

Barikan, Islamic Values and Social-Religious Life Integration: A Living Quran and Hadith Study

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Abstract

Barikan has a religious dimension worthy of exploration. It is a Javanese cultural practice that integrates Islamic values such as gratitude, charity, and brotherhood into social life. This tradition reflects the concepts of the Living Quran and Living Hadith, where the teachings of the Quran and the Prophet's Sunnah are manifested in collective rituals that strengthen social solidarity and religious identity. Using a qualitative approach based on ethnographic methods, this research was conducted through participatory observation and in-depth interviews in a village in East Java where this tradition is practiced. The findings reveal that the Barikan tradition is a medium for praying for ancestors and an educational platform for Islamic values such as gratitude, cooperation, and generosity. In addition to fostering ukhuwwah Islamiyah (Islamic brotherhood), this tradition also functions as a tool for social unification and a reinforcement of local Islamic identity. By uncovering the religious values embedded in the Barikan tradition, this study highlights the importance of cultural and religious acculturation in maintaining social harmony.

Abstrak

Barikan memiliki dimensi religius yang layak untuk dieksplorasi, Barikan merupakan sebuah praktik budaya masyarakat Jawa yang mengintegrasikan nilai-nilai Islam seperti syukur, sedekah, dan ukhuwwah ke dalam kehidupan sosial. Tradisi ini mencerminkan konsep living Quran dan living Hadits, di mana ajaran Al-Qur'an dan sunnah Nabi diwujudkan dalam bentuk ritual kolektif yang memperkuat solidaritas sosial dan identitas keagamaan. Dengan menggunakan pendekatan kualitatif berbasis metode etnografi, penelitian ini dilakukan melalui observasi partisipatif dan wawancara mendalam di sebuah desa di Jawa Timur yang aktif melaksanakan tradisi ini. Hasil penelitian menunjukkan bahwa tradisi Barikan tidak hanya menjadi sarana untuk mendoakan leluhur, tetapi juga menjadi media pembelajaran nilai-nilai Islam, seperti rasa syukur, gotong royong, dan kedermawanan. Selain mempererat ukhuwwah Islamiyah, tradisi ini juga berfungsi sebagai alat pemersatu sosial dan penguat identitas keislaman lokal. Dengan mengungkap nilai-nilai religius yang melekat pada tradisi Barikan, penelitian ini menegaskan pentingnya akulturasi budaya dan agama dalam menjaga harmoni sosial.

Keywords

Barikan; Living Quran and Hadith; Religious Life; Integration; Social Solidarity

Introduction

The religious dimension of Javanese culture reveals a dynamic and deeply rooted interaction between indigenous traditions and Islamic teachings. The introduction of Islam to Java did not eradicate pre-existing cultural expressions but initiated a complex acculturation process. This integration is evident



in various domains of Javanese life, including ritual ceremonies, performing arts, and communal practices. A prominent example is the *slametan*,¹ a communal gathering that combines prayer, expressions of gratitude, and petitions for safety. Within such rituals, Islamic values are seamlessly interwoven with local customs, producing a distinctive religious and cultural synthesis that defines Javanese religiosity.²

One significant manifestation of this acculturation is the *Barikan* tradition, a ritual that embodies Islamic values and Javanese cultural elements. The *Barikan* ceremony continues to be widely practiced across various regions of Java and has undergone contextual adaptations over time. For example, it is observed in some areas on the night of 1 Suro (corresponding to the Islamic month of Muharram).³ In contrast, in places like Tegalondo Village in East Java, it coincides with Indonesia's Independence Day on August 17.⁴ Despite these regional variations, the fundamental features of the *Barikan* ritual remain intact: community participation, collective prayer, and the offering of symbolic items. These elements underscore the participants' spiritual aspirations and their commitment to preserving cultural identity and social cohesion.⁵

The *Barikan* tradition embodies a rich tapestry of Islamic educational values, functioning as a cultural mechanism for instilling gratitude, social solidarity, and ethical conduct. As a localized form of religious expression, *Barikan* illustrates how Islamic teachings can be meaningfully contextualized within indigenous cultural frameworks. It serves as a medium through which core Islamic principles, such as *īmān* (faith), *ibādah* (worship), *akhlāq* (morality), and *da'wah* (religious outreach), are communicated and sustained across generations.⁶ Furthermore, the ritual fosters character education, emphasizing religiosity, honesty, tolerance, discipline, environmental consciousness, social empathy, and a sense of communal responsibility.⁷

¹ Scarletina V Eka, Rosana Hariyanti, and Arcci Tusita, "Slametan and Tradition in Pengakuan Pariyem: An Expression of Equality in Javanese Culture," *Alphabet* 1, no. 1 (2018): 77–87, <https://doi.org/10.21776/ub.alphabet.2018.01.01.09>; Agus Salim, "Javanese Religion, Islam or Syncretism: Comparing Woodward's Islam in Java and Beatty's Varieties of Javanese Religion," *Indonesian Journal of Islam and Muslim Societies* 3, no. 2 (2013): 223, <https://doi.org/10.18326/ijims.v3i2.223-266>.

² Muhammad Ali, "Muslim Diversity: Islam and Local Tradition in Java and Sulawesi, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 1, <https://doi.org/10.18326/ijims.v1i1.1-35>.

³ Ma'ruf Hidayat, "Analisis Makna Dan Eksistensi Tradisi Bebaritan Dalam Pandangan Keagamaan (Studi Pada Desa Pengarasan, Kec. Bantarkawung, Kab. Brebes)," *Jurnal Penelitian Agama* 24, no. 1 (2023): 125–36, <https://doi.org/10.24090/jpa.v24i1.2023.pp125-136>.

⁴ Hidayat.

⁵ Sarwi, "Makna Simbolik Tradisi *Barikan* Dan Relevansinya Dengan Pattidana Dalam Buddhisme," *Sabbhata Yatra Jurnal Pariwisata Dan Budaya* 1, no. 2 (2020): 102–13, <https://doi.org/10.53565/sabbhatayatra.v1i2.254>.

⁶ Ahmad Saefudin, Deliavega N Pangestuti, and Santi Andriyani, "Islamic Education Values of Barikan: Javanese Cultural Rituals as a Practice of Islam Nusantara," *El Harakah Jurnal Budaya Islam* 22, no. 2 (2020): 245–62, <https://doi.org/10.18860/eh.v22i2.10217>; Basuki Wibowo et al., "Al-Tahrir Jurnal Pemikiran Islam Understanding Culture, Da'wah Appeal, and Social Implications: An Insight into The Sahur-Sahur Tradition in Mempawah, West Kalimantan" 24, no. 2 (2024): 181–96, <https://doi.org/10.21154/tahrir.v24i2.8716>.

⁷ Anggi Dwi Lestari, "Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)," 2019, <https://api.semanticscholar.org/CorpusID:212944362>; Rusiana Afdhila, Erik A Ismaya, and Imaniar Purbasari, "Pemaknaan Tradisi *Barikan* Dalam Konteks Pendidikan Anak Di Dukuh Karang Gempol," *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 9 (2022): 3439–46, <https://doi.org/10.54371/jiip.v5i9.891>.

Three foundational Islamic values frequently embodied in *Barikan* are *shukr* (gratitude), *sadaqah* (charity),⁸ and *ukhuwwah* (social brotherhood). These values are deeply rooted in both the Qur'anic text and the Prophetic tradition and are operationalized through the ritual practices of *Barikan*. Gratitude in Islam extends beyond verbal expression; it represents a comprehensive orientation toward utilizing divine blessings to benefit oneself and the wider community. As the Qur'an proclaims, "If you are grateful, I will surely increase My favor upon you" (QS. Ibrahim:7).⁹ This ethos of gratitude cultivates ethical awareness and inspires acts of kindness and reflection on divine beneficence.¹⁰

Similarly, charity is a core ethical imperative in Islamic teaching, and within the *Barikan* context, it is not limited to monetary donations. It encompasses food sharing, volunteerism, and other forms of community support. The Prophet Muhammad ﷺ stated, "Every good deed is a charity" (Ṣaḥīḥ al-Bukhārī), highlighting the inclusive nature of charitable acts.¹¹ Thus, *Barikan* is a practical platform for enacting generosity and nurturing mutual care, ultimately reinforcing social cohesion and collective well-being.¹²

Ukhuwwah (Islamic brotherhood) emphasizes the significance of maintaining harmonious social relations, encompassing both *ukhuwwah Islamiyah* (solidarity among Muslims) and *ukhuwwah insaniyah* (universal human fellowship). Ritual practices such as *Barikan* serve as communal platforms for fostering interpersonal bonds and reaffirming shared values, thereby reinforcing social cohesion and collective identity.¹³ The emphasis on togetherness in *Barikan* also facilitates the internalization of *silaturrahim*—the Qur'anic principle of sustaining kinship and social ties.

While previous research has addressed *Barikan* from cultural and social perspectives, its theological underpinnings remain underexplored, particularly from the lens of the Living Qur'an and Living Hadith. Existing literature portrays *Barikan* as a vehicle for moral instruction, religious symbolism, and cultural continuity. Scholars such as Saefudin et al. highlight the ritual's embodiment

⁸ Laila Afrilia Lestari, "Nilai-Nilai Religius Dalam Tradisi Barikan Masyarakat Islam (Studi Kasus Di Desa DukuhWaringin Kecamatan Dawe Kabupaten Kudus)" (IAIN Kudus, 2023).

⁹ M M Syifa, "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan Dalam Mereduksi Radikalisme Agama Di Indonesia (Kajian Epistemologis-Historis)," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 8, no. 1 (2019): 31–41, <https://doi.org/10.24090/jimrf.v8i1.3054>.

¹⁰ Hardiansyah Hardiansyah et al., "Nilai-Nilai Pendidikan Dan Sosial Bagi Anak Dalam QS. Luqman: 12-19," *Edu Society Jurnal Pendidikan Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1, no. 2 (2023): 167–76, <https://doi.org/10.56832/edu.v1i2.34>.

¹¹ Suwarti et al., "Penanaman Nilai-Nilai Agama Dan Mempererat Ukhuwah Islamiyah Dengan Silaturahmi," *Jurnal Masyarakat Madani Indonesia* 1, no. 2 (2022): 78–85, <https://doi.org/10.59025/js.v1i2.14>.

¹² Sitti Faoziyah, "Inklusi Sosial Dalam Perspektif Keislaman: Meningkatkan Kesejahteraan Sosial Untuk Semua," *Akselerasi Jurnal Ilmiah Nasional* 5, no. 1 (2023): 47–56, <https://doi.org/10.54783/jin.v5i1.677>.

¹³ Hardiansyah et al., "Nilai-Nilai Pendidikan Dan Sosial Bagi Anak Dalam QS. Luqman: 12-19"; Eva Iryani and Friscilla W Tersta, "Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur," *Jurnal Ilmiah Universitas Batanghari Jambi* 19, no. 2 (2019): 401, <https://doi.org/10.33087/jiubj.v19i2.688>; Adryan Risady, "Sistem Pengendalian Internal Masjid Berbasis Nilai Amanah, Muraqabah, Dan Ukhuwah," *Imanensi Jurnal Ekonomi Manajemen Dan Akuntansi Islam* 8, no. 2 (2023): 45–62, <https://doi.org/10.34202/imanensi.8.2.2023.45-62>.

of Islamic values, including faith, ethics, and communal harmony,¹⁴ while Afdhila et al. frame it as a medium for character education.¹⁵ Furthermore, Kurniasari et al. and Lestari emphasize the significance of preserving *Barikan* as part of Indonesia's intangible cultural heritage.¹⁶ However, few studies have examined how Qur'anic and Prophetic values are internalized, interpreted, and manifested through this ritual tradition.

This study investigates how the *Barikan* tradition reflects Islamic teachings by analyzing the integration of Qur'anic principles and Prophetic guidance in its rituals and meanings. It further explores the influence of *Barikan* on the community's socio-religious life, particularly in cultivating *ukhuwwah* and reinforcing social solidarity. Employing a qualitative ethnographic approach—drawing upon Clifford Geertz's interpretive method—this research engages with the lived experiences of the community to uncover the symbolic meanings embedded within their practices.¹⁷ Fieldwork was conducted in Tegalondo Village, East Java, where the *Barikan* tradition remains actively observed. Data collection involved participant observation and in-depth interviews to capture the community's perceptions and value systems.¹⁸ The data were analyzed thematically using an interpretive framework, with findings synthesized into a descriptive narrative. Before dissemination, validation procedures were implemented to ensure the credibility and reliability of the results.

Participatory Observation and Ritual Documentation of *Barikan*

This study employed a participatory observation approach, with the researcher actively engaging in *Barikan* rituals to gain in-depth insights into their socioreligious significance. Key elements—such as patterns of social interaction, symbolic religious practices, and communal behavior reflecting Islamic values—were systematically documented. These observations were further substantiated through semi-structured interviews with local religious leaders and community members, enhancing the credibility and depth of the findings.

The data from the fieldwork are thematically categorized into two primary components: (1) the distribution of alms and (2) the ritual procession. Offerings presented by participants varied according to socioeconomic status. Wealthier individuals typically contributed *tumpeng*—a cone-shaped rice dish

¹⁴ Saefudin, Pangestuti, and Andriyani, "Islamic Education Values of *Barikan*: Javanese Cultural Rituals as a Practice of Islam Nusantara."

¹⁵ Afdhila, Ismaya, and Purbasari, "Pemaknaan Tradisi *Barikan* Dalam Konteks Pendidikan Anak Di Dukuh Karang Gempol."

¹⁶ Nendah Kurniasari, Christina Yuliaty, and Nurlaili Nurlaili, "DIMENSI RELIGI DALAM PEMBUATAN PINISI," 2015, <https://api.semanticscholar.org/CorpusID:194708640>; Lestari, "Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)."

¹⁷ Clifford Geertz, *The Religion of Java* (University of Chicago Press, 1976).

¹⁸ Alexandros Argyriadis, "The Ethnographic Research Method in Community Health: Current Needs for Qualitative Approaches," *International Journal of Caring Sciences* 14, no. 3 (2021): 2036–40.

accompanied by assorted side dishes—symbolizing a grand expression of gratitude. Others offered *asahan* (individually wrapped rice servings with vegetables or proteins), fruit, traditional cakes, or *serabi*, a rice flour pancake served with sweet coconut milk. *Serabi* is symbolic in the ritual context, representing communal harmony and sustenance.



Figure 1



Figure 2

Visual documentation enhances understanding of the cultural richness embedded in the Barikan ritual. As shown in Figure 1, participants are depicted in solemn prayer, reflecting the ceremony's spiritual depth and the communal devotion it fosters. Following the prayers, the ritual proceeds with the *gunungan* procession. Figure 2 illustrates a cone-shaped food offering carried by local youth, symbolizing gratitude and collective joy. This *gunungan* typically contains traditional foods such as *tumpeng*, *beras asahan* (polished rice), fruits, and *serabi*. The latter holds cultural significance; while some scholars link the term *serabi* to the Javanese word *sura* (meaning "great"), others suggest Dutch colonial influence.¹⁹ These culinary elements reveal the syncretism between Islamic values and local traditions, showcasing how Barikan functions as both a cultural preservation effort and a vehicle for social and spiritual solidarity.

Serabi, as a recurring feature of the Barikan tradition, carries symbolic meanings rooted in both social and religious contexts. As noted by Khayati in Fuad and Hapsari, food can serve as a medium for cultural expression across regions.²⁰ The round, flat shape of *serabi* is often interpreted as a symbol of unity and steadfastness in preserving community harmony. Within the context of Barikan, it encapsulates the spirit of cooperation and togetherness.

¹⁹ Saeful Kurniawan, *Filosofi Dan Histori Budaya Dan Makanan Tradisional Nusantara* (Guepedia, 2024).

²⁰ Akhmad Dzukauf Fuad and Yusita Titi Hapsari, "Leksikon Makanan Tradisional Dalam Bahasa Jawa Sebagai Cerminan Kearifan Lokal Masyarakat Jawa," *Jurnal Pendidikan Bahasa Dan Sastra* 19, no. 1 (2019): 27–36; Yusnami Quqotus Namia and Alif Nur Khayati, "FILOSOFI KULINER TRADISIONAL KHAS JAWA SEBAGAI IDENTITAS NILAI KEARIFAN LOKAL MELALUI PEMBELAJARAN BIPA," in *Prosiding Seminar Nasional Dan Internasional HISKI*, vol. 3, 2023, 486–99.

The ritual commences with prayers for deceased elders and ancestors, invoking the Prophet Muhammad (peace be upon him) and incorporating *tahlil*, a practice rooted in Nahdlatul Ulama (NU) traditions, including *zikr*, *ṣalawāt*, and *istighfār*. Despite its NU orientation, community members from various Islamic affiliations, including Muhammadiyah, embrace the ritual, reflecting a shared commitment to faith and unity. This practice exemplifies religious moderation in everyday intergroup relations²¹ and reflects one of the four pillars of Islamic moderation: the accommodation of local culture.²² It also resonates with the pluralist vision of Abdurrahman Wahid (Gus Dur) in his “Nine Values” framework.²³

The entirety of the Barikan tradition represents an expression of religious devotion intertwined with national identity. This ethos aligns with the well-known Islamic maxim:

حب الوطن من الإيمان

Meaning: “Love of country is part of faith”.

Such integration of religious practice with cultural and national values reinforces the role of ritual in shaping a cohesive and tolerant society. Referring to this expression, *Barikan* can be understood as a form of da'wah that aligns with the values of the Nusantara Islamic Movement. Beyond its function as a religious gratitude ritual, *Barikan* cultivates a sense of nationalism and strengthens the emotional and spiritual attachment to the homeland. While its attribution as authentic Prophetic hadith remains debated, the sentiment expressed resonates with Islamic principles regarding the protection and love of one's country. In this context, the concept of "homeland" transcends its literal definition as a birthplace; it embodies an Islamic territory preserved and dignified by its people.²⁴

Functionally, *Barikan* operates as a communal prayer that reaffirms religious values while fostering collective responsibility for societal and environmental stewardship. It is a cultural-religious practice that blends Islamic teachings with local identity, promoting social cohesion, mutual respect, and a shared commitment to national unity—the expression, popularized by KH. Hasyim Asy'ari and is traditionally attributed to Syaichona Moch. Cholil—is believed by some scholars, including those from Hijāz (Mecca and Medina), to carry the status of hadith.²⁵ This idea is often linked to the

²¹ Yaser Amri, Yogi Febriandi, and Phaison Da-Oh, “RELIGIOUS MODERATION UNVEILED: The Intersection of Textual and Contextual Approaches to Understanding Indonesian Muslims,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 105–25, <https://doi.org/http://dx.doi.org/10.30821/miqot.v48i1.1207>.

²² Barsihannor Zuhri et al., “Religious Moderation of Millennial Generation at Islamic Higher Education in Eastern Indonesia,” *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023): 293–325, <https://doi.org/10.21154/altahrir.v23i2.6911>.

²³ Syuhadak Syuhadak et al., “Development of Gus Dur’s Perspective Religious Moderation Education Module at Ma’ Had Al-Jami’ Ah UIN Maulana Malik,” *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 10, no. 1 (2024): 44–51.

²⁴ Assayyid Ja’far Murtadha Al-Alami, “Hubbul Watan Minal Iman,” Markaz Al Isy’aa’ Al Islami, 2006, <https://www.islam4u.com/ar/shobahat/حب-الوطن-من-الايمان>.

²⁵ Fakhruallah, “Manuskrip Syaichona Moh Cholil Motivasi Cinta Tanah Air,” Syaichona, 2023, <https://www.syaichona.net/2023/08/16/manuskrip-syaichona-cholil-tentang-cinta-tanah-air/>.

interpretation of Qur'anic verse Surah al-Qaṣaṣ: 85, which, when examined closely, implies that love for one's homeland is an intrinsic component of faith (*īmān*).²⁶

1. Religious Dimension in *Barikan* Tradition

The *Barikan* tradition, deeply rooted in Javanese cultural and religious life, originated as a ritual to honor and pray for ancestral spirits. Over time, it evolved into a communal obligation, particularly prevalent in Manyargading Village, and has become integral to expressions of local piety. The practice typically includes Qur'anic recitation, supplications, and food sharing as a symbol of gratitude. It is believed to bring spiritual benefits such as divine blessings, inner peace, and abundant sustenance.²⁷ As a form of *kenduren*—a communal feast held at road intersections or junctions—*Barikan* reflects the religious and cultural pluralism of Java, especially in the Pati region of Central Java.²⁸ It is observed monthly, corresponding to the traditional Javanese five-week cycle, with variations found in other regions; for instance, in Tegalgondo Village, Malang, it is held on the eve of August 17 to commemorate Indonesian Independence Day.

Although local adaptations vary, the core purpose remains consistent: to express gratitude for divine favors. This is aligned with Qur'anic teachings, particularly in QS. Ibrahim: 7, which emphasizes gratitude as a condition for divine increase:²⁹

وإِذْ تَأْتِيَنَّكُمْ رِزْقٌ لِّغَيْرِكُمْ لَازِيَةً وَأَنْ لَّيْسَ لَكُمْ مِنْ رِزْقِهِمْ عِلْمٌ وَإِنَّ عَذَابِي لَشَدِيدٌ

Meaning: *And (remember also), when your Lord said: "If you give thanks, we will surely increase (blessings) upon you, and if you deny (My blessings), then surely My punishment is very severe".*

In this context, gratitude is manifested through *ṣadaqah* (almsgiving), a foundational Islamic practice, whereby participants share food, crops, or other resources for communal welfare. As Ahmadi and Hefni explain, this act is part of the broader *mbrakah* tradition, representing a convergence of Sufi mysticism, Islamic ethical principles, and indigenous cultural expressions.³⁰

In the *Barikan* tradition, almsgiving serves both social and religious functions. Socially, it promotes communal solidarity, reinforces social cohesion, and ensures equitable participation. Religiously, it is considered a form of worship that brings the individual closer to God, inviting divine favor and cultivating compassion. The tradition not only preserves inherited values of generosity but

²⁶ Ismail Haqqi, *Tafsīr Rūḥ Al-Bayān* (Beirut, n.d.).

²⁷ Saefudin, Pangestuti, and Andriyani, "Islamic Education Values of *Barikan*: Javanese Cultural Rituals as a Practice of Islam Nusantara."

²⁸ Sarwi, "Makna Simbolik Tradisi *Barikan* Dan Relevansinya Dengan Pattidana Dalam Buddhisme."

²⁹ Kemenag LPMQ, *Al Quran Al Karim*, 2022.

³⁰ Rizqa Ahmadi and Wildani Hefni, "IDEOLOGIZATION OF MBRAKHAH IN MAINTAINING INDONESIA SUSTAINABLE FOOD SYSTEM: Extracting From Pesantren's Values and Prophetic Tradition," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023): 479–96, <https://doi.org/10.21154/altahrir.v23i2.6036>.

also reinforces the belief that giving leads to spiritual and material abundance. As such, it contributes meaningfully to Javanese Muslim communities' religious devotion and social fabric.

The *Barikan* tradition significantly impacts the social and religious life of the community, especially in the context of Javanese society. Through the implementation of this tradition, people come together to pray and celebrate, creating a sense of togetherness and mutual support among them³¹. Research shows that similar traditions, like other traditional ceremonies, can also create high values of social integrity, encourage interaction between individuals, and strengthen relationships between community members.³²

The traditions of the Prophet PBUH also motivate people to give away some of their wealth. Such as the hadith narrated by Imam Tabrani:

صنّاع المعروف تقي مصارع السوء، وصدقة السر تطفئ غضب الرب، وصلّة الرّحم تزيد في العمر

Meaning: *Good deeds will protect us from bad deeds, and charity done secretly will prevent us from being punished by God, and establishing friendship will increase our lifespan* (HR. Thabrani).

The *Barikan* tradition exemplifies how Islamic values—particularly gratitude, almsgiving, and communal solidarity—are embodied in local cultural practices. These principles, rooted in Qur'anic injunctions and Prophetic teachings, are understood theoretically and enacted through collective rituals such as food sharing and mutual assistance, signifying gratitude to Allah. This aligns with Qur'anic guidance in QS. al-Baqarah: 261, which promises manifold rewards for acts of charity. Furthermore, the spirit of *ḥubb al-waṭan min al-īmān* (love of country is part of faith) underscores the community's commitment to sustaining this tradition as an expression of both religious devotion and patriotic identity.

Ethnographic research by Shadiqin and Ikramaroun suggests that such traditions should not be seen merely as theological rituals but as culturally embedded practices intrinsic to village life, particularly in Tegalondo. Although the *Barikan* tradition is not explicitly prescribed by any authenticated hadith or Qur'anic verse, its values and rituals are consistent with core Islamic teachings. A comparable example is the *pranamana* tradition in Pasuruan, which, while lacking direct textual endorsement, nonetheless resonates with Islamic ethical values.³³

This phenomenon reflects the concepts of the *Living Qur'an* and *Living Hadith*, wherein Islamic principles are actively interpreted and localized through cultural expression. Such practices help

³¹ Afdhila, Ismaya, and Purbasari, "Pemaknaan Tradisi *Barikan* Dalam Konteks Pendidikan Anak Di Dukuh Karang Gempol."

³² Nurul A Panjaitan, "Dampak Implementasi Adat Pemberian Kain Serta Tepung Tawar Pada Tradisi Upah-Upah Upacara Pernikahan Terhadap Nilai Integrasi Sosial," *Algebra Jurnal Pendidikan Sosial Dan Sains* 3, no. 3 (2023): 138–44, <https://doi.org/10.58432/algebra.v3i3.878>.

³³ Faridah Amiliyatul Qur'ana and Muh. Fathoni Hasyim, "Living Hadith: Praonan Tradition in Pasuruan Harbor City," *Diroyah: Jurnal Studi Ilmu Hadis* 8, no. 2 (2024): 291–302, <https://doi.org/https://doi.org/10.15575/diroyah.v8i2.23306>.

preserve indigenous traditions and facilitate the integration of Islamic ethics into daily life, thereby strengthening communal bonds, religious identity, and spiritual consciousness.

2. Integration of Islamic Values in *Barikan*

In addition to embodying the spirit of charitable giving as a form of gratitude for independence, the *Barikan* tradition encompasses a range of communal practices that reflect and reinforce Islamic values. Central to *Barikan* is the spirit of cooperation, where community members voluntarily engage in collective preparations, ranging from venue setup to food and event logistics, demonstrating a shared commitment irrespective of social or economic status.

This tradition fosters *ukhuwwah islāmiyah* (Islamic brotherhood), strengthening communal ties through shared religious rituals. The Hadith of the Prophet Muhammad (PBUH), “A believer to another believer is like a building, each part supporting the other” (Bukhari and Muslim), serves as a foundational ethic promoting social solidarity within the community.

Cooperation (*al-Ta’āwun*)

The principle of cooperation (*at-ta’āwun*)—widely known in Indonesia as *gotong royong*—is a deeply embedded cultural value that resonates with Qur’anic teachings. As stated in QS. al-Mā’idah: 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى (المائدة: 2)

Meaning: *And help each other in goodness and piety.*

This verse underscores the importance of collaborative virtue (*al-birr*) within the framework of God-consciousness (*at-taqwā*), guiding believers toward moral excellence and communal welfare.³⁴ In *Barikan*, this cooperative ethos manifests in tangible ways: individuals contribute labor, resources, and even personal finances, such as covering the cost of sound systems, demonstrating generosity, solidarity, and sincere charity. Despite evolving procedures and interpretations, *Barikan* serves as a vital expression of religious identity and cultural continuity.³⁵ It functions as a social tradition and a spiritually enriched practice that actualizes core Islamic principles³⁶ such as almsgiving (*ṣadaqah*), communal brotherhood, and generosity within a localized context.

Brotherhood (*Ukhuwwah*)

Ukhuwwah Islāmiyah is an attachment of heart and soul between individuals based on the bond of faith. Islam teaches its followers to maintain brotherhood by: not oppressing each other, avoiding

³⁴ Muhsin Hariyanto, “Membangun Tradisi Ta’awun,” *Yogyakarta: Universitas Muhammadiyah Malang*, 2011.

³⁵ Siswoyo A Munandar, “Potret Terkini Tradisi Gendurenan Di Ngaglik Sleman,” *Pusaka* 11, no. 2 (2023): 407–28, <https://doi.org/10.31969/pusaka.v11i2.1246>.

³⁶ Ardi Afriansyah and Trisna Sukmayadi, “Nilai Kearifan Lokal Tradisi Sedekah Laut Dalam Meningkatkan Semangat Gotong Royong Masyarakat Pesisir Pantai Pelabuhan Ratu,” *Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 1 (2022): 38–54, <https://doi.org/10.23917/sosial.v3i1.549>.

indifference when their brothers experience difficulties, adorning themselves with good morals, uniting, and helping each other.

Allah Swt. says in Surah al-Hujurat: 10 relating to *ukhuwwah*:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: *The believers are indeed brothers. Therefore, make peace between your brothers and fear Allah, that you may find mercy.*

In line with the spirit of cooperation, preparing the *Barikan* tradition involves active participation from various levels of society. This widespread involvement reflects a strong sense of brotherhood among the residents, known in Islam as *ukhuwwah*. Without a bond of togetherness and a high sense of social responsibility, it is difficult for people to voluntarily participate and work together on such a large scale.

Another tradition relevant to the concept of *ukhuwwah* is the *Rewang* tradition, which also reflects strong prosocial behavior in Javanese society. Community members help each other in this tradition, especially during critical events such as weddings. This tradition serves to help individuals who have a wish and strengthens the sense of solidarity among citizens³⁷. Engaging in *rewang* activities gives people a shared responsibility to support one another, creating a more harmonious social environment. This harmony is the primary goal of the *ukhuwwah* concept.

Cooperation in *Barikan* involves physical tasks, collective planning, and coordination. From venue setup to food and technical arrangements, all are managed together, uniting people across ages and backgrounds and reflecting strong communal ties and shared responsibility. This aligns with findings that other religious traditions, such as *sedekah bumi*, also contribute to religious harmony and strengthen spiritual values in the community.³⁸ The strong sense of collective responsibility in *Barikan* reflects deep *ukhuwwah* and social cohesion among residents. Everyone sees the event's success as a shared duty, contributing according to their abilities to ensure the tradition remains meaningful for the community.

3. Impact of *Barikan* Tradition on Social and Religious Life

The *Barikan* tradition plays a pivotal role in shaping the community's social and religious life. Socially, it promotes solidarity and cooperation (*gotong royong*), encouraging active participation, interpersonal trust, and a sense of collective responsibility among community members. These practices foster communal harmony and reinforce social cohesion in everyday life. Within the Javanese cultural

³⁷ Hanin D Ramadhanti, "Javanese Prosocial Behavior in the Rewang Tradition," *Empathy Jurnal Fakultas Psikologi* 6, no. 1 (2023): 52, <https://doi.org/10.12928/empathy.v6i1.25400>.

³⁸ Andi M Taufiq, Rifki Rosyad, and Dadang Kuswana, "Dampak Tradisi Sedekah Bumi Terhadap Kerukunan Umat Beragama Di Blitar, Jawa Timur," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 117–30, <https://doi.org/10.15575/jis.v3i1.24271>.

context, religious traditions such as *Barikan* serve not only to strengthen social ties and solidarity but also to reaffirm communal spiritual identity.³⁹

From a religious perspective, *Barikan* reflects core Islamic values including gratitude (*shukr*), charitable giving (*sadaqah*), and cooperation (*ta'awun*). Through sharing and collective engagement, participants express thankfulness to God while embodying Qur'anic principles and Prophetic traditions. These practices reinforce both spiritual devotion and communal unity.

Overall, the *Barikan* tradition functions as a vital element of cultural heritage, playing a significant role in preserving the religious and social identity of the community. It imparts moral and spiritual values closely aligned with Islamic teachings, while reinforcing social cohesion through collective rituals and interpersonal solidarity. This tradition contributes to developing a more integrated and harmonious society rooted in values such as compassion, mutual support, and religious commitment. Furthermore, *Barikan* can be interpreted as a cultural form of resistance against the pervasive influence of Westernization, which has increasingly shaped the intellectual and political domains of Indonesian society. This external influence has contributed to a gradual erosion of traditional values, fostering identity crises and character disorientation, particularly among younger generations that slowly begin to ignore spiritual elements.⁴⁰ In this context, *Barikan* serves not only as a reaffirmation of indigenous spiritual practices but also as a safeguard against the homogenizing forces of modernization and globalization that pose challenges to cultural continuity and the preservation of local identity.⁴¹

Conclusion

The resolution of the Black Stone conflict by Prophet Muhammad (PUBH) demonstrates his excellence in conflict resolution through careful situational analysis, swift, wise decision-making, and the implementation of creative solutions that involve all parties. The universal principles can be derived include the importance of neutrality, a deep understanding of the conflicting parties, justice, and creativity in seeking solutions. The theoretical implications of this study enrich conflict resolution scholarship by integrating Islamic perspectives into modern theoretical frameworks, while affirming that Islamic teachings through the Quran and the exemplary practices of Prophet Muhammad (PBUH) provide a holistic foundation for sustainable conflict resolution.

³⁹ Nurul Indana, Mohammad Makmun, and Siti Machmudah, "Tradisi Ruwah Desa Dan Implikasinya Terhadap Pengetahuan Tauhid Masyarakat Dusun Ngendut Kesamben Ngoro Jombang," *Tafaqquh Jurnal Penelitian Dan Kajian Keislaman* 7, no. 2 (2020): 81–104, <https://doi.org/10.52431/tafaqquh.v7i2.222>.

⁴⁰ Harda Armayanto, Achmad Reza Hutama Al-Faruqi, and Naura Safira Salsabila Zain, "THE CHALLENGES OF WESTERN THOUGHTS IN INDONESIA: A Study of Centre For Islamic And Occidental Studies (CIOS) Role," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 2 (2023): 149–61, <https://doi.org/http://dx.doi.org/10.30821/miqot.v47i2.993>.

⁴¹ Muh Barid Nizarudin Wajdi, Wasehudin Wasehudin, and Yuli Marlina, "Resonating Culture and Religion: A Comprehensive Examination of The Tingkeban Ceremony in Nganjuk," *Al-Tahrir: Jurnal Pemikiran Islam* 24, no. 1 (2024): 37–50, <https://doi.org/10.21154/tahrir.v24i1.7330>.

This research opens avenues for further studies to examine the integration of Quranic and prophetic principles in empirical conflict analyses, such as interfaith disputes or global challenges like radicalism. Thus, the legacy of the Prophet's (PBUH) conflict resolution methods transcends Islamic

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