWT, both as individuals and as members of social society. So that implementing human values into the local culture of Muslim society has relevance to religious rituals. Identifying the existence of a harmonious relationship in utilizing all forms of local cultural products will be able to provide awareness of the importance of *tasamuh* values (tolerance) in individual and social life. The existence of humans consisting of body and spirit simultaneously can establish closeness to God as well as at the same time build closeness with humans in harmony, even with their natural environment.
2. The value of life. Every human being naturally has a religious instinct, but some humans do not use this religious instinct properly, resulting in misery and misery in their lives. In the theological view, human life will experience several stages or phases. Starting from the realm of the womb, then the natural world, the natural *barza* and the natural hereafter. In the view of each religion, human life is interrelated, and full of mystery. The values of worldly and *ukhrowi* life lived by humans will become the basis for humans in building culture and civilization in this realm of life. Whether humans will build a civilization and culture that has only worldly values or will it also be based on life in the hereafter, all of that depends on how human's religious understanding is.
3. Spiritual value. This value is immaterial in nature, or not in the form of matter. Some of these values have the same meaning as religious values, and there are also those that interpret spiritual values. Where this value comes from the spirit or heart. This means that this value is the basis of purity of heart which always leans towards truth and purity and sincerity. Cultural products and civilization should also be based on this spirituality so that it does not

conflict with the values of truth, sincerity and holiness. So, however, the form of culture and civilization products contextually must be based on this spiritual value.

4. Ritual value, this value is essentially when viewed textually, this culture and civilization is not based on nas in text. However, contextually this product of culture and civilization becomes a ritual or *amaliyah* which is carried out routinely with the aim of worshiping Allah Swt. So that the ritual in this religion is seen as a good and commendable practice. The value of this ritual is the implementation of culture which contains elements of worship to Allah Swt.
5. Moral values. This value is a value based on behavior or manners or *akhlakul karimah*, this value is something that is very important in human life. This value becomes a benchmark for cultural and civilization products in a certain area. Moral or moral values are a consensus or agreement in a society in a certain area. These values are always guided by the values of honesty, patience and virtue. These moral values also usually always go hand in hand with spiritual values so that these two terms are often used side by side, namely moral and spiritual values.
6. Social values. In people's lives, this social value is usually determined based on social status and social strata. Social status is usually used as a benchmark based on wealth or material possessions and social strata are usually determined based on their hereditary background. Both of these are the benchmarks for social values in society. Awards and honors are usually determined based on social status and social strata. The higher the social status and social strata, the higher the appreciation and respect.
7. Intellectual value. With the development of science today, it will increasingly confirm the importance of science in human life. Humans with high intellect will further elevate the degree of humanity in the midst of life. Happiness in life as a determinant is science. Want to be happy living in the world with knowledge, want to be happy in the hereafter also with knowledge and can want the happiness of living in the world hereafter also with knowledge. Therefore, what determines the product of human culture and civilization is also knowledge or human intellectual power. So that intellectual values greatly influence the implementation of local culture of Muslim society. With advances in science and technology, it will be able to change the mindset and behavior of people from generation to generation.

One of the articles related to this research is entitled The Social Function of Routine Recitation (Study on the Asyakirin Community Muslim Community 1, Gunung Mas Sub-District Teluk Betung Selatan Bandar Lampung). By Julfany Harti. From this article the author concludes that the recitation of the Asyakirin Muslimah Jama'ah Muslimah assembly has a social function, namely strengthening friendly relations among the members of the taklim assembly, and also contains economic values, namely by having a circulation of buying and selling in these activities, as well as a function positive social culture in the midst of society such as orphan and elderly compensation activities (Harti, 2021).

As well as Sumarto's work, a journal entitled Culture, Understanding and Its Application "Aspects of Religious Systems, Language, Knowledge, Social, Art and Technology." will be of greater benefit to human (Sumarto, 2019).

RESEARCH METHOD

This This research uses field research, as well as a qualitative approach, which is a study that aims to understand a phenomenon that exists in a society, so that the object of this research is quarterly recitations carried out by Muslimat NU administrators in OKU Timur Regency, so the subject is are Muslimat administrators and as objects are quarterly recitations (Moleong, 2010). The location of the research is OKU Timur district, with data collection techniques through observation, interviews and documentation that can support the writing of this research. Data analysis which is an attempt to find and compile notes on observations, interviews systematically to increase the researcher's knowledge about a case being studied and restate it in a text, so that it can be presented as material for further researchers (Muchsini et al., 2015).

RESULT AND DISCUSSION

Etymologically the word recitation comes from the word *kaji*, then it gets the prefix *peng* and the suffix *an* so that it takes the form of recitation. This word is identical or synonymous in Arabic called *at-ta'llimu* from the word *ta'allama yata'allamu ta'liiman* which means learning. Thus, the notion of *ta'lim* or recitation is an act that has its own value, that is, it has the value of worship that earns rewards for the perpetrators. Reciting the Koran or attending religious studies with an *Aalim* or knowledgeable person is a form of worship that is obligatory for every Muslim. Recitation is a purely self-supporting community activity, without being financed by the existing government. This quarterly payroll is an initiative of the Muslimat board which is then supported by Muslimat members and the community, so that this activity can run continuously. Strategically, this quarterly recitation is to become one of the means for preaching *Islamiyah*, which has a very important role in the formation, guidance and improvement of the quality of Islamic values and the quality of life values of Muslims in general and Muslims in particular (Thoyyib & Turmudzi, 2007).

As stated by Muhzakir, he said that recitation is a general term used to refer to various businesses or activities of learning and teaching religion (Dirdjosanjoto, 2000). These recitations can be in the form of individual to individual or with congregations or classical, some are even very large in nature or large recitations are attended by thousands of participants.

In discussing everyday interactions, recitation is also equated with *majeis ta'lim*. Assembly means "place" and *ta'lim* means "teaching or study". Thus, in language, the *ta'lim* assembly can be interpreted as a place to carry out teaching or recitation of Islamic teachings (Ridwan & Ulwiyah, 2020). In terms, the *taklim* assembly is a non-formal educational institution that is guided by an *ustad* or *ustadzah*, who has a *jama'ah* whose goal is to study, understand and deepen the knowledge and teachings of Islam as well as other useful things (Ilhamudin, 2020).

The Quarterly recitation routine conducted by the Nahdlatul Ulama Muslimat Branch Management in OKU East has been going on for a long time, starting with the leadership of Hj.Siti Sumaiyah Sholeh Hasan in early 2004. Then it was continued during the Muslimat management period under the chairmanship of Mrs. Hj. Yuliani, until now under general chairman Mrs. Siti Muarofah, M.Pd. These recitation activities are not only held at the district or branch (PC) level, but at the sub-district level or at the Branch Children's Board (PAC) have also held Quarterly recitations. This activity is one of the efforts to form a solid *ta'lim majlis*, especially women Muslim women of NU, which is carried out continuously by gathering congregations on a large scale to jointly broadcast the Islamic religion in a tense time of 3 months, so that it is not too close and not too long to prepare for three months to hold a large-scale recitation, that means that during a year the Muslimat Nu Quarterly recitation activities are carried out 4 times a year, apart from the quarterly recitation there are many other recitation activities attended and arranged by the Branch Manager NU Muslimat includes the activities of *khotmil qur'an*, *yasinan*, *tibaiyah barjanzi* and others (Rubaidi, 2010).

The Nahdlatul Ulama Muslimat Quarterly Recitation is one of the routine activities, which is held by the Branch Leaders and the Leaders of the NU Muslimat Sub-Branch in the East OKU district. The entire process of implementing quarterly recitations is purely carried out by the Branch Managers and Sub-Branch Sub-Branchmen, from preparation to completion, starting with the event session of executive officers, receptionists, guest placements, as well as meals/food, for VIP guests, Muslimat Nu Management, all congregations have neatly available and in condition, it's just that the packing usually asks for *Banser's* help. Apart from that, in the process of implementing the event, all officers were Muslimat/women, starting from the emcee, reciting the holy *Qur'an*, singing the *Indonesia Raya* song, *Mars Muslimat Nu* and *Yalal wathon* performed by a Muslimat choir group consisting of 30 people plus 1 director general officer, continued with remarks, the first is the remarks by the chairman of the quarterly Recitation implementing committee, the second speech is held by the General Chairperson of Muslimat NU followed by guidance and direction from the regional head or district head or governor or member of the DPR or sub-district head, then *Mauidhotun Hasanah* finally *shlowat* and prayer. for *sholawat* it is usually directly led by a *Kyai* or religious figure with the culture of circling the *turban* by officers to receive donations from visitors

to the recitation without exception. These funds will be collected jointly, the proceeds will be distributed to support widows, orphans and orphans, even for the construction of mosques which are still under rehabilitation, even to help victims of natural disasters that have occurred in Indonesian territory (Bruinessen, 2012).

Muslim Nahdlatul Ulama is an organization of the community that represents the mother of Muslims who are socially religious and also one of the autonomous bodies of Nahdlatul Ulama. The Muslim Center's initial administration was in Purwokerto on March 29, 1946, coinciding with the 26th Rabiul Final. The first person to be chief executive officer was Ny. Hj. Walk to Dahlan. At the moment, the headquarters is led by Hj. Khofifah Indar Parawansa as Chief General, also as Governor of East Java Province. The management of Muslims Nahdlatul Ulama this in the center is called the Central Leadership (PP), while in the province called the Territory Leader (PW) and in the district called the Branch Leading (PC) and on the coast called the Child Leader Branch (PAC) and at the village level called the Ranting Leader. The Muslim Organization Nahdlatul Ulama is the Autonomy Body of Nahdlatul Ulama, therefore the movement of the organizational step is also not independent of NU and is also aware of Islamic *Ahlusunnah Waljamaah* (Fathurin, 2004).

Muslimat Nahdlatul Ulama in OKU Timur district, currently led by General Chairperson Ustadzah Siti Muarofah, M.Pd.I for the solemn period (2020-2025), information conveyed by the secretary, Mrs. Ida Royani, S.Pd.I, that there were 18 recorded eighteen) Sub-Branch Leaders (PACs) who have been SK'd from 20 sub-districts in OKU East, with 230 NU Muslimat Branch Leaders (PR MNU), as well as 878 NU Muslimat Sub-Branch Leaders (PAR MNU), approximately 59,073 (fifty nine thousand seventy three), members who are registered as members of the Muslimat NU OKU Timur. The amount is not small, but it has colored the various recitation activities held in East OKU district with NU Muslimat members, both as organizers and as visitors. Quarterly Recitation is one of the routine activities held by NU Muslimat starting from the branch level to the sub-branch level. The quarterly recitation is no stranger to saying and even attended by all members of the NU Muslimat in East OKU district.

The triwulan study carried out routinely by the head of the Muslim branch of the Eastern OKU district every three months once and placed in various districts of the district on a rotating basis is a real form of Muslims are not OKUT in building their own areas to build the mental community of OKUT especially women and Muslims in general. This study is in fact not only for the Muslim mother but also free to attend by the parents and also young people of Nahdlatul Ulama without any certain restrictions. This study is also used as a means of demanding science for jamaah guard and can be used as the means of forming the unity and unity of the East OKU community in building this area. This triwulan study activity is at the same time a means of building social solidarity, and also as a means to consolidate the solidity of organizational and militant management in the movement of organizations and in working in the midst of society. Even further through this study can be a means of massive economic movement, especially for retailers, food and toys. However, not a few also use this triwulan study to dedicate time to the political interests of certain people and groups. This is a negative attitude that is hard to avoid.

The good cultural value of this triwulan study should always be guarded for its existence and continued to be passed on to the next generation in order to truly become a tradition or culture of the East OKU community. Through this triwulan study, the Eastern Muslim Governor of OKU was able to create a local cultural product, a triwulan Muslim study. This local culture has a systematic relevance and roots and is based on religious values, which are of course as long as it is considered not in conflict with the existing value, especially the religious and cultural value, it is obligatory to preserve its existence. Among its diverse utility values, it is described as follows:

Social and Cultural Values

The value of social interaction that appears in this triwulan study is the creation of silaturahmi relationships between Muslim managers in particular, both at the level of branches and branches, managers of ranches as well as children. Through the activities of Muslim Studies NU periodically three months once this in addition to the existence of social interaction then also at the same time will occur interaction even assimilation between cultures that exist in particular

between the culture of Java and the original culture of the community – the tribe of coming and tribe Java. Social and cultural values at the same time will awaken in the jointness of the routine study process. Cultural communities indigenous or local that have characteristics different from Java communities will jointly make an unwritten agreement on the common in a joint activity as a form of joint living, they each other shoulders to help in realizing a good and as well as remind each other and strengthen in the realization of happiness of life in the world and hereafter. Thus, with the joint activity of this three-month study, a new social and cultural value system will be formed in the midst of a homogeneous Eastern OKU society. Thus, the awakened social interaction between the study participants and the managers of the general assembly that are surrounded by different customs, cultures, social status and certain social strata no longer appears to be mixed into one of the most disturbed in the triwulan study jams.

Economic Value

It will also appear real in this triwulan study activity of Muslims NOW, with the enthusiasm of the citizens around the place of study who are willing to become salespeople, by selling various types of merchandise offered, ranging from ice around in the line of mothers of study, fruits and much more.

Religious values

Religion symbolizes the value of obedience to the Lord, triwulan study is also able to be a party of science to add knowledge to religion, more obedient to God, and can add insight to society while culture contains values and symbols so that man can be dynamic in his life. The existence of a religious system that encompasses society, contains the meaning of collectivity that mutually influences the social order of diversity in a totalitarian way, but cannot be seen as a system that exists permanently in society. The compatibility between local cultural concepts and religious theology for society is an implementation of the values of divinity manifested into a pattern of slavery or worship sincerely accompanied by a sense of love for the one/the other. Looking at the reality of nature as a product of the source of God which is made a backbone in their belief or belief. Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur Theni Thirunelveli Hyderabad Madras Karnataka Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur Theni Thirunelveli Hyderabad Madras Karnataka.

CONCLUSION

Tri Wulan study routine of Muslim Nahdlatul Ulama in Eastern OKU has long been started from the leadership of Hj.Siti Sumaiyah in the year (2004-2009) followed by Yuliani's mother during the hidmat period (2009-2014)-(2014-2019) until now and as the general chairman of Mama Muarofah, M.Pd I during hidmat (2020-2025). The Study of the Three Months of Muslim Nahdlatul Ulama is one of the routine activities, which is selenggarakan by the Head of the Branch or the Leader of the Muslim Branch in the region of the Eastern OKU district. The implementation process of triwulan studies is entirely purely carried out by the Branch Manager and the Child Branch, from preparation to completion. Related Topics: Faith Faith as a Function of Prayer Fait as Gift of God, Living Fasting Loyalty Praying without Ceasing Relationship with God Trust Unbelief Weak Prayers Lawyer Purity Husbands Peas Arugula Bibb Lettuce Cutting Lettuces Potatoes In addition, the activity of triwulan studies is also able to be a meeting of knowledge to increase knowledge of religion, more obedient to God, and more visible to the people.

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