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## **Slametan Event On New Year's Eve New In Strengthening Solidarity Boyolali Village Community**

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### Abstract

New Year, become great night often used by some teenager For do matter negative things like drunk, do matter deviate and stuff others can raises chaos and chaos. Then what, activities positive done at night year new. Slametan be one activities carried out by some public Java as expression of gratitude nor safety to god, In order strengthen connection between fellow citizens boyolali in the village Boyolali, held a Gathering event Slametan at night day on date final before enter year new. Research methods This use study qualitative related to Max Weber's Theory action social. Based on results research, as for values solidarity embodied and benefits from gatherings Slametan ie *First* Strengthen familiarity, *Second* Strengthen Solidarity between fellow, *Third* increase the religiosity of Boyolali residents, *Fourth*, Stretch Conflict *Fourth* Increase harmony among residents of Boyolali Village, Central Java.

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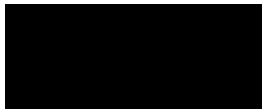
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## **INTRODUCTION**

Stage activities and gatherings in an event to be one method in strengthen connection between fellow. Event or activities carried out is one efforts made in celebrate or momentum something incident or internal events activity that. Year new become latest time replacement year year before , the opening of l sheet new, new portals opening, and usually people celebrate year new with do a number of fun activity in celebrate year new (Suryawati, Saptanto, and Putri 2017). In case This celebration year new be one effort in celebrate year new, a lot from some people celebrate year new with do matter nice thing like gather watch together, dancing happily, tuning dangdut songs, and liven up firecracker, will but seldom very thanksgiving, greetings nor prayer together held at night year new. So that sometimes raises restlessness, where are the teenagers more like do fun and imitation activities sufficient foreign culture free even sometimes do deviation like reckless reckless, jog to discotheques, drunkenness and others so that not can denied raises chaos and chaos (Islamic 2015).

Islam is a descendant religion as a revealed religion, and is the last religion approved by Allah SWT, and as perfecter for religions or revealed revelation as religious perfection or revelation the last one to be approved by Allah and the perfecter of previous religions Prophet Muhammad PBUH, in spread of Islam. Islam is taught with full of wisdom, wise , in order to get digested and people accept the Islamic religion humanist for benefit and human and nature (Air 2020). In Islam there is tree tree teachings Good For listen revelation previous revelations of God nor give news happy for those who will have faith to the one god main god. because Islam is a complete and perfect Deen, because Islam provides A framework clear concept about system social system political economy law by nature comprehensive (holistic) (Supriatini and Surismiati 2018).

Slametan be one culture public normal Javanese done in framework as expressions of gratitude, and effort request safety to God, it's rare very done at night year new. Slametan be one activities carried out in a manner simultaneously time implementation congratulations held For remember

gratitude birth , death (Khalil 2008). In seeing action social in space scope society, then study This Enough important done in effort see How method public create relationship at night year new, and how form action social events that occur in space scope society. Boyolali be one village in Java in the middle, there is one activity ie slametan held at night year new, activities rare positive done at night year new, then How slametan at night year new celebration celebrated by residents boyolali. As for activities slametan in Boyolali will discussed in this article.

## **METHOD**

this research use study qualitative use Max Weber's theory is related social action. In Max Weber's view, social action is all something Can enter reason, action social have three element. *First*, behavior meaning subjective. *second*, behavior influence behavior actor other. *Third*, behavior influenced by behavior perpetrator other authors (Schöllgen 1998). This research see How public boyolali in activity slametan form social action and relationships they One with the others. Primary data namely originate from results research obtained from informants, interviews. Secondary data originate from literature like ebooks, journals, books and more.

## **RESULT AND DISCUSSION**

The slametan is something that can strengthen values and related aspects with Javanese culture. In society Javanese, slametan Enough important in Javanese social life and is one of the cultural platforms carried out by the Javanese people. Holding a slametan can done with ceremony in asking for and obtaining salvation by doing something specific. Slametan can said as an effort to pray, get blessings and salvation through the people and families who organize it (Newberry 2012).

As for implementation slametan in Boyolali be one activity in increase solidarity between things This based on the expression expressed by Mr. Samin as public Boyolali as following:

*“Blessings become Joint activities for each other familiarize and look after rope friendship so that it doesn't Far still The same the same” (Based on interview with Pak Samin in Boyolali Village).*

In case This seen that activity slametan done in effort guard rope friendship. As for the second one related with activity slametan revealed by Mba Nafisa as inhabitant Boyolali who attended the activity Slametan as following:

*" First Prayer at 8 o'clock, Tahlil at 9 o'clock, read Asmaul husna at 10 o'clock, eat together until 11 pm)." (Based on interview on Mba Fissia as citizens Boyolali).*

In conversation this seen that Mrs Fissia as citizens enough happy by activities celebration held at night\_year new\_In case this seen that activities safety done by pray, read asmaul Husna Bersama, read tahlil, and finally eat together. As for next related to slametan events and interests inhabitant in activity slametan as following

*“Happy Can friendship First activities read prayer Asmaul husna, Read tahlil, and eat The same the same” (Interview with Mrs. Sunarti).*

As for inside matter This is the form of Mrs. Kom's pleasure inside activity Slametan as following:

*“Happy Can Eat with gather at night year new” (Interview with Mrs. Kom)*

In case This is Mrs. Kom as inhabitant village Enough like follow slametan held in the evening year new. As for Mrs. Naroh as inhabitant there too participate like at the slametan event the as following:

*"Yobisa get together analyze together happy " (Interview with Mrs. Naroh)*

In case This is Mrs. Naroh like follow activity Slametan such and p the Can seen from conversation above. As for the interview with Mrs. Nur as inhabitant Boyolali who took part in the activity Slametan as following:

*“Yeah Can intertwine friendship together” (Based on interview with Mrs. Nur)*

In case This is what Mrs. Nur revealed that activity This can intertwine connection between each other.

### **Slametan In Strengthening Solidarity**

The slametan is one of the elements in Javanese culture that already exists and is difficult to change compared to other Javanese cultures. The most important aspect of the slametan ceremony lies in the myth of belief, without the myth of belief the ceremony does not have a spirit which means it is easy for some people to abandon it. Slametan is a form of social activity as a form of safety which is done traditionally. The slametan ceremony is held by the Javanese community, both in rural and urban areas. The Javanese believe that every spirit of a deceased person in the world can be communicated with (Santosa 2021).

Slametan is one of the big traditions in Javanese society, a small tradition carried out by ordinary people and a big tradition from the big people, namely the nobility who come from the kingdom. Slametan in the small tradition of slametan is carried out to obtain safety, a peaceful life and free from all disturbances. Slametan also symbolizes the mystical social unity that exists in Indonesia inside. There are friends, relatives, local spirits of deceased ancestors depicted on one table and they are bound to a certain community which is obliged to help each other, work together (Wolfgang Bock Kastowo nd).

By and large Slametan to be deep medium guard harmony social. Although there is gap social between community in something a uniting platform various type difference. Through activity together sitting together, eating together, praying together. Putting it together awareness related importance brothers and sisters connection familiarity between fellow. Brotherhood conceptualized braid meet him between fellow in slametan and unique events accompanying culture.

Slametan be one possible activities create harmony as well as good relationship between fellow. Harmony and harmony will achieved If in public there is a medium for facilitate it. Importance slametan as an internal medium bring together various type segment public in time place real space and culture

important inside life social. Most important goal at the slametan is achieved harmony between neighbor (Prof. Dr. H. Nur Syam 2013).

#### A. Event Implementation Congratulations

Slametan held in the evening year new become a community event boyolali village brave in matter this, Slametan done at night day, citizens boyolali especially in rural areas brave follow slametan at night year new, meet with a number of inhabitant dare.

##### a) Pray Together

Prayer in facet Language It means requests and requests. In terms of prayer is submission self to Allah SWT, in plead everything you want request avoided from all something to hate. Prayer is also worship, in fact praying is also done when perform worship, and become the most important act of worship in carry out order god. Prayer can soften hard qadha and refused disaster In Islam, prayer is form dhikr to Allah swt , even prayer more in than just just dhikr and remember Allah swt (Rafif, Aisyah, and Iman 2014). Slametan carried out in Beran Village began with prayer together, pray together become beginning event opening.

##### b) Asmaul Husna

Asmaul Husna in Islam is a good name for Allah, the number of Asmaul Husna in Jafar Subhani's work in the Amaul Husna encyclopedia by Ja'far states that in the holy book of the Qouran there are 132 names of Allah SWT, while the number of Asmaul Husna is explicitly explained as narrated by Turmudzi that There are ninety nine names of Allah (Mahfani n.d.) In a hadith narrated by Bukhori following is translation of the meaning of hadith these:

*"On the authority of Abu Hurairah, the Messenger of Allah, peace and blessings be upon him, said: Indeed, Allah swt has Ninety Nine names, serratus less one, stuff who memorized it makai a will enter heaven" (HR Bukhori).*

Asmaul Husna was one of the opening speakers for the Slametan event, a boyolali resident in the village of Beran, reading Asmaul husna ,

followed by residents present \_ in the Slametan event . Starting from reading the initial sentence of Asmaul Husna, namely Ar-Rahman, and ending with Ghofur as the final sentence, ninety nine, Asmaul Husna is read.

Reading asmaul husna as a form of self -approach to Almighty God (Burhanuddin 2019). by saying the name of Allah, namely asmaul husna, in the Slametan event, asmaul husna became one of the openers of the Slametan event. The merits and virtues of reading Asmaul Husna are as follows:

*First*, Prayer by asmaul husna will granted by Allah swt, pray by mentioned God's name is good regularly whole or adapted by context his prayer, will bring priority granted his prayer, God also ordered his people for mention His name is in the words of Allah swt :

*"Only belongs to Allah swt asmaul husna, then beg that's it to Allah swt by mentioned asmaul husna and leave it deviants from truth in say His Name. Will be later get reply above what are they do."* (QS Al-Araf: 180)

*Second*, Recommendation Messenger of Allah in learn asmaul husna in explanation of surah al-Araf verse 180 in Ibnu Katsir 's commentary included hadith about prayer asmaul husna, listen word Messenger of Allah , friend ask :

*"Oh Messenger of Allah, can we? study it?"*

In case this The Messenger of God said:

*"True, recommended for everyone listens to it (Asmaul Husna) and learns it .. (HR Ahmad).*

*Third*, Priority next asmaul husna outside normal is who memorized 99 asmaul husna and muruninya , it will come in heaven as word prophet peace be upon him:

*"Indeed Allah has 99 names, one hundred less one. Who memorize He will enter paradise" (Narrated by Bukhari and Muslim).`*

c) Tahlil

Tahlil taken from the word language Arabic "at-Tahlil" which means read Tawhid sentence "La ilaha illahhah. However meaning tahlil widened from meaning original in Language Arabic, Tahlil in tradition. Indonesia is a series of events consisting of from read some verse and Al- Quran letter such as al- ikhlas , al- falaq , an- nas , verse qursi , the beginning and end of Al Baqarah, reading remembrance tahlil, tasbih, tahmid , shalawat and so on then terminated by prayer and meal eat , and done regularly congregate by enough voice hard.

Analysis usually done by invite the neighbors to home family corpse, then family give eat to them by purpose alms that is rewarded presented by the corpse. Then the invited people the, them all get together in skeleton read the Quran for corpse (Dahlan 2007). Tahlil is one of them wonder social issues brought about by practice Muslim java, Tahlil not become slaah One behavior carried out by the Messenger of Allah, friends as well as priests sunnah wal congregation. Journey First tahlil started from habit respect for predecessors the Indonesian people in general follow the Hindu religion Buddha. The custom be one form respect, and request of Allah SWT, for those who carry it out, at the moment moment certain example at the moment tahlilan.

Tahlilan custom Enough unique and different with others. as parade salvation in different religions, in change prayer Islamic prayer and remembrance. Whereas in facet other say that custom tahlilan is as deprivation and syncretism with different religions different. Namely started with entry Hinduism and Buddhism so Islam came to Indonesia brought by the scholars yan known with designation guardian songo. Move to Islam, the clergy did not unplug However shifting Hindu-Buddhist customs to Islam. Mantras of other religions, replaced with Islamic prayers of dhikr, read Istigfar (Compiler n.d.).

Table 01: Slametan event December 31 2022

| No | Time        | Activity          | Solidarity Values                               |
|----|-------------|-------------------|---|
| 1  | 08.00-09.30 | Pray Together     | Done together and regularly                     |
| 2  | 09.30-10.00 | Read Asmaul Husna | Reading Asmaul husna in a manner simultaneously |
| 3  | 10.00-10.30 | Reading Tahlil    | Reading done together                           |
| 4  | 10.30-11.00 | Eating together   | Eat together                                    |

Source: Irawati's residence, Boyolali Village

#### B. Solidarity Value in the Slametan Event in Year New

Solidarity be one attitude in arrange solid, regular relationship solidarity also becomes something attitude each other believe One with another , creates connection between others (Rolitia, Achdiani, and Eridiana 2016). Its creation solidarity public can increase harmony between each other. Harmony and harmony will achieved If in public there is a medium for facilitate it. Slametan can also be done become a medium that brings together various type segment public in time place space and also a real culture important inside life social. One objective most importantly at the slametan event is achieved harmony between neighbor (Prof. Dr. H. Nur Syam 2013).

Slamet event became one of the events carried out with together the same and done by some inhabitant Boyolali Beran Village, Slametan at night year new to the village brave. Be one of the events in strengthen relationships and relationships familiarity between fellow. The togetherness that exists in the Slametan event can strengthen connection between each other and also connect rope friendship between fellow. Slametan event be one tradition public Java based on trust public era first. Tradition Slametan with deliver prayer prayer well trusted For reach safety.

Slametan become ceremony religion practiced by the community Java, Slametan also becomes receptacle together for community, bringing together

public in various aspect social as well as experience individual, and zoom out conflict. A celebration event was held related birth children, marriage, magic, death, moving home, dream bad, harvest, replace name, open factory, sick, begged ghosts circumcisions, dreams bad. Slametan the ceremony done by men whereas woman peek inside booth kitchen, everyone invited man is the closest person, who is in the area place stay. Invited by the host, carried out with reading prayer, al-Fatihah, prayer short started the Koran, and few people knew prayer special. Leader prayer read prayer, temporary other guests sat with footprint hand looked up to up, aim sky to top, as well face gasped to wait grace god, each pause prayer say amen (Geertz 1976).

The slametan is one of the traditions of the Javanese people that has existed for a long time, and is one of the aspects in strengthening relationships and minimizing them conflict as stated by Clifford Geert, in the book ie entitled *The Religion Of Java* that Slametan can reduce and stretch existing conflict. The difference located on the system ongoing prosperity and development from time to time. Slametan become existing tradition \_ No foreign again, Impact exists tradition of the Slametan event is can strengthen connection between fellow. It seen from How Slametan That going on start from the guests invitations that come, In case these are the guests invitation inhabitant boyolali in the village brave come No only boy just but also girls . All gather and be together. Togetherness during Slametan going on can glue connection solidarity between fellow inhabitant boyolali village of Beran.

Slametan is also one of them action social doing and being \_ something tradition for Javanese society. Social action in matter this, Max Weber thought that There is four type of social action as the main motive in an Action. *first, Instrumentally Rational*, a action social expect reaction from individual, accordingly with condition or objective actors, individuals group or somebody in do action, in achievement objective in a manner rational that is calculated by the actor that.

*Second*, social action based on religious values or ethics held by actors or individual practiced For reason as well as goals that have attachment to

believed value personally without take into account prospects who have attachment or linkages succeed or nope action taken normal called Rational *Values*. *Third*, actions influenced by emotions actors and in matter This more leads to feelings actor or called *Affectual*. *Fourth*, *Traditional* is a social action formed by existing habits takes root long and goes down decrease performed by actors or individual (Weber and Fischeff 1993).

The greeting was carried out inhabitant Beran village, Boyolali, Central Java be one Traditional social action as expressed by Weber is related action traditional social, traditional social actions carried out by residents dare including existing tradition down decline and become one tradition Javanese culture. Slametan done at night year new become something phenomenon unique in Boyolali Beran Village, where the residents gather, eat together and pray together. There were meetings and togetherness held in Slametan become something reference in strengthen connection between fellow, so with exists The slametans were performed inhabitant boyolali in the village brave. Can influential to harmony residents in the village of Beran Boyolali, Central Java.

There is a link the familiarity between inhabitant village role that follows Slametan can impact both and at the same time stretch existing conflict. In case This The slametan was held can give impact Good as well as existing togetherness in the Slametan event can grow values solidarity inhabitant boyolali in Beran village. So that matter This can strengthen solidarity people in the village Boyolali, Central Java. As for value mark contained solidarity at the slametan at night year new, give impact positive in develop harmony a resident of Boyolali Village, Central Java, namely as following:

a) Strengthen familiarity

There was a Slametan held Beran Village residents can increase the closeness of the residents of Beran Boyolali Village Java middle so that can provides a sense of comfort between fellow citizens, Familiarity appear for the sense of togetherness that exists at the Slametan.

b) Strengthen Solidarity Between People

Solidarity is expression feeling in A groups formed by interests together. brotherhood and friendship familiarity between each other, increasing a sense of solidarity between fellow, give impact Good in life social society.

c) Increase Religiosity a resident of Beran Boyolali

Strengthen connection with the creator matter This be marked with prayers Asmaul husna read by residents dare, when starting the Slametan event. And also reading tahlil read as a prayer agenda together, Reading prayer together can give impact yag good and also possible increase side religiosity inhabitant dare. Reading prayer jointly addressed For bring closer self to God and also pray for the ancestors who have died. There is prayer done together in matter This can strengthen connection with the creator .

d) Stretch conflict

The conflict happened because aspect certain or something trigger thing happening conflict, with there is a Slametan event inhabitant can together The same gather and stretch conflicts so that matter This can zoom out existing conflict

e) Increase harmony between residents of Beran Boyolali

Togetherness raises good impact, deep matter This with exists Slametan in the village of Beran residents can intertwine togetherness so that matter This can develop harmony between fellow, creating orderly environment without exists chaotic or conflict.

## **CONCLUSION**

Slametan is already tradition There is long ago and became culture Javanese society, in matter This Slametan give impact Good in preface relationships and solidarity between fellow residents of Beran Village, Boyolali, Central Java. As for values implied solidarity and benefits from the gathering Slametan namely: *first* Strengthen familiarity, *Second* strengthen Solidarity between fellow, *Third* increase religiosity of Boyolali Residents, *Fourth*, Stretch Conflict *Fourth* Increase harmony inhabitant village Boyolali, Central Java.

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