

Resonating Culture and Religion: A Comprehensive Examination of The Tingkeban Ceremony in Nganjuk

Muh Barid Nizarudin Wajdi¹, Wasehudin², Yuli Marlina³

¹STAI Miftahul Ula Nganjuk, Jawa Timur, Indonesia

²Universitas Islam Negeri Banten, Indonesia

³Universitas Islam Jakarta, Indonesia

Corresponding Email: baridnizar84@gmail.com

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Abstract

The Tingkeban ceremony, as a cultural heritage of the Javanese community in Nganjuk, East Java, Indonesia, is faced with preservation challenges due to the influence of modernization and globalization. This research explores integrating local wisdom and Islamic values in maintaining and enriching the Tingkeban Ceremony. This study used a case study approach involving observation, interviews, and document analysis as data collection methods. This research reveals that the fusion of local wisdom and Islamic values in the Tingkeban Ceremony results in a harmonious and meaningful cultural tradition, reflecting their Javanese identity and Islamic faith. The local wisdom in the ceremony includes values such as cooperation, togetherness, and tolerance, while the integrated Islamic values include good manners, submission to Allah Swt. and cleanliness. Collaboration between various parties, including the community, religious leaders, and local government, is essential in ensuring the continuity of the Tingkeban Ceremony. Although the practice has evolved, the core values of the ceremony have been maintained and even strengthened. This study recommends efforts to increase the role and involvement of the community in preserving the Tingkeban Ceremony, develop educational programs that strengthen understanding of cultural values and Islamic faith, and promote this ceremony as an attractive cultural tourism destination in Nganjuk.

Abstrak

Upacara Tingkeban, sebagai warisan budaya masyarakat Jawa di Nganjuk, Jawa Timur, Indonesia, dihadapkan pada tantangan pelestarian akibat pengaruh modernisasi dan globalisasi. Penelitian ini bertujuan untuk mengeksplorasi integrasi antara kearifan lokal dan nilai-nilai Islam dalam memelihara dan memperkaya Upacara Tingkeban. Dengan menggunakan pendekatan studi kasus yang melibatkan observasi, wawancara, dan analisis dokumen sebagai metode pengumpulan data, penelitian ini mengungkap bahwa perpaduan kearifan lokal dan nilai-nilai Islam dalam Upacara Tingkeban menghasilkan tradisi budaya yang harmonis dan bermakna, mencerminkan identitas Jawa dan keimanan Islam mereka. Kearifan lokal yang melekat dalam upacara mencakup nilai-nilai seperti kerjasama, kebersamaan, dan toleransi, sementara nilai-nilai Islam yang terintegrasi mencakup tata krama yang baik, tunduk pada Allah Swt. dan kebersihan. Kolaborasi antara berbagai pihak, termasuk masyarakat, pemimpin agama, dan pemerintah setempat, memiliki peran penting dalam menjamin kelangsungan Upacara Tingkeban. Meskipun praktiknya mengalami perkembangan, nilai-nilai inti dalam upacara tetap dipertahankan dan bahkan diperkuat. Penelitian ini merekomendasikan upaya untuk meningkatkan peran serta keterlibatan masyarakat dalam melestarikan Upacara Tingkeban, mengembangkan program pendidikan yang memperkuat pemahaman tentang nilai-nilai budaya dan keimanan Islam, serta mempromosikan upacara ini sebagai tujuan wisata budaya yang menarik di Nganjuk.

Keywords

Tingkeban ceremony; local wisdom; Islamic values; cultural traditions; Nganjuk



Introduction

Local wisdom and Islam are essential in building Indonesia's rich and diverse culture.¹ One manifestation of the harmonization between these two values is manifested in the *Tingkeban* Ceremony, a cultural tradition inherited by the Javanese community in Nganjuk, East Java. Elisabeth Barakos and François Gauthier² have revealed that modernization and the influence of globalization have challenged preserving this tradition, making it increasingly difficult to maintain. This research explores the integration between local wisdom and Islamic teachings to preserve and develop the *Tingkeban* Ceremony.

The tradition of *Tingkeban* or *Mitoni* in Javanese society has long roots in Javanese cultural history.³ According to historical stories, *Tingkeban* or *Mitoni* has existed since the time of the Kediri kingdom led by Raden Jayabaya.⁴ In the story, there was a female resident named Niken Satingkeb who married a courtier of the Kediri kingdom named Sadiyo. From their marriage, Niken Satingkeb and Sadiyo were blessed with nine children. However, a tragic fate befell them as their children were not given long lives. The two couples never gave up hope and always tried to be blessed with offspring with long lives. They begged God to grant them a child who would not suffer the same fate as their previous children. On the advice and guidance of various parties, they complained about this problem to King Jayabaya. King Jayabaya, a wise king, instructed Niken Satingkeb to bathe every Wednesday and Saturday in holy water while reciting specific prayers. After that, Niken Satingkeb was asked to wear clean clothes and perform a series of symbolic acts, including dropping two ivory coconuts and wrapping Wulung sugar cane leaves around his stomach. All instructions from King Jayabaya were carefully followed, and their prayers were answered. Since then, this tradition has been passed down from generation to generation and has become an essential part of Javanese culture, especially for pregnant women.

Some literature has discussed preserving local wisdom and Islamic values to build a sustainable Indonesian cultural identity. Several previous studies have revealed the values of local wisdom and

¹ Andi Warisno and Z A Tabrani, "The Local Wisdom and Purpose of Tahlilan Tradition," *Advanced Science Letters* 24, no. 10 (2018): 7082–7086; Dinar Fatmawati, "Islam and Local Wisdom in Indonesia," *Journal of Social Science* 2, no. 1 (2021): 20–28; Muh Barid Nizarudin Wajdi et al., "KOMUNITAS OSING, Interaksi Budaya Dan Pembangunan (Bunga Rampai Penelitian Etnografi)" (2018).

² Elisabeth Barakos, "Modernity and Tradition," *The International Encyclopedia of Linguistic Anthropology* (2020): 1–5; François Gauthier, *Religion, Modernity, Globalisation: Nation-State to Market* (Routledge, 2019).

³ Weni Sarbaini, "Nilai-Nilai Pendidikan Dalam Tradisi Tingkeban Budaya Masyarakat Suku Jawa Ditinjau Dari Perspektif Filosofis," *Ability: Journal of Education and Social Analysis* (2021): 77–88.

⁴ Ridwan Gunasasmita, *Kitab Primbon Jawa Serbaguna* (Penerbit Narasi, 2009).

Islam in the *Tingkeban* Ceremony.⁵ For example, Arini Hidayati⁶ explored the practice of the *Tingkeban* tradition in Tiudan Village, Gondang District, Tulungagung Regency, focusing on the recitation of seven specific letters in the ceremony, which are considered to have religious values and provide tranquility to pregnant women and their unborn children.

Khaerani⁷ shows that the *Tingkeban* tradition in Cendana Village carries essential values such as gratitude, harmony, and social care. Rholand Muary⁸ discusses the sociological meaning of pregnancy and baby birth ceremonies in the Javanese community in Buntu Pane Village, Asahan, showing the importance of the values of togetherness, tolerance, and simplicity in the tradition. Purwaningrum and Ismail's research⁹ explores the acculturation between Islam and Javanese culture through a folkloric study of two Javanese traditions, including *Tingkeban*, demonstrating Indonesian culture's uniqueness and diversity. Weni Sarbaini¹⁰ discussed the educational values contained in the Javanese *Tingkeban* tradition, identifying that togetherness, devotion to God, and respect for parents are essential aspects of the ceremony.

Although previous research has provided valuable insights, there are certain uniqueness and gaps that these studies have not fully explained. This research is specifically about the harmonization of local wisdom and Islam in the context of the *Tingkeban* Ceremony in Nganjuk. In this effort, the research of Iswah Adriana¹¹, Fatholla,¹² Puspitaningtyas,¹³ Rahmadani,¹⁴ and Hidayati,¹⁵ although it has provided valuable insights, has not explicitly discussed the harmonization of local wisdom and Islam. Therefore, this research provides a valuable contribution by combining and exploring the integration

⁵ Anita Abbott and Anita Abbott, "Indonesian Identity and Cultural Values," *Educational sovereignty and transnational exchanges in post-secondary Indonesian education* (2017): 135–161; Andi Gunawan et al., "Indonesian Cultural Landscape Diversity: Culture-Based Landscape Elements of Minangkabau Traditional Settlement.," *International Journal of Conservation Science* 10, no. 4 (2019); Endang Fatmawati, "Strategies to Grow a Proud Attitude towards Indonesian Cultural Diversity," *Linguistics and Culture Review* 5, no. S1 (2021): 810–820.

⁶ Arini Hidayati, "Pembacaan Tujuh Surat Pilihan Dalam Tradisi Tingkeban Di Desa Tiudan, Kecamatan Gondang, Kabupaten Tulungagung" (2019).

⁷ Khaerani Khaerani, Alfiandra Alfiandra, and Emil El Faisal, "Analisis Nilai-Nilai Dalam Tradisi Tingkeban Pada Masyarakat Jawa Di Desa Cendana Kecamatan Muara Sugihan Kabupaten Banyuwasin," *Bhineka Tunggal Ika: Kajian Teori dan Praktik Pendidikan PKn* 6 (2019): 64–82.

⁸ Rholand Muary, "The Sociological Meaning of Pregnancy and Baby Birth Ceremonies in Javanese People in Buntu Pane Village Asahan," *Lakhomi Journal Scientific Journal of Culture* 2, no. 4 (2021): 162–170.

⁹ Septiana Purwaningrum and Habib Ismail, "Akulturasi Islam Dengan Budaya Jawa: Studi Folkloris Tradisi Telonan Dan *Tingkeban* Di Kediri Jawa Timur," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 4, no. 1 (2019): 31–42.

¹⁰ Sarbaini, "Nilai-Nilai Pendidikan Dalam Tradisi Tingkeban Budaya Masyarakat Suku Jawa Ditinjau Dari Perspektif Filosofis."

¹¹ Iswah Adriana, "NELONI, MITONI ATAU TINGKEBAN : (Perpaduan Antara Tradisi Jawa Dan Ritualitas Masyarakat Muslim)," *Jurnal KARSA* (2013).

¹² Fatholla Fatholla, "Makna Simbolik Tradisi Tingkeban Perpektif 'Urf Di Kecamatan Cermee Kabupaten Bondowoso," *At-Turost : Journal of Islamic Studies* (2020).

¹³ Nuril Idha Puspitaningtyas, "INVENTORY OF FLORA AND FAUNA IN THE TINGKEBAN TRADITION IN MADIUN RESIDENCE," *Annual International Conference on Islamic Education for Students* (2022).

¹⁴ T Rahmadani and R Pulungan, "Fungsi Makna Semiotika Pada Tradisi Tingkeban Dalam Kehidupan Masyarakat Jawa Sidodadi Kecamatan Beringin Lubuk Pakam," ... *Akuntansi, Manajemen dan ...* (2021).

¹⁵ Hidayati, "Pembacaan Tujuh Surat Pilihan Dalam Tradisi *Tingkeban* Di Desa Tiudan, Kecamatan Gondang, Kabupaten Tulungagung."

between the two values in a more integrated and holistic manner in the context of the *Tingkeban* Ceremony in Nganjuk.

***Tingkeban* Tradition in Some Areas of Nganjuk**

Based on observation, there are still several areas in Nganjuk that still hold *Tingkeban* ceremonies. Some of them are Bagor, Gondang, Jaticalen, Lengkong, Ngluyu, Ngronggot and Patianrowo:¹⁶

Table 1: Regions that Perform the *Tingkeban* Ritual

No.	Region	District
1	Bagor	Bagor
2	Gondang	Gondang
3	Jaticalen	Jaticalen
4	Lengkong	Lengkong
5	Ngluyu	Ngluyu
6	Ngronggot	Ngronggot
7	Patianrowo	Patianrowo

The table above shows the regions in Nganjuk Regency that still perform the *Tingkeban* ritual. Seven regions perform the ritual: Bagor, Gondang, Jaticalen, Lengkong, Ngluyu, Ngronggot, and Patianrowo. Each region has its characteristics and nuances in carrying out the *Tingkeban* ritual. The table shows that the *people of Nganjuk still perform the Tingkeban ritual*, which is still preserved and maintained.

The author also interviewed several informants about the theme of the *Tingkeban* ceremony. From the interviews, researchers analyzed and concluded the results of interviews with mothers in seven regions in Nganjuk, resulting in information that the *Tingkeban* ceremony was held to ask for the safety and health of pregnant women and the fetuses they were carrying. In addition, this ceremony is also a form of gratitude for the gifts of Allah Swt. given to pregnant women.

From the observations, researchers obtained the results of implementing the *Tingkeban* ceremony, showing that this ceremony began with a prayer recitation by a kiai or ustadz. Then, pregnant women who practice *sunnah* fasting are fasted and given food suitable for pregnant women and fetuses, such as yellow rice, side dishes, and fruits. During the event, several series of activities are

¹⁶Observation, March 17th 2022

carried out, including reading verses from the Holy Quran, giving names to the unborn child, and giving gifts or *tali asih* to pregnant women. After the event was over, a prayer was held together to ask for the safety and health of pregnant women and their fetuses.

In the documentation, several photos show the atmosphere of the *Tingkeban* ceremony in seven areas in Nganjuk Regency. It can be seen that pregnant women wear polite and modest clothes, and several decorations symbolize blessings and beauty.



Figure 1: *Tingkeban* Ceremony Procession

Figure 1 shows the procession of the *Tingkeban* ceremony, which consists of several stages, namely the preparation of materials to be used, the organization of the ceremony, and the procession of sending yellow rice to family and relatives as a sign of gratitude. Seen in the picture, the pregnant woman stands on a mat that has been prepared and a religious figure leads the procession. In addition, there is also tumpeng and some other equipment prepared for the *Tingkeban* ceremony.

Based on these data, it can be concluded that the *local community still carries out the Tingkeban ceremony in seven regions in Nganjuk* as a form of harmonization between local wisdom and Islam. The values contained in this ceremony are gratitude and asking for the safety and health of pregnant women and their fetuses.

The *Tingkeban* ceremony is a Javanese religious tradition performed when a woman is seven months pregnant.¹⁷ This ceremony aims to ask for protection and safety for the fetus that the mother is carrying. In addition, the *Tingkeban* ceremony is also considered a form of expression of gratitude for the pregnancy being experienced by the mother. Families and close relatives gather, prepare offerings, and hold prayers in this ceremony.¹⁸

¹⁷ Yusriani Febrian Ramadani Putri et al., "Makna Kultural Nama-Nama Hidangan Dalam Upacara Adat Tingkeban Pada Masyarakat Sawojajar Kota Malang (Kajian Antropolinguistik)," *Jurnal Iswara* (2022); Fitroh Nurul, "RITUAL TINGKEBAN DALAM PERSPEKTIF AQIDAH ISLAM (Studi Kasus Di Kelurahan Sronдол Kulon Kecamatan Banyumanik Kota Semarang)," *Tetrahedron Letters* (2014).

¹⁸ Fitroh Nurul, "RITUAL TINGKEBAN DALAM PERSPEKTIF AQIDAH ISLAM (Studi Kasus Di Kelurahan Sronдол

Based on the observation, the *Tingkeban* ceremony involves several activities, including:¹⁹

1. Prayer together: This event begins by reading prayers together and asking Allah Swt. to provide safety and health for pregnant women and the fetus they are carrying.
2. Giving food: In this ceremony, there is a tradition of giving food commonly called '*nasi tumpeng*.' It is a symbol of happiness and an expression of gratitude.
3. Gift exchange: The *Tingkeban* ceremony also involves exchanging gifts between the families and relatives present. These gifts are usually in food or clothing for the expectant mother and her unborn child.
4. Hair cutting: At the end of the *Tingkeban* ceremony, there is a tradition of cutting the baby's hair. It is done as a symbol that the baby's birth is approaching.
5. Tahlilan: After the *Tingkeban* ceremony is over, it is usually followed by *tahlilan* or a joint prayer event conducted for the spirits of the deceased.

The activities in this *Tingkeban* ceremony vary in each region. However, the essence of this ceremony remains the same, namely to ask for safety and health for pregnant women and the fetus they are carrying and as a form of gratitude for the gifts of Allah Swt.

Activities in the *Tingkeban* ceremony have links with Islamic values, such follows.²⁰

1. Prayer and *dhikr*: In the *Tingkeban* ceremony, there are prayers and *dhikr* activities as a form of respect to Allah Swt. as the creator of life and as a form of asking for safety for pregnant women and unborn children. It is in line with the teachings of Islam, which encourages its people always to pray and remember Allah Swt. in every activity carried out.
2. Gratitude and patience: One of the purposes of the *Tingkeban* ceremony is as a form of gratitude for the gifts of Allah Swt. given to pregnant women. In addition, the activities in the *Tingkeban* ceremony also teach the value of patience in dealing with the pregnancy process, which may not always be easy.
3. Unity and harmony: The *Tingkeban* ceremony is also a moment to strengthen relationships between family members and between community members who attend. It aligns with Islamic values that encourage unity and harmony in social life.
4. Health and hygiene: In the *Tingkeban* ceremony, there are activities to clean and tidy the house and ceremony equipment. It teaches the importance of maintaining cleanliness and health, an Islamic

Kulon Kecamatan Banyumanik Kota Semarang)."

¹⁹ Observation, April 13th 2022

²⁰ Observation and interview with Chief of FKUB (Forum Kerukunan Umat Beragama) Nganjuk, Drs. KH. Sholihin Nasrudin, M.Pd.I

teaching that also emphasizes the importance of maintaining health and cleanliness as part of worship.

The *Tingkeban* ceremony in Nganjuk contains values important to the local community. One of the values contained in this ceremony is the value of gratitude. Mothers who hold the *Tingkeban* ceremony feel grateful for the gift of Allah Swt. given in the form of pregnancy and safety for the mother and the fetus she is carrying. It is as expressed in Khoiriyatul Layly Septi Wahyu Ningrum & I Wayan Arsana's research,²¹ which shows that the *Tingkeban* ceremony in Jubel Kidul Village has a complex meaning and function, namely as a form of gratitude for pregnancy and as an effort to strengthen social ties between community members.

In addition, the value of togetherness is also contained in the *Tingkeban* ceremony. This activity involves family and neighbors in helping prepare and implement the ceremony. In addition, togetherness is also seen in sharing food and praying together for the safety of the mother and fetus. It is in line with the research of Dhimas Abror Djuraid et al.,²² showing that the *Tingkeban* ceremony has an essential role in strengthening social relations between individuals and groups in society. The rite can also maintain and preserve local wisdom and religious values that are also internalized in the practice of the ceremony. In conclusion, the *Tingkeban* ceremony has great potential to maintain social harmony and cultural diversity in Jember.

Local wisdom values are also contained in the *Tingkeban* ceremony, such as the taboos and rules that pregnant women must obey during pregnancy. It shows respect for the traditions and values embraced by the local community. It is in line with Mimin Austiyana's research,²³ showing that the *Tingkeban* ceremony still has essential values in the lives of Javanese people, such as gratitude and hope for a smooth pregnancy and birth and strengthening relationships between community members.

The *Tingkeban* ritual follows a series of stages that have become integral to Javanese cultural traditions. The first stage, *Rujaan*, is generally performed before sunrise. In *Rujaan*, ingredients such as young bananas, oranges, mango pakel, and green coconuts are pounded together using a pestle on a mortar. This tradition is often practiced by women who exude a beautiful rhythm in their pounding. Local convention associates the spicy or delicious taste of the resulting salad with the child's gender to be born; the spicy taste indicates the possible birth of a girl, while the delicious taste indicates the

²¹ Khoiriyatul Layly Septi Wahyu Ningrum and I Wayan Arsana, "Upacara Tujuh Bulanan (Tingkeban) Bagi Ibu Hamil Pada Masyarakat Desa Jubel Kidul Kecamatan Sugio Kabupaten Lamongan," *PACIVIC: Jurnal Pendidikan Pancasila dan Kewarganegaraan* (2022).

²² Dhimas Abror Djuraid et al., "Ritus Budaya Tingkeban Sebagai Perikat Sosial Pada Masyarakat Jember," *Pustaka : Jurnal Ilmu-Ilmu Budaya* (2021).

²³ Mimin Austiyana, "Tingkeban: Javanese Ritual During Pregnancy in Kalisari, Bojonegoro, East Java Tingkeban: Ritual Orang Jawa Dalam Masa Kehamilan Di Kalisari, Bojonegoro, Jawa Timur," *Tingkeban: Javanese ritual During Pregnancu in Kalisari, Bojonegoro, East Java* (2021).

possible birth of a boy. Afterward, the salad is sold to neighbors as part of the ceremony. The second procession, *hajatan*, is an invitation the host extends to residents to participate. In this *Hajatan*, the host provides a variety of foods, including *tumpeng* rice, *Golong* rice, *Uduk* rice, bouquet rice, red *Jenang*, *ketan tawa*, *Rujak*, *Bucu* seven rice, and *Pasuman*. The event also includes a prayer led by one of the members aimed at praying for the host's ancestors who have passed away. The third procession is the bath, which takes place after the celebration. The pregnant woman, her husband, and her family go to a spring or source of holy water. They water and bathe together using the water from the spring. Afterward, they change their clothes to dry ones and have another celebration at the bathing place with a menu of *tumpeng* rice and roasted chicken to ask permission for the bathing place. The final procession is coconut splitting, where two yellow and green coconuts are given images of Janaka and Srikandi. The yellow coconut, symbolizing the wish for the birth of a male, is split, and the procession is followed by a quick fight between husband and wife for the egg, which is believed to speed up the child's ability to run. All these stages involve symbolism and local beliefs to ensure a safe and successful birth for the child-to-be.

In the context of Islam, the *Tingkeban* ceremony also contains Islamic values. For example, the prayers recited in this ceremony contain verses of the Koran and convey requests to Allah Swt. In addition, the abstinence and rules during pregnancy are also in line with Islamic teachings that teach to maintain the health and hygiene of the body. It is by Sufathudin Sumiati Nurhaizan's research.²⁴ The results showed that the law of *Tingkeban* in Javanese customs is in line with Islamic law, where the aim is to ask for protection and safety for the fetus in the womb and the expectant mother. However, some practices in the *Tingkeban* ceremony are not by Islamic teachings, such as ancestor worship and non-Islamic symbols. Therefore, the author suggests that the *Tingkeban* ceremony be adjusted to the appropriate Islamic teachings and accompanied by efforts to preserve local culture.

Thus, the *Tingkeban* ceremony in Nganjuk not only contains local wisdom values but also Islamic values. These two values are well integrated into the *Tingkeban* ceremony, making it part of the identity and culture of the Nganjuk people. The researcher obtained several significant findings related to the practice of the *Tingkeban* ceremony and the Islamic values associated with the ceremony. It is elaborated as follows.

²⁴ Sufathudin Sumiati Nurhaizan, "Hukum Tingkeban Pada Adat Jawa Menurut Hukum Islam (Studi Kasus Desa Suka Damai Kecamatan Sei Bamban Kabupaten Serdang Bedagai)," *Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan* (2020).

***Tingkeban* Ceremony as a Manifestation of Islamic Values**

In the *Tingkeban* ceremony, there are Islamic values reflected in each stage, such as:

1. Prayer Stage: Pregnant women and their families pray and ask Allah Swt. to be given safety and health during pregnancy and childbirth.
2. *Dhikr* Stage: *Dhikr* is recited to remember Allah Swt. and strengthen the spiritual connection between pregnant women and God.
3. Recitation of *Surah* al-Fatihah: Surat al-Fatihah is recited as a form of respect to Allah Swt. and as a prayer that the pregnant mother and her fetus are always under His protection.
4. Fetal Hair Cutting Stage: Fetal hair cutting is done as a symbolization of severing ties with the unseen world and facilitating birth.

***Tingkeban* Ceremony as a Form of Local Wisdom Existence**

The *Tingkeban* ceremony also has important local wisdom values for the Nganjuk community. In this ceremony, there are local traditions that are still maintained, such as:

1. Determination of the day of the *Tingkeban* ceremony is based on the calculation of the Javanese calendar.
2. The use of Javanese traditional clothes as clothes in the ceremony.
3. Selection of tumpeng rice as a Javanese dish that symbolizes gratitude.

***Tingkeban* Ceremony According to NU (*Nahdlatul Ulama*) and Muhammadiyah**

The *Tingkeban* tradition, in the perspective of NU (*Nahdlatul Ulama*), is considered an important ritual to ask for safety at the age of seven months of pregnancy or what is commonly called *Mitoni* in Javanese tradition. The procedure and implementation have been carefully arranged following Javanese calculations. For NU, *Tingkeban* is an integral part of Javanese local wisdom that needs to be preserved because it aims to pray for the safety of the mother and the future baby. On the other hand, in Muhammadiyah's view, there is a more dynamic understanding of *Tingkeban*. However, this tradition can be a source of division between Muhammadiyah and NU residents in some places, such as in Karangrejo Village, Karanggeneng, and Lamongan, where *Tingkeban* became a social space for meetings between the two groups. Muhammadiyah sees *Tingkeban* as a cultural bridge connecting various community groups, including Muhammadiyah and NU members.²⁵ Although there are differences in practice, both NU and Muhammadiyah equally appreciate and recognize the importance of this tradition. So, overall, although there are variations in views and practices in various regions, NU and

²⁵ Siti Khuzaimah, "TRADISI TINGKEBAN DALAM PANDANGAN DAN FUNGSINYA BAGI WARGA MUHAMMADIYAH DAN NU DI DESA KARANGREJO KARANGGENENG LAMONGAN" (UIN SUNAN KALIJAGA, 2015).

Muhammadiyah both recognize and respect the *Tingkeban* tradition as part of local cultural wealth that needs to be preserved and maintained.

In research conducted by Saraswati²⁶ On Javanese Community Traditions According to the Views of Nahdatul Ulama Leaders and Muhammadiyah Leaders (Case Study in Stabat District, Langkat Regency)", some essential points about the *Tingkeban* tradition are revealed. *Tingkeban* is a ritual performed at seven months of pregnancy, also known as *Mitoni* in Javanese tradition. It is considered the last stage before birth, where prayers are offered for the safety of the mother and baby-to-be. This research utilizes Koentjaraningrat's acculturation theory and religion theory in its analysis. The results include the implementation of *Tingkeban*, its history, and the basis and purpose of this tradition. The views of Nahdatul Ulama and Muhammadiyah leaders emphasize the importance of *Tingkeban* as part of the local wisdom of Javanese society. Muhammadiyah also values this tradition, seeing it as a cultural bridge that connects different groups of people. This research provides an in-depth insight into *Tingkeban*, both culturally and spiritually, and demonstrates the richness of the tradition that deserves to be preserved and further understood.

Harmonization Between Local Wisdom and Islam

The *Tingkeban* ceremony, a revered cultural heritage among the Javanese community in Nganjuk, East Java, Indonesia, provides a compelling illustration of the harmonious coexistence and integration of local wisdom and Islamic values. This ceremonial practice, deeply rooted in the region, presents a unique amalgamation of Islamic principles and local traditions. The ceremony exhibits a delicate balance, where the rich Islamic influence is complemented by preserving indigenous values that hold significant importance for the people of Nganjuk. The amalgamation of these elements in the *Tingkeban* ceremony underscores its continued relevance and endurance across generations.²⁷

Scholars have documented how the *Tingkeban* ceremony encapsulates the essence of local wisdom and Islamic faith. This synergy is facilitated by the adaptability and inclusiveness of Islamic teachings, which allow for incorporating indigenous cultural elements, fostering a sense of unity and continuity among the local populace. Notably, the ceremony upholds Islamic values, such as submission to Allah Swt. and adherence to cleanliness, while also cherishing local virtues like cooperation, togetherness, and tolerance, emphasizing the harmonious integration of these facets.²⁸

²⁶ Yuli Saraswati, "Hukum Memperingati Tingkeban (Tujuh Bulanan Kehamilan) Pada Tradisi Masyarakat Jawa Menurut Pandangan Tokoh Nahdatul Ulama Dan Tokoh Muhammadiyah (Studi Kasus Di Kecamatan Stabat Kabupaten Langkat)" (Universitas Islam Negeri Sumatera Utara Medan, 2018).

²⁷ Purwaningrum and Ismail, "Akulturasi Islam Dengan Budaya Jawa: Studi Folkloris Tradisi Telonan Dan Tingkeban Di Kediri Jawa Timur"; Ariska Erawati, Rosmawaty Harahap, and Elly Prihasti Wuriyani, "Kajian Semiotik Pada Tradisi Tingkeban (Tujuh Bulanan) Etnis Jawa Di Desa Persatuan Kabupaten Asahan," *Sintaks: Jurnal Bahasa & Sastra Indonesia* (2022); Sarbaini, "Nilai-Nilai Pendidikan Dalam Tradisi Tingkeban Budaya Masyarakat Suku Jawa Ditinjau Dari Perspektif Filosofis."

²⁸ Djuraid et al., "Ritus Budaya Tingkeban Sebagai Perikat Sosial Pada Masyarakat Jember"; Nurhaizan, "Hukum

The harmonization between local wisdom and Islam, evident in the *Tingkeban* ceremony, exemplifies a broader socio-cultural and religious discourse in Indonesia, where indigenous traditions adapt and endure alongside Islamic practices. The collaborative efforts of various stakeholders, including the community, religious leaders, and local authorities, play a pivotal role in sustaining and promoting the ceremony. Despite the evolution in its implementation, the core values remain intact, fortified, and cherished by the community.²⁹ Therefore, The *Tingkeban* ceremony represents the preservation of cultural heritage and the interplay between tradition and religious faith in Nganjuk.

In conclusion, the *Tingkeban* ceremony in Nganjuk is a living testament to the successful harmonization of local wisdom and Islamic values. This cultural practice demonstrates that while traditions may evolve to adapt to contemporary circumstances, the core principles, whether rooted in local heritage or religious teachings, can coexist harmoniously and continue to shape the identity and beliefs of the community. As such, the *Tingkeban* ceremony remains a relevant and cherished part of the cultural fabric of Nganjuk, serving as a valuable example of cultural preservation and adaptation.³⁰

Implications For Islamic Values and Local Wisdom

This research is expected to understand the Islamic values associated with the *Tingkeban* ceremony and the local wisdom values contained in the ceremony. Thus, it is expected to provide a more comprehensive understanding of religion and culture in Indonesia. Based on the research results, the researcher concluded that the *Tingkeban* ceremony is one of the local traditions of the Nganjuk community, with values that align with Islamic teachings. Although it originally had elements of animism and dynamism, the Nganjuk community has succeeded in harmonizing the *Tingkeban* ceremony with pure Islamic values.

The *Tingkeban* ceremony in Nganjuk has a purpose that is in line with Islamic teachings, namely to ask for safety and health for pregnant women and their fetuses, as well as a form of gratitude for the gifts of Allah Swt. given to pregnant women. In addition, Islamic values are also reflected in the

Tingkeban Pada Adat Jawa Menurut Hukum Islam (Studi Kasus Desa Suka Damai Kecamatan Sei Bamban Kabupaten Serdang Bedagai)"; Devina Cholistarisa et al., "TRADISI TINGKEBAN (SYUKURAN TUJUH BULANAN IBU HAMIL) PADA MASYARAKAT JAWA KHUSUSNYA BERADA DI DESA BAJULAN, KECAMATAN SARADAN, KABUPATEN MADIUN," *Jurnal Review Pendidikan dan Pengajaran* (2022); M. Rifa'i, "Etnografi Komunikasi Ritual Tingkeban Neloni Dan Mitoni," *ETTISAL Journal of Communication* (2017).

²⁹ Fatholla, "Makna Simbolik Tradisi Tingkeban Perpektif 'Urf Di Kecamatan Cermeo Kabupaten Bondowoso"; Isni Herawati, "MAKNA SIMBOLIK SAJEN SLAMETAN TINGKEBAN," *Jantra* (2007); Meilani Sintia, "Tradisi Tujuh Bulanan Usia Kehamilan Dalam Perspektif Mazhab Syafi'i (Studi Kasus Di Kecamatan Hinai)," *Journal Of Law* (2022); Siti Khuzaimah, "Warga Muhammadiyah Dan NU Di Lamongan Memandang Tradisi Tingkeban," *Religi* (2015).

³⁰ H Badrudin and M Fadilah, "Pengabdian Dosen Dan Mahasiswa/i; TRADISI TINGKEBAN PADA UPACARA KE TUJUH DARI UMUR KANDUNGAN TERHADAP HUKUM ISLAM," ... : *Jurnal Hukum Keluarga Islam* (2021); Badrudin, H.Achmad Makki, and M.Fadilah, "TRADISI TINGKEBAN PADA UPACARA KE TUJUH DARI UMUR KANDUNGAN TERHADAP HUKUM ISLAM," *ejournal.an-nadwah.ac.id* (2022); Muary, "The Sociological Meaning of Pregnancy and Baby Birth Ceremonies in Javanese People in Buntu Pane Village Asahan"; Putri Camilla et al., "PELESTARIAN ADAT DI DESA LOSARI KECAMATAN SUMOWONO," *Media Informasi Penelitian Kabupaten Semarang* (2022).

ceremony activities, such as reading prayers, handing over offerings, and making pilgrimages to the ancestors' graves.

From a scientific perspective, this research contributes to maintaining the sustainability of local wisdom in the Nganjuk community and proving that Islamic values can accommodate existing local values. This research also illustrates how people can adapt religious values to local traditions without eliminating pre-existing values. It is in line with the theory of cultural conservation³¹, which suggests the importance of maintaining and preserving culture as a legacy of ancestors that must be preserved for future generations. This theory comes from the thoughts of archaeologists and anthropologists such as George Stout, George Basalla, and others. One example of research relevant to cultural conservation theory is by Jeremy Sabloff in 2019 on conserving world heritage sites.³² This research highlights the importance of maintaining world heritage sites to protect the cultural and historical heritage important to the country and the world.

Previous research has introduced or explained the *Tingkeban* tradition. However, the current research focuses on the harmonization of local wisdom and Islamic values in the practice of *Tingkeban*, as well as challenges and opportunities to preserve and develop this tradition in the context of modernization and globalization. This research also tries to provide more specific insights and recommendations for maintaining local traditions in Nganjuk. Therefore, this research has a different approach from previous research and provides a new contribution to the study of the harmonization of local wisdom and Islamic values in Indonesia.

Conclusion

Based on the results of the research Harmonization of Local Wisdom and Islam: Case Study of *Tingkeban* Ceremony in Nganjuk, it can be concluded that the *Tingkeban* ceremony is held to ask for the safety and health of pregnant women and the fetus they are carrying, as well as a form of gratitude for the gifts of Allah Swt. given to pregnant women. Some activities in the *Tingkeban* ceremony, for example, giving milk, tumpeng, and offering flowers, are carried out as symbols to strengthen prayers and hopes.

In the context of harmonizing local wisdom and Islam, the *Tingkeban* ceremony can be interpreted as a form of merging between Islamic values and local culture that has existed for a long time. This ceremony can also be seen as a form of cultural conservation that allows the development and maintenance of local culture in the modern era.

However, several challenges in preserving and developing the *Tingkeban* ceremony in the modern era, such as changes in people's mindsets tend to ignore traditions, the influence of

³¹ Maman Rachman Jurusan Hukum dan Kewarganegaraan and Fakultas Ilmu Sosial, "KONSERVASI NILAI DAN WARISAN BUDAYA," *Indonesian Journal of Conservation* (2012).

³² Jeremy A. Sabloff, *The Early Mesoamerican Village, The Early Mesoamerican Village*, 2019.

globalization, and the lack of support from the government and related institutions. Therefore, there needs to be a more serious effort to preserve and develop the *Tingkeban* ceremony by maintaining local cultural values and adjusting to Islamic values that are in harmony.

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