

***Bela* as the Cultural Sacrification of the Implementation of *Aqiqah* and *Tasyakuran* in Gowok Kepuh Village, Serang City (Studi Living Qur'an)**

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Abstrak

Penelitian ini mengkaji fenomena sakralisasi budaya dalam pelaksanaan *aqiqah* dan *tasyakuran* di Kampung Gowok Kepuh, Desa Sukajaya, Kecamatan Curug, Kota Serang, dengan pendekatan Studi Living Qur'an. *Aqiqah* dan *tasyakuran* adalah praktik keagamaan dalam agama Islam yang melibatkan pemberian kurban sebagai ungkapan rasa syukur kepada Allah atas kelahiran seorang anak. Tujuan utama penelitian ini adalah untuk memahami bagaimana budaya pelaksanaan *aqiqah* dan *tasyakuran* menjadi bagian integral dari kehidupan masyarakat setempat dan sejauh mana pengaruh agama dan kearifan lokal berinteraksi dalam pelaksanaan ritual ini. Penelitian ini mengadopsi metode deskriptif kualitatif dengan pendekatan Studi Living Qur'an yang menekankan pada pemahaman agama dalam konteks kehidupan sehari-hari. Data diperoleh melalui observasi partisipatif, wawancara, dan analisis terkait ritual *aqiqah* dan *tasyakuran*. Temuan penelitian mengindikasikan bahwa penyelenggaraan *aqiqah* dan *tasyakuran* di Kampung Gowok Kepuh telah mengalami sakralisasi budaya yang kuat, di mana praktik-praktik lokal dan nilai-nilai agama saling berbaaur seperti kurban kambing dan ayam yang bersamaan, adanya lilin, gunting, wewangian, air, dan kelapa muda. Temuan penelitian ini dapat memberikan wawasan yang lebih mendalam tentang bagaimana budaya lokal dan agama dapat saling memengaruhi dalam konteks pelaksanaan ritual keagamaan, serta relevansi Studi Living Qur'an dalam memahami dan menjelaskan fenomena ini. Penelitian ini juga dapat memberikan pandangan yang lebih komprehensif tentang dinamika sosial dan agama di masyarakat Kampung Gowok Kepuh, Desa Sukajaya, Kecamatan Curug, Kota Serang.

Kata kunci: Sakralisasi, Budaya, *Aqiqah*, *Tasyakuran*, Living Qur'an

Abstract

This study examines the phenomenon of cultural sacralization in the implementation of *aqiqah* and *tasyakuran* in Gowok Kepuh Village, Sukajaya Village Curug

District, Serang City, with the Living Qur'an Study approach. *Aqiqah* and *Tasyakuran* are religious practices in Islam that involve giving qurbani as an expression of gratitude to Allah for the birth of a child. The main objective of this study is to understand how the culture of *aqiqah* and *tasyakuran* is an integral part of the life of the local community and the extent to which the influence of religion and local wisdom interact in the implementation of this ritual. This study adopts a qualitative descriptive method with the Living Qur'an Study approach that emphasizes the understanding of religion in the context of daily life. Data were obtained through participatory observation, interviews, and analysis related to *aqiqah* and *tasyakuran* rituals. The findings of the study indicate that the implementation of *aqiqah* and *tasyakuran* in Gowok Kepuh Village has experienced a strong cultural sacralization, where local practices and religious values blend with each other such as the sacrifice of goats and chickens at the same time, the presence of candles, scissors, fragrances, water, and young coconuts. The findings of this study can provide deeper insights into how local culture and religion can influence each other in the context of the implementation of religious rituals, as well as the relevance of the Living Qur'an Study in understanding and explaining this phenomenon. This research can also provide a more comprehensive view of social and religious dynamics in the community of Gowok Kepuh Village, Sukajaya Village, Curug District, Serang City.

Keywords : Sacralization, Culture, *Aqiqah*, *Tasyakuran*, Living Qur'an

INTRODUCTION

Culture is a series of behaviors that are consistently carried out in a similar pattern over and over again.¹ The culture that grows and develops in Indonesian society is basically a solution in preserving and preserving the traditional heritage and ancestral culture.² This cultural diversity is intensely maintained by each region because there are differences in the environment, geographical location, customs, and traditions that are inherited from generation to generation.³

The cultural tradition of the implementation of *aqiqah* as part of traditional culture reflects the belief in knowledge and truth that is inherited on an ongoing basis. Tradition is a manifestation of works, styles, conventions, and beliefs passed down from previous generations without undergoing changes, and is practiced as a repetitive act in an effort to pass on knowledge and truth.⁴ In other words, the implementation of *aqiqah* can be interpreted as part of a cultural heritage that is thick

¹ Ariefa Efaningrum, *Kajian Kultur Sekolah Yang Kondusif Bagi Perlindungan Anak* (Yogyakarta: Laporan Penelitian, Lembaga Penelitian UNY, 2009), h. 21.

² Rifqatul Husna, "Autentifikasi Dan Infiltrasi Dalam Tafsir Ishāri," *Mushaf Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 2 (2021): 125–52, <https://doi.org/10.33650/mushaf.v1i2.2089>.

³ Hamlan Andi and Baso Malla, "Nilai-Nilai Pendidikan Islam Dalam Ritual Adat Posalama Pogunci Bulua Pada Etnis Kaili Di Kelurahan Petobo Kota Palu Values of Islamic Education in Tradition Ritual of Posalama," *Risalah* 7, no. 1 (2021): 147–159.

⁴ Henderika Serpara Samuel Jusuf Litaly, "Comparative Literary Works, Language Learning And Character Building Of Learners" 18 (2008): 282.

with religion in people's beliefs, which is reflected in sincere and sincere actions, behaviors, morality, attitudes, and ethics.

Indonesia is known as a country rich in cultural diversity, from each region has a variety of different traditions, such as beliefs, values, and cultural symbols.⁵ In Gowok Kepuh Village, Curug Serang, Banten, the community is still active in maintaining and preserving traditions such as the implementation of *aqiqah* and *suykuran*, which in general is carried out by cutting two goats for boys and one goat for girls. However, it is different from the implementation of *aqiqah* and *tasyakuran* in Gowok Kepuh Curug Village, Serang City, Banten, which has its own uniqueness. The tradition of *aqiqah* and *tasyakuran* does not only follow the general rules in Islam which states that *aqiqah* is carried out by cutting two goats for boys and one goat for girls. However, the local community added the element of chicken slaughter that must be present and sacred as a form of gratitude and called *Bela*.

Aqiqah and *tasyakuran* are traditions that are often associated with religious elements in people's lives. *Tasyakuran*, also known as *selamatan* or alms after the birth of a child, is considered by the community as a form of expression of gratitude for the arrival of a baby into the world. This is also considered an effort to seek the pleasure of Allah SWT and have worship values, as well as a way to educate children in goodness.⁶

Research related to *aqiqah* and *tasyakuran*, or similar topics, has also been the focus of previous research. By Supriyanto, et al., discussed *Aqiqah Dengan Ayam Dalam Tradisi Masyarakat Tilihuwa*.⁷ Muhaemin, L., & Gaffar, F. (2021), *Integrasi Nilai-Nilai Budaya Pada Acara Aqiqah Di Kelurahan Tamamaung Kecamatan Panakkukang Kota Makassar*.⁸ Widyaningrum, L., & Tantoro, S. (2017), *Tradisi Adat Jawa dalam Menyambut Kelahiran Bayi (Studi Tentang Pelaksanaan Tradisi Jagongan Pada Sepasaran Bayi) di Desa Harapan Harapan Jaya Kecamatan Pangkalan Kuras Kabupaten Pelalawan*.⁹

⁵ Muhammad Husni, "School Culture and Improving the Quality of Education," *STAI Al-Qolam Gondanglegi Malang*, 1, no. 1 (2022): 1–24.

⁶ Rahimi Rahimi, "Implementasi Nilai-Nilai Pendidikan Dalam Syari'at Khitan Anak Laki-Laki," *MA'ALIM: Jurnal Pendidikan Islam* 2, no. 02 (2021): 61–76, <https://doi.org/10.21154/maalim.v2i2.2654>.

⁷ Hamsah Hudafi. "Aqiqah Dengan Ayam Dalam Tradisi Masyarakat Tilihuwa." (2021). Supriyanto agus jibu, Frengki Eki Pulubuhu, "Aqiqah Dengan Ayam Dalam Tradisi Masyarakat Tilihuwa.," *Jurnal Hukum Ekonomi Syariah Dan Ahwal Syahsiyah* 6, no. 1 (2023): 34–51, <https://ejournal.kopertais4.or.id/sasambo/index.php/tafaqquh/article/view/3987>.

⁸ Muhaemin, Latang, and Fatmawati Gaffar, "Integrasi Nilai-Nilai Budaya Pada Acara Aqiqah Di Kelurahan Tamamaung Kecamatan Panakkukang Kota Makassar," *Seminar Nasional Hasil Penelitian 2021*, 2021, 2274–91, <https://ojs.unm.ac.id/semnaslemlit/article/view/26275>.

⁹ Listiyani Widyaningrum, "Tradisi Adat Jawa Dalam Menyambut Kelahiran Bayi (Studi Tentang Pelaksanaan Tradisi Jagongan Pada Sepasaran Bayi) Di Desa Harapan Harapan Jaya Kecamatan Pangkalan Kuras Kabupaten Pelalawan," *Jom Fisip* 4, no. 2 (2017): 1–15.

Basid, A., Romziana, L., & Sholeha, I. (2021), *Konstruksi Budaya Aqiqah dan Sêlapan: Studi Living Qur'an di Kabupaten Probolinggo*.¹⁰

Based on the results of previous studies, these studies focused on the decomposition of data from the perspective of culture and customs and very few explored the living Qur'an approach. Therefore, this research is compiled based on the study of the Living Qur'an, revealing what the culture of *aqiqah* and *tasyakuran* in the people of Gowok Village is like towards the Qur'an related to the implementation of *aqiqah* and *tasyakuran* until the implementation becomes *sacred*. For this reason, this research will photograph the study of living Qur'an by shaping indigenous culture into local wisdom which is expected to be in accordance with religious guidance (al-Qur'an). As a starting point, this research begins with the following questions: how is the implementation of the Qur'an to the culture of the implementation of *aqiqah* and *tasyakuran*, and how does the community understand and receive the verses of the Qur'an related to the culture of the implementation of *aqiqah* and *tasyakuran* that are sacred?

The existence of the "Living Qur'an" in Muslim society is not only a scientific study, but also a link between the Qur'an and the social reality that exists in society.¹¹ The community understands and interprets the Qur'an until it is practiced according to its interpretation such as the Qur'an Surah Ibrahim verse 7.¹² The phenomenon of the application of the Living Qur'an is something that seems to be a concrete clue. The purpose of this study is to explain how the culture of implementing *aqiqah* and gratitude from the perspective of Living Qur'an by the people of Gowok Village, Kepuh Serang, Banten.

RESEARCH METHODS

This study uses field research conducted in Gowok Village, Serang Village, Banten. The approach used in this study is a phenomenological qualitative approach, which aims to understand and describe a phenomenon. In this study, the data collection method involves the involvement of religious leaders, customs, and local community members as participants. In addition, the study also integrates cultural and religious approaches, known as the "living Qur'an," and data are

¹⁰ Abd Basid, Luthviah Romziana, and Iklimatus Sholeha, "Konstruksi Budaya Akikah Dan Sêlapan: Studi Living Qur'an Di Kabupaten Probolinggo," *Jurnal Islam Nusantara* 5, no. 2 (2021): 67, <https://doi.org/10.33852/jurnalnu.v5i2.309>.

¹¹ Abd. Basid et al., "Legal Consequences of Corruption in the Al-Qur'Ān; Khāfi Alfāz Approach To the Corruption Verses," *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 2 (2021): 17, <https://doi.org/10.33650/mushaf.v1i2.2165>.

¹² Ahmad Ramzi Amiruddin, "Resepsi QS Yasin Ayat 9 Sebagai Ritual Protektif Dalam Literatur Keislaman: Kajian Living Qur'an Dengan Analisis Sinkronik-Daikronik," *Al-Munir: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2021): 5-8.

obtained through literature studies by referring to several relevant reference sources in the context of this research.

In order to achieve the right results, the researcher conducted interviews and observations about religion in the implementation of *aqiqah* and *tasyakuran* in Gowok Village. The data analysis process begins by analyzing the results of interviews and observations. This method is used to understand how sacred the culture of *aqiqah* and *tasyakuran* in Gowok Village is. Next, the data analysis continues by presenting more detailed information and providing a complete picture of the results of the study. The final stage involves drawing conclusions from the findings of this study thoroughly.

RESULTS AND DISCUSSION

Definition of *Aqiqah*

Aqiqah is the practice of slaughtering animals to celebrate the birth of a child. The term "*aqiqah*" comes from the Arabic word "*al-aqiqah*," which means that the hair grows on the baby's head from the beginning in the mother's womb until the baby is born. Al-Zamakhsyari argues that this term is taken from the original concept, namely "*the baby's hair*".¹³ Furthermore, the definition of *aqiqah* as the slaughter of animals is explained by al-San'ani. In more detail, he explained that *aqiqah* is the practice of slaughtering animals that occurs while celebrating the birth of a baby. In this context, *aqiqah* is derived from the word "*al-aqqu*," which contains the meaning of separation and cutting.¹⁴

Aqiqah is the practice of slaughtering animals as a form of celebration of the birth of a child on the seventh day after his birth. For boys, it is recommended to slaughter two goats, while for girls, one goat is enough. The meat from this *aqiqah* slaughter will later be given to the poor as charity.¹⁵ The implementation of the *aqiqah* time starts from the birth of the child and can be done at any time, without a definite time limit. However, what is considered the most important is to carry out *aqiqah* on the seventh day after the birth of the child.¹⁶

There are differences of opinion among scholars about the legal status of *aqiqah*. According to the Hanafi madzhab, *aqiqah* is considered a permissible thing (*mubah*) and is not considered a highly recommended act (*mustahab*). This view is due to the belief that the qurbani regulations have replaced all previous shari'ahs,

¹³ Abu al-Fadl Jamaluddin Muhammad bin Makram ibn Mandhur al-Ifriqi al-Mishri, *Lisan al-Arab*, (Beirut: Darul Fikri, 1990), h. 157.

¹⁴ Al-San'ani, *Subul Al-Salam Syarh Bulug Al-Maram Juz 4*, (Bandung: Maktabah Dahlan, n.d.), h. 97.

¹⁵ Mustofa Diibulbigha, *Fiqh Syafi'i, Terj. Adlchayah Sunarto Dan M. Multazam* (Sawahen: CV Bintang Pelajar, 1984).

¹⁶ Syaikh Ahmad bin 'Umar Asy-Syatiri, *Alyakytun Nafis* (Surabaya: Hidayah, 1368).

including practices such as *aqiqah*, *rajabiyah*, and *'atirah*. However, in the book "*Matan Ghoyatu wat Taqrib fil al-Fiqhi Shafi'i*," it is stated that *aqiqah* should be encouraged (sunnah mu'akkad).¹⁷

Imam Malik bin Anas, in his book *al-Muwaththa'*, said that in principle, *aqiqah* is not an obligation, but only an action that is recommended (sunnah).¹⁸ Imam Shafi'i in his work, *al-Umm*, stated that it is advisable (sunnah) to carry out *aqiqah* for those who have the responsibility of providing maintenance to the rightful party, such as parents or legal guardians.¹⁹

Implementation of *Aqiqah* and *Tasyakuran* in Gowok Village

The implementation of *aqiqah* and *tasyakuran* are actually two series of closely related events, such as two inseparable aspects. *Aqiqah*, its characteristic is the implementation of slaughtering goats or sacrificial animals as an important expression in order to celebrate the birth of a child. Meanwhile, in the celebration of *tasyakuran*, his identity is revealed through a series of rituals that include the recitation of verses of the Qur'an and prayers, emphasizing the spiritual and religious elements of the event. *Aqiqah* and *tasyakuran* can be held together in one event or separated into two different events. This depends on the varying economic conditions of the people of Gowok Village. Therefore, the implementation of *aqiqah* and *tasyakuran* is not binding to be carried out on the seventh day after the birth of the baby, but can be scheduled on the fourteenth, twenty-first, or other dates that are suitable for the family situation.²⁰

In addition, the implementation of the event has flexibility in terms of time. For those who have sufficient economic ability (*shabib al-hajah*), they often combine the celebration of *aqiqah* and *tasyakuran* into a series of events. On the other hand, for those who experience economic limitations, they prefer to hold *tasyakuran* first without involving *aqiqah*, and the implementation of *aqiqah* is scheduled later, according to an undetermined time and according to the financial ability of parents. Basically, the *aqiqah* and *tasyakuran* event in Gowok Village is an opportunity to hold a joint prayer attended by neighbors, family members, and community leaders in the village. These prayers are intended to pray that the newborn child can grow up to be a devoted child and provide benefits to both parents and their environment. In the prayer event, a cleric or religious leader leads by reading the letter al-Fatihah

¹⁷ Abi Sujak Ahmad bin Husain bin Ahmad Al-Ashfahani, *Matan Ghoyatu Wat Taqrib Fil Al-Fiqhi Syafi'i* (Beirut: Darul Ibni Huzaim, n.d.).

¹⁸ Imam Malik bin Anas, *al-Muwatta'* (Beirut: Darul Bikri, 1989).

¹⁹ Imam Muhammad bin Idris AsSyafi'i, *Al-Umm Juz 7* (Beirut: Darul Kutub al-Ilmiyyah, 1993).

²⁰ Muhammad Fitrihanur, "Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Akikah Dan Tasmiah Di Kel.Baamang Hulu Kec.Baamang Kab.Kotim," *Jurnal Studi Agama Dan Masyarakat* 11, no. 1 (2017): 23-43, <https://doi.org/10.23971/jsam.v11i1.439>.

as a start.²¹ Then, it was continued by reciting certain verses of the Qur'an, including the seven surahs, namely al-Fatihah, al-Ikhlās, al-'Alaq, al-Nas, al-Insyirah, al-Qadr, and Yasin. After finishing reading the prayer together, the atmosphere of the event continued with togetherness, while enjoying the dishes that had been prepared by the host (*shahib al-hajah*).

The word of Allah and the Prophet's Command to Carry Out *Aqiqah* is a Form of Gratitude to Allah

This *aqiqah* culture is a ritual that is generally carried out seven days after the birth of a baby. This ritual combines elements of Javanese culture and Islamic values by involving the slaughter of animals, especially goats.²² Mr. Imanuddin and Mr. Mashuri as one of the traditional and religious leaders of Gowok Kepuh Village, said that the implementation of the *aqiqah* culture that they believe in is in accordance with the guidance or sunnah taught by the Prophet Muhammad SAW. This is also not contradictory to religion so it is natural for the ancestors to inherit and preserve it until now, with their understanding of religious laws as a form of gratitude. This can be seen in a hadith that records that the Prophet PBUH himself underwent *aqiqah* after becoming his prophet, even before, he had also been married by his grandfather, Abdul Muttalib. Thus, we can conclude that this *aqiqah* culture is an effort to follow and practice the sunnah taught by the Prophet Muhammad SAW.²³

Humans are given life to coexist with each other and depend on each other in order to meet the needs of life, and cannot live in isolation. In the context of the implementation of *aqiqah*, we can observe strong social values, where *aqiqah* meat is obliged to be distributed to neighbors, relatives, and other people. Mrs. Arsinah, Marfuah, Sarmenah, Maskah and Mr. Kasan, as a resident and Mr. RT/RW Jamhuri and Zainal have the view that the implementation of *aqiqah* is part of the redemption of the newborn child and is a prayer for the safety of the child. In addition, *aqiqah* is also considered a form of alms to provide support to children, families, and individuals in need as well as a charity for grave experts.²⁴

However, in practice, some communities that have boys carry out the slaughter of two goats as part of the tradition. Often, they carry out *aqiqah* gradually, starting with one goat first, then following the others. Thus, it can be concluded that *aqiqah* is a form of our gratitude to Allah SWT for the gift of the birth of a child, as

²¹ Basid et al., "Legal Consequences of Corruption in the Al-Qur'Ān; Khāfi Alfāz Approach To the Corruption Verses."

²² Ahmad Fawaid, "Filologi Naskah Tafsīr Bi Al-Imlā' Surat Al-Baqarah Karya Kyai Zaini Mun'Im," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 2 (2019): 143, <https://doi.org/10.14421/qh.2019.2002-02>.

²³ Imanuddin Mashuri, *Wawancara dengan Tokoh Masyarakat Desa Gowok Kepuh* (Serang, 2024).

²⁴ Kasan Arsinah, Marfuah, Sarmenah, Maskah, Jamhuri, Zainal, *Wawancara Dengan Masyarakat Dan Pemangku Kepentingan Kampung Gowok Kepuh* (Serang, 2024).

well as maintaining the tradition of the Prophet's sunnah which is integrated with the local culture of the community.²⁵ Animal slaughter in this context is an expression of gratitude felt by the family for the birth of a descendant. This is also a form of happiness for the presence of babies in the family, where part of the family property is handed over in the form of livestock as an offering to Allah SWT. In addition, they also do charity by sharing the meat of the *aqiqah* animal with others by inviting them to enjoy the dishes prepared from the meat after cooking.²⁶ This is in accordance with the words of Allah SWT, namely: "So, remember Me, I will remember you. Give thanks to Me and do not disobey Me." (QS. al-Baqarah [2]: 152).²⁷

In this verse, we as servants of Allah SWT are commanded to carry out worship to Him, including various forms of worship involving bodies, property, plants, livestock, and so on.²⁸ In Gowok village, the community holds *aqiqah* for their children with the intention of being a form of worship in the context of expressing gratitude, as well as a form of giving alms to their families and neighbors. Then also in the hadith of the Prophet (saw) it is stated:

"From Samurah, the Prophet (peace and blessings of Allaah be upon him) said: "Every baby is pawned/entrusted to his aqiqah, which is slaughtered on the seventh day, and on that day it is named and his hair is shaved." (HR Ahmad Tirmidhi).²⁹

This *aqiqah* is a way to pay off debts that have been redeemed.³⁰ This is a mandatory recommendation for parents, but if at the time of recommendation, such as seven days after birth, they are unable to do so, then they will not be ordered to perform the *aqiqah*. In accordance with what is stated in the words of Allah SWT: "Fear Allah as much as you can! Listen, obey, and infiltrate good treasures for yourself! Whoever guards himself from miserliness, they are the lucky ones." (QS. at-Taghabun [64]: 16).³¹

If at that time the parents were able, then the implementation of *aqiqah* was still a responsibility for them.³² Therefore, in the matter of slaughtering *aqiqah*, there is flexibility in terms of time and method of implementation, as Allah SWT set: "Allah wills ease for you and does not want hardship". (QS. al-Baqarah [2]: 185).³³

²⁵ Brata Ida Bagus, "Kearifan Budaya Lokal Merekatkan Identitas Bangsa," *Jurnal Bakti Saraswati* 05, no. 01 (2016): 9-16, <https://doi.org/10.1007/s11104-008-9614-4>.

²⁶ Nailatuz Zulfa and Universitas Nurul Jadid, "Tafsir Otoritarisme: Negosiasi Penggunaan Ayat" 03, no. 02 (2019): 439-55.

²⁷ Kementerian Agama, *Terjemahan Kemenag*, 2019.

²⁸ Husna, "Autentifikasi Dan Infiltrasi Dalam Tafsir Ishārī."

²⁹ Muhammad bin Isa At-Tirmidzi, *Sunan Tirmidzi (maktabatu al-maarif riyadh, n.d.)*.

³⁰ Fitriyanur, "Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Akikah Dan Tasmiah Di Kel.Baamang Hulu Kec.Baamang Kab.Kotim."

³¹ Agama, *Terjemahan Kemenag*.

³² Hj. Nurnaningsi, "Kajian Filosofi Aqiqah Dan Udhiyah" 11 (2013): 111-22.

³³ Agama, *Terjemahan Kemenag*.

Bela* as a Religious Symbol in the Tradition of *Aqiqah* and *Tasyakuran

In the implementation of *aqiqah* and *tasyakuran* ceremonies, there are several elements that must be prepared, including animals for *aqiqah* such as goats. However, the uniqueness of Gowok Kepuh Village is that in addition to slaughtering goats, chicken slaughter is also carried out which is called "*Bela*".³⁴ This tradition has sacred value and is irreplaceable because it has been inherited from generation to generation since ancient times. Then candles, scissors, fragrance, water, and young coconut. Each of these elements has its own meaning and symbolism.

1. *Aqiqah* animals (goats)

Slaughtering goats in the *aqiqah* event is a symbol of gratitude for the birth of the baby, as well as reflecting the fulfillment of obligations or redemption for the newly born child. For boys, two goats were presented, while for girls, one goat was presented.

2. Chicken

As previously explained, in addition to slaughtering goats, the people of Gowok Kepuh Village must also slaughter chickens where the chicken must be a local chicken of the rooster type, in accordance with the tradition inherited from generation to generation. These traditions have an irreversible sacred status as they have become an integral part of their cultural heritage. However, when asked about the specific reason behind the slaughter of the chicken, the speakers were not able to provide a definite explanation. They simply state that this practice is basically a form of gratitude for the blessings that Allah has given.

3. Candles

The purpose of holding candles is none other than because in the past there were no lights, so that when the process of *tasyakuran* events does not happen unwanted things need to be illuminated, so until now it is still being done.

4. Hair scissors

Scissors are used to cut the hair of children who will take part in the *aqiqah* ceremony. In the *tasyakuran* tradition, there is a series of hair-cutting activities followed by weighing, where the weight of the cut hair will be measured and equivalent in value to gold, silver, or money, and then donated to those in need, especially the poor. as Allah SWT said: "*They are covered with humiliation wherever they are, unless they adhere to the rope (religion) of Allah swt. and the rope (covenant) with Man*" (QS. Ali Imran [3]: 112). This is attributed to the grandsons of the Prophet (saw), namely Hasan and Husain.

³⁴ Imanuddin, Mashuru, Kasan. Arsinah, Marfuah, Sarmenah, Maskah, Jamhuri, Zainal, *Bela Merupakan Penyembelihan Ayam Yang Di Barengi Dengan Pematongan Kambing Yang Akan Di Akikahkan.*, 2024.

5. Wewangian (parfum)

This fragrance uses flowers that are collected and then distributed to the people present.

6. Water

Water, which is an essential aspect of human life, is a symbolization that symbolizes survival and how human nature can describe water. In this event, the hope is that the child will get a smooth sustenance like a stream of water that flows unimpeded.³⁵

7. Coconut

This coconut is used to put money. Coconut means that may the child have a philosophy like a coconut tree that has many benefits, where it is used as a philosophy that may Allah make the child who provides many benefits for all people.

Cultural Sanctification of the Implementation of *Aqiqah* with *Bela* and *Tasyakuran*: The Living Qur'an Phenomenon

Indonesia is a country rich in cultural diversity, customs, and religions.³⁶ From Sabang to Merauke, each region has unique traditions and customs, reflecting its extraordinary cultural richness. Even though they are made up of various ethnicities, languages, and beliefs, all Indonesian people are united with the same goal, which is to build a harmonious, peaceful, and prosperous nation.³⁷ This diversity is not a barrier, but a force that unites the community in the spirit of unity and unity to achieve common goals.³⁸ The culture of *aqiqah* and *tasyakuran* is a reflection of the diversity of local traditions in Indonesia. In this culture, on the seventh day after the birth of the baby, parents generally slaughter goats as a symbol of sincerity, following the example of the Prophet Ibrahim AS, but different from the tradition inherited by the ancestors of the Gowok Village community in the implementation of *aqiqah*, namely the slaughter of goats which is accompanied by the slaughter of "*Bela*" chickens, which accompanies the process of slaughtering goats which is believed by the Gowok people from their ancestors and in the sacred.

According to Mr. Imanuddin and Mr. Mashuri, as traditional leaders and religious leaders in Gowok Kepuh Village, the community understands the

³⁵ Andi and Malla, "*Nilai-Nilai Pendidikan Islam Dalam Ritual Adat Posalama Pogunci Bulua Pada Etnis Kaili Di Kelurahan Petobo Kota Palu Values of Islamic Education in Tradition Ritual of Posalama.*"

³⁶ Gunawan Santoso et al., "*Implementasi Bhinneka Tunggal Ika Dan Cita-Cita Luhur Bangsa Indonesia Versi Generasi Z,*" *Jupetra: Jurnal Pendidikan Transformatif* 2, no. 2 (2023): 246-55.

³⁷ Imam Riyadi, Edo Arya Prabowo, and Dzikril Hakim, "*Peran Bhinneka Tunggal Ika Dalam Keberagaman Adat Budaya Di Indonesia,*" *Jaksa: Jurnal Kajian Ilmu Hukum Dan Politik* 2, no. 3 (2024): 34-49.

³⁸ Nabila Putri, "*Keberagaman Bukan Penghalang Persatuan,*" no. June (2023): 0-17.

existence of *Bela* elements and religious symbols in the tradition of *aqiqah* and *tasyakuran*. This understanding was inherited from ancestors and continues to be preserved to this day, considered sacred as a form of gratitude for the birth of a baby. *Bela* itself is an expression of gratitude for God's grace in the form of the birth of a new family member.

In the *aqiqah* tradition in Gowok Village, *Bela* has a function to accompany the pain of slaughtered animals and prioritize the welfare of people who do not like to eat *aqiqah* meat, namely goats. Thus, this tradition not only expresses gratitude but also pays attention to the preferences and well-being of the local community. There is one verse of the Qur'an that the community understands as part of their form of gratitude as explained by Mr. Imanuddin as a religious leader in Gowok Kepuh Village, namely in QS. Ibrahim verse 7:³⁹

*"(Remember) when your Lord declared, "Indeed, if you are grateful, I will surely add (favor) to you, but if you deny (My favor), indeed My punishment is indeed very severe.""*⁴⁰

The general public, who are more likely to trust religious and traditional leaders because of their limited knowledge, understand *Bela* as a form of gratitude. This is based on many verses of the Qur'an that emphasize the importance of gratitude, as for the words of Al-Syukr and all forms of derivation in the Qur'an are repeated as many as 76 verses spread across 35 surahs, one of which is surah Ibrahim verse 7, which is understood by the people of Gowok Kepuh Village.⁴¹ They can only get information about religious teachings from figures they trust. Like Mrs. Arsinah, Marfuah, Sarmenah, Maskah and Mr. Kasan, as well as Mr. RT/RW Jamhuri and Zainal, understanding this sacralization is a traditional culture that has been inherited by ancestors that cannot be disputed (sacred), and is understood as a heritage that contains strong religious elements.⁴²

Apart from that, the implementation of *aqiqah* also varies. Some carry it out by paying in stages if the baby is a boy, and some even do not carry out *aqiqah* until the baby is an adult.

People sometimes hold *tasyakuran* first without doing *aqiqah* where *aqiqah* itself requires cutting goats and chickens that need enough money, so at least it is prioritized to carry out *tasyakuran* as a sign of gratitude for the safe birth of the baby. This event began with the recitation of hadarat, followed by the reading of surah al-

³⁹ Mashuri, *Wawancara Dengan Tokoh Masyarakat Kampung Gowok Kepuh*.

⁴⁰ Kementrian Agama, *Terjemah Kemenag RI*, 2019.

⁴¹ Muhammad Irham A Muin, "Syukur Dalam Persepektif Al-Qur'an," *Jurnal Tafseer* 5 (2017): 1-17, <https://journal.uin-alauddin.ac.id/index.php/tafsere/article/view/7313>.

⁴² Arsinah, Marfuah, Sarmenah, Maskah, Jamhuri, Zainal, *Wawancara Dengan Masyarakat Dan Pemangku Kepentingan Kampung Gowok Kepuh*.

Fatihah, al-Ikhlâs, al-Falak, and surah al-Nas, which are dedicated to ancestors or previous elders in the hope that their children will be blessed, protected from all difficulties, and receive various good prayers. The implementation that has been mentioned earlier is an opportunity for the community to communicate with Allah SWT, with the hope that Allah will answer these prayers in accordance with the intended purpose.

Then continued with the reading of berzanzi and marhaban as a tradition that is rich in cultural values, customs and known as religious elements inherited from ancestors. The ceremony is a powerful celebration of symbolism and profound rituals. In this ceremony, the local community will hold the reading of berzanzi and marhaban as gratitude for the blessings they enjoy. This ritual involves many elements, such as lit candles, scissors, seven-shaped flowers, and coconuts decorated with money which will later be used as a process of performing *tasyakuran* that must be present (sacred). Each of these elements has its own meaning.

This is the reason why the people of Gowok Village in the *tasyakuran* event hope that their children will get blessings from sacred rituals and also hope that the children will get various virtues in every process of carrying out *tasyakuran*. This is a pattern of behavior that is directly related to the relationship of individuals or society to the Qur'an and the understanding of the verses of the Qur'an. The concept of "Living Qur'an" refers to the study of how the Qur'an is understood in a particular Muslim community, where more emphasis is placed on how people apply the teachings of the Qur'an in their daily lives.⁴³

CONCLUSION

This study examines the phenomenon of cultural sacralization in the implementation of *aqiqah* and *tasyakuran* in Gowok Kepuh Village, Sukajaya Village, Curug District, Serang City, using the Living Qur'an approach. The findings of the study show that the local community combines elements of local culture with Islamic religious values in the implementation of *aqiqah* and *tasyakuran*. This tradition is considered sacred and has a deep spiritual meaning for the community. The tradition of *aqiqah* and *tasyakuran* in Gowok Kepuh Village is an example of how local culture and Islamic religious values can interact with each other and enrich the spiritual life of the community. The Living Qur'an approach helps us understand how people understand and apply the teachings of the Qur'an in the context of local culture.

⁴³ D. Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian AlQur'an (Studi Kasus Di Pondok Pesantren As Siroj Al Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an and Hadith Studies* 4.2 (2015).

The people of Gowok Kepuh Village combine local cultural elements such as the slaughter of goats that must be accompanied by the slaughter of "Bela" chickens, the provision of water, the planting of money in young coconuts, and the implementation of rituals that are rich in symbolism and spiritual meaning in the tradition of *aqiqah* and *tasyakuran*. This tradition is based on the understanding of religious leaders and stakeholders as informants, they understand one of the verses of the Qur'an such as QS. Ibrahim verse 7 and Cultural Knowledge inherited about *aqiqah* that does not contradict Islamic law. This research contributes to understanding Islamic culture in Indonesia and how the Qur'an is interpreted and applied by Muslim communities in their daily lives.

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