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The Scripture and Javanese Tradition: The Meaning and Preserving of Gugur Gunung Tradition among Gunungpring's People

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Abstract

This article examines the existence of a tradition and the content of the values of the Islamic scriptures (Al-Qur'an and Hadith) inherent and practiced in the Gugur Gunung tradition carried out by the community in Gunungpring Village, Magelang. Data were collected through in-depth interviews and analyzed qualitatively through Karl Mannheim's sociological perspective of knowledge into three meanings: objective, expressive, and documentary. The results of the study are presented as follows. The objective meaning of the Gugur Gunung tradition is a tradition that has existed for a long time and is still being maintained today in various conditions. While expressive meaning can be captured two inherent meanings, namely the meaning of life in the later days and the meaning of the inheritance of past lives from ulama. The documentary meaning of this tradition is to foster harmonization (*gotong royong*, tolerance, please help) and as a medium of spirituality education for the community in maintaining a tradition. Through reading the Sociology of Knowledge using the three meanings above, it can be understood that the existence of a tradition that can survive in society will always continue to be preserved if two aspects are built that are bound together. *First*, internally there is a spiritual belief in

the values of the past and life in the later days. *Secondly*, externally, it deals with the order of socio-religious harmonization in society. The various values inherent in this tradition are in line with the teachings of the Islamic scriptures. Thus these values will continue to be produced and practiced in life in society.

Keywords: *Existence, Gugur Gunung Tradition, Scriptures, Sociology of Knowledge.*

A. Introduction

Gugur Gunung is a tradition of cleaning the graves of ancestors which is routinely carried out before the month of Ramadan. This tradition continues to be preserved by the community in Gunungpring Village, Magelang in various conditions in the community, including during the Covid-19 pandemic while still obeying government regulations. Practically and substantively the tradition of Gugur Gunung is in line with the values of the source of Islamic law. Thus this tradition has a value of wisdom that continues to be held by the community, although maintaining the heritage of a tradition is not easy, depending on how each individual and the social construction of the community perceives and maintains it.

Broadly speaking, previous studies in understanding the existence of a tradition are more likely to look at the side related to the values of the sacredness of life,¹ blessings,² beliefs, and hopes.³ Based on some of these studies, we have not discussed much what factors make a tradition can continue to survive and be preserved against changes that occur in society in this context is the Covid-19 pandemic.

¹Roy Kembar Habibi and Eny Kusdarini, "Local Wisdom of the Community in Preserving the Pepadun Wedding Tradition in North Lampung," *Journal of Anthropology: Socio-Cultural Issues* 2, no. 2 (2020): 217–25.

²Alis Muhlis and Nor Kholis, "Analysis of Max Weber's Social Action in the Tradition of Reading the Book of *Mukhtashar al-Bukhari* (Study of Living Hadith)," *Journal of Living Hadith* 1, no. 2 (2016), <https://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/1121>.

³Andi Miswar, et al., "Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi-Indonesia," *Cogent Arts and Humanities* 9, no. 1 (2022).

This study aims to understand how the existence of a tradition continues to be preserved in various conditions of change in society and see the extent to which the values of scripture teachings are also inherent and practiced in it. To answer this question, the author uses the sociological approach of knowledge developed by Karl Mannheim to interpret the data that has been collected through in-depth interviews with three informants (I1, I2, I3).⁴

For starters, through reading the Sociology of Knowledge of the Gugur Gunung tradition, this article shows this tradition can survive in society because it is built in two aspects that are intertwined. *First*, internally there is a belief in the values of the past and life in the future. *Second*, the external aspects of social religiosity in society are closely interrelated. Both values are in line with the values of the Islamic scriptures (Al-Qur'an and Hadith).

B. Discussion

1. Overview of the Implementation of Traditions

Gunungpring as one of the villages located in Magelang Regency, Central Java is one of the areas that is geographically surrounded by the graves of the saints. The tombs are almost every day always crowded with pilgrims, both coming from within the city and outside the city. So that the social conditions there can be said to be quite a religious environment. Based on the author's observations in the area, there are two locations where the tomb is usually frequented by pilgrims. First is the tomb which is located on the mountain. Some of the great scholars who are buried there include: Kiai Raden Santri, Kiai Harun, Kiai Abdurrouf, Kiai Dalhar, and so on. While the second location is in the Santren area, Gunungpring, the location is to the east of the first location. There is the grave of Simbah Kiai Mad's simbah and the tomb of Nyai Dalhar and others.

⁴Henceforth the informant's name is written with abbreviations (I.1, I.2, I.3).

The tombs of the great scholars in the Gunungpring Village area are not only found in these two locations but are scattered in several surrounding areas, which residents believe are pious ulama figures. For example, the Tomb of Kiai Bintoro, Kiai Jumali, and several other scholars are positioned by residents as great ulama figures, even having genealogies up to the era of the previous Demak kingdom. Beliefs like this make residents around the place more concerned about continuing to care for and maintain the tombs of the great pious people buried in that place. One form of tradition to care for the tomb that has been carried out for generations in the area is called the Gugur Gunung tradition.

This tradition by residents is always carried out regularly every year. Precisely in the first week of the month of Ruwah (Javanese calendar) and is usually chosen on Sundays. The goal is that more citizens can follow this tradition because it is usually on a working holiday. Although most of the residents there will all take a day off from work and focus on following the series of Gugur Gunung traditions that are carried out.

First of all, this tradition begins with the simultaneous reading of the tahlil prayer or *Tahlilan*, whose contents are extracted from our holy Al-Qur'an, led by one of the clerics in that place. *Tahlilan* comes from the root word *tahlil* which is then added in Indonesian with the suffix "an". *Tahlil* is the *isim mashdar* (noun infinitive) from the word *hallala, yuhallilu, tahlil* which means saying the sentence *La ilaha illa Allah*.⁵ The word "*tahlil*" which is added to the suffix "an" means slightly shifted. The word *tahlilan* no longer only means saying the sentence *La ilaha illa Allah*, but the name of an event in which verses from Al-Qur'an are read and other *thayyibah* sentences are recited as well prayers for the deceased. Or in another language, *tahlilan*, is a reading whose composition consists of several verses of Al-Qur'an, namely: Surah al-Fatihah, the first five verses of Surah

⁵ Muhammad Ibn Mandzur, *Lisan al-Arab* (Beirut: Dar ash-Shadir, 1414 H), 705.

al-Baqarah, Ayat Kursi (the Verse of the Chair), the end of Surah al-Baqarah, Surah al-Ikhlâs, Surah al-Falaq, and Surah an-Nas, plus the reading of *shalawat*, *tahlil*, *tasbih*, and *tahmid*, the reward of which is given to people who have died, with a reading procession that is more often done collectively (in congregation). It is said *Tahlilan* because the portion of the sentence *La Ilaha illa Allah* is read more than other readings.⁶

After *Tahlilan*, the implementation of the Gugur Gunung tradition continued with community service and cooperation to clean all the tombs in that place. After completing the cleaning activities, it is followed by eating together using alms dishes from the residents themselves which have been prepared since the morning.

There are noble values in the tradition, both in creed (vertical) by continuously chanting the holy verses of Al-Qur'an which are found at the time of *tahlil* reading, as well as values (horizontally), in the social life of the community, such as the value of cooperation, help, tolerance, and so on. So it is not surprising that some areas in other places are still preserving this tradition, although there may be some differences in the implementation of the program, the essence of the Gugur Gunung tradition is still preserved.

For example, in the Gugur Gunung tradition carried out by the residents of the Kalisari hamlet, Magelang in the Gugur Gunung tradition does not only clean the tomb but is added to activities in river dams. It has many educational values embodied in it, such as religious education (covering faith, morals, and worship) as well as social education values for the community such as the value of unity, cooperation, and the value of brotherhood. So this makes the residents very supportive of continuing to preserve the Gugur Gunung tradition.⁷

⁶Kholilurrohman, "Ritual Tahlilan Sebagai Media Dakwah," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 4, no. 1 (2010): 111–20.

⁷Bayu Setiawan, "Nilai-nilai Edukatif dalam Tradisi Gugur Gunung: Studi Kasus di Dusun Kalisari Desa Ngadirejo Kecamatan Tegalrejo Kabupaten Magelang", *Undergraduate Thesis*, Institut Agama Islam Negeri (IAIN) Salatiga, 2015.

In other places which are located a bit far away, in the Village of Jembul, Mojokerto, the tradition of Gugur Gunung is also carried out by residents. In contrast to the implementation of the Gugur Gunung tradition in Magelang above, in this place, Gugur Gunung is for community service to renovate damaged houses. This tradition has been carried out for generations by the people of Jembul Village, Mojokerto. This tradition can create the value of social harmonization in the community, increase cooperation, and foster the values of unity and integrity in the village.⁸

From the two different places above, the Gugur Gunung tradition is still being maintained by residents. But there are also elsewhere how the tradition of Gugur Gunung began to fade in the community. For example, the Gugur Gunung tradition in Mundusewu Village, Jombang. This tradition currently no longer exists in society. One of the factors is the shift in ownership of agricultural land in the village to outsiders. So that in the past, the people who lived harmoniously were now more individualists.⁹

In this context, it can be understood that Gugur Gunung has a very significant role in creating social relations in society. Areas that are still able to preserve these traditions have more strong communal ties that may not be realized. On the other hand, if the area cannot keep the tradition going, then the social values in society will slowly fade away.

On the other hand, the loss of the Gugur Gunung tradition indirectly also further distances the spirit of guarding the scriptures that are usually inherent in every implementation of the tradition.

⁸I. Setiyawan, "Harmoni Sosial Berbasis Budaya Gugur Gunung," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 29, no. 1 (2020): 29–40, <https://www.jurnal.iainkediri.ac.id/index.php/empirisma/article/view/2159>.

⁹M. S. Maksun, "Tradisi Gugur Gunung Masyarakat Pedesaan (Studi Kasus Lunturnya Tradisi Gugur Gunung di Desa Mundusewu, Kecamatan Bareng, Kabupaten Jombang)," *Jurnal @Trisula LP2M Undar* 1, no. 1 (2015): 16–31, <https://docplayer.info/63043460-Tradisi-gugur-gunung-masyarakat-pedesaan-studi-kasus-lunturnya-tradisi-gugur-gunung-di-desa-mundusewu-kecamatan-bareng-kabupaten-jombang.html>.

That is when there is no longer the Gugur Gunung tradition, the chanting of *tahlil* readings will also slowly decrease.

2. Keeping Traditions: the Sociological Perspective of Knowledge

The term “Sociology of Knowledge” (Wissenssoziologie) was first used in 1924 and 1925 by Scheler (1874-1928) and Mannheim (1893-1947). The Sociology of Knowledge offers a meta-theory through which Sociology can examine how its main concepts and theories emerge in response to particular social and political situations.¹⁰

Mannheim, who is one of the initiators, asserts that to understand knowledge and thought, a sociological approach is needed, tracing the basis of social justice at the root of its importance in society, through which the particularity and, also, the boundaries of each view can be seen. In short, the Sociology of Knowledge is the knowledge that discusses the relationship between knowledge and human thought with the social context that surrounds it.¹¹

As a theory for purely empirical inquiry, the Sociology of Knowledge examines the living forces and actual attitudes that underlie theoretical attitudes. Strength is not seen as a mere individual thing, but rather as a collective goal of a group. The Sociology of Knowledge sees individuals only participating in the view that individuals only participate in views that have been outlined by the group. Therefore, most thoughts and knowledge cannot be understood as long as their relation to life or the social implications of human life is not taken into account.¹²

¹⁰ E. Doyle McCarthy, “Sociology of Knowledge,” *Ensiklopedia Sosiologi* (New York: MacMillan, 2000).

¹¹ Muhammad Imdad, “Melawan Liberalisasi Pengetahuan Kontemporer: Menjajaki Kemungkinan Islamisasi Sosiologi Pengetahuan,” *Jurnal Tawazun* 8, no. 1 (2015).

¹² Enny Suniyah, “*Qiyam al-Lail* Sebagai Pendidikan Ruhani dan Relevansinya bagi Pembinaan Akhlak Santri dalam Perspektif Sosiologi Pengetahuan: Studi Kasus di Pondok Pesantren Nuruzzahroh Kota Depok,” *Misykat* 2, no. 2 (2017).

Mannheim stated that human activity is formed through two dimensions, namely behavior, and meaning (meaning). Therefore, in understanding social action, social scientists must examine the external behavior and the meaning of behavior. Mannheim distinguishes it into three kinds of meanings contained in social action, namely objective, expressive, and documentary meanings. Objective meaning is the meaning determined by the social context in which the action takes place. Expressive meaning is the meaning shown by the actor or (act of action) based on his personal history. The documentary meaning is an implied or hidden meaning so that the actor of action is not fully aware that the expressed aspect refers to the culture as a whole.^{13,14}

In the following, these three meanings will be described by looking at the Gugur Gunung tradition carried out by the people of Gunungpring Village. Through interviews with three predetermined informants, the author tries to understand the social phenomena that are formed from the existence of these traditions based on their three meanings, namely Objective, Expressive, and Documentary meanings. Although it is still very limited to be the ability to capture the full collective meaning of these traditions that exist in society.

a. Objective Meaning

The Gugur Gunung tradition has existed for a long time and is a legacy that continues to be preserved from generation to generation to this day. The early history of when this tradition began is not known. One informant stated that this tradition existed before I lived in this village about 45 years ago. The second informant, who was much older, said that

¹³Karl Mannheim, *Essay on the Sociology of Knowledge* (London: Brodway House, 1954).

¹⁴Oki Dwi Rahmanto, "Pembacaan Hizb Ghazali di Pondok Pesantren Luqmaniyyah Yogyakarta Perspektif Teori Sosiologi Pengetahuan Karl Mannheim," *Journal of Islamic Discourses* 3, no. 1 (2020), <https://doi.org/10.14421/Lijid.V3i1.3102>.

this tradition had existed for a long time. The third informant who is usually the event coordinator said that this tradition has existed since ancient times.

“It seems that the tradition of Gugur Gunung has existed long ago since our parents. What is meant by Gugur Gunung is sending prayers to ancestral spirits and at the same time cleaning the tombs that are there, since long ago, there have been many people. In the past, many village neighbors were there, the point is that there is an inheritance line there.” (I.3)

Of the three informants above, who are over 60 years old, they do not physically know when the Gugur Gunung tradition exists in their village, all three can only say that this tradition has existed for a long time, even long before it existed, this tradition has developed in that place, and to this day it has been preserved and has never been abandoned under any circumstances.

Even though we all know that in the last two years, during a pandemic, various religious activities that are characterized by gatherings of many people have been abolished and prohibited from being carried out. However, the tradition is still being carried out, even though only a few people can attend. The rule at that time in a family could only be represented by one person. So that those who came at that time were only not too many.

This condition is certainly very different from before the pandemic when everything was completely restricted. In the past, according to information from informants, this tradition was even followed by residents from outside the hamlet. The point is that those who still have a lineage there, come to follow it. Likewise, with relatives who are in overseas places, most of them will go home and participate in these traditional activities, as stated by the second informant.

“Before corona, at the time of the Gugur Gunung, relatives who were in distant places were scheduled to return home, so they often met people who were going home from overseas during the Gugur Gunung procession.” (I.2)

If many parties from outside the hamlet came to attend it, moreover, there were far more people in the hamlet, it could even be said that almost all of them came, from youth, parents, to children, all of them would follow suit. Even at that time, everyone who had work dependents was on vacation, apart from the fact that the activity was carried out every Sunday, there was indeed a kind of mutual agreement for people who still had work dependents, for the time being, they were left behind and prioritized being able to join the procession. the tradition, as conveyed by the third informant as follows:

“If it’s in another place, for example, tomorrow it will be *nyadran*, today will be cleaning or community service for the tomb, if it’s not here, the time is set apart, decisions have been made long ago, everyone is off at work.” (I.3)

This tradition seems to be quite special when compared to other traditions. As a comparison, in that place in the same month, namely the month of Ruwah (Javanese calendar before Ramadan), there is such a thing as the Nyadran tradition which has also been carried out every year since ancient times. However, during the current pandemic, the implementation of Nyadran has not been carried out twice in the past year, even though both are traditions that exist in the village.

Thus, in an objective sense, it can be seen how the Gugur Gunung tradition in a place has existed since ancient times and continues to be carried out until now, even though

under whatever circumstances it is still carried out. In this context, even though during a pandemic, where other religious traditions are not implemented, this tradition is still carried out by the surrounding community.

From this context, it can be understood how the values of Al-Qur'an have always been taught by scholars since ancient times, which were inserted in the reading of *tahlil* before the implementation of the tradition. With the attachment of the tradition of reading the verses of Al-Qur'an in this case being read in the procession of Gugur Gunung, then every layman, including those who have not been able to read Al-Qur'an, indirectly participates in practicing and reciting it.

For example, verses are read: Ayat Kursi, Surah al-Ikhlâs, Surah al-Falak, and Surah an-Nas, which are verses that must be read in the *tahlil* procession. Thus, the context is ancient even up to the current era, when in that society some cannot read Al-Qur'an, but they will usually be able to memorize several selected letters because they are used to listening and reciting it.

b. Expressive Meaning

There are two expressive meanings that the author explores from the informants who have told about the Gugur Gunung tradition. First, this expressive meaning relates to a perspective on the future afterlife, namely about death. As for the second expressive meaning, it is related to the noble values of the past that want to be maintained continuously at all times.

These two values cannot be separated from the social context that becomes the life experience of each individual. In the end, everything becomes a worldview or a broad view of the world in the community. This is manifested in each of

the meanings of expressions that arise from life experiences related to the Gugur Gunung tradition.

The first expressive meaning relates to the future perspective on death, thus making the position of Gugur Gunung become an important thing in the life cycle of the community. One of the informants told about how important it is to take care of the graves of relatives who have preceded him and there is a kind of hope in his heart that he will hopefully be treated in such a way in the future.

“Like this I live alone, I live alone, then when I die, who will take care of it, or leave it to the committee or relatives? Later, when someone dies, who is handed over, it doesn’t matter.” (I.1)

The expression of longing to be able to carry out the Gugur Gunung tradition can be seen in how one informant hopes to always be able to follow traditional activities under various existing conditions. For example, during the current pandemic, he asked community leaders there to be allowed to take part in the Gugur Gunung activity, although in the end it was still not allowed because it was currently forbidden to gather many people. As he narrates as follows:

“Yesterday, women were not allowed to go to the grave, then I asked the Lurah, ‘Sir, what if I clean up too?’ The Lurah answered, ‘No, only men. Many women want to be able to participate. The women have their ancestors there, but because of the Corona situation like this, anything is forbidden.’” (I.1)

Indeed, when this pandemic occurred, all activities that were gathering a large number of people were prohibited or severely restricted, including all the noble traditions that existed in that place, such as the Gugur Gunung itself. The tradition, as conveyed by the first informant, is allowed to

follow this tradition during the pandemic, each family is only one person and women are not allowed for a while.

“Gugur Gunung is held every 1 Ruwah and *nyadran* the last Friday since it has changed, it has only changed during the Corona period. If when the corona falls, the Gugur Gunung will still be carried out but one family is only allocated 1 person, the women are not allowed to join, if in the past all the family went to the grave. Last year, when the Corona was vicious, it was still carried out, no matter what.” (I.2)

From the explanation of what was conveyed by the informant above, we can understand how a grave or death becomes a reminder and at the same time binds humans to always maintain the noble values in their lives.

Values like this are conveyed and taught a lot in the Holy Book Al-Qur’an and hadith related to the command to activate death. Even the Messenger of Allah himself once conveyed two pieces of advice for humans, namely Al-Qur’an and death.

Thus, the meaning of this first expression, a perpetrator of the Gugur Gunung tradition can internalize the values of preserving tradition by placing the values of his future, namely death, into his life. And this is in line with the values of the teachings in the Muslim holy book. The expressive meaning of the community of the perpetrators of the second Gugur Gunung tradition is related to the perspective of the past which is full of noble values and beliefs that continue to carry over in their living environment until now which then forms the expressive meaning of the tradition itself.

One of the informants said that there were tombs of religious figures who were believed to have scientific advantages, both from the religious side and from the

genealogy of their descendants. One of them, as he believes, is from one of the graves of a great scholar from the descendants of Demak, namely Simbah Kiai Bintoro. The figure is believed to be descended from Demak Bintoro.

In addition to believing that he is the heir or descendant from Demak, Simbah Kiai Bintoro is also believed to be the forerunner of the name of a hamlet, namely Bintaro. So that the village is named after the character who became its forerunner, namely Simbah Kiai Bintoro. As stated by the third informant.

“Mbah Bintoro is originally from Demak, Bentoro, the forerunners are all big people. Mbah Bintoro is the forerunner to the hamlet of Bintaro, while Mbah Kelor is the forerunner of the hamlet of Keloran.” (I.3)

In addition to the Simbah Kiai Bintoro figure whose grave is there, there are also several other major figures who are also believed to be great religious scholars, including Simbah Kiai Jumali, Simbah Kiai Kelor, Simbah Nyai Remben, and Simbah Nyai Sumenthi. He is the one who then until now is still being glorified by the people in the surrounding environment.

The presence of these great figures who later became a believer in the local community, cannot be separated from the charismatic figure who brought them. One of the informants said that in the past the tombs of the figures mentioned above were not visible or had not been found. However, after getting instructions from pious figures around the place, finally, some of the tombs were found.

According to one of the informants, Simbah Kiai Simbah Mad (one of the leading clerics from Gunungpring Village) once conveyed to residents that there is a powerful figure in the cemetery, so it should be excavated. After that,

then the residents at the time of Gugur Gunung were carried out cleaning all the shrubs in the tomb and it turned out that it was true there were then found two graves exactly as stated by Simbah Kiai Mad Watucongol earlier, that there was a tomb under the bushes of the pandan tree which has grown tall. The following is a quote from the informant:

“The northern tomb is Mbah Kiai Jumali, the southern one is Mbah Bintoro and Mbah Kelor, the western one is Mbah Remben and Mbah Sumenthi. Previously, the tomb was not visible. The story is Simbah Watu Congol, all great people. In the past, Mbah. Bintoro’s grave, Mbah Kelor was not visible, before it was covered with pandanus plants. In the past, when the Gugur Gunung, the pandanus plants were cleaned, and only then was the tomb visible.” (I.3)

The existence of charismatic figures among the tombs in the hamlet was also conveyed by other charismatic figures in the environment at that time (Simbah Mad Watucongol, Gunungpring) so that either directly or indirectly, expressive meaning came out of one of the informants. They have a perspective that cannot be separated from the context, both past and future values which are then internalized in their lives. This is as conveyed by him:

“His birth cleans his grave there, his mind cleans his mind, remembers each other with those who have died, that’s the term.” (I.3)

Presenting figures of scholars or people who have a close position with the creator are the values of Islamic teachings that are highly recommended. In Al-Qur’an, it is stated that the scholars are the successors of the Prophets. The tradition of this Gugur Gunung tradition became one of the intermediaries to connect the sanad from the scholars to the Messenger of Allah.

The love of the perpetrators of this tradition by cleaning the graves of the ulama in the area will make the values that have been taught by their predecessors increasingly embedded. Thus, through cleaning the tombs and reading *tawasul* through reading *tahlil*, these two media became a strong binder in maintaining relations with the former scholars.

c. Documenter Meaning

The Gugur Gunung tradition always involves many people in every event, so that people can greet each other and establish good communication among fellow people in the place. Especially before the current pandemic, those who participated in this activity were not only from the local community but from the surrounding community and from overseas people who had the genealogy of the family grave there. Thus, when the tradition is carried out, the atmosphere looks more lively.

At the beginning of this discussion, it was also explained how the residents in that place did not work and the time was only allocated for the smooth running of the event. This makes the residents there can live together in harmony and cultivate a culture of mutual help to one another. This seems to be one of the essences of the Gugur Gunung tradition so that people can live in harmony side by side with each other and foster social care values. One of the informants said:

“As people, you have to be friendly, get along and help each other, I have to sweep everything, not just sweep my own, it has to be all the environment, Gugur Gunung clean up”.(I.2)

Another interesting thing about this tradition is that this harmonious attitude then gives birth to the values of tolerance in the community, especially in the relationship

between adherents of other religions. Relations with followers of other religions there seem to be harmonious, there is no conflict, including in the matter of funerals, between Muslims and non-Muslims.

In the hamlet tomb, as conveyed by the two informants, it turns out that there are ethnic Chinese tombs, but it doesn't turn out to be a problem, each one still respects the other. Interestingly, when the Gugur Gunung tradition began, one of the representatives of an ethnic Chinese family who also lived in the neighborhood not far from there regularly participated in this activity by participating in the community service of cleaning the tomb. The following are excerpts from two informants:

“Historically, there are graves of Catholics and there are Chinese as well.”(I.1, I.2)

“Chinese families at the time of the Gugur Gunung came to join the community service.”(I.2)

Thus, the implicit meaning born of the Gugur Gunung tradition is the attitude of getting along in harmony to help each other in the community, whether living in the same village or with surrounding residents. In addition, this cooperation attitude eventually gave birth to an attitude of tolerance towards other beliefs in the environment, so harmonization was created.

The meaning of the second documentary that was born from the Gugur Gunung tradition is the existence of character values that can be embedded in the future of children. If previously the informants had expressively conveyed how to animate this tradition into their daily behavior or life, then this tradition can also provide and shape character values for the children in that environment.

In the beginning, it was mentioned how the objectivity of the existence of this tradition was. Of course, this can be seen from the enthusiasm of the people who were present at that time. One of the focuses to understand the meaning of the documentary in this second part is how children can instill noble values in their lives.

Instilling the value of education for children is not easy. It takes art so that noble values can be internalized in each child. One of them is done without coercion, so the child is easier to digest. Children who have been instilled the values of wisdom since childhood will be strong until later when they are adults.

Gugur Gunung was able to become a forum for transmitting character values to children who without them realizing it had been taught noble values related to the procession held in this tradition. Children can directly witness and at the same time practice the values seen there, such as the values of alms, the value of helping each other, cooperation, and others.

Of course, these values will be useful in social aspects in the formation of parenting and development. The universal values of Gugur Gunung are expected to be well absorbed in the hearts of children. Therefore, this traditional procession has a vital role in building character education for the children there.

In addition to being able to capture the universal values that were born from the procession of the Gugur Gunung, another value is also implicitly the result of a process that is continuously followed by small children. That value is how to make these generations willing to continue to preserve this tradition properly and well.

One of the informants said that the Gugur Gunung tradition could be used as a *pepeling* or reminder as well

as a tradition that must be carried out continuously from one generation to the next. This is certainly important, considering that many traditional values have faded and lost their identity. Of course, a phenomenon like this cannot be separated from the absence of good safeguards, especially in the swift current of globalization, likely, many cultural heritages will only be in the name. The following is a quote from the third informant:

“In the past, there were no small children, but now there are many, it’s even better. It doesn’t feel like the first time the children were small, they called them small, the older they get, the more they know, what can be strong in instilling principles, right?” (I.3)

Therefore, this tradition is important as an effort to inculcate character, especially for the children who will be in their hands--they are the parents who can entrust to continue to preserve and maintain it so that the tradition is passed on from generation to generation.

There is a fairly strong expectation from the perpetrators of this tradition, especially among the parents where they want to be treated well and taken care of when they have died. So in their efforts to familiarize them, parents invite their children to be directly involved in this tradition, having the hope that in the future they will continue and care for the tombs in that place.

In Al-Qur’an and hadith, it is mentioned about the command to worship one’s parents either when they are still alive or have died. In the hadith, it is also mentioned that one of the unbroken deeds is a child who always prays for his parents.

So in this Gugur Gunung tradition, many parents then invite their children to take part in this tradition. Indirectly this is done as a way to provide education to their children

in behavior and faith so that they are firmly planted in caring for and caring for people who have died.

C. Conclusion

Through reading Karl Manheim's Sociology of Knowledge to understand the existence of the Gugur Gunung tradition in the Gunungpring community, it can be concluded that this tradition is able to survive and continue to be preserved by the community because it is built on two aspects that are intertwined. *First*, it is internally concerned with belief in the inheritance of the past and the view to the future i.e. death. *Second*, external about the harmonious socio-religious order of society such as the presence of values of cooperation, tolerance, mutual help, and so on. The various values inherent in this tradition are in line with the teachings of the values of the Islamic scriptures (Al-Qur'an and Hadith). Thus these values will continue to be produced and practiced in the fabric of people's lives. These findings can be used to understand how a tradition can continue to be maintained and preserved by the community. Of course, this study still has limitations in some aspects so it can be developed with further studies that are more comprehensive.

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