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## Nyadran Tradition Procession: A Cultural Study at the Tomb of Sheikh Maulana Abdurrahman in Demak

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### ABSTRACT

The purpose of the author's research is to find out the relationship between Sheikh Maulana Abdurrahman Al-Bar and the villagers of Betahwalang, Wedung Subdistrict and Gempolsongo, Mijen Subdistrict, where when the rice harvest season is over they are always crowded (hundreds of attendees) attending the Nyadran Tradition event in Mutih Kulon Village by renting public transportation (Bus), and describing the procession of the Nyadran Tradition event at Burwatu Cemetery. The research method is descriptive qualitative with observation, literature study, and interviews. The results of the author's research that both villagers (Betahwalang and Gempolsongo) believe that the existence of this village originated from the figure of Sheikh Maulana Abdurrahman Al-Bar who cleared the forest in ancient times, then they are now crowded to attend the event regularly once a year. The conclusions of this research are: first, the existence of the Nyadran Tradition at Burwatu Tomb originated from the concerns of religious figures who saw the people of Mutih Kulon Village who visited the tomb in seclusion. Second, the relationship between the figure of Sheikh Maulana Abdurrahman Al-Bar and the villagers of Betahwalang and Gempolsongo is only limited to emotional/mahabbah relationships. Third, the procession of Nyadran Tradition events at Burwatu Tomb is in the form of Fatayatan, Sholawat Nariyah, Burdahan, Khotmil Qur'an, Istigotsah, and Nyadran Akbar.

**Keywords:** *Cultural Study, Sheikh Maulana Abdurrahman Al-Bar, Nyadran Tradition*

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## INTRODUCTION

This vast archipelago holds a variety of diverse wealth, and one of this wealth is the tradition of customs that will always be attached when someone studies the area (Creighton et al., 2025; Estiasih et al., 2025; Olunuga et al., 2025; Preuß et al., 2025; Qureshi et al., 2025). Among the many traditions that exist in this archipelago, some are storytelling in nature, then developing in the community.

The existence of the Nyadran Tradition which is carried out routinely by the Mutih Kulon Demak Village community is based on the thoughts of religious leaders who see the

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condition of the village community in ancient times that the burwatu place (stone grave) in the middle of a rice field is feared to be used as a place to find pesugihan because the tomb was once in the middle of a rice field, where the location is quite far and access is still difficult. On that basis, the Nyadran tradition began to be well organized and held regularly every year.

The fact that will be revealed by the author in this paper is what is wrong with the tomb where after the rice harvest season (once a year), it will be attended by hundreds of people from Betahwalang and Gempol Songo villages (Alaswad et al., 2025; Bagherinia et al., 2025; Ikwara et al., 2025; Mahfouz et al., 2025; Torabi et al., 2025; Ünlügedik & Akbaş, 2023). Where in fact the two villages are far from the tomb and have to rent many buses to be able to transport passengers to be able to attend the nyadran event at the tomb of Syeh Maulana Abdurrahman Al-Bar (Mbah Mulono/Burwatu), hereinafter will be abbreviated (Mbah Mulono).

The topics relevant to the author's topic are: First, Wahyuni the results of his research explain that there are four main factors that encourage the existence of the nyadran tradition in Paseban Village, such as individual awareness and participation, social interactions that create togetherness, religious diversity that fosters tolerance, and cultural aspects that are reflected in a series of traditions and supporting arts (Gerges et al., 2025; Mukai et al., 2025; Tomlinson et al., 2025). To preserve the nyadran tradition in Paseban Village, several efforts were made, such as involving the younger generation in the introduction and implementation of traditions, the role of family institutions in providing understanding and involvement of children, local government support in preserving traditions, and utilization of technology through social media.

Second, Khikmawati the results of his research explained that the Waruduwur community continued to carry out the nyadran tradition despite facing famine conditions (Almarwani et al., 2025; Franz & Dumke, 2025; Mwalili et al., 2025; Omar et al., 2025; Rivera et al., 2025; Sacco et al., 2025). To overcome economic limitations without reducing the sacredness of the tradition, they make several adjustments such as reducing the cost of nyadran by not participating in the procession and reducing the ornaments brought during the nyadran procession. Although there are adjustments, nyadran is still carried out because it is considered to have sacred value and is believed to be able to bring goodness to people's lives in the future.

Third, Jati the results of his research explained that the Nyadran tradition originated from the Hindu-Buddhist period and experienced acculturation with Islam until it was used as a medium for da'wah. Although the meaning and form of the Nyadran tradition varies in each region, the main purpose remains the same, namely as an expression of gratitude to God and ancestors. This tradition contains social, religious, cultural and educational values that are relevant to the learning objectives of Social Studies (IPS), namely making students as citizens who recognize and appreciate their native culture.

The purpose of writing this manuscript is to obtain answers related to the relationship between Mbah Mulono and the people of Betahwalang and Gempol Songo villages, and the

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author will describe the Nyadran Tradition event in Mutih Kulon Village. Thus, this manuscript presents a novelty from past research.

## **RESEARCH METHODOLOGY**

The author's research method is descriptive qualitative, where the author conducts a direct study at the research scene, the author conducts interviews with burwatu tomb administrators and visitors who attend the event and documents parts of the event when it takes place. The data analysis technique used is a way of analysis that involves several steps, namely: (1) Collecting data from the field; (2) Combining data that has been collected; (3) Presenting data; and (4) Drawing conclusions. By using this method, the author can get conclusions based on the data we have collected directly from the field.

## **RESULT AND DISCUSSION**

### **The Beginning of the Nyadran Tradition in Mutih Kulon Village**

This tradition stems from the existence of a figure who is believed to be the forerunner by the people of Mutih Kulon village, he is Sheikh Maulana Abdurrahman. Mutih Kulon village itself has a large expanse of rice fields, exceeding the residential area of its citizens.

When the rice harvest season arrives, usually the residents of Mutih Kulon go to the tomb to express their gratitude, which the community calls the Burwatu Tomb (Stone Tomb), because it used to be only an elongated box shape with rock piles (Downs, 2025; Merchant et al., 2025; Ramadhani et al., 2025; Torres-Montúfar & Jiménez-Noriega, 2025). In addition, the Mutih Kulon village road/access to the tomb area at this time was not yet asphalt but only a path like a form of separation between one rice field and another. However, at that time the community did not simultaneously go to the tomb, but by secluding (not many people/not many people).

Then the time progressed, people began to visit the tomb in the middle of the rice fields. Seeing the condition of the people in the past who were still prone to performing ritual offerings or believing the tomb was a punden. Then, at the initiation of the religious leaders of Mutih Kulon village, they finally carried out management to straighten out the faith of their citizens. The management is in the form of an agreement to make a pilgrimage simultaneously once a year after the first farming season (between July-August), the residents then call it Nyadran Burwatu/Mbah Mulono.

#### **Figure 1.**

Burwatu's grave area is filled with attendees



Source: Nyadran event committee documentation, 2024

### **The Relationship Between Mbah Burwatu and the Villages of Betahwalang and Gempol Songo**

According to the author's analysis, the villagers of Betahwalang (Wedung Subdistrict) and Gempol Songo (Mijen Subdistrict) always attend the event because of an emotional connection (a sense of love), similar to how we feel when visiting the graves of the auliya' of Allah. Both groups of villagers believe that the villages of Betahwalang and Gempol Songo owe their existence to Mbah Mulono, who at the time cleared the wilderness for settlement. Therefore, they routinely participate in the traditional nyadran event in Mutih Kulon village as a form of respect and appreciation for Mbah Mulono's services. However, as the years progressed, they began to come to perform worship, seek blessings, and express gratitude for a successful harvest.

### **The Series of Events of Nyadran Tradition at Burwatu Cemetery**

The annual Nyadran tradition at Mbah Mulono's grave is a ritual and cultural tradition that is anticipated by residents of Mutih Kulon Demak Village and residents from surrounding areas such as Mutih Wetan Village, Tedunan, Kendalasem, Betahwalang, Gempol Songo, Doropayung as evidence of respect for Mbah Mulono. This event is also a medium of interaction between residents of the village across age and gender facilitated by the Mutih Kulon village government and the burwatu dining manager.

**Table 1.**

Nyadran Tradition Event at the Tomb of Sheikh Maulana Abdurrahman in 2024

No	Day	Activity	Hours	Lcation
1	Monday Pon 8 Muharram 1446 H, July 15, 2024	Fatayatan	13.00	Buwatu Tomb
2	Tuesday Wage 9 Muharram 1446 H, July 16, 2024	Khotmil Qur'an	08.00	Buwatu Tomb
3	Tuesday Wage 9 Muharram 1446 H, July 16, 2024	Burdahan	19.30	Buwatu Tomb
4	Wednesday Kliwon 10 Muharram 1446 H, July 17, 2024	Shalawat Nariyah	06.00	Buwatu Tomb
5	Wednesday Kliwon 10 Muharram 1446 H, July 17, 2024	Shalawat Nariyah	09.00	Buwatu Tomb
6	Wednesday Kliwon 10 Muharram 1446 H, July 17, 2024	Shalawat Nariyah	13.00	Buwatu Tomb
7	Thursday 11 Muharram 1446 H, July 18, 2024	Khotmil Qur'an	06.00	Buwatu Tomb
8	Thursday 11 Muharram 1446 H, July 18, 2024	Khotmil Qur'an	06.00	Buwatu Tomb
9	Thursday 11 Muharram 1446 H, July 18, 2024	Istighotsah	19.00	Buwatu Tomb
10	Friday Pahing 12 Muharram 1446 H, July 19, 2024	Nyadran Akbar	05.00	Buwatu Tomb

Source: The results of the author's analysis, 2024

From the many sequences of activities in the traditional nyadran event, the author needs to explain it, so that readers can better understand the content of each event.

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Number 1 Fatayatan, at this fatayatan event will be attended by mothers who usually follow the routine fatayatan every month that has taken place in the village of Mutih Kulon (Asgharian et al., 2025; Baroni et al., 2025; Jadallah Khasawneh et al., 2025; Warnaini et al., 2025). But not only that, but this fatayatan will also be attended by fatayat mothers from surrounding villages such as mutih wetan village, karangpandan, kendalasem, tedunan, ndoro Payung, etc. This event will be led directly by fatayat representatives from mutih kulon village, the start of this event is around one o'clock in the afternoon until the adhan for asr prayer is announced. Each attendee of the fatayat women will be given a jadah (jajanan wadah/a kind of snack parcel).

Number 2 Khotmil Qur'an, at the Khotmil Qur'an event, this is a special part of the residents of kendalasem village who will attend this event at the burwatu cemetery, not forgetting that they also invite their congregation to attend this event, how to start at 8 am and closed at 10 am, by serving fried chili chicken rice which is eaten together.

Number 3 Burdahan, at this Burdahan event from the event organizing committee will usually invite the Jam'iyyah Sholawat Madad Salim assembly in order to add to the excitement of the Burdahan event (Oğuz et al., 2025; Riederer et al., 2025; Zhao et al., 2025). This Burdahan will be led directly by Kyai Sanusi Mas'udi as the head of the sholawat assembly, also inviting his personnel and other village clerics. The event starts at half past eight in the evening and closes at ten in the evening with mauidhoh hasanah and makam together by eating bukhori rice (Arabic seasoned rice).

Numbers 4, 5, and 6, at the Sholawat Nariyah event, are called one event. However, it is split into 3 clusters. The first group will be led by Bunyai Nadziroh starting at 6am until 9am, then the second group will be led by Bunyai Hj. Zumaroh until 9am. Then the last (third) group will be led by Bunyai Fitriyah and the event will end at 3 pm before the call to asr prayer.

Number 7, and 8, at the Khotmil Qur'an event, the event is divided into two clusters, namely the first (no. 7) will be led directly by kyai kholil from mutih kulon village representatives and will be attended by residents and held at the burwatu tomb, the event will start at 6am and end at 8am, and will be served bancakan rice in the form of chicken rice fried chili sauce. Furthermore, the second group, the second khotmil quran procession (no. 8) will be carried out by two villages, namely Mutih Kulon village and Kendalasem village in musholla and mosques of the two villages, as many as (Mutih Kulon village 2 mosques, 5 musholla) and (Kendalasem village 1 mosque 4 musholla). Each mosque and musholla will be led by someone who is considered tartil in reading the Qur'an.

Number 9, at this Istighotsah event will be led by the Al-Khidmah congregation from Demak district. This event starts at 7 pm and closes at 11 pm. Indeed, this event seems long because of the sequence of prayer readings that are chanted, as well as asking for blessings from the burwatu tomb shohibul.

Number 10, at the Nyadran Akbar event is usually attended by thousands of people from various regions in Demak district, such as mutih wetan village, tedunan, kendalasem, gempol songo, betahwalang, etc. as well as attended by several people from the residents of Demak district. As well as attended by several people from Jepara district residents, such as

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ndoropayung village, pecangaan, kedungmutih, etc. In addition, there were also habaib such as Al-Habib Musthofa Alydrus from Tuban, East Java, and other habaib. The event began to be crowded with visitors at 5 am, because the location of the event was limited to thousands of people who came, when the attendees who had arrived would open the mats they had brought and prepare five packets of blessing rice and sticky rice salak to be given to the event committee. Then, it will be prayed by the habaib, kyai and the community (joint prayer) asking for blessings. Towards the end of the event, the blessed rice will be distributed again randomly, usually the event will be closed at 9 am and for the attendees who are still waiting at the venue, bukhori rice will be served and will be eaten together (kepungan), one tray for 4 people.

## CONCLUSION

The author's research concludes that the Nyadran Tradition in Mutih Kulon Village originated from the concerns of religious figures who saw the residents of Mutih Kulon Village visiting Burwatu's tomb in seclusion. Then, this activity was finally organized with the celebration of the Nyadran tradition at Burwatu's tomb (once a year).

Relationship between Mbah Burwatu and the villagers of Betahwalang and Gempolsongo is close because they used to think that it was Mbah Burwatu who opened the forest in the two villages. Then, they routinely attend this Nyadran event once a year in Mutih Kulon Village.

The series of traditional Nyadran events began four days before the big event (Akbar), with details of the event in the form of Fatayatan on Monday, Khotmil Qur'an and Burdahan on Tuesday, Sholawat Nariyah on Wednesday divided into three clusters, Khotmil Qur'an divided into two clusters, Istighotsah led by Jamaah Al-Khidmah on Thursday, and the big Nyadran event on Friday morning. Suggestions for future research reviewers include the need for deepening the historical aspects, whether he lived in the 16th century and exploring his story while living in Mutih Kulon Village.

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