Padusan Tradition: Environmental Preservation Efforts and Self-Approach to God

Alamsyah[1*], and *Vicky* Verry Angga[2]

[1]Faculty of Humanities, Diponegoro University, Semarang, Indonesia
[2]Language and Culture Faculty, University of 17 August 1945, Semarang, Indonesia

Abstract. The people of Java Jepara have an interesting tradition related to efforts to preserve the environment while drawing closer to God. The tradition is called Padusan. Padusan is carried out by the community located at the northern end of Jepara, precisely in Tempur Village before the month of Ramadan. Before entering the month of Ramadan, villagers who are predominantly Muslims do padusan by jointly bathing in the river. Padusan or adus or bathing has a meaning related to the environment and religion. Padusan in addition to efforts to clean the body physically is also interpreted as an effort to clean spiritually. In the physical context, padusan is done to cleanse oneself physically and mentally. Related to Padusan and this environment, people believe in Islamic teachings that affirm that every believer always maintains chastity. Therefore, in entering the month of Ramadan, padusan is an individual effort in welcoming the holy month. In the environmental aspect, padusan as an effort to maintain and preserve the nature of the surrounding environment. Through this tradition, it shows that there is a very close relationship between the community and its environment. There is a common spirit that efforts to preserve nature and the environment are part of human life that must be carried out.

1 Introduction

The people of the north coast of Central Java have unique characteristics in the activities of traditional ceremonies. This condition is a veryprominent extension of the coastal culture related to Islam. Coastal communities have characteristics that are adaptive to Islamic teachings, seen in the activities of local traditions guided and guided by Islamic teachings. The tradition of coastal communities cirinya takes the teachings of Islam as a framework for selection of local culture. The community uses Islam as a reference framework for action so that its actions are an expression of Islamic teachings that have existed in accordance with the local culture. Practical activities that are symbolic rituals aim to instill values and norms of behavior through overt and repeated events known as traditions. Patterns of tradition, customs, and beliefs have a connection with the past that is connected with the present [1].

Traditions shape and color Islam and its history, containing socio-cultural symbols. Social realities are always changing, to the universal islamic values form a concrete form in life. This gave rise to great tradition and little tradition. The fusion of the two results from Islam,

* Corresponding author: alamsyah.fib@live.undip.ac.id

© The Authors, published by EDP Sciences. This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/).

history, and local traditions that are absolute and relative. So the dynamics of Islam find its point in life in society [2].

The communityof north Javanese pesisi r which is predominantly Muslim until now has not been able to leave Javanese traditions and culture. Some Islamic societies preserve the heritage of their ancestors and practice it in everyday life. Islam that developed in the coastal communities of Java which is very thick with its traditions and culture. Javanese traditions and culture until recently still dominate the traditions ofnational da n culture in Indonesia and including in the village of Tempur. The people of Tempur village still carry out the Padusan tradition of observing the month of Ramadan which is also related to human relations with the creator and relations with the environment. Therefore, inthis article, it tries to uncover the problem of the Padusan tradition of Tempur village related to the relationship with the environment and the creator.

2 Research Method

This research is a qualitative research using historical methods consisting of heuristics, criticism, interpretation, and historiography [3]. Heuristics are the process of finding primary and secondary sources [4]. Primary sources are obtained from observations, government or individual archives, photos of activities, and interviews with people who followedpadusan radisi in Tempur village. The interview was conducted to explore the process and meaning of Padusan tradition activities in Tempur, Jepara. Secondary sources are taken from relevant writings such as books, journals and other literature. Secondary sources can be sourcedby from libraries, private collections, and the internet. The existing sources are then critiqued and interpreted. The results of the above analysis were then linked and reconstructed into an article about the Padusan tradition of Tempur village related to the relationship between theenvironment and the creator.

3 Results and Discussion

3.1 Padusan in the Javanese Coastal Community

Padusan tradition in it there are Javanese rituals that are closely related to Islam. Religion and ritual are two sides that cannot beseparated. It can be likened to its contents and wrapper or its spirit and body. From a cultural point of view, religion is knowledge and belief in the supernatural, while ritual is the embodiment of knowledge and beliefs practiced bythe symbolic sec ara in life. Rituals show symbolic systems that explain the meanings understood and felt and the very strong motivations within the believer to relate to the Occult. Affirming beliefsbased on and or through relationships as seen and manifested in religious rituals [5].

A series of activities that have been directed such as the Padusan tradition are held in the month of Sya'ban or what in Java is known as the month of ruwah. The peopleof the north coast of Java, including Jepara, believe that the month of Ruwah is a month for ruwatan, a month to start over. The entry of Islamic teachings gave a touch of acculturation of ruwatan culture in Java. One of the forms of acculturation of Javanese culture and Islamic teachings in the month of Ruwah includes padusan. Padusan comes from the Javanese word adus which means bath. Padusan is a tradition in the month of ruwah carried out by the people of Central Java and Yogyakarta to purify themselves to welcome the holy month of Ramadan.

Padusan is an annual event whose core activity is bathing in order to welcome the month of Ramadan. The Padusan tradition is usually carried out 2 days before the Ramadan fast, namely on the 29th and 30th of Ruwah. The Padusan tradition dates back decades and aims to purify oneself before fasting. Padusan tradition is a bathing activity to cleanse oneself and

prepare physically and spiritually for the month of Ramadan which is carried out in water sources that are considered sacred and holy [6]. People will soak in about 1 hour and are believed to be able to purify themselves in welcoming the holy month of Ramadan [7].

The padusan tradition is not only in the form of cleaning the body, but also cleaning everything such ascleaning the house and household tools (mats, tampah, and mortar). The ancients went bathing to rivers or rivers in droves, young and old, men, and associations. People today partly feel that bathing and washing hair is enough to doat home [8]. The essence of the padusan tradition is a form of prayer addressed to the ancestors who have preceded. However, the prayers offered at this ceremony use Islamic prayers so that Javanese traditions also remain sustainable.

Padusan radiance t has benefits for the health of vital organs in the body such as the pockets, liver, and coccyx [9]. Padusan tradition can be used as a form of Hydrotherapy, which is a therapy with the body immersed in water that aims toimprove physical health and treat various physical diseases and motor defects and can improve health and psychological balance [10]. The benefits of the body soaking in water were also revealed in research, including: 1) relieving pain because it very effectively stimulates endorphins to help relieve tension and control pain; 2) improve circulation by providing nutrients and oxygen to all cells and tissues; 3) as conventional detoxification causes astronger immune system, which is able to control infections, bacteria and viruses; 4) break the stress cycle of daily life and treat stress-related diseases, which can cause various psychological and physical disorders such as complaints of digestion, high blood pressure, anxiety attacks, depression, headaches, and insomnia by returning blood from the head to the outer area; body temperature by increasing the efficiency of sweat glands to release toxinsfrom the body and make the skin radiant; and 5) treat arthritis and back pain [11].

Some Islamic groups reject the existence of local traditions such as the Padusan tradition with various opinions. Nahdlatul Ulama (NU) asan organ of ization that is widely known to have a moderate view gives leeway to the relationship between Islam and local traditions. NU is of the view that religion is not scriptualistically understood. Religion is seen as perfecting existing civilizations, which means that local traditions can continue to be carried out. These local traditions have been filled with the pattern of *ketauhidan* and realized according to or in harmony with the *ketauhidan*. Existing containers (the locally cast padusan tradition) arefilled or used for the edification of Islam itself [12].

NU is a flexible, flexible, tolerant, and creative organization in religious social life, including towards padusan traditions. A balanced, upright, and solid attitude is not a compromising one that merely mixes elements of syncretism. However, refusing interactions with any element is not a form of self-isolation. The mid character means not being at the extreme to the right nor to the left. With thehood embraced by NU, it is not surprising that NU is more tolerant of cultural heritage in the context of purifying aqidah [13].

The people of Jepara are mostly affiliated with the NU organization, thus creating a community that still carries out some local traditions. The people of Tempur village, Keling District, Jepara Regency are some of the people who carry out local traditions, such as the padusan tradition. Tempur Village, Keling District, Jepara Regency is also called Desa hidden, because this village is surrounded by mountains in the east, south, north, and west. Tempur Village also has a variety of natural tourist destinations that are still natural. Tempur Village has a winding and long accessability because it is on the path in theMuria area. The fighter is at an altitude of 800 meters from sea level, as well as quite far from urban areas.

The Padusan tradition in Tempur village is always carried out before entering the holy month of Ramadan. The Padusan tradition has been stopped due to the Covid-19 pandemic since 2020, but this tradition has been carried out again in 2022. Padusan is carried out in the clean flow of the Tempur river and fresh water. Padusan is one of the traditions of the people

in Jepara. The Padusan tradition in Tempur village aims to preserve the culture and the surrounding natural environment. This tradition is also to meet each other and give forgiveness for any intentional or unintentional mistakes between the residents of Tempur village. So that when undergoing ramadan fasting, you will feel calm and full of joy.

Fig. 1. The community is doing padusan tradition in Sungai Tempur ahead of Ramadan in 2022

Fig. 2. Children with adults are doing Padusan traditions in Tempur village

3.2 Padusan Brings Man's Relationship Closer to the Creator

Padusan is a bukti that islamic teachings in teaching the concept of thaharah enter and merge with existing traditions. The Ruwatan culture in Ruwah Month involves flower baths and soaking in salted springs, preserving the tradition of ritual bathing. However, the substansi changed to thaharah, holy from hadas, and unclean. The values of the ruwatanto restart something from a holy starting point are melted in the series of welcoming the holymonth of Ramadan.

Padusan is traditionally a janabah bathing activity. Padusan is not just a bath purifying from dirt and unclean. Padusan is at the level of the holy thaharah of hadats and unclean. In fiqh, janabah bathing is usually only done because of the cause of the large hadast. However, padusan is a big bath on the grounds of ikhtiyat (prudence) which in Javanese culture is

known as the concept of sak palango. Janabah bathing is done just in case perhaps there is a great forgotten hadas that has not been eliminated [14].

The scholars urge Muslims to always maintain the sanctity of hadas and uncleanness with dawamil wudlu (keeping wudu). In fiqh, one of the legal conditions of wudu is the sacredness of the great hadas. Padusan in the month of Ruwah should be used as a momentum to start from the condition of thaharah, holy of all unclean, small hadas, and big hadas. In Sharia, the month of Ramadan is a month full of virtues, rewards are multiplied, months full of mercy, and forgiveness. This month was later referred to as the holy month of Ramadan. The sanctity of the month of Ramadan is like the sanctity of absolute water, holy and holy. The sanctity of Ramadan is positioned as a subject and Muslims are positioned as consecrated objects. So that this Padusan tradition is an effort to get closer to God Almighty.

3.3 Padusan Brings Human Relations Closer to the Environment Hidup

The living environment is all objects, potentials, and conditions contained in a place or space where humans or living things are located and can affect their lives. Man and his behavior include those contained in the space in which man is located and affect the life and well-being of man and other living bodies. The environment is part of the integrity of human life, so it must be viewed as one of the components of the ecosystem that has the value tobe respected, valued, and should not be hurt. This integrity also makes man have a responsibility to behave well with the life around him [14].

One of the purposes of padusan tradition of Tempur village is to get closerto humans with the surrounding environment. Man as an inhabitant of semseta nature must take care of and take care of his environment. This tradition is closely related to efforts to bring closer the relationship between humans and the environment. The people of Tempur deng an villagecarved Oadusan rituals are expected to have a closer relationship with their environment, especially to always take care of the preservation of the flow of the Tempur River and its surroundings. Rivers are one of the sources of life, so they have a vital role in human life.

Islam strongly supports the creation of harmonious relations between humans and the environment. Islam claims that when humans are able to prosper and maintain nature well, then nature will also be friendly to us. Allah has spread the vast earth along with the vegetation, the sea and the entire ecosystem that exists in it. The mountains, rocks, water, and air, are all natural resources. The earth and all that is in it were created by God for man, who in heaven and earth, land and oceans and rivers, sun and moon, night and day, plants and fruits, animals, and livestock (QS. al-Hijr vv. 19-20) [14]. Allah Almighty has spread the earth, making mountains andplants, so humans must be responsible for managing and utilizing natural resources based on the principle of sustainability to achieve prosperity so that it can meet the needs of mankind [14]. So, Muslims must protect the environment as well aspossible and not damage it.

Humans and the environment have a very close relationship and harmony between the two. Harmony in Islamic teachings includes four things, namely: harmony with God, harmony with society, harmony with oneself, and harmony with the natural environment [15]. A human being with the environment there is a non-negotiable relationship of interrelationship and mutual involvement. The environment and humanity are closely intertwined; one is inseparable from the other.

Islam as a religion that teaches to maintain the cleanliness of the environment. All these prohibitions are to prevent the occurrence of disease outbreaks caused by not maintaining cleanliness. Therefore, man is not only obliged to manage the environment, but at the same time also to maintain and prosper it. The path to achieving prosperity can start from the smallest unit, the family environment. Nature and all its contents should be

preservedand preserved by stopping all forms of natural exploitation that can damage the environment [15].

4 Conclusion

The Padusan tradition of Tempur village teaches to maintain and preserve life, especially the environment in the tempur river flow and in general all places in Tempur village. In line with the Islamic view to protect and preserve the environment. Islam teaches to be respectful of nature, because nature is part of human life. If man does not takenature well, then it will destroy his own life. The environment should be preserved. Environmental sustainability is related to the welfare of a nation. Therefore, man must take care of, maintain the contextas well as possible. Efforts must be taken in preserving the environment by utilizing natural resources properly and most importantly maintaining the balance of nature and its habitat so that it is maintained.

References

1. B. Pranowo, Memahami Islam Jawa, (Pustaka Alvabet, Jakarta, 2011)
2. R. Megawati, M. Ihsanuddin, Islam Dan Budaya Masyarakat Pesisir Pantai Utara Jawa Pada Tradisi Upacara Sedekah Laut Di Tambak Lorok Semarang Utara Perspektif Semiotika. JASNA: Journal for Aswaja Studies. **1(2)**, 68 (2022) https://doi.org/10.34001/jasna.v1i2.2875
3. G. Garraghan, A Guide to Historical Method, (Fordham University Press, New York, 1957)
4. N. Herlina, Metode Sejarah, (Satya Historika, Bandung, 2020)
5. M. Thohir, Orang Islam Jawa Pesisiran, (Fasindo Press, Semarang, 2006)
6. H. Ibda, Penguatan Nilai-Nilai Sufisme Dalam Nyadran Sebagai Khazanah Islam Nusantara. Jurnal Islam Nusantara, **2(2)**, 148–161 (2018) https://doi.org/10.33852/jurnalin.v2i2.92
7. D. R. N. Jannah, I. R. W. Atmojo, Pemanfaatan Tradisi Padusan dan Kungkum di Boyolali. Jurnal Basicedu. **6(2)**, 76 (2022) https://doi.org/10.31004/basicedu.v6i2.2202
8. I. Yahya, Adat-adat Jawa dalam Bulan-bulan Islam Adakah Pertentangan, (Inti Medina, Jakarta, 2009)
9. F. Setyaningsih, Makna Ritual Kungkum Di Umbul Nyai Kendat Plumbungan Kabupaten Bayolali Perspektif Agama Hindu, Widya Aksara, **25(1)**, 79–98 (2020)
10. P. Shourabi, R. Bagheri, D. Ashtary-Larky, A. Wong, M.S. Motevalli, A. Hedayati, J. S. Baker, dan A. Rashidlamir, Effects Of Hydrotherapy With Massage On Serum Nerve Growth Factor Concentrations And Balance In Middle Aged Diabetic Neuropathy Patients. *Complementary Therapies In Clinical Practice*, 39 (2020), Https://Doi.Org/10.1016/J.Ctcp.2020.101141
11. R.S. Chowdhury, D. Islam, K. Akter, M.A.S. Sarkar, T. Roy, S.T. Rahman, Therapeutic Aspects Of Hydrotherapy: A Review. Bangladesh Journal Of Medicine (Bjm), 138–141 (2021), Https://Doi.Org/Https://Doi.Org/10.3329/Bjm.V32i2.53791
12. N. Mubarok, Padasan, Padusan, Ramadhan: Budaya Menjaga Kesucian Melawan Wabah. https://alif.id, (2020)

13. A. Widodo, Islam dan Budaya Jawa: Pertautan Antara Ajaran, Pemahaman, dan Praktik Islam di Kalangan Muslim Jawa, (Fakultas Syariah IAIN Surakarta, Surakarta, 2016)
14. Istianah, Upaya Pelestarian Lingkungan Hidup Dalam Perspektif Hadis, RIWAYAH, **1(2)**, September, 252 (2015)
15. M. Q. Shihab, Secercah Cahaya Ilahi: Hidup Bersama al-Quran, (Mizan, Bandung, 2013)