
RELIGION AND CULTURAL HERITAGE: A CASE STUDY OF THE MALEMAN TRADITION AT THE SUNAN AMPEL GRAND MOSQUE SURABAYA

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Abstract

This study analyzes the Maleman tradition at the Sunan Ampel Grand Mosque, Surabaya, as a form of religious culture preservation. The Maleman tradition is a tradition that is carried out with the aim of obtaining the night of Lailatul Qadar, which is a night that is better than a thousand moons, and is carried out only during the last ten nights of the month of Ramadan. This tradition is carried out at the Sunan Ampel Grand Mosque. The existence of this tradition has an influence on the lives of the local community, they can further strengthen the bond of brotherhood between fellow Muslims and strengthen the faith. The people of Ampel are still thick with tradition, especially there is a pilgrimage site, namely the tomb of Sunan Ampel. This tradition includes several aspects ranging from religious, cultural, and economic. The existence of this tradition makes residents more enthusiastic in welcoming the holy month of Ramadan. There are many meanings contained in this tradition, one of which is to be able to get closer to Allah SWT. They carry out this tradition with full sincerity without any coercion from any party. This tradition is the local wisdom of the residents of Sunan Ampel which must continue to be inherited from generation to generation so that it is not lost by the development of the times. However, the fact is that until now there are no programs or activities to preserve religious culture that involve all levels of society. This research is expected to contribute to a better understanding of the preservation of Islamic culture in Indonesia.

Keywords: Maleman Tradition, Sunan Ampel Mosque, Religious Culture

Abstrak

Penelitian ini menganalisis tradisi Maleman di Masjid Agung Sunan Ampel, Surabaya, sebagai bentuk pelestarian budaya religi. Tradisi Maleman adalah tradisi yang dilakukan dengan tujuan untuk memperoleh malam Lailatul Qadar yaitu malam yang lebih baik dari seribu bulan, dan dilaksanakan hanya saat sepuluh malam terakhir di bulan Ramadhan. Tradisi ini dilaksanakan di Masjid Agung Sunan Ampel. Adanya Tradisi ini memiliki pengaruh bagi kehidupan masyarakat setempat, mereka bisa lebih mempererat tali persaudaraan antar sesama umat Muslim dan menguatkan iman. Masyarakat Ampel masih kental dengan tradisi apalagi disana

terdapat situs ziarah yaitu makam Sunan Ampel. Tradisi ini mencakup beberapa aspek mulai dari religi, budaya, dan ekonomi. Adanya tradisi ini, membuat warga lebih berantusias dalam menyambut bulan suci Ramadhan Banyak makna yang terkandung dalam tradisi ini, salah satunya adalah agar bisa lebih mendekatkan diri kepada Allah Swt. Mereka melakukan tradisi ini dengan penuh ketulusan tanpa ada paksaan dari pihak manapun Tradisi ini merupakan kearifan lokal warga Sunan Ampel yang harus terus diwariskan secara turun temurun agar tidak hilang oleh perkembangan zaman. Namun, faktanya hingga kini tidak ada program atau kegiatan untuk melestarikan budaya religi yang melibatkan seluruh lapisan masyarakat. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pemahaman yang lebih baik tentang pelestarian budaya Islam di Indonesia.

Kata Kunci: Tradisi Maleman, Masjid Sunan Ampel, Budaya religi

INTRODUCTION

Surabaya is the capital city of East Java, which has a variety of cultures, such as traditions, traditional foods, and historical places. Based on the Surabaya Medium-Term Development Plan for 2016-2021, the Sunan Ampel area is a cultural heritage area that has distinctive characteristics so that it attracts many tourists both from the local community and abroad. (Kartikasari, 2018)

According to (Hadiwinoto 2021) states that preserving culture must be done by all levels of society, by collaborating to carry out work programs that have been prepared by the government. However, the fact is that until now there are no programs or activities to preserve Sunan Ampel's religious culture involving all levels of society.

The Ampel area, Surabaya is one of the trade centers located in North Surabaya. Arab groups that urbanized to trade and preach to spread Islam centuries ago. The urban Arab group to Surabaya started from traders who married local people and lived in the Surabaya area. (CPIN, 2019)

The night of Lailatul Qadar is a day that Muslims are looking forward to, because it is a night full of glory. Lailatul Qadar is generally welcomed by Muslims by strengthening practices and worship to Allah SWT. Carrying out religious traditions on the last 10 nights of the holy month of Ramadan is a form of enthusiasm to obtain rewards and preserve existing traditions. One of the areas in Surabaya that is famous for its religious traditions is the Sunan Ampel area. (Putri & Busro, 2022) This is because the people of Ampel are still thick with customs and traditions, considering that there is Sunan Ampel's tomb which is used as a pilgrimage site. Activities that are generally carried out by the people of Ampel as a tradition

in the month of Ramadan are the maleman tradition in this maleman tradition they perform i'tiqaf at the Sunan Ampel Grand Mosque. Muslims in the last 10 days of Ramadan are looking for a mosque that is used as a community to carry out the maleman tradition. On the night of Lailatul Qadar the angels descend to bring blessings and mercy, the night which according to the Qur'an is referred to as the night that is better than a thousand moons.

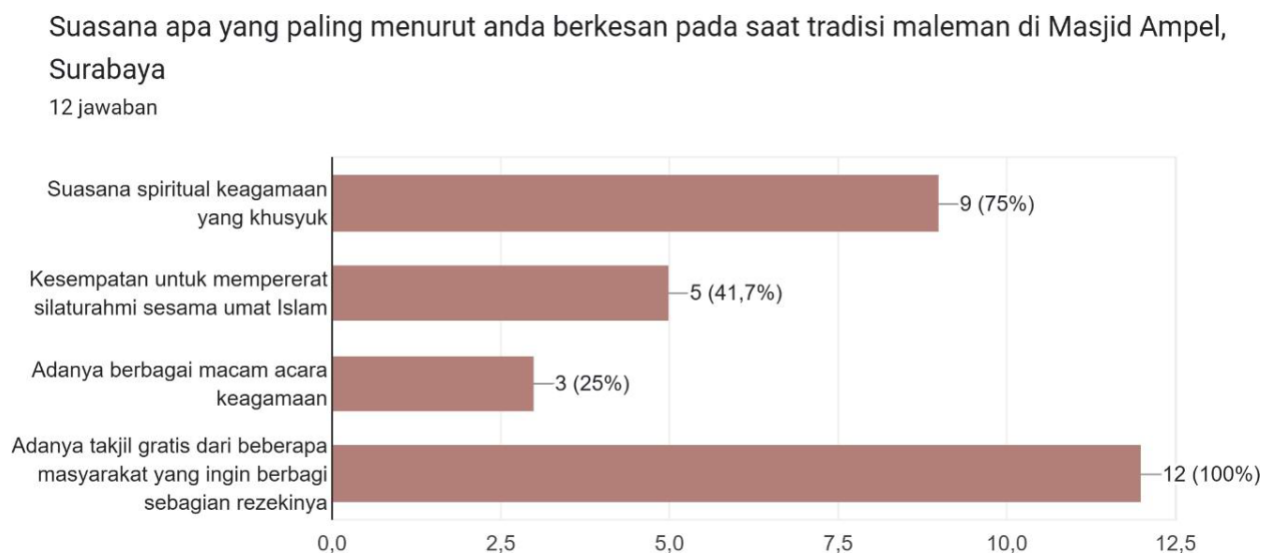
This tradition is carried out by the people wholeheartedly to obtain rewards and glory without any coercion, people choose large mosques such as the Sunan Ampel Grand Mosque which can accommodate the surrounding community or from outside the city. The maleman tradition still persists because the community has the belief that Sunan Ampel can be a direct link to convey their prayers to Allah Swt. In its implementation, the maleman tradition is a form of interaction and social relations that are useful to strengthen the bonds of brotherhood among Muslims and strengthen each other's faith. The night of Lailatul Qadar cannot be predicted when it will occur, this makes people curious and suspicious of each other. Because in the Qur'an it is stated that the signs of the coming night of Lailatul Qadar are winds that feel cool and calm, do not rain, at night and during the day do not feel hot and do not feel cold so that worship feels solemn. Not only worshipping, but some people also donate part of their sustenance to provide food and drinks for people who are worshipping in mosques. This can attract the enthusiasm of the community to worship in the mosque. (Fauzi & Hamidah, 2021)

METHOD

This research uses a qualitative method. The research conducted uses several stages in collecting data, such as: (1) Observation: The author first made observations directly to the Sunan Ampel area of Surabaya to see the environmental conditions of the surrounding community. (2) Interview: In this case, the author seeks several sources such as traders, native residents of the Sunan Ampel area, and pilgrims and then conducts interviews. (3) Questionnaire: The author distributes the questionnaire to some people around to get more information. In the questionnaire there were several questions asked such as: What do you often do, when there are maleman tradition activities, What is the most memorable atmosphere during the maleman tradition at the Sunan Ampel mosque Surabaya, How often do you participate in maleman activities at Sunan Ampel Surabaya, What needs to be developed during the maleman tradition, Can the presence of maleman affect sales results.

RESULTS AND DISCUSSION

Sunan Ampel Mosque is the third oldest mosque in Indonesia, and the second oldest mosque in Surabaya, this mosque was built with a cultural mixture between Javanese architecture and Arabic nuances that have its own characteristics. In addition to the Ampel Mosque, next to it is the tomb of Sunan Ampel. The mosque and tomb of Sunan Ampel are old buildings that have historical value that are still protected by the local government. During the holy month of Ramadan, the number of visitors in this region has increased compared to ordinary days (CPIN, 2019). Based on the results of interviews with traders in the Ampel area and key keepers at Sunan Ampel religious tourism and observations that have been carried out on October 11, 2024, Mr. Muhammad Ikhsan and Mr. Fariz are one of the typical souvenir traders of Sunan Ampel, arguing that this maleman tradition occurs on odd nights in the month of Ramadan, at that time both in the Sunan Ampel and Kya-Kya (Chinatown) religious tourism areas experienced an increase in the number of visitors, because all religious people like the atmosphere of Ramadan. There are several takjil sold along Sunan Ampel street. So that it causes an increase in visitors' buying interest and has a good effect on sales results

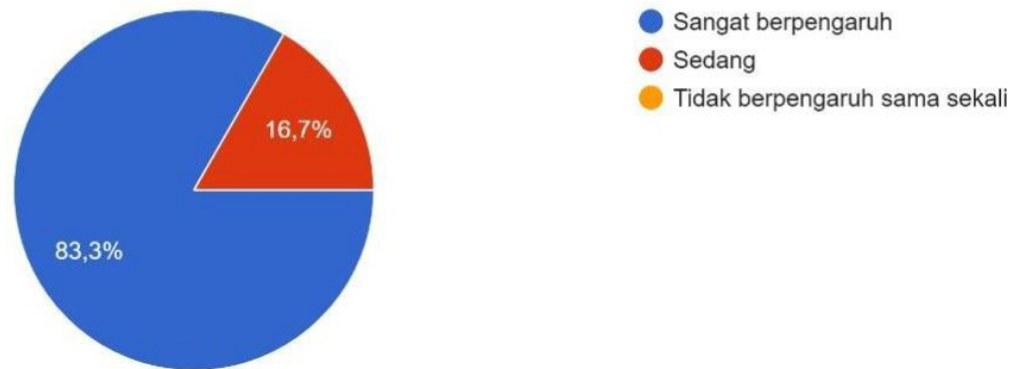


Based on the results of questionnaires and interviews with visitors and the community around Ampel religious tourism, the most memorable atmosphere during the month of Ramadan is, as many as 75% of the spiritual atmosphere of solemn religion, there are 41.7% opportunities to strengthen the friendship of fellow Muslims, then 25% there are various kinds

of religious events, and 100% there is free takjil from several people who want to share some of their sustenance

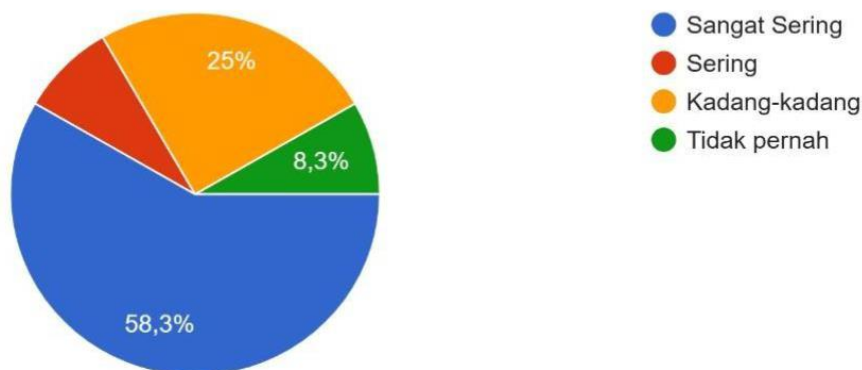
Apakah dengan adanya tradisi maleman ini dapat berpengaruh pada hasil penjualan?

12 jawaban



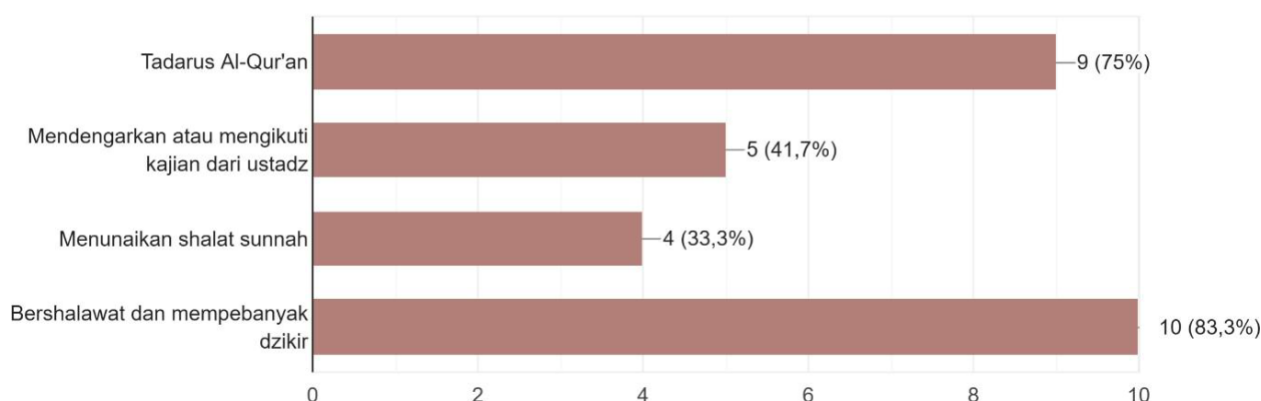
Based on the results of interviews and questionnaires to sellers around the Sunan Ampel area, as many as 83.3% of sales proceeds during the month of Ramadan and during the maleman tradition activities have a great influence on the increase in sales results. The Sunan Ampel tourism sector also has an impact on the function of the area, which is an area that is developed as a place for business and trade activities around the pavement and alleys. Apart from being a religious tourism and as an area for trading business activities, Ampel also has cultural diversity such as the maleman tradition which is classified as local wisdom. Combined with old buildings that create a distinctive feature in the Ampel area, Surabaya. In the Sunan Ampel religious tourism area, there is cultural acculturation between Arabs as the largest population domiciled, China, Java, and Madura. (CPIN, 2019) In the month of Ramadan between the nights of the 21st, 25th, 27th, and 29th, the maleman tradition takes place, visitors to the Sunan Ampel Mosque usually carry out activities to get closer to Allah to get rewards. Based on the results of interviews and questionnaires, visitors and the surrounding community often contribute to following the tradition.

Seberapa sering anda mengikuti kegiatan tradisi maleman di Masjid Ampel, Surabaya
12 jawaban



There are 58.3% of visitors and the surrounding community who often participate in maleman traditional activities at the Ampel Mosque, Surabaya, as many as 8.3% of visitors and the community who often participate in maleman traditional activities, then as many as 25% of visitors and the community rarely participate in maleman traditional activities, and there are as many as 8.3% of visitors and the surrounding community who have never participated in maleman traditional activities at the Ampel Mosque, Surabaya. So it can be concluded that, visitors and the public are very frequent and interested in participating in the maleman tradition activities at the Ampel Mosque, Surabaya. There are several activities that are usually carried out by visitors and the community during the maleman tradition by getting closer to Allah to obtain rewards, such as doing Tadarus Al-Qur'an, listening to or following studies from ustadz, performing sunnah prayers, and praying and increasing dhikr.

Apa yang sering anda lakukan, ketika ada kegiatan tradisi maleman?
12 jawaban



Based on the results of the questionnaire, there were 75% of visitors and the public performing Tadarus Al-Qur'an, as many as 41.7% of visitors and the public listened to or

participated in studies from the ustadz, as many as 33.3% of visitors and the community performed sunnah prayers, and as many as 83.3% of visitors and the public prayed and increased dhikr.

CONCLUSION

The Maleman tradition at the Sunan Ampel Mosque is a routine tradition in the holy month of Ramadan which is full of meaning, it is a moment for Muslims to get closer to Allah. This tradition has a combination of Religion, Culture, and Economy, so that it has a significant impact on aspects of people's lives. There are several memorable moments when the most memorable atmosphere for the people of Ampel during the Maleman tradition, is the existence of free takjil from several people who want to share some of their sustenance to be distributed to the people at the Great Mosque, and the number of visitors who come so that it enlivens the atmosphere. There is an increase in the economic field, the number of visitors in the month of Ramadan affects the sale of food, drinks, or souvenirs. Most of the visitors and the community were enthusiastic about the maleman event. It shows that visitors and the community are interested in participating in the tradition. This shows that this tradition still has great meaning and value for the community, What they usually do when this tradition is carried out is to pray and increase dhikr but not only that they also do Tadarus Al-Quran. Because this is a great opportunity to be able to get closer to Allah SWT and also to be able to get Lailatul Qadar, the night that Muslims have been waiting for. The Maleman tradition is a local wisdom that has been passed down from generation to generation. This cultural acculturation is manifested in various aspects of people's lives, including in the Maleman tradition. The potential of religious tourism at the Sunan Ampel Mosque can be further developed while maintaining religious values and local wisdom.

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