

SOCIAL SOLIDARITY IN THE MOMENT OF THE PROPHET'S MAULID: A LIVING HADITH STUDY ON THE WEH-WEHAN TRADITION DURING THE CELEBRATION OF THE PROPHET'S MAULID IN KALIWUNGU COMMUNITY

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Abstract: Kaliwungu is a sub-district in Kendal Regency, Central Java Province. This area has various local wisdom and traditions that have been carried out for generations, including the "weh-wehan" tradition. The weh-wehan ceremony commemorates the maulid of the Prophet Muhammad Saw. as a gratitude for the birth of the role model and messenger of Allah Swt. This paper examines the weh-wehan tradition in Kaliwungu using a living hadith approach and a functional, structural approach. The results show that the "weh-wehan" tradition is an activity of giving food or goods to each other. Weh-wehan comes from the Javanese language, which means giving each other. The weh-wehan ceremony is held every 11th of Rabiul Awal and is carried out by exchanging food or goods. This tradition contains elements of social solidarity full of meaning: sharing enjoyment, fostering mutual respect and affection, strengthening brotherhood, and sharing happiness.

Keywords: Weh-wehan, Maulid, Living Hadis

Introduction

One of the things that the people of Indonesia should be grateful for is that each region has a variety of local wisdom or traditions. This local wisdom has a form of learning with fundamental values in the form of goodness that is believed, practiced, and always maintained for generations by the people in their area.¹ With the importance of life contained therein and respect for the ancestors who preceded them, local wisdom is worth developing and continuing to be preserved along with modernization and socio-cultural changes.²

Among the many local wisdoms that should be maintained and preserved in the community is the *web-wehan* tradition in Kaliwungu District, Kendal Regency, Central Java Province. *Weh-wehan* is a tradition held every 11 Rabiul Awal until the night of 12 Rabiul Awal to commemorate the birthday of the Prophet Muhammad Saw. The *web-wehan* practice aims to glorify the Prophet Muhammad Saw. as gratitude for the presence of a role model for all humankind.³

This paper uses the living hadith approach to examine the *web-wehan* tradition maintained and preserved by the Kaliwungu community. Living hadith is defined as symptoms seen in the community in the form of systems or patterns of action derived from hadith or responses to the meaning of the Prophet Muhammad's hadith.⁴ The author took the research object in Kaliwungu because this *web-wehan* tradition is a typical tradition of the area that is not found in other areas.

No study discusses the *web-wehan* tradition in Kaliwungu from the perspective of living hadith. Some related studies include Ethnomathematics of the *Web-wehan* Tradition in Kaliwungu Kendal

¹ Rinitami Njatrijani, 'Kearifan Lokal dalam Perspektif Budaya Kota Semarang', *Gema Keadilan*, 5.1 (2018), hal. 18.

² Adriansyah Nz, 'Tradisi Jajuluk (Pemberian Nama) dalam Pernikahan Adat: Studi Living Hadis pada Suku Komering di Kota Palembang.', *Dirayah: Jurnal Studi Ilmu Hadis*, 5.2 (2022), hal. 95-96.

³ Wawancara dengan Maulana Achsan, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 08.35 WIB.

⁴ M Khoiril Anwar, 'Living Hadis', *Farabi*, 12.1 (2015), hal. 73.

District by Aini Fitriyah.⁵ This paper describes the application of mathematics, better known as ethnomathematics studies, in the *weh-wehan* tradition. The research concluded that according to Bishop, following fundamental mathematical activities in the *weh-wehan* practice, there are five activities: explaining, designing, locating, counting, and playing. Nurul Lalili Malikhah conducted another study entitled *Da'wah Values in the Ketuwinan Tradition in Kaliwungu District, Kendal Regency*.⁶ This paper contains *da'wah* values contained in the *ketuwinan* tradition, namely the importance of gratitude, the value of generosity, the value of friendship, and the value of Islamic education.

Some of the works above are different from this paper, and the difference lies in the explanation presented in detail about the forms of social solidarity contained in the *weh-wehan* tradition in Kaliwungu District with the basis of the Prophetic Hadith. This study belongs to qualitative field research with data collection techniques conducted through observation and interviews. Not only that, the author also relies on the opinion of Emile Durkheim, who said that religion has an integration function, both social integration and psychological integration. Therefore, this article uses functional theory, which interprets religion through observing religious forms and practices that experience growth and development in society, especially Kaliwungu society.⁷ The concrete steps are (1) identifying social behavior, (2) identifying the context of its occurrence, and (3) identifying its influence/meaning on social religion.

⁵ Aini Fitriyah, 'Kajian Etnomatematika Terhadap Tradisi Weh-Wehan di Kecamatan Kaliwungu Kendal', *Jurnal Pendidikan Matematika Raflesia*, 6.1 (2021), hal. 50.

⁶ Nurul Laili Malikhah, 'Nilai-Nilai Dakwah dalam Tradisi Ketuwinan di Kecamatan Kaliwungu Kabupaten Kendal', Semarang: Universitas Islam Negeri Walisongo, 2019.

⁷ Dedi Mahyudi, 'Pendekatan Antropologi dan Sosiologi dalam Studi Islam', *Ihya Al-Arabiyah*, 2.2 (2016), hal. 226.

The Origin of *Weh-Wehan* Tradition on Maulid Moment

The birth of the Prophet Muhammad is the greatest gift to the universe. However, he is an essential figure in the spread of goodness and a role model for all humankind. The Prophet Muhammad Saw. was born in Rabiul Awal, better known as the month of Maulud, for the date of birth cannot be ascertained; some say the 9th or the 12th.⁸ In the *Al-Munawwir* dictionary, the word maulud or maulid comes from Arabic, namely *Walada-Yalidu-Wiladan*, which means birth.⁹

Around the world, especially in countries where most of the population is Muslim, the 12th of Rabiul Awal is a moment to celebrate the birth of the Prophet Muhammad. Various traditions are held as a form of respect and expressing gratitude for the presence of the messenger of Allah Swt. One example is the *weh-wehan* tradition in Kaliwungu, Kendal Regency, Central Java Province. The word *weh-wehan* comes from the Javanese word "*aweh-aweh*" or "*aweh*," which in Indonesian means "giving each other". The *weh-wehan* tradition is held every 11th of Rabiul Awal. The process is carried out by exchanging food or goods. At first glance, this tradition is almost the same as bartering. Still, the difference is that bartering is done when someone is interested in the goods to be exchanged while bartering in *weh-wehan* does not look at the goods from interest but is based on sincerity when exchanging food or goods.¹⁰

Regarding the origin of the *weh-wehan* tradition, there needs to be written and definite data or information on when this tradition began. One opinion says that the *weh-wehan* tradition has existed since the time of K.H Asy'ari or Kyai Guru, an Islamic propagator from the Mataram Kingdom who was sent to preach in the Kaliwungu area and its surroundings. Another opinion states that this tradition was held before Kyai Guru preached in Kaliwungu. Although the exact beginning is unknown, the *weh-wehan* tradition is still maintained by the

⁸ Moch Yunus, 'Peringatan Maulid Nabi (Tinjauan Sejarah dan Tradisinya di Indonesia)', *Humanistika*, 5.2 (2019), hal. 35-36.

⁹ A. Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia, Cetakan 25* (Surabaya: Pustaka Progressif, 2002), hal. 1580-1581.

¹⁰ Wawancara dengan Turmudzi, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 10.05 WIB.

previous Ulama and Kyai to preserve the bond of friendship and create harmony in the community.¹¹

Implementation Process of *Weh-Wehan* Tradition

The *weh-wehan* tradition is carried out through two processes: preparation and implementation. *First*, the preparation stage is carried out by each family by preparing food dishes that will later be *weh-wehan*. The food served has different types according to one's wishes, and the most important thing is that it is halal to be enjoyed. Regarding presentation, there are foods served in the form of plates, glasses, and others. Furthermore, the dish is placed on a table or floor with a mat in front of the house.

Second is the implementation stage. When the *weh-wehan* procession takes place, the children usually deliver food to the houses, while the parents only serve food in a container such as a tray or large plate. After the food is ready, the children then move directly to the house to be visited for *weweh*. The visit starts from the nearest neighbor to the farthest. When the children come to the homes to give food to the host, they will be rewarded with food different from the house they came to. Then, the child can return to his home with the food. This process is repeated until all the food served has been exchanged with the neighbors. Parents usually prepare more than one variant to anticipate the same type of food.¹²

In the *weh-wehan* tradition, a food characterizes it: sumpil. Sumpil is a food made from rice wrapped in bamboo leaves and served with grated coconut sauce. Sumpil is a food with its uniqueness, which can be seen from its triangular shape with three corners and three sides. The body has a philosophy; if one point of the sumpil corner is positioned at the top, then that point is symbolized as Allah Swt. the two corner points below represent the universe and humans. The three

¹¹ Wawancara dengan Syarifudin, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 13.17 WIB.

¹² Wawancara dengan Nur Hidayah, selaku masyarakat Kaliwungu, pada tanggal 11 Oktober 2022 pukul 15.55 WIB.

are interconnected and cannot be separated, or in Islamic terms, there is *hablum min Allah, hablum min nas, hablum min alam*.¹³

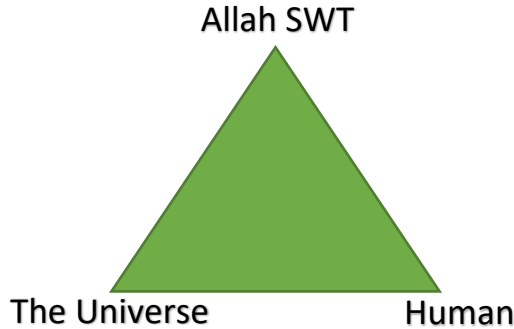


Figure 1: The Philosophical value of Sumpil (triangular *web-wehan* specialty food)

With the many good things contained in the *web-wehan* tradition, it is okay if the Kaliwungu community continues to maintain and preserve it. Moreover, this tradition does not deviate from the teachings of Islam and is not prohibited by Ulama and Kyai. There is advice that says, "Whoever encourages others to do good, then the reward for him is the same as the one who does it," meaning that good things must continuously be familiarized and applied. Then, inviting others to do good is the same as someone saving a favor.¹⁴

Hadith about *Web-Wehan*

Web-Wehan, in religious language, can be called the term alms, which is the act of giving something to others voluntarily and sincerely without being limited by time and amount. In it, there is social value in helping each other or helping people with difficulties experienced by others. *Web-wehan* or almsgiving is done with the sole purpose of

¹³ Wawancara dengan Fasihah, selaku masyarakat Kaliwungu, pada tanggal 11 Oktober 2022 pukul 17.02 WIB.

¹⁴ Yaniah Wardani, 'Pemakaian Pribahasa dan Kata Mutiara dalam Retorika Dakwah Para Da'i di Indonesia : Kajian Stalistika dalam Sastra Arab-Indonesia', *Al-Turas*, XXIV.2 (2018), hal. 343.

gaining grace and achieving His pleasure.¹⁵ It is mentioned in the hadith narrated by Imam Bukhari that the Prophet once encouraged people to *web-wehan* or give alms to others. That is following narration:

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا عَبْدُهُ، عَنِ هِشَامٍ، عَنِ فَاطِمَةَ، عَنِ أَسْمَاءَ
رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تُوَكِّي فَيُؤَكِّي
عَلَيْكَ "، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنِ عَبْدِ، وَقَالَ: لَا تُحْصِي فَيُحْصِي
اللَّهُ عَلَيْكَ

Shadaqah ibn al-Fadhal narrated to us from 'Abdah from Hisham from Fatimah from Asma' (may Allah be pleased with her) who said: The Prophet ﷺ said to me: "Do not hold back your hands from spending for fear of poverty, for Allah will make your provision narrow." 'Uthman ibn Abu Shaibah reported from 'Abdah and the Prophet ﷺ said: "Do not count on giving charity for fear of poverty, for then Allah will constrict your provision for you." (HR. Al-Bukhari)¹⁶

The above Hadith is a warning to people who do not want to *web-wehan* or give alms for fear of falling poor; later, Allah Swt. will narrow the sustenance given to them.¹⁷ There is a saying, "With sincerity, the small becomes big, the cheap becomes expensive," meaning that if something someone gives to others sincerely, then Allah Swt. will multiply the reward.¹⁸

Another narration from Imam Muslim states that Abu Hurairah r.a. reported: The Messenger of Allah (saw) said, "*Allah, the Almighty, says: 'O son of Adam, spend, and I will spend on you.'"* Then he said: "*The right hand of Allah is full, not lacking anything, either by night or by day.*"¹⁹ The Hadith confirms that Allah swt. will reward those who

¹⁵ Fifi Nofiaturrahmah, 'Penanaman Karakter Dermawan Melalui Sedekah', *ZISWAF*, 4.2 (2017), hal. 322.

¹⁶ Muhammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī, Jilid 1* (Beirut: Dār Ibn Kaṣīr, 2002), hal. 1433.

¹⁷ Lukman Hakim, 'Al-Qur'an dan Pengentasan Kemiskinan', *Jurnal Ilmiah Ekonomi Islam*, 6.3 (2020), hal. 639-640.

¹⁸ Wardani, hal. 340.

¹⁹ Zaki Al-Din Abd Al-Azhim Al-Mundzirī, *Ringkasan Shahih Muslim* (Bandung: PT Mizan Pustaka, 2008), hal. 299.

donate or give alms. The Hadith guarantees that Allah, the Almighty, will reward those who give alms. If explored, donations or charities have tremendous wisdom, such as increasing obedience to Allah, being forgiven of sins, getting multiple rewards, curing diseases, gaining protection on the last day, and being kept away from the heat of hellfire.²⁰

Charity can be anything we have, such as wealth, energy, and thoughts. As the Prophet's Hadith:

و حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ قَالَ تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ قَالَ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ حُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُيْمِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

And narrated to us Muhammad ibn Rafi', related to us Abdurrazaq ibn Hammam, described to us Ma'mar from Hammam ibn Munabbih who said this is a hadith that was narrated to us by Abu Hurairah from Muhammad ﷺ. he also mentioned several hadiths, among which are; And the Messenger of Allah ﷺ said, "Every member of the human body has a charity obligation every day. It is like reconciling two people who have a dispute, which is charity. Helping a person riding a vehicle or helping to lift his goods onto the vehicle is also included in charity. Saying a good word is also charity. Every step you take to pray is also a charity. And getting rid of something dangerous on a public road is also an act of charity." (HR. Muslim)²¹

Based on the above hadith, charity can be done in several ways, including through the limbs, good speech or speech, creating peace,

²⁰ Teguh Saputra, 'Hikmah Sedekah dalam Al-Qur'an dan Hadis', in *The 2nd Conference on Usbuluddin Studies* (Gunung Djati Conference Series, 2022), hal. 353-354.

²¹ Imam Nawawi, *Syarah Shahih Muslim, Jilid 5* (Jakarta: Darus Sunnah Press, 2012), hal. 232.

helping each other, getting rid of something that can interfere on the road, and stepping to pray. Concerning the *web-wehan* tradition, the element of almsgiving is also included in it. It can be seen when people share happiness through food given or exchanged with each other. All this is done to welcome the birth of the great Prophet Muhammad Saw.

Forms of Social Solidarity in *Weh-Wehan* Tradition

The people of Kaliwungu still preserve the *web-wehan* tradition during the Prophet's birthday from the past until now. This tradition gives birth to the meaning of the importance of maintaining social solidarity in the community, including:

Sharing the Pleasure

In essence, Allah Swt. has given infinite gifts to His creatures; the advantage is commonly referred to as sustenance. Sustenance is one of the realizations of the existence of His Rahman nature, namely the affection of Allah Swt., which is oriented in worldly life (globally to all creatures). From this sustenance, Allah Swt. tests humans whether they want to be grateful or even kufr to the blessings given. Good sustenance if someone uses it wisely with positive actions, such as giving alms, giving gifts to others, and helping each other in goodness. All of this is done with the aim that humans always fear Him. Conversely, if sustenance is misused, there is only arrogance and haughtiness in humans.²²

There are three kinds of sustenance: sustenance that comes without human request and its presence without making efforts; sustenance that is obtained by making efforts seriously; and sustenance from Allah Swt. whose arrival is unpredictable. With the existence of sustenance, each individual should realize that what he gets is a gift from Allah Swt.²³ In this case, gratitude is needed as proof of faith in humans. Not only that, but gratitude can also be a therapeutic tool to

²² Aty Munshihah, 'Dimensi Sosial dalam Tafsir Sufistik (Penafsiran QS. Al-Fatihah [1]: 1 oleh KH. Soleh Darat)', *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, 3.2 (2020), hal. 145.

²³ Islah Gusmian, *Doa-Doa Mengundang Rezeki: Sukses dalam Hidup, Berkah dalam Usaha* (Bandung: PT Mizan Pustaka, 2009), hal 10-13.

change the behavior of individuals who are often negligent with the luxuries of the world to the point of forgetting the rights of others.²⁴

In the *weh-wehan* tradition, there is a form of gratitude for sustenance, namely sharing enjoyment in the form of giving food to others. Giving is one form of human expression when happy. Disseminating and spreading kindness to those around you will be more accessible when someone is glad. Therefore, the saying "hands above are better than hands below" should be the foundation for the continuation of this tradition.²⁵ Based on the opinion presented by Jorge Moll and his colleagues in 2006 at the National Institute of Health, when individuals provide help and kindness to others, it will impact the activation of the brains that connect to pleasure, social interaction, and trust.²⁶

Thus, giving to each other can lead to a favorable attitude towards Allah, mutual love between fellow creatures, stronger bonds of brotherhood, purified souls, increased care between individuals, and eliminating grudges in the heart.²⁷ Abu Qasim Abdul Karim bin Hawazin al-Qusyairi said, "*Sincerity is the only truth in obedience.*" That means if a person gives with sincerity, he will be brought closer in obedience to Allah.²⁸

Mutual Respect and Affection

Mutual respect and care for others are essential values in community social activities. Noddings said that when someone cares, they will respond positively to what others need. This response can be

²⁴ Mohammad Takdir, 'Kekuatan Terapi Syukur dalam Membentuk Pribadi yang Altruistis: Perspektif Psikologi Qur'ani dan Psikologi Positif', *Jurnal Studia Insania*, 5.2 (2017), hal. 177.

²⁵ Wawancara dengan Maulana Achsan, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 08.35 WIB.

²⁶ Yusuf Hanafi Pasaribu and Dewi Robiyanti, 'Didikan Positif Hukum Adat Tentang Membudayakan Sikap Berbagi Untuk Sesama Serta Memahami Indahnnya Kebersamaan', *Jurnal Liaison Academia and Society*, 2.3 (2022), hal. 26.

²⁷ Robiah Awaliyah, 'The Phenomenon Of Sharing Takjil In the Month of Ramadan In Indonesia: Study of Ma'anil Hadith', *Gunung Djati Conference Series 4*, 4 (2021), hal. 503.

²⁸ Imam Nawawi, *Adab di Atas Ilmu* (Yogyakarta: DIVA Press, 2021), hal. 31.

in the form of good deeds, compassion, mutual respect, and providing happiness to each individual and community.²⁹

The above behavior can be seen during the *web-wehan* tradition when children visit the house to give food. Indirectly, this condition teaches children about the manners of visiting, how to communicate well, and respect for elders, people of the same age, and people younger.³⁰ On the other hand, parents at home also teach children how to honor guests. For example, welcoming guests warmly, always showing an attitude of willingness, and feeling happy with the service provided.³¹ In this case, language and good words are needed to support the process of carrying out the *web-wehan* tradition. Good phrases that come out of a person's mouth will also lead him to goodness. Conversely, wrong words will lead individuals to bad things as well.³²

Mutual respect in the *web-wehan* tradition is following Islamic teachings, even Allah Swt. confirms in the Qur'an: "And when you are honored with a greeting of care, then return the honor with something better or return it in kind. Indeed, Allah takes everything into account. (QS. An-Nisa: 86). In this verse, Allah swt. gives orders to humans to return the honor of others regardless of differences, such as religion, ethnicity, culture, or race. The reply is better than the individual who gave the award, at least commensurate with him. The verse shows how important it is to establish relationships between individuals and communities to bring out fellow humans' compassion.³³

²⁹ Pasaribu and Robiyanti, hal. 27.

³⁰ Wawancara dengan Fasiah, selaku masyarakat Kaliwungu, pada tanggal 11 Oktober 2022 pukul 17.02 WIB.

³¹ Wildan Rijal Amin, 'Kupatan, Tradisi Untuk Melestarikan Ajaran Bersedekah, Memperkuat Tali Silaturahmi, dan Memuliakan Tamu', *Al-A'raf*, XIV.2 (2017), Hal. 258.

³² Awang Surya, *Mindsets for Success: 4 Kesalahan yang Dilakukan Orang Biasa dan Tidak Dilakukan Orang Luar Biasa* (Jakarta: PT Elex Media Komputindo, 2018), hal. 67.

³³ Alvita Niamullah, 'Bentuk Kerukunan Umat Beragama dalam Kitab-Kitab Tafsir Indonesia; Telaah Makna Tahiyah pada QS. An-Nisa Ayat 86', *An-Nida'*, 46.1 (2021).

Strengthening the Bond of Brotherhood

As social creatures, humans cannot live without the help of others, and they must interact with one another. That indicates how important it is to maintain the bond of brotherhood. In the *wah-wahan* tradition, there is a moment for the people of Kaliwungu to strengthen the bond of brotherhood and support the practice that has been done for generations. In the process of keeping this tradition, a relationship between people creates a sense of togetherness and increased brotherhood.³⁴

According to Sociologists Robb Willer and Brent Simpson in their study, when individuals share kindness with others, the heart will always run like a relay race. That is, individuals who get seats will automatically do the same to other individuals. From here, a circle of brotherhood is formed in which if humans do good by giving, the goodness will return to them, even though the gift can take different forms and come from other people. Thus, the exchange of kindness impacts the formation of a bond of brotherhood between fellow individuals, which makes a person feel closer to others.³⁵

In Islam, strengthening the bonds of brotherhood is included in the fabric of *ukhuwah insaniyah* and *ukhuwah Islamiyah*. *Ukhuwah insaniyah* is a form of brotherhood that covers all human relations, while *ukhuwah Islamiyah* is a form of brotherhood between fellow Muslims. This relationship starts from a clean heart, then unites in the bonds of humanity, and finally leads to feelings of brotherhood that love each other, love, and have each other. If *ukhuwah insaniyah* and *ukhuwah Islamiyah* can run well, there will be no one-sided interests, but together, they need each other and benefit everyone.³⁶

Establishing Friendship

The *wah-wahan* tradition is a means of establishing friendships between individuals. *Silaturahmi* can be interpreted as getting closer

³⁴ Wawancara dengan Syarifudin, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 13.17 WIB.

³⁵ Pasaribu and Robiyanti, hal. 26.

³⁶ Syafii Efendi, *Untuk Indonesia* (Jakarta: Sukses Muda Indonesia, 2017), hal. 70.

to others by connecting affection, brotherhood, kinship, and relatives. The form of application can be in the form of visiting family, friends, relatives, or anyone among humans by providing kindness through words and actions. Silaturrahim is something that must be maintained; even the Prophet Saw. once said: "*There is no sin that is more worthy of accelerating the punishment in this world by Allah to the perpetrator in addition to (the punishment) stored for him in the hereafter than adultery and breaking friendships.*" This Hadith explains that breaking ties is a sin because it will destroy the earth.³⁷

In the *web-wehan* tradition, people meet, communicate, and meet face to face. There is no word of disagreement, only tolerance. Many benefits can be taken from this friendship, including sustenance, extended life, goodness from Allah SWT., and so on.³⁸ This statement follows the story of a Bedouin who once came to Mecca to meet the Prophet and asked him what message the Prophet brought from Allah SWT. Then the Prophet answered him: strengthen family ties, prevent bloodshed, provide security, destroy idols, and teach the oneness of God.³⁹

The *web-wehan* tradition is very much in line with the teachings of Islam, which upholds peace and brotherhood bonded by the human spirit. Each individual is expected to position himself to look at others with compassion and judge people in terms of their goodness, not their badness.⁴⁰ When delivering his last sermon before he died, the Prophet once advised that there are essential points in Islam: the obligation to protect human life and property, the dignity of women, and the prohibition of economic practices that can lead to discrimination and exploitation.⁴¹

³⁷ A. Darussalam, 'Wawasan Hadis Tentang Silaturahmi', *Tabdis*, 8.2 (2017), hal. 119-122.

³⁸ Wawancara dengan Turmudzi, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 13.17 WIB.

³⁹ Husein Ja'far Al-Hadar, *Seni Merayu Tuhan* (Bandung: Mizan, 2022), hal. 110.

⁴⁰ Pasaribu and Robiyanti, hal. 30.

⁴¹ Al-Hadar, hal. 110.

The *web-wehan* tradition can unite individuals with other individuals. Not only that, this tradition can also build togetherness in the community. It is likened to a broomstick made of sticks tied in a bundle; no matter how big the yard and how much garbage it is, if it is cleaned using a broomstick, it will create a clean and tidy environment.⁴² There is also a hadith narrated by Bukhari and Muslims, which says that "*as a believer to a believer (other) is like a building, each other will strengthen each other.*"⁴³

The behavior of giving each other alms in the *web-wehan* tradition can eliminate envy and spite arising from someone less capable than rich people. That is because almsgiving can create an emotional bond between the two. It could be that the person who is given will protect the person who gives from evil.⁴⁴

Sharing Happiness

The *web-wehan* tradition shows that humans are social creatures. Humans will not be able to live alone for a long time. That follows Belliotti's statement that although people have their character, uniqueness, and uniqueness, they still need a measure of community. Humans need to find bonds with others to create care among fellow beings so that true happiness will be realized later. Some social scientists say that about 70% of human happiness comes from the quality and quantity of family ties, friendships, and brotherhood between neighbors and co-workers. In this case, mutual respect, appreciation, and trust are needed so that there will be a feeling of happiness in the hearts of individuals and the surrounding environment in the future.⁴⁵

⁴² Choer Affandi, *La Tabzān Innallāha Ma'ana, Bersama Allah di Setiap Tempat dan Waktu* (Bandung: PT Mizan Pustaka, 2007), hal. 154.

⁴³ Pasaribu and Robiyanti, hal. 28.

⁴⁴ Umami Kalsum, 'Distribusi Pendapatan dan Kekayaan dalam Ekonomi Islam', *Li Falah: Jurnal Studi Ekonomi dan Bisnis Islam*, 3.1 (2018), hal. 50.

⁴⁵ Gede Bagus Brahma Putra and I Ketut Sudibia, 'Faktor-Faktor Penentu Kebahagiaan Sesuai Dengan Kearifan Lokal di Bali', *E-Jurnal Ekonomi dan Bisnis Universitas Udayana*, 8.1 (2019), hal. 85.

In the *weh-wehan* tradition, the people of Kaliwungu will feel happy for the birth of the Prophet Muhammad Saw. He is a figure who can change the era of ignorance into a time full of grace and happiness for all nature.⁴⁶ Satisfaction increased when the Prophet Muhammad Saw. became an intermediary for the revelation of the Qur'an; this is following his words in a hadith: Malik reported that the Prophet said: "*I leave you two things from which you will not go astray forever as long as you hold fast to them: the Book of Allah (the Qur'an) and the Sunnah of the Prophet.*" (Muwatta' Malik No: 1661).⁴⁷

The happiness of the Kaliwungu community on the birth of the Prophet Muhammad Saw. is implemented in the *weh-wehan* tradition by sharing food. The food given can be anything according to the ability of each family. It does not need to be fancy food; the most important thing is that they are willing to share their sustenance with others. That is where the real happiness lies, feeling sufficient for what Allah Swt has given to His creatures. As the Prophet Muhammad SAW said: "*Accept the distribution that Allah has determined for you, then you will be the richest person (feel sufficient).*" (HR Ahmad).⁴⁸

Sharing can be interpreted as sincerity (giving without regret), taking action (mobilizing thoughts and energy for the benefit of others), and bringing true happiness. Although sharing is not mandatory, it can be used as a benchmark for humans in interpreting life, like water that flows to a suitable estuary.⁴⁹

Conclusion

To commemorate the birthday of the Prophet Muhammad, every 11th of Rabiul Awal or the month of Maulud, the people of Kaliwungu, Kendal Regency, Central Java Province, hold a *weh-wehan* tradition. *Weh-wehan* is a Javanese word that means giving to each other. The *weh-wehan* tradition has existed since the time of K.H. Asy'ari or

⁴⁶ Wawancara dengan Nur Hidayah, selaku masyarakat Kaliwungu, pada tanggal 10 Oktober 2022 pukul 13.17 WIB.

⁴⁷ Syamsuri, *Tafsir di Era Revolusi Industri 4.0* (Jakarta: PT Elex Media Komputindo, 2021), hal. 3.

⁴⁸ Al-Hadar, hal. 69.

⁴⁹ Pasaribu and Robiyanti, hal. 25.

Kyai Guru, and he was a figure spreading Islam from the Mataram Kingdom who was sent to proselytize in the Kaliwungu area and its surroundings. Another opinion states that this tradition was before Kyai Guru preached in Kaliwungu. This tradition is carried out by exchanging food or goods, and the purpose is to maintain the relationship, give and love each other as gratitude to Allah SWT, and create harmony in the community. In the *weh-wehan* tradition, there are forms of solidarity: giving to each other, respecting each other, strengthening the bonds of brotherhood, establishing friendship, and sharing happiness.

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