

Analysis of Local Culture of Sea Alms Ceremony in Cilacap Regency in the View of Islamic Law

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ABSTRACT

Islam, is one of the plurality of religions that has a definite law that comes from Allah SWT or known as Islamic law. Talking about Islamic Law which is a rule held by God for his people who are brought by a Prophet Muhammad SAW, both laws related to beliefs and laws related to actions carried out by all Muslims. The sea alms ceremony is one of the heritages in the form of ceremonial activities that not everyone carries out, but only certain people who have an interest in it. In the southern sea area, the Sea Alms Ceremony in Cilacap is also carried out by giving various offerings to the one who controls the southern sea known as Nyi Roro Kidul. The purpose of this research is to find out and analyze the local culture of the Sea Alms Ceremony in Cilacap Regency according to the views of Islamic Law and to find out the factors that hinder the practice of Islamic Law in the implementation of the Local Culture of the Sea Alms Ceremony in Cilacap Regency. This research on the Analysis of the Local Culture of the Sea Alms Ceremony in Cilacap Regency is a normative juridical research because this research must find data from studying document studies, namely using various secondary data such as laws and regulations, court decisions, and Islamic legal theory.

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I. INTRODUCTION

Islam, is one of the plurality of religions that has a definite law that comes from Allah SWT or known as Islamic law or Allah's Law. Talking about Islamic Law which is a rule held by God for his people who are brought by a Prophet Muhammad SAW, both laws related to beliefs and laws related to actions carried out by all Muslims.¹

Like culture, Islam views it as a masterpiece that has existed since antiquity. However, the issue of religion and culture is one of the crucial issues that creates various judgments in society. Some people think that religion must be sterile from culture, while others think that religion can dialogue with culture with some things that must be considered in order to maintain the purity of Islam.²

¹ Eva Iryani, 2017, Islamic Law, Democracy and Human Rights, *Scientific Journal Batanghari University Jambi*, 17 (2), pp. 24

² Roibin, 2010, Religion and Culture: Confrontational or Compromistic Relationship?, *Journal of Law and Sharia*, 1 (1), pp. 1

The sea alms ceremony is one of the heritages in the form of ceremonial activities that not everyone carries out, but only certain people who have an interest in it. In the southern sea area, the Sea Alms Ceremony in Cilacap is also carried out by giving various offerings to the one who controls the southern sea known as Nyi Roro Kidul.³

According to the results of an interview with one of the fishermen as the organizer of the Sea Alms Ceremony in Cilacap Regency, it is held once a year in the month of Sura (Javanese Calendar) coinciding with Tuesday Kliwon or Friday Kliwon, in that month. The event is held along the coast of Cilacap, namely Menganti Beach, Rawa Jarit Beach, Lengkong Beach, Kemiren Beach, Tegal Beach, PPC Beach, THR Beach, and Teluk Penyuh Beach. The Cilacap district government also participated in the ceremony by bringing 1 fan palanquin to carry the tradition of the procession to Teluk Penyuh beach with several selected fishermen groups. In general, the purpose of this ceremony is to express gratitude for the fortune given by God Almighty and to ask for safety from any disturbance, so as to obtain a large catch of fish.⁴

Initially, the Sea Alms was done as a form of gratitude for the blessings of the fish catch to the Ruler of Ratu Kidul, but later the realization facilitated it to God Almighty.⁵

These religious expectations and realities are realized in the depiction used for the Sea Alms Ceremony on the South Coast of Cilacap, which contains meaning as an offering of gratitude to the presence of God Almighty through Kanjeng Ratu Kidul as the guardian of the South Sea, for their safety and income in fishing in the South Sea.⁶

Some of the processions carried out in Sedakah Laut include the throwing of buffalo heads or being thrown far into the sea, and the throwing of offerings that have been transferred to fishing boats decorated with colorful decorations to be thrown to Majethi Island.⁷

The sea alms ceremony of the fishermen community on the coast of Cilacap has attracted the attention of various groups, due to the distribution of pamphlets in Cilacap by the Islamic Forum (FUI) with a number of messages warning of disasters as punishment. The rejection also rests on their understanding of the sacred texts (Qur'an and Hadith) that the ceremony is a form of superstition, bid'ah and churafat. Superstition, Bid'ad and Charafat (TBC) are the "three friends of falsehood" that are still alive among Muslims and Islam forbids them.

Previously, the Islamic Forum (FUI) of Cilacap objected to an appeal from the Head of the Cilacap Regency Education and Culture Office for elementary and junior high school students in Cilacap Regency to watch the Sea Alms Ceremony. According to the head of the Islamic Forum (FUI), he rejected the appeal if it was addressed to Islamic-based schools and Muslim students.

II. RESEARCH PROBLEMS

1. How is the local culture of the Sea Alms Ceremony in Cilacap Regency according to Islamic law?
2. What factors drive the local culture of the sea alms ceremony in Cilacap Regency?

III. RESEARCH METHODS

Research on the Analysis of Local Culture of the Sea Alms Ceremony in Cilacap Regency is normative juridical research because this research is a research that examines document studies, namely using various secondary data such as according to experts, literature studies, Islamic legal theory, and regional regulations.

IV. RESULT AND DISCUSSION

1. How is the local culture of the Sea Alms Ceremony in Cilacap Regency according to the view of Islamic law?

The sea alms tradition is usually carried out by the Javanese community, especially on the south coast, as a form of gratitude from fishermen for the abundant blessings in the form of sea products and safety from the ruler of the sea, Allah ta'ala, during fishing. The community considers that if this tradition is eliminated, there will be disasters that befall the fishing community. Some consider this a form of acculturation of Islamic teachings and with the beliefs of the customs of the community, but some others call this included in bid'ah.

Bid'ah is linguistically derived from *kuta bada'a* whose language application can be two forms, namely *al-Bad'u* and *al-Bid'u*, *Al-Bad'u* is making something that has not been created before, has not been called, and is not

³ Ani Suryanti, 2008, The Traditional Ceremony of Sea Alms at Cilacap Beach, *Journal of Cultural Studies Culture*, 3 (2), pp. 2

⁴ Ani Suryanti, Op.Cit, p. 7

⁵ Umi Hanifah, 2018, ""Islam Pesisir" by Prof. Dr. Nur Syam", accessed from <http://blog.uinsby.ac.id/umihanifah/2018/09/18/islam-pesisir-karya-prof-dr-nur-syam/>, on November 11, 2018.

⁶ Risalah Islam, 2013, "Definition of Superstition, Heresy, Khurafat, accessed from <https://www.risalahislam.com/2013/10/pengertian-tahayul-bidah-dan-khurafat.html>, on November 11, 2018 November, 2018.

⁷ O'Hidayatullah, 2018, "Cilacap local government continues to hold sea alms despite Muslim protests", accessed from <https://www.hidayatullah.com/berita/nasional/read/2018/10/12/152570/pemda-cilacap-keeps-holding-sedekah-laut-despite-muslim-protests.html>, on December 25, 2018.

known. Whereas al-Bid'a is something that is first in every matter, as Allah says, "Say, I am not the first of the Messengers." As for bid'ah, it is the mention of something that is made from religion and others.

Imum Ash-Syatibi in his book, *Al-I'tisham*, gives the definition of bid'ah as follows: "The way in which religious life is conducted, and this way is something that is made up and resembles the Shari'ah, and it is practiced with the aim of increasing the worship of Allah."

There are two parts to bid'ah, namely:

1. Heresy in customs (habits),

An example of this is new discoveries in the field of science and technology, including the revelation of knowledge and various kinds. Bid'ah in this case is permissible.

2. Bid'ah in ad-Diin (Islam)

Bid'ah in the teachings of Islam is forbidden, because Islamic law is *tanqifiy* or cannot be changed.

The first innovations to appear were the Qodar innovation (Qodariyyah), the Irja' innovation (Murji'ah), the Tashyu' innovation (Shi'ah) and the khawarij innovation. These innovations arose in the second century, when some of the Companions were still around and disavowed their practitioners. After that came the innovation of the Itizal (mu'tazilah), and there was slander among Muslims, differences of opinion and inclinations towards innovation and lust. Then came the innovation of Sufism and the innovation of building graves after the passage of the first three generations of Islam, which was guaranteed by the Messenger of Allah (blessings and peace of Allah be upon him), and so the more time passed, the more innovation increased and developed.

The causes of innovations include ignorance, following one's desires, being fanatical about what someone says, and trying to imitate the disbelievers. These causes occur as a result of turning away from the Qur'an and as-Sunnah, because whoever turns away from them will be contested by misleading paths and fabricated innovations. As in the word of Allah in Surah al-An'am verse 153.

2. Factors that hinder the implementation of the local culture of the Sea Alms Ceremony in Cilacap Regency

In Cilacap, the tradition of sea alms began with the order of the third Regent of Cilacap, Tumenggung Tjakrawerdaya III, who ordered the Pandanarang fisherman elder Ki Arsa Menawi to throw offerings into the south sea along with other fishermen on Friday Kliwon in the month of Sura in 1875. Since then, the custom of throwing offerings into the sea or better known as the sea alms ceremony, which until now is still a custom or tradition that is carried out regularly once a year on Tuesday Kliwon or Friday Kliwon in the month of Muharram. In fact, starting in 1983 the sea alms ceremony was appointed as a tourist attraction that attracts foreign tourists.

Based on the religious aspect, the Sea Alms ceremony on the south coast of Cilacap contains religious meaning. The sea alms ceremony for the fishing community of Cilacap has a religious (spiritual) meaning, meaning that the sea alms ceremony is considered as a form of request or prayer to the Almighty, so that fishermen do not encounter many obstacles in fishing and are given safety with abundant fish catches; it is also a manifestation of the gratitude of the fishing community for the previous years' catches offered to the Queen of the South Coast (Nyi Roro Kidul) who is considered the ruler of the southern sea.

The sea alms ritual is a form of expression of offerings as a request for permission to the ruler of the south coast that arises because of motives, urges, hopes, and at the same time concerns. There is a feeling of helplessness or inability to obtain (maximum results) when the community does not perform the sea alms ritual, so that the types of things that are considered suitable to be offered to the parties who will receive the offerings (offerings), and in what way the offerings are made with a ritual process in the form of words, actions, etc.) so that the goal (hope, desire for safety, with abundant results, avoiding obstacles and calamities) can be achieved. In this case, the sea alms ceremony is considered as a request and prayer.

These hopes and religious realities are manifested in the depiction of items used for the sea alms ceremony on the South coast of Cilacap, which contain meaning as an offering of gratitude to the presence of God Almighty through Kanjeng Ratu Kidul as the guardian of the South Sea, for their safety and income in fishing in Segoro Kidul or the South Sea.

V. CONCLUSION

The sea alms tradition is usually carried out by the people of Java Tengah South Coast or at Teluk Penyuh Beach Cilacap as a form of gratitude from fishermen for the abundant blessings in the form of sea products and safety from the ruler of the sea, Allah ta'ala during fishing. The community considers that if this tradition is eliminated, there will be disasters that befall the fishing community. Some consider this to be a form of acculturation of Islamic teachings and the beliefs of the community's customs.

The Sea Alms ceremony was originally a pure Hindu-Buddhist teaching, but after Islam came, many Islamic elements entered and became part of the ritual of the ceremony. This is all inseparable from the Islamization process carried out by scholars in spreading Islam on the island of Java.

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