

The Tradition of Bancaan on Friday Night Wage A Study of Living Hadith in the Village of Cangkring B Karanganyar Demak

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Abstract

The Friday Wage bancaan tradition is a tradition that is alive and believed by the community until now, the tradition is passed down from generation to generation. This tradition is used to show gratitude and thanks to God for giving health and safety. The purpose of this research article is to describe the history, process, values and benefits of Friday Wage bancaan. This research uses a qualitative descriptive approach and uses two types of data, namely primary and secondary. The primary data comes from interviews while the secondary data comes from literature or review studies of journals, books and other literature that has a relationship with related discussions. The results of this study indicate that the bancaan tradition has many social values and benefits for the community. This research also presents hadiths that are relevant to the hadiths that animate the community (living). This research article is expected to add insight and knowledge to the community, especially to the younger generation to always maintain and preserve their culture.

Keywords: Bancaan, Friday Wage, Tradition

Abstrak:

Tradisi bancaan Jumat Wage merupakan tradisi yang hidup dan dipercayai oleh masyarakat sampai saat ini, tradisi tersebut turun temurun dari generasi ke generasi. Tradisi ini digunakan untuk menunjukkan rasa syukur dan terima kasih kepada Tuhan karena telah memberi kesehatan dan keselamatan. Tujuan dari artikel penelitian ini adalah untuk mendeskripsikan sejarah, proses, nilai-nilai dan manfaat dari bancaan Jumat Wage. Penelitian ini menggunakan pendekatan deskriptif kualitatif dan menggunakan dua jenis data yakni primer dan sekunder. Adapun data primer berasal dari wawancara sedangkan data sekunder berasal dari kepustakaan atau studi telaah jurnal, buku dan literatur lainnya yang memiliki hubungan dengan pembahasan terkait. Hasil penelitian ini menunjukkan bahwa tradisi bancaan mempunyai banyak nilai sosial dan manfaat bagi masyarakat. Penelitian ini juga memaparkan hadis-hadis yang relevan dengan hadis yang menghidupkan masyarakat (living). Dalam artikel penelitian ini diharapkan dapat menambah wawasan serta pengetahuan masyarakat terutama pada generasi muda untuk selalu mempertahankan dan melestarikan kebudayaan yang dimiliki.

Kata kunci : Bancaan, Jumat Wage, Tradisi

A. INTRODUCTION

Indonesia has many interesting and unique cultural diversity¹. The culture in Indonesia is influenced by the many ethnic groups and religions that allow them to develop unique cultures that characterize each region. This places Indonesia among the most culturally rich countries in the world². As such, culture reflects the behavior, beliefs and actions of a society. As human civilization progresses, culture will grow and develop including their understanding of religion and the state³.

Basically, culture can be defined as a structure that can organize people's lives based on its form and content. Culture usually comes from the habits that exist in society and then become customs and traditions. A person's social situation can affect the inheritance system, culture and customs and the way culture develops. During the transformation process in society, culture has values that are inherited, interpreted and applied from generation to generation. Therefore, these values are interrelated with culture⁴.

Culture consists of seven components namely: language, technology, economy, social organization, knowledge, religion, and art⁵. Thus, culture can be seen from the form and content that exists in society. There are various traditions attached to tribes and cultures in Indonesia, as is the case with the *bancaan* tradition, the *bancaan* tradition is usually called *selamatan*. *Bancaan* is used in Javanese tradition as a way to show gratitude to Allah SWT.

Traditions gain an important role in shaping the structure of the foundations of our families and communities. It reminds us that we are part of the history that defines who we are today and who we will be. If we do not pay attention to the meaning of our traditions, we are in danger of destroying the pillars of our identity. Tradition or culture can affect a person's life from different points of view in society⁶. In tradition all statuses are considered equal, as it reflects the attitude of mutual cooperation and solidarity in society.

In Islam, traditions that exist in society are highly valued. As long as these traditions have religious meanings and messages in them, Islam never opposes them. There are various traditions that oppose religion such as giving offerings at the crossroads when having a wish, this can lead to polytheism and is not justified in Islamic law because with the tradition of making offerings we do not believe in the help of Allah SWT⁷. In contrast to the *bancaan* tradition, the tradition is interpreted as showing gratitude and gratitude to Allah SWT. In the tradition, the implementation is filled with reading the letter al-Fatihah, the verse of the chair and bershalawat to the Prophet Muhammad SAW.

Traditions in Indonesian society are not all in accordance with the spirit of the Qur'an and sunnah, traditions can also be called living Al-Quran or living sunnah⁸. Like the tradition of *bancaan* in Cangkring B Village, Karanganyar District, Demak Regency which is held every 36

¹ Zaini Nur Afifah and Suryo Ediyono, 'Tradisi Bancaan Sebagai Rasa Syukur', *Jurnal CMES*, V.5 (2022).

² Thomy Sastra Atmaja and Visensia Devi, 'Upaya Pelestarian Kebudayaan Indonesia', *Jurnal PEKAN*, 9.1 (2024), pp. 88-98.

³ Salman Yoga, 'Perubahan Sosial Budaya Masyarakat Indonesia Dan Perkembangan Teknologi Komunikasi', *Jurnal Al-Bayan*, 24.1 (2019), pp. 29-46, doi:10.22373/albayan.v24i1.3175.

⁴ Sinta Dewi Puspaningrum and Anggi Febrinda Wijaya Kusuma, 'Pemertahanan Nilai-Nilai Budaya Jawa Di Era Meluasnya Budaya Asing Saat Ini, Studi Kasus Pada Gen Z Dan Mahasiswa UNNES', 3.2 (2024), pp. 210-20 <<http://jurnalilmiah.org/journal/index.php/kultur>>.

⁵ (Syamaun 2019)

⁶ Sisma Yani Tumanggor and Nia Kurniati Syam, 'Tradisi Tahlilan Upaya Menyambung Tali Silaturahmi', *HIKMAH: Jurnal Dakwah Dan Sosial*, 2024.

⁷ Ali Imron, Anggi Eryana, and Rohmat Suprpto, 'Kejawen Dalam Pandangan Islam', *Edudeena: Journal of Islamic Religious Education*, 7.1 (2023), pp. 71-81, doi:10.30762/ed.v7i1.1237.

⁸ Abdul Aziz and others, 'Dialektika Islam Dan Tradisi Lokal, Memahami Dan Memaknai Tradisi', 2020, pp. 1-51.

days (*selapanan*) on Friday Wage night is a tradition that revives the hadith (living) in the community. Islamic teachings are open, accommodating, and of course selective in the field of culture. This means that Islam can accept knowledge and culture that is in accordance with the teachings and in line with Islam⁹.

This research cannot be separated from previous research. An explanation of previous studies that have previously been conducted as reference material for subsequent research on the *bancaan* tradition. However, previous studies only discussed traditions based on historical culture, while in this study discussing traditions accompanied by the legal foundations of the traditions of the Prophet Muhammad SAW who lived in the community (living). The *bancaan* tradition can be used for various commemorations but the purpose of the tradition remains the same, namely to show gratitude and gratitude to Allah SWT.

Among the studies on *bancaan* are: First, a study entitled “The Weton Bancakan Tradition in Dhusun Trawas, Trawas Village, Trawas District, Mojokerto Regency” written by Widya Evrilia and Sukarman. This paper was published in 2021. This study concluded that *bancaan* is used as a way to show gratitude to Allah SWT for everything that has been achieved. The *bancaan* has certain symbolic meanings that show the situation in the community¹⁰.

Second, a study entitled “Bancakan Tradition as a Gratitude” written by Zaini Nur Afifah and Suryo Ediyono. This paper was published in 2022. This study concluded that *bancaan* is often symbolized as a way to show gratitude to Allah SWT to commemorate a child's birthday or weton. With this tradition, it can increase the spirit of mutual cooperation and solidarity in the community¹¹.

Based on the description above, this article is considered important because the author examines more deeply the *bancaan* tradition on Friday Wage in Cangkring B Village, Karanganyar District, Demak Regency. The topics discussed in this research journal include several discussions including how the origin of the Wage Friday *bancaan* tradition, how the implementation of the Wage Friday *bancaan* tradition, how the social values contained in the Wage Friday *bancaan* tradition and the benefits of the Wage Friday *bancaan* tradition. Research on the Friday Wage *bancaan* tradition is expected to increase public insight and knowledge, especially in the younger generation, to maintain and preserve existing culture.

B. RESEARCH METHODOLOGY

This research uses a qualitative descriptive approach method using a case study. This approach was chosen to understand the phenomenon of the Wage Friday night *bancaan* tradition in depth in Cangkring B Village, Karanganyar District, Demak Regency. Sampling in this research method was selected by purposive sampling, namely the selection of respondents based on certain considerations that are considered relevant to the research topic. The sampling criteria for the main informants include religious and community leaders who are active in the Wage Friday night *bancaan* tradition.

The main instrument in this research was through in-depth interviews. Interviews were conducted with a semi-structured guide in order to obtain broader and more flexible information. Furthermore, in ensuring data validation, this research used source and method triangulation techniques. Source triangulation is done by comparing information from various informants, while method triangulation is done by using interviews, then in analyzing the data is done in the

⁹ Nabila Hafizhotul Millah, Fauzyah Anindhya Mafazah, and Nida Adilah Rahma, ‘Kepercayaan Masyarakat Terhadap Kebudayaan Grebeg Dalam Tinjauan Pendidikan Islam’, *AR-RASYID: Jurnal Pendidikan Agama Islam*, 2.2 (2022), pp. 111-16, doi:10.30596/arrasyid.v2i2.10455.

¹⁰ Widya Evrilia, ‘Tradisi Bancakan Weton Di Dhusun Trawas Desa Trawas Kecamatan Trawas Kabupaten Mojokerto’, *JOB (Jurnal Online Baradha)*, 2021, pp. 1-3.

¹¹ Zaini Nur Afifah and Suryo Ediyono, ‘Tradisi Bancaan Sebagai Rasa Syukur’, *Jurnal CMES*, v.5 (2022).

form of descriptive qualitative which describes the patterns and meanings in the Friday Wage night *bancaan* tradition. The descriptive qualitative research method when applied in hadith studies is called living hadith research. That is, there is a tradition in the community that refers to the hadith and practices according to their needs.¹²

C. RESULT AND DISCUSSION

1. History of the Friday Wage *Bancaan* Tradition

Tradition comes from the word “traditium” which basically means to show something that comes from the past¹³. Tradition is generally defined as a custom that has existed for a long time and is part of the life of a group of people, country, culture, time, and religion¹⁴. Traditions influence how people behave in their daily lives, including their beliefs and religion¹⁵.

In the Dictionary of Anthropology, tradition can be defined as customs or habits that have meaning for the indigenous people. It includes interconnected cultural values, norms, laws and rules¹⁶. Tradition is a cultural heritage that influences each other from generation to generation so that it can be applied by humans in their daily activities. It is closely related to existing cultural elements, such as religion, language, science, and so on, and helps humans advance and civilize¹⁷.

According to the Big Indonesian Dictionary (KBBI) *bancaan* or *selamatan* has three definitions, namely 1) celebration, 2) food served in *selamatan*, 3) *selamatan* for children in celebrating birthdays or birthdays with the distribution of cakes¹⁸. In ancient times, *bancaan* was used to describe traditional food from Central or East Java. It consists of eating together on a single tray or container, with everyone sitting around the tray. There is no difference whether the child is from a rich family or not, whether old or young everyone is considered equal and there is no disgust when eating together. They can also use the *bancaan* to commemorate the birth or weton of the child and pray for the safety of themselves and their families. In addition, this *bancaan* shows the spirit of mutual cooperation and harmony in the community, everyone who is present and participates in the *bancaan* expects blessings to always be with them¹⁹.

The origin of the *bancaan* tradition on Friday Wage night begins with a plague (*pagebluk*). This tradition is carried out in Cangkring B Village, Karanganyar District, Demak Regency. In ancient times there was a kyai named Mbah Anwar, he was a *thariqah* teacher as well as a religious leader. It is said that he can know something that is sometimes not known by ordinary people, he can know when there are many epidemics or situations that will endanger the village. As an endeavor, he ordered the villagers to hold a *bancaan* on Friday Wage night to prevent any danger in the community.

When Kyai Anwar was still alive, *bancaan* was held once a year or every two years when there was a plague attacking the village community. After Kyai Anwar died, there was no one to

¹² Idris Siregar, ‘Studi Living Hadis: Dilihat Dari Perkembangan Dan Metodologi’, *Shahih: Jurnal Ilmu Kewahyuan*, 33.1 (2022), pp. 1-12.

¹³ Najma Salamah and Fauzi Ahmad Raihan, ‘Ketaatan Sosial Di Dalam Tradisi Saparan Pada Masyarakat Desa Kopeng Salatiga’, *Jurnal Kultur*, 2.2 (2023), pp. 150-56 <<http://jurnalilmiah.org/journal/index.php/kultur>>.

¹⁴ I Wayan Sudirana, ‘Tradisi Versus Modern: Diskursus Pemahaman Istilah Tradisi Dan Modern Di Indonesia’, *Mudra Jurnal Seni Budaya*, 34.1 (2019), pp. 127-35, doi:10.31091/mudra.v34i1.647.

¹⁵ Cristie Agustina and Muhammad Zidan Hakim Lubis, ‘Warisan Budaya Karo Yang Terancam: Upaya Pelestarian Dan Pengembangan Tradisi Topeng Tembut-Tembut’, *Jurnal Cakrawala Ilmiah*, 3.8 (2024), pp. 2281-90.

¹⁶ Alifuddin Ubaidillah Alifuddin and Bagus Wahyu Setyawan, ‘Pengaruh Budaya Dan Tradisi Jawa Terhadap Kehidupan Sehari-Hari Pada Masyarakat Di Kota Samarinda’, *Jurnal Adat Dan Budaya Indonesia*, 3.2 (2021), pp. 67-73, doi:10.23887/jabi.v3i2.38310.

¹⁷ Abdul Gafur and others, ‘Agama, Tradisi Budaya Dan Peradaban’, *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 21.2 (2021), pp. 124-38, doi:10.19109/tamaddun.v21i2.10665.

¹⁸ Sudadi, *Bancaan* (Badan Pengembangan dan Pembinaan Bahasa, 2018).

¹⁹ Zaini Nur Alifiah and Suryo Ediyono, ‘Tradisi Bancaan Sebagai Rasa Syukur’, *Jurnal CMES*, V.5 (2022).

tell about the situation that endangered the village, in the end the community agreed to carry out the *bancaan* tradition on every Friday Wage night (once every 36 days). The Friday Wage *bancaan* tradition in its implementation does not violate Islamic teachings, it can be said that the *bancaan* includes alms. Knowing this, the community is very enthusiastic to carry out the *bancaan* with the aim of giving alms to ward off bad luck²⁰. With the holding of the *bancaan* in order to show gratitude and thanks to Allah SWT for providing health and safety.

Based on this explanation, it can be seen that the tradition has existed for a long time and is recognized as a legacy from its ancestors. This *bancaan* tradition is still carried out until now, the community believes that by holding the Friday Wage *bancaan* it can prevent bad luck.

The meaning of Friday Wage

Friday is the most glorious day. Muslims consider Friday to be their weekly feast day. Friday is also referred to as *sayyidul ayyam*, because it is an auspicious day for prayers and many sunnahs to be performed, as well as a day of multiplied rewards for those who wish to worship²¹. There are two day cycles in the Javanese calendar system the weekly cycle which includes the current 7 days and the pancawara cycle which includes the 5 market days known as Pahing, Pon, Wage, Kliwon and Legi²².

Wage is the name of the third day of the market. The market day Wage in Javanese primbon is associated with the color black and the location in the north, Friday Wage is interpreted as vegetation falling off (sengkala day)²³. At that time it is tried not to do anything unnecessary. The meaning of Friday Wage in Javanese myth is interpreted as when doing something on that day the results are not perfect. For example, when planting rice on that day the results are not perfect. Therefore, on Friday Wage a *bancaan* is held in order to make an effort to avoid unwanted things.

2. Implementation Process of Friday Wage Bancaan

The people of Cangkring B village have traditions and cultural heritage from their ancestors that are still practiced today. Like the tradition of *bancaan* on Friday Wage night, this tradition comes from our ancestors who are believed to prevent bad luck. This *bancaan* tradition is held every 36 days (*selapanan*) on Friday Wage night after Maghrib prayer. It is held at the village crossroads, musholla or mosque. Every time Friday Wage approaches, it will be announced to the community that a *bancaan* will be held.

The *bancaan* is led by the local kyai and each member of the community usually brings food served in a tray. The contents of the tray are usually ketupat, rice, seven kinds of side dishes, seven kinds of vegetables, seven eggs and red and white porridge²⁴. In the process of implementation, each resident who participates in the *bancaan* sits in a circle around the tray. This *bancaan* event is led by the local kyai to read the prayer, the prayer that is chanted is reading the letter al-Fatihah sent by the Apostles and saints, reading the verse of the chair, shalawat three times or ten times then the last one reads the prayer. The Prophet Muhammad SAW said:

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاجِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ
خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

²⁰ Murtadlo, *Wawancara 1*, 2024.

²¹ Abdi Nafi Asshidiqi, 'Al-Kahfi Di Malam Jum'at', *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 7.1 (2023), pp. 16-22, doi:10.47006/er.v7i1.14477.

²² Meliana Ayu Safitri and Adriana Mustafa, 'Tradisi Perhitungan Weton Dalam Pernikahan Masyarakat Jawa Di Kabupaten Tegal; Studi Perbandingan Hukum Adat Dan Hukum Islam', *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab Dan Hukum*, 2021, pp. 156-67, doi:10.24252/shautuna.v2i1.16391.

²³ Kanjeng Pangeran Haryo Tjokroningrat, *Kitab Primbon Betaljemur Adammakna (Pangeran Harya Cakraningrat)* (CV Buana Raya, 2017).

²⁴ Mustain, *Wawancara 2*, 2025.

“Whoever recites the blessings of Allah upon me once, Allah will bless him ten times, expiate all his sins and raise his rank ten levels” (HR: An Nasa’i).

The Hadith explains that when we say goodbye to the Prophet once, Allah will reward it tenfold. Shalawat is a recitation used by Muslims to praise and pray to the Prophet Muhammad. Shalawat has many virtues for those who practice it. Reading shalawat not only gets rewards, but can also erase sins and raise one's degree. It is also explained in the words of Allah SWT in surah Al-Ahzab verse 56 which reads:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
*“Verily, Allah and His angels make peace upon the Prophet.
O you who believe, make peace upon the Prophet and greet
him with respect.”*

In the verse explained that it is recommended to say goodbye to the Prophet, one way to get closer to Allah SWT is by saying goodbye and saying goodbye is also defined as a form of love for the Prophet Muhammad SAW to achieve blessings in the hereafter. It can be believed that the *bancaan* tradition is a tradition that does not oppose Islam because it contains the meaning of praising Allah and His Messenger.

After the prayer is finished, the food brought by each community is surrounded together at the place of implementation. This can make social community values emerge.

The Philosophical Meaning of Dishes in the *Bancaan* Tradition

In the *bancaan* tradition there are several dishes that must be brought during the implementation process, which include ketupat, rice, seven kinds of side dishes, seven kinds of vegetables, boiled eggs and red and white porridge. The meaning of seven can be interpreted as *pitulungan* (help), also interpreted as a description of the seven realms of human life, namely the realm of the spirit, the womb, the world, the beyond, the yaumul ba'ats (resurrection), yaumul mahsyar (hisab) and the afterlife (heaven or hell). Below will discuss some of these offerings that have their own meaning, namely:

1. Ketupat

In Javanese, ketupat means “laku lepat” which has four meanings: lebar (wide), *lebur* (mistakes or sins forgiven), *luber* (greater reward), and *labur* (happy face)²⁵. This shows that the ketupat means that every human being has mistakes and then forgives each other. There are two types of ketupat shapes, namely rectangular and pentagonal, the rectangular shape shows the principle of “*kiblat papat lima pancer*” which means that God is always at the end of one's path. While the pentagon-shaped ketupat has the meaning of “*barang limo rak keno ucul*” which means praying five times, namely Fajr, Dhuhur, Asr, Maghrib and Isha²⁶.

2. Rice

The rice used in this *bancaan* tradition can be either white rice or yellow rice. White rice or plain rice is made from pure rice without any other ingredients. White rice is often

²⁵ Erna Novia Dwi Safitri, ‘Menanamkan Nilai Kearifan Lokal Melalui Tradisi Kupatan Dalam Pembelajaran Ips’, *Harmony: Jurnal Pembelajaran IPS Dan PKN*, 8.1 (2023), pp. 53–57, doi:10.15294/harmony.v8i1.68350.

²⁶ Zulkarnaen Me'akhir Yanus Putra Hulu, Maria Heny Pratikunjo, and Mahyudin Damis, ‘Tradisi Lebaran Ketupat Di Kampung Jawa Kota Tomohon’, *Holistik*, 16.4 (2023), pp. 1–15 <<https://ejournal.unsrat.ac.id/v3/index.php/holistik/article/view/52139>>.

considered a symbol of purity²⁷. Meanwhile, yellow rice is made from turmeric seasoning that is mixed when the rice is cooked. Yellow rice is often considered a symbol of luck, prosperity and happiness²⁸.

3. Seven kinds of side dishes

The seven kinds of side dishes in this *bancaan* tradition are usually from sea fish, fresh fish, chicken and so on. The side dishes served in the *bancaan* tradition have different symbolic meanings, these meanings are related to noble values, hopes and prayers. Chicken has a symbolic meaning in certain traditions, especially for Javanese people, chicken symbolizes human nature that is resigned. Meanwhile, the fish symbolizes harmony and togetherness.

4. Seven kinds of vegetables

These seven kinds of vegetables are usually called *gudangan*. *Gudangan* is a food containing boiled vegetables usually consisting of kale, spinach, long beans, sprouts (tounge) and so on. The kale plants tied together depict the meaning of harmony, spinach is a symbol of hope for a safe, prosperous, peaceful and happy life both in this world and in the hereafter, sprouts (tounge) symbolize growth, and long beans symbolize age. *Gudangan* is made from seasoned ingredients based on grated young coconut or commonly known as *urap* seasoning. *Urap* seasoning means that every human being has a life²⁹.

5. Boiled eggs

The hard-boiled egg means the origin of living things³⁰. Boiled eggs have the meaning of birth to start life, white boiled eggs have a symbol of purity and yellow means a wise heart³¹. In the *bancaan* tradition consists of seven boiled eggs, the meaning of seven means *pitulungan* (help). Boiled eggs in this *bancaan* can be duck eggs or chicken eggs, in serving the eggs are peeled off the skin.

6. Red and white porridge

Red and white porridge is made by mixing glutinous rice with water and a mixture of grated coconut and brown sugar. It is served on a banana leaf mat shaped like a bowl. According to the Javanese, porridge *abang* (red) is used as a symbol of respect to ancestors or for safety in a procession, depending on the purpose or intention of the person making porridge *abang* (red)³². This red porridge with a little white or commonly referred to as red and white porridge in the *bancaan* tradition has a symbol to reject bad luck or prevent humans from mistakes or badness. Red and white porridge in the implementation of

²⁷ Ika Martanti Mulyawati, 'Wujud Moderasi Beragama Pada Tumpeng Pungkur Sebagai Tradisi Kematian Di Kabupaten Boyolali : Kajian Gastronomi Sastra', *Basastra: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 12.1 (2024), pp. 111-21, doi:10.20961/basastra.v12i1.84884.

²⁸ Syahban Mada Ali, Utary Rustam, and Jahara Jahara, 'Pendampingan Advertisement Dan Labelling Pada Usaha Mikro Kecil Menengah (UMKM) Masyarakat Parepare "Naskun Tante Yanti"', *Amisir Community Service Journal*, 2.1 (2024), pp. 25-30, doi:10.62861/acsj.v2i1.315.

²⁹ Arif Budiman, Ari Wulandari, and Noni Sukmawati, 'Selamatan Bayi Versi Orang Jawa: Kajian Linguistik Antropologis', *SASDAYA: Gadjah Mada Journal of Humanities*, 6.2 (2022), pp. 117-34, doi:10.22146/sasdaya.v6(2).117-134.

³⁰ M. Daud Yahya, Aeni Zazimatul Faizah, and Isnaini Soliqah, 'Akulturasi Budaya Pada Tradisi Wetonan Dalam Perspektif Islam', *Amorti: Jurnal Studi Islam Interdisipliner*, 1.1 (2022), pp. 55-67, doi:10.59944/amorti.v1i1.16.

³¹ Azizah Nur Laili, 'Tradisi Brokohan: Sejarah, Nilai-Nilai Dan Makna Di Desa Tunggalpager, Mojokerto', *Icointies (Interbational Conference on Islamic Civilization and Humanitoies)*, 2023, pp. 321-30.

³² Arif Budiman, Ari Wulandari, and Noni Sukmawati, 'Selamatan Bayi Versi Orang Jawa: Kajian Linguistik Antropologis', *SASDAYA: Gadjah Mada Journal of Humanities*, 6.2 (2022).

bancaan has a positive impact to help the tradition so that people can do it smoothly without obstacles.

3. Social Values in *Bancaan* Tradition

In culture and customs, there must be social values. Social values are a set of values, morals, norms and rules that are derived from a community's culture and used as examples in the relationships between members of the community³³. In addition, the categories of social values are very diverse and differ from one culture to another. This means that each value has a different influence on each member of the community³⁴. The social values contained in the *bancaan* tradition include:

1. Gratitude

In this *bancaan* tradition, the purpose is to invite people to get closer to Allah SWT as a form of expressing gratitude and being grateful for the help of Allah SWT who provides health and safety. The essence of gratitude is to reveal the blessings, either by mentioning the blessings that have been given to him or actualizing them in everyday life

³⁵

By being grateful, one can develop a positive attitude, improve mental health, and strengthen their relationship with Allah SWT and others. In Islam, the attitude of gratitude is one that is highly emphasized and valued. This means recognizing and appreciating all the blessings given by Allah³⁶. The attitude of gratitude has been explained in the hadith of the Prophet Muhammad SAW which reads:

وَمَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ

“Whoever is not grateful to humans is not grateful to Allah SWT” (HR. Ahmad and Baihaqi)

The Hadith explains how important it is for everyone who is Muslim to always remain grateful for all the blessings given by Allah SWT. Allah SWT also promises that if we are grateful, then we will receive more favors. Being grateful has great virtues for humans, besides being an obligation to be grateful, it also allows people to become believers.

2. Mutual Cooperation

The *bancaan* tradition shows the community's desire to work together and unite in doing something together. This culture of mutual cooperation has actually long existed in human civilization, supporting each other and working together is something that is very natural for humans. Pancasila contains values such as divinity, consensus, justice, kinship, and tolerance as the core of the Indonesian philosophy of life³⁷. Basically, humans are social creatures who cannot live alone and need the help of others³⁸. This

³³ Yuyu Krisdiyansah, Asep Maulana, and Sugiyono, 'Degradasi Fungsi-Fungsi Pendidikan Dalam Pewarisan Dan Perubahan Nilai- Nilai Sosial Dan Budaya', *Tanzhimuna*, 2.1 (2022), pp. 204-18.

³⁴ Andi; Nurani; Anjanette; et al Soraya, 'Nilai-Nilai Sosial Dalam Cerita Rakyat "Pangeran Barasa"', *Jurnal Ilmu Budaya*, 10.1 (2022), pp. 48-56.

³⁵ Komaru Zaman and Lilis Amaliya Bahari, 'Syukur Dalam Perspektif Al-Qur'an', *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 4.2 (2023), pp. 293-308, doi:10.58401/takwiluna.v4i2.1090.

³⁶ W Wantini and R Yakup Insania, 'Konsep Syukur Dalam Al-Quran Dan Hadis Perspektif Psikologi Islam', *Jurnal Studia Insania*, 11.1 (2023), pp. 33-49, doi:10.18592/jsi.v11i1.8650.

³⁷ Ainiyatul Latifah and others, 'Gotong Royong Dalam Al-Qur'an Dan Signifikansinya Dengan Penanganan Covid-19: Analisis Kunci Hermeneutika Farid Esack', *Hermeneutik : Jurnal Ilmu Al-Qur'an Dan Tafsir*, 15.2 (2021), p. 277, doi:10.21043/hermeneutik.v15i2.11766.

³⁸ Heri Kurnia and Isrofiah Laela Khasanah, 'Gotong Royong Sebagai Sarana Dalam Mempererat Solidaritas Masyarakat Dusun Kalangan', *EJOIN : Jurnal Pengabdian Masyarakat*, 1.4 (2023), pp. 277-82, doi:10.55681/ejoin.v1i4.754.

has been explained in the hadith of the Prophet Muhammad SAW narrated by Imam Muslim from Abu Hurairah which reads:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ
يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرِ

“Whoever solves the difficulties of a believer from the difficulties of this world, Allah will ease his difficulties on the Day of Resurrection. Whoever makes it easy for a person in difficulty, Allah will make it easy for him in this world and the Hereafter.”

It can be concluded that if we ease the difficulties of people then Allah will ease our difficulties in this world and in the hereafter. Mutual cooperation is also a form of social welfare that shows respect for one another. Mutual cooperation can not only strengthen community solidarity, but can also increase cohesiveness between residents.

3. Respect

Every community must have an attitude of politeness between each other, from this politeness comes mutual respect. Mutual respect is used for both the elderly and the young. Respect has value for both individuals and parts of society, respect is necessary for a harmonious and democratic society. Respect shows that we value the dignity of others or something other than ourselves. The three most important aspects of mutual respect are respect for oneself, for others and for all forms of life and a mutually beneficial environment³⁹. Mutual respect is one of the aspects taught by Islam, Prophet Muhammad SAW said:

لَيْسَ مِنَّا مَنْ لَمْ يُجَلِّ كِبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفَ إِعَالِمَنَا حَقَّهُ

“He is not one of us who does not respect our elders and does not love our youth, and does not recognize the rights of our scholars.” (HR. Tirmidzi)

The hadith explains that every human being must respect each other, whether it is respecting the old or the young. Giving respect to others means treating everyone well, including those we hate as humans also have the right to the same high value and rights as us as individuals.

4. Care

Care can be formed in a society through the attitudes that the society itself has. Social care can be defined as an attitude that recognizes the need for each person to help others or others and has a relationship with society as a whole⁴⁰. The attitude of social care is not only the responsibility of the individual to do so, but also the responsibility of society as a whole to do so⁴¹.

By applying the values of social care, Muslims have the ability to build a more just and prosperous society. A good relationship depends on caring for each other, without caring a good relationship will not work well. Care is one of the aspects taught in Islamic teachings, Prophet Muhammad SAW said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَعَاطُفِهِمْ، وَتَرَاحُمِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ
تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

³⁹ Yoyo Zakaria Ansori, 'Menumbuhkan Karakter Hormat Dan Tanggung Jawab Pada Siswa Di Sekolah Dasar', *Jurnal Educatio FKIP UNMA*, 7.3 (2021), pp. 599–605, doi:10.31949/educatio.v7i3.1120.

⁴⁰ Nur Aini and Arizal Dwi Kurniawan, 'Literature Review : Karakter Sikap Peduli Sosial', *Jurnal Basicedu*, 7.6 (2023), pp. 3816–27, doi:10.31004/basicedu.v7i6.6456.

⁴¹ Mohammad Alfian, Nova Fitriya, and Ana Rahmawati, 'Implementasi Nilai-Nilai Kepedulian Sosial Dalam Al-Quran', *Jurnal Kajian Islam Dan Sosial Keagamaan*, 2.2 (2024), pp. 336–39.

“The example of believers in terms of mutual love, compassion, compassion for others, is like one body. If a member of the body is afflicted with pain, the rest of the body will feel the pain” (HR. Muslim)

The hadith explains that likening humans to other humans is one body, if one body has a problem, the other body will also feel it. The hadith makes a signal to every human being to foster sensitivity or care in society. People can become more sensitive and caring if they know and do that each other need, help, love, and care for each other⁴². Care has the aim of meeting or improving the needs of individual or community life as well as protecting and maintaining the environment for the common good.

5. Tolerance

Tolerance shows the ability to accept and appreciate other people's differences in opinions, criticism and others. This is applied in the *bancaan* tradition. Islam highly values tolerance, which is defined as mutual respect, respect for cultural diversity, and freedom of expression, including personal beliefs⁴³. Tolerance is sometimes caused by the character of individuals or human groups to avoid conflict as much as possible. Tolerance is considered the basis for working together and living in harmony⁴⁴. The attitude of tolerance is explained in the hadith of the Prophet Muhammad SAW narrated by Imam Bukhari which reads:

عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ
الْحَنِيفِيَّةُ السَّمْحَةُ

Ibn 'Abbas reported: It was asked of the Messenger of Allah (peace and blessings of Allah be upon him): Which religion is the most beloved to Allah? So he said: 'Al-Hanifiyyah As-Samhah (that which is upright and tolerant)'" (HR. Imam Bukhari).

The Hadith shows that what is meant by straight and tolerant is the religion of Islam, Islam is known as a religion that is able to accept tolerance towards fellow Muslims and from various religions. This tolerance will help maintain the unity of the country, eliminate differences and support each other. The principle of good brotherhood is based on good inter-religious relations.

4. Benefits of Friday Wage *Bancaan* Tradition

In a culture or custom, it certainly has its own benefits for the community. One of them is in this Friday Wage *bancaan* tradition, the benefits in the *bancaan* tradition can be used to make expectations, both expectations for those who want to maintain, support and carry out the Friday Wage *bancaan* tradition. One of the reasons why people continue to hold and support this Friday Wage *Bancaan* is because it is a form of instinctual need from humans themselves. The benefits include:

1. Preserving Javanese culture

Until now, the *bancaan* tradition is still considered one of the customs in the community. This tradition consists of customs that are passed down from generation to generation. Preserving Javanese culture in the modern era is very important to do

⁴² Mukhlis bin Mukhtar, 'Kepedulian Sosial Dalam Perspektif Hadis', *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 23.1 (2021), pp. 82-93, doi:10.24252/jumdpi.v23i1.19170.

⁴³ Ach. Zayyadi and M. Syukri Ismail, 'Toleransi Dalam Perspektif Hadis', *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 9.2 (2022), pp. 113-30, doi:10.51311/nuris.v9i2.539.

⁴⁴ Arly Safri Sahanuddin, Fadhil Akbar Athasya, and Muhammad Rakan Saputra, 'Analisis Toleransi Dalam Kehidupan Bertetangga Antar Warga Lokal Dan Pendetang', *PACIVIC (Jurnal Pendidikan Pancasila Dan Kewarganegaraan)*, 4.April (2024), pp. 28-36.

especially for the younger generation⁴⁵. Today's young generation considers Javanese culture as a vintage or old-fashioned product. As a result, they refuse to maintain Javanese customs and culture begins to erode and even disappear⁴⁶. In order to overcome and prevent culture which is the wealth of the Indonesian nation from extinction and loss. Various efforts are needed to preserve Indonesian culture. Cultural revitalization is one of the goals of cultural preservation. With the *bancaan* tradition can help preserve Javanese culture and customs.

2. Fostering the spirit of the younger generation

Globalization is caused by advances in information technology, the development of the times is something that cannot be denied. With these advancements, the way people interact with each other has changed, a culture that brings new values that ultimately changes the way people see the world⁴⁷. The impact of globalization can be both detrimental and beneficial, one of the detrimental effects of globalization for a country is losing its cultural values. This shows that the spirit of nationalism in many countries including Indonesia has faded⁴⁸.

To revive the nationalism of today's young generation, they must show the role of ancestors in the struggle. In this *bancaan* tradition, the role of the younger generation is expected to revive the spirit of nationalism and customs that have existed for a long time. Therefore, with the advancement of technology in this day and age, it is hoped that the younger generation will not get carried away and forget the existing culture and customs.

3. Strengthen friendship between people

In a tradition, there is an attitude of embracing and supporting each other. Trust in others will shape the social life of a community that respects each other, creates friendships, and encourages common interests⁴⁹. Strengthening friendship can be done in various ways such as mutual cooperation when there is an event, helping so that the plan that is held runs smoothly and sympathy empathy when there are neighbors who are affected by a disaster. This shows the spirit of nationalism among others. In this *bancaan* tradition, it is hoped that fellow communities will embrace each other so as not to break the existing ties of friendship.

4. Cultivate a sense of peace

A sense of peace must be instilled in society, with a sense of peace one will be able to maintain harmony between communities. Peace is a state that is calm, peaceful, and free from anxiety⁵⁰. Overall, a person's personality is shaped to a large extent by their environment which includes their own culture⁵¹. For example, through tradition, it can develop aspects of culture and social values in society. If we accept and appreciate the

⁴⁵ Dadan Adi Kurniawan and Ali Nur Ardhi, 'Pelestarian Budaya Jawa Melalui Pembelajaran Kreatif Di Desa Slogoretno Sebagai Wujud Gerakan Nasionalisme', *Candi*, 21.2 (2021), pp. 1-10.

⁴⁶ Siwi Ambarwati and V. Indah Sri Pinasti, 'Pelestarian Kesenian Tradisional Budaya Jawa Gojog Lesung Di Desa Patutrejo Kecamatan Grabag Kabupaten Purworejo Jawa Tengah', *Pendidikan Sosiologi*, 1, 2019, pp. 1-9.

⁴⁷ Sri Sudarsih and Iriyanto Widisuseno, 'Pentingnya Membangun Karakter Generasi Muda Di Era Global', *Jurnal Harmoni*, 3.2 (2019), pp. 55-59 <<https://ejournal.undip.ac.id/index.php/harmoni/article/view/27196/16294>>.

⁴⁸ Djoko Sutanto and Samsi, 'Membangkitkan Jiwa Nasionalisme Generasi Muda Melalui Nilai-Nilai Perjuangan Bangsa', *Jurnal Pengabdian Kepada Masyarakat*, 3.1 (2023), pp. 24-34.

⁴⁹ Sisma Yani Tumanggor and Nia Kurniati Syam, 'Tradisi Tahlilan Upaya Menyambung Tali Silaturahmi', *HIKMAH: Jurnal Dakwah Dan Sosial*, 2024, pp. 19-24.

⁵⁰ Suhermi and Fadholi Hakim, 'Tenang Dalam Perspektif Hadis', *Mutiara: Jurnal Penelitian Dan Karya Ilmiah*, 2.4 (2024) <<http://dx.doi.org/10.31219/osf.io/y5d2k>>.

⁵¹ Syukri Syamaun, 'Pengaruh Budaya Terhadap Sikap Dan Perilaku Keberagamaan', *Jurnal At-Taujih Bimbingan Dan Konseling Islam*, 2.2 (2019).

differences of others, then an attitude of belonging, respect and appreciation for each other will emerge. This can foster a sense of peace and harmony in society.

D. CONCLUSION

From the explanation presented above, it can be concluded that tradition is a culture or custom that is passed down from generation to generation. The tradition of *bancaan* on Friday Wage night in Cangkring B Village, Karanganyar District, Demak Regency is a manifestation of religious practices rooted in the community's understanding of Islamic teachings and local culture. The Living Hadith study in this tradition shows how hadith is understood, interpreted, and practiced in daily life by the local Muslim population. The existence of *bancaan* is not only a religious ritual, but also strengthens social solidarity, reflects the values of gotong royong, and strengthens relationships between residents.

The potential contribution of this research to the field of Cultural Anthropology lies in enriching the study of the interaction between religion and culture. The *bancaan* tradition is an example of how people construct religious meaning within the framework of their culture. In addition, this research can serve as a foundation for further studies related to the diversity of Islamic expressions in various regions, especially in the context of Indonesia, which has a wealth of locally-based Islamic traditions. Thus, the results of this research can be an important reference for academics, scholars and policy makers in understanding and maintaining harmony between Islamic teachings and community culture.

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