



***Sekatenan* Tradition as a Form of Community Integration in the Viewpoint of Phenomenology and Sociology of Religion**

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Abstract

This study aims to examine the relationship between religious practice and the beliefs of the people who celebrate it, namely the *Sekatenan* ceremony, which is part of the *grebeg maulud* event, by explaining the phenomenon of cultural activity at the Yogyakarta Palace, the form of organization in the *sekaten* tradition from the point of view of phenomenology and the sociology of religion. This type of research is qualitative, using data triangulation techniques with observation, interviews, and documentation methods. The approach used in phenomenology and the sociology of religion. The results of his research show that the study of religious phenomena assumes that diversity can only be understood in its entirety which is centered on the essential nature of religious life, *Sekatenan* has symbolic meaning and behavior that contains values including religion and culture. Based on sociological studies, *Sekatenan* has become a community tradition in the Yogyakarta area. Religious activities explain religious issues, which are always associated with sociological aspects. The *Sekatenan* ceremony can establish a good relationship between visitors, community members, and traders, fellow traders, and the local government with the palace so that the objectives can be achieved to improve the social quality of community life.

Keywords: *sekatenan*; phenomenology of religion; sociology of religion

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Introduction

Islamic culture is a culture produced by a group of people who do not deviate from the teachings of Islam. The history of cultural development experienced acculturation with various forms of existing traditions. Each society certainly has a variety of cultures.¹ One culture that has experienced acculturation is the *Sekaten* tradition. The tradition of *Sekaten* in ancient times has been passed down from generation to generation since their ancestors who were Hindus, with the ceremony being held every year by the kings in the form of offerings or *selamatan* for the spirits of the ancestors. Another form of development is the entry of Islam into Java around the 14th century, pioneered by *Walisongo*. In 1447 AD, the big mosque in Demak, pioneered by Raden Patah, was built as a marker of Islamic progress with the support of *Walisongo*. The commemoration of *Maulud* Nabi by Sunan Kalijaga is adapted to Javanese traditions and culture. This local tradition has become one of the cultures preserved in the palace environment, starting from the arrival of the first Islamic kingdom in Demak, and continued with the Mataram kingdom until now. His followers are all palace people. Some courtiers had long been an essential part of the court environment. *Abdi dalem* are multi-religious people who voluntarily register themselves through procedures at the palace. Religious differences did not trigger internal conflicts within the palace, meaning that in carrying out activities at the palace, they always lived in a community with adherents of other religions.²

The *Sekatenan* tradition is carried out routinely in the big palaces, namely Surakarta Hadiningrat and Ngayogyakarta Hadiningrat, which aims to commemorate the birthday of the Prophet Muhammad *Sallallahu'alaihi wasallam*. The purpose of carrying out the *Sekatenan* tradition is as a form of preaching and legitimacy for the king's power. Sunan Kalijaga innovated in agriculture by incorporating crops into the *grebeg maulud* and *Sekaten* traditions to carry out da'wah with a cultural approach. The distribution of dirayah was carried out in the courtyard of the masjid Agung.³

The *Sekatenan* tradition also serves to realize community integration in religion, namely by uniting Muslims so that they strengthen each other's kinship and live in harmony and peace. It affected tolerance between religious communities if non-Muslims wanted to *follow grebeg Sekaten*. *Sekatenan* is a cultural tradition that contains local wisdom and moral values that guide social development. However, currently, it tends to be oriented toward the tourism sector. The local community did not understand its previous meaning.⁴ *Sekatenan* held for 7 (seven) days. Before entering the last day, namely day 6 (six), that day there is a night market that provides games, cheap markets, and cheap cuisine. The last day highlights the *Sekatenan* event with the traditional palace ceremony, which contains blessings to the Prophet Muhammad *Sallallahu'alaihi wasallam* and is accompanied by *gamelan*.⁵

The results of research on *Sekatenan* have been carried out by many researchers. Research conducted by Handawiyah Endah Utami explained that the *Sekaten* event by the Javanese community, especially Surakarta, is the result of synergy and a form of acculturation of Islamic culture with the locals.⁶ The commemoration of the *Sekatenan* ceremony occurs as part of the

¹ Desi Nur Arifah and Badrus Zaman, "Relasi Pendidikan Islam Dan Budaya Lokal: Studi Tradisi Sadranan," *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 3, no. 1 (June 30, 2021): 72–82.

² Alfiana Yuniar Rahmawati, "Komunikasi Dialogis Berbasis Budaya Lokal Sekaten (Studi Terhadap Abdi Dalem Keraton Yogyakarta)," *At Tabsyir Jurnal Komunikasi Penyiaran Islam LAIN Kudus* Vol. 8 No. 1 (2021): 29, <https://doi.org/10.21043/at-tabsyir.v8i1.9703>.

³ Muhammad Kresna Dutayana and Irawan Irawan, "Eksistensi Tradisi Sekaten Di Yogyakarta Terhadap Integrasi Dalam Beragama Di Masyarakat Kecamatan Godomanan, Kotamadya Yogyakarta, Provinsi DIY, Tahun 2020," *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)* 1, no. 5 (May 31, 2021): 614, <https://doi.org/10.17977/um063v1i5p614-627>.

⁴ Nuryani Tri Rahayu et al., "Dynamics of Social Values and Teaching in the Global Era: Beyond Sekaten Tradition in Surakarta Kingdom - Learning & Technology Library (LearnTechLib)," 2020, 213, <https://www.learntechlib.org/p/216433/>.

⁵ Sutyono, "Upacara Sekaten Di Kraton Yogyakarta: Gamelan, Ritual Dan Simbol," *Imaji* 11 No 1 (2013): 8.

⁶ Handawiyah Endah Utami, "Kidung Sekaten Antara Religi Dan Ritus Sosial Budaya," *Jurnal HARMONIA* Volume II No.2/Desember 2011 (2011): 161.

process of Islamic history and cultural forms. *Grebeg Sekaten* is a means to form intercultural dialogue by finding togetherness in bringing about a more inclusive and pluralist society towards the emergence of a difference. The results of the research conducted by Lila Pangestu Hadiningrum also explained that *Sekaten* has a function in addition to containing religious values but also encouraging people to say the shahada, get to know Allah *Subhanahu wata'ala* and The Prophet Muhammad *Sallallahu 'alaibi wasallam* by multiplying *sholawat*.⁷ Social value education is also obtained from the *Sekaten* celebration in harmony, cooperation, and psychological values, namely, knowing human nature and nature.

Sekatenan is a result of *walisongo's* work in the past. It has values that contain the meaning of a masterpiece most important for the Indonesian people, so *Sekatenan* needs to be maintained and preserved.⁸ The *Sekatenan* tradition is a form of existence of cultural activities to realize the development of civilization in social life. In the view of Emile Durkheim, there are three factors to encourage the holding of *Sekatenan*. First, there is the doctrine of religion. Second, the emergence of involvement in social strata. Third, there is an interest in the economic sector.⁹ Based on Emile Durkheim's solidarity theory which explains socio-cultural phenomena. Because of that, it is necessary to explain how the contribution of the cultural *Sekatenan* traditions of the Yogyakarta Palace is to become a guardian of civilization in social life.

Sekatenan proves that acculturation between local culture and the Islamic religion still puts forward the essence of Islam as a religion that worships Allah *Subhanahu wata'ala*. The stereotype that develops is the notion that the traditions carried out by Muslims in the archipelago deviate. As a preventive action by studying the history of the development of Javanese Islamic cultural traditions, one of them is to achieve a substantial and essential implied meaning regarding the teachings of the Islamic religion contained therein. From the acculturation point of view, there are processes and results of interaction between several teachings in the Qur'an and *Sekatenan* culture. The formulation of the problem in this article includes: First, how is the phenomenon of cultural activity within the Yogyakarta Palace in realizing community integration? Second, what is the form of organization in the *Sekaten* tradition? Third, how is the *Sekatenan* tradition viewed from the perspective of phenomenology and the sociology of religion?

This research method uses a qualitative descriptive research type. The approaches used are phenomenology and sociology of religion which aim to describe various circumstances, situations, or phenomena. The primary sources were obtained from direct observations and interviews with the parties involved in the cultural activities of the Yogyakarta Palace *Sekatenan*. The primary source of formal objects is in the form of book references. Secondary sources were obtained from several research results on the activities of the Yogyakarta Palace *Sekatenan* tradition. Data triangulation with observation, interviews, and documentation is the data collection technique.

Data processing includes the following stages: (1) Determining cultural activities within the Yogyakarta Palace. (2) Determining the formal object, namely analyzing the patterns and factors that shape the emergence of the phenomenon of *Sekaten* cultural activity. (3) Describe the cultural activities of *Sekatenan* in general and analyze the parties involved in cultural activities. (4) Using the results of the conclusions to find out how the paradigm and various aspects of *Sekatenan* are by providing clear conclusions in answering the problem formulation.

⁷ Lila Pangestu Hadiningrum, "Reaktualisasi Pendidikan Nilai Berbasis Kearifan Lokal (Studi Budaya Langgam Syahadat Kures pada Tradisi Sekaten di Surakarta)," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 4, no. 2 (December 4, 2018): 149, <https://doi.org/10.18784/smart.v4i2.652>.

⁸ Rosa Novia Saphira, Eko Punto Hendro, and Amirudin Amirudin, "Partisipasi Masyarakat Kampung Kauman Pada Tradisi Sekaten Di Keraton Yogyakarta," *Endogami: Jurnal Ilmiah Kajian Antropologi* 3, no. 2 (June 30, 2020): 11, <https://doi.org/10.14710/endogami.3.2.131-141>.

⁹ Muhammad Sultan Latif and Muhammad Syafi'i Ahmad Ar, "Eksistensi Aktivitas Kebudayaan dalam Mengawal Peradaban Kehidupan Sosial: Tradisi Sekatenan Keraton Yogyakarta Perspektif Teori Solidaritas Emile Durkheim," *MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-ilmu Sosial* 5, no. 1 (February 2, 2021): 1, <https://doi.org/10.30743/mkd.v5i1.3368>.

This article aims to explain the phenomenon of cultural activities within the Yogyakarta Palace to realize community integration by combining the religious teachings of Muslims. It then explains the organizational form of the *Sekaten* tradition in realizing religious integration. It explains the *Sekaten* tradition from the perspective of phenomenology and the sociology of religion with the support of a historical approach and a scientific approach.

Result and Discussion

The Phenomenon of the Sekatenan Tradition as the Integration of Religious Communities in the Yogyakarta Palace

Research on the Al-Qur'an has given birth to various kinds of interpretive theories, one of which is the reception theory which explains how a person can obtain and react to the Al-Qur'an. By accepting, responding to, and using the Qur'an, either for text or as a *mushaf* that has its own meaning or a group of words that have a specific meaning.¹⁰ The following is a form of evidence that there is a reception of the Al-Qur'an in the Yogyakarta Palace *Sekatenan* tradition, including:

Symbols in the Sekatenan Tradition

Sekaten originates from the word *Syahadatain*, a form of someone's pledge to embrace Islam. The *Sekaten* gate to the right and left bears the inscriptions of the two creeds. *Tadisi Sekatenan* is a religious symbol in which there are various values of cultural acculturation. Acculturation occurs when a culture meets another, takes several new cultural elements, and changes them to look like their own cultural elements.¹¹

The *Sekatenan* celebrations contain the breath of Islam, an Islamic da'wah mission based on the values of the Qur'an. *Sekatenan* at the Yogyakarta Palace is in the form of a grand recitation at the *Masjid Agung Kauman*, located west of the main square. *sekaten* also contains a religious arts festival, a traditional ceremony called *njejak bata* (stepping on bricks) performed once in *windhu* in front of the entrance to the *Masjid Agung Kauman*. This is a sign of entering the *Sekaten* ritual and the performance of a music group accompanied by spiritual songs around the PMPS (*Sekaten* Celebration Night Market) stage.

The Qur'an, in which there are various values, merges into the form of cultural symbols, namely material and behavioral. First, material symbols that include the physical, for example, the use of the name *Sekaten* which is placed at the *Sekaten* gate. So that when people want to enter the gate of the *Sekaten* area, they can see or read the word *Syahadatain*. In addition to the use of names, material symbolism can be seen in *Sekaten* gamelan, made by Sunan Kalijaga, which aims to spread Islamic da'wah. The name of the gamelan is *Gamelan Kanjeng Kyai Sekat*, consisting of two names, namely *Kanjeng Kyai Gunturmadu* and *Kyai Nagawilaga*. The gamelan starts from 19.00 to 23.00 as a symbol that the *Sekaten* ceremony series has started.

Seven days before the peak of the *Sekaten* night, the people of Yogyakarta hold a thanksgiving ceremony with various types of food deliberately chosen as material symbols containing a philosophical meaning. The types of food included in the thanksgiving ceremony are: First, sticky rice, which is traced more deeply, comes from the word *khoto'an*, which means "mistake." Second, *Kolak* comes from the word *Qoola* which means "to pronounce." Meanwhile third, *Apem*, the origin of the word '*Afummun*' means "beg forgiveness." If the names of the three foods are related, they can send a message that if we commit a sin, we must immediately repent by embracing Islam, saying the shahada, and asking forgiveness from Allah *Subhanahu wata'ala* for the sins committed.

Whereas Second, behavioral symbols are various symbols that are non-physical, including values or teachings. For example, the songs' messages include *Rabbul 'alamin*, *Salatun*, *Solawatan*, and so on because they contain values or messages about teachings which imply that the values contained in these *gending-gending* come from the Al-Qur'an.

¹⁰ Sahiron Syamsudin, "Islam, Tradisi, Dan Peradaban" (Yogyakarta: Bina Mulia Press, 2012), 73.

¹¹ Heddy Shri Ahimsa-Putra, "The Living Alqur'an: Beberapa Perspektif Antropologi," *Jurnal Walisongo* Vol. 20, No. 1, Mei (2012): 254.

Historical (Historical) Stories in the Sekatenan Tradition

The *Sekaten* tradition has been a medium of preaching from generation to generation by the Walisongos. The kingdom of Demak ruled from the 15th to 16th century AD. The Kingdom of Demak collapsed when Arya Penangsang was killed as its last king, precisely in 1549 AD.¹² Raden Patah was the first king, a knight with white blood from the Majapahit Kingdom. Under the guidance of the guardians, Raden Patah became a devout Muslim and a great king at that time. The first Islamic kingdom on Java island was Demak, founded after the fall of Majapahit, which ruled Java at that time. The movement of the emergence of the Kingdom of Demak has been seen since 1475. Then it was inaugurated as a Kingdom in 1481.¹³

The *Sekaten* celebration is the best result of the form of wisdom and creativity carried out by hermeneutic actions by the saints.¹⁴ *Sekaten* has a religious, philosophical meaning specially designed for da'wah needs by Walisongo in the Yogyakarta region. *Sekaten* is a gamelan music game sung to commemorate the birth of the Prophet Muhammad SAW by Sunan Kalijaga.¹⁵ The celebration of the *Sekaten* ritual begins with *Miyos Gangsa, Tumplak Wajik, Kondur Gangsa, Garebeg, and Bedhol Songsong*.¹⁶

The historical values of Islam, guided by the Al-Qur'an, can be seen in the *Sekatenan* celebration at the Yogyakarta Palace. Islamic historical values in a series of ceremonies start reading history, the birthday of the Prophet Muhammad, which is held every 11th of the month of *Maulud* from 20.00 to 23.00. Sri Sultan and his entourage attended the ceremonies to listen to them in the mosque's foyer. Reading the treatise on the Prophet's birthday using the Javanese language written by the courtiers of the Yogyakarta Palace became a series of *Sekatenan* celebrations that had to be carried out.

On the peak night of the *Sekatenan* celebration, which is the closing night of the ceremony, a book on the history of the Prophet, consisting of 6 (six) chapters, must be read in Javanese. The first chapter is the Preamble which tells the history of the Arab nation before the birth of the Prophet Muhammad. The second chapter tells about the Roman and Persian countries, which continued to experience war at that time. The third chapter, entitled *Wiwit Miyos Dumugi Krama*, tells about the birth of the Prophet *Sallallahu 'alaihi wasallam* to install the Black Stone. The fourth chapter, entitled *Kawisuda Dados Rasulullah*, talks about the treatise of the Prophet Muhammad when he was an Apostle. The fifth chapter is titled *Sedanipun Kanjeng Prophet Sallallahu 'alaihi wasallam*, which talks about the history of the death of the Prophet Muhammad *Sallallahu 'alaihi wasallam*. The sub-chapter is about religious leaders and *paprintahan* figures and the totality of the Islamic religion. The last chapter is Closing.¹⁷ The purpose of reading the treatises of the Prophet Muhammad in the *Sekaten* ceremony is to introduce the community to the messenger of Islam, namely the Prophet Muhammad. Then love Islam and present the values of Islamic history to the public in the hope that they will get to know and understand Islam more quickly.

Aesthetic reception contained in the Sekatenan tradition

The aesthetic reception in the *Sekatenan* tradition at the Yogyakarta Palace is a cultural art performance that contains Qur'anic values that have an Islamic spirit shape religious music in the form of *nasyid*, tambourine, and *hadroh* by reciting *shalawat asrokolan* and verses from the essence

¹² Muhammad Yusuf Mahfud, Sumarno, and Sri Handayani, "Konflik Politik Kerajaan Demak Setelah Wafatnya Sultan Trenggono Tahun 1546-1549," *Artikel Ilmiah Mahasiswa* 1 No 1 (2015): 1–10.

¹³ Naili Fadhilah, "Jejak Peradaban Dan Hukum Islam Masa Kerajaan Demak," *Jurnal Syari'ah & Hukum* 2 No 1 (2020): 33.

¹⁴ M Nur Fauzi, "Relations Of Religion and Power in the Formation of Islamic Law In Nusantara XIV-XIX Century," *Anil Islam* X No 2 (2017): 201.

¹⁵ Sangkot Sirait, "Islamic Education in the Perspective of Islam Nusantara," *Jurnal Pendidikan Islam* Vol V No 1 (2016): 133.

¹⁶ Suparwoko, Wiryono Raharjo, and Ahmad Saifudin, "Islamic Values of the Northern Town Square of the Yogyakarta Sultanate," *Tata Loka* Vol XX No 2 (2020): 271.

¹⁷ KRP. H. Diponingrat, "Risalah Maulid Nabi Muhammad SAW," (Yogyakarta: Kawedanan Pengulon Karaton Ngayogyakarta Hadiningrat, 2015), 8.

of the Qur'an. Shalawat aims to convey greetings of respect to the Prophet Muhammad *Sallallahu 'alaihi wasallam*.

The *Sekatenan* ceremony tradition includes art performances that successfully combine local traditions with Islamic values. The purpose of implementing *Sekaten* is to ground Islamic values contained in the Al-Qur'an by displaying art by the Javanese community. Especially those in the Yogyakarta Palace area who like things that contain elements of art, such as gamelan and *gending-gending*.

Sekaten has a deep meaning regarding the religious basis of Islam, namely *aqidah*. Inculcation of Muslim beliefs is shown by the two sentences of the creed, proof of self-testifying that the God who has the right to be worshiped is Allah, and the testimony of Muhammad as His messenger. This essence is contained in the origin of the word *Sekaten*, namely Syahadatain. People who want to follow the Maulid commemoration are given conditions to say the shahada and convert to Islam. This is one of the verbal functions of *Sekaten* in the framework of Islamization through traditional public activities. (*Verbally, the tradition also teaches Islamic religion preaching because Sekaten itself means Syahadatain coming from the Syahadat words, and it means people who come to the Sekaten ceremony are expected to convert to Islam as their religion by uttering two syahadat sentences*).¹⁸

The *Sekatenan* tradition is not only in the form of art and entertainment. However, it contains a moral message about Islamic religious values. *Sekatenan* commemoration is held in the *Alun-Alun* north of the Yogyakarta Palace. It is always packed with visitors from various regions. Many tourists from abroad also come to witness the *Sekaten* tradition. Art and entertainment can be a special attraction for the general public in watching *Sekaten* performances.

Exegesis reception on the Sekatenan tradition

The exegesis reception is a form of public understanding of Qur'anic values guided by the Qur'an to be displayed in the *Sekatenan* celebration. The use of name *Sekaten* comes from the word Syahadatain which is a form of grounding the values of the Koran. In the *Sekaten* tradition, there are activities that do not miss the excitement, namely the seizure of the *Sekaten* mountains called *Pardan*, which comes from the word *fi'il ardi*, which means all plants that come from the earth. The name gunung is made from various kinds of crops cultivated by the people of Yogyakarta and its surroundings.

The mountains that are made are a collection of palawija type foods produced from the cultivation of the people of Yogyakarta and its surroundings. Viewed from the economic sector *Sekatenan* contributes significantly to improving the surrounding community's economy. This can be seen from the activity in the market *grebeg*. These almost countless people provide low-priced goods for resale and existence of impromptu stalls.¹⁹ The impact of this *Sekatenan* tradition is not only for da'wah activities or Islamic propagation, but also has a broad impact on the people of Yogyakarta and its surroundings. One of the emerging impacts is increasing the Islamic-based economic sector and strengthening Islamic *ukhawah* among all groups.

Forms of Organization in the Sekatenan Tradition

The *Sekatenan* tradition is a religious ritual that instills a dynamic relationship. The organization is made of elements that are interconnected with each other to form a unified system. Affectionate relationships arise in society, and a high level of solidarity. There is a strong attachment between people, so it is essential to form an organization to celebrate *Sekatenan*. The *Sekatenan* tradition at the Yogyakarta Palace includes da'wah organizations, including:

First, work specialization or division of labor divides tasks individually in an organization to someone. The purpose of the division of labor is for each individual to do their respective tasks so that they are more focused on completing them, and there will be no simultaneous work either in time or in the distribution within the organization. *Sekaten* Ceremony in the process, there is a

¹⁸ Ahmad Mulyana, "Sekaten Tradition: The Ritual Ceremony in Yogyakarta as Acculturation Reality of Javanese Culture in Indonesia" 4, no. 2 (2017): 50.

¹⁹ Latif and Ar, "Eksistensi Aktivitas Kebudayaan dalam Mengawal Peradaban Kehidupan Sosial," 5.

ritual executor of the ceremony, namely from Pengulon. The division of labor that has been made through a strict process is conveyed to individuals who officially become *Abdi Dalem*.

Second, departmentalisation, whose activities are carried out daily for formal institutions, must differ from departmentalisation activities, which are celebrated yearly. The *Sekatenan* tradition is a routine ceremony held once a year. It aims to commemorate the birthday of the Prophet Muhammad, which is held at the Yogyakarta Palace. Implementation in the distribution of activities will be different, which means that each individual who gets the task will carry out their respective mandates. However, you can also get a job simultaneously because they work together and help make the *Sekatenan* ceremony successful.

Third, the chain of command is a line of authority that relates directly without dividing lines from the top level of an organization to the bottom of the organization and can explain the responsibilities of their duties. The chain of command is always associated with three things: the delegation of authority from one unit to another so that its members can carry out their duties perfectly, accountability and command. In addition, the chain of command is also related to authority, meaning that a superior has the right that a subordinate will obey him as long as his orders are positive. The chain of command in organizing *Sekaten* can be seen from the leader or superior, technically speaking, Ingkang Sinuwun as chairman, has the authority to make decisions on the tasks assigned to his subordinates, starting from the advisory board, including Sri Palembang and Pandite Aji to the members of the *kawedanan*. The organization in the *Sekaten* celebration includes forming an advisory staff, namely a group with expertise in a particular field.

Fourth, the span of control is a concept based on the number of subordinates a manager can survey effectively and efficiently. In organizing, a span of control is needed to limit the role of leaders because it is impossible for leaders to carry out many tasks related to the division of labor, coordination, and leadership principles. The *Sekaten* celebration involves various parties and the implementing team in general, including the Palace Courtiers, who must obtain approval from the Sultan, who is assisted by executors who have received their respective assignments. Its implementation involves various parties. There is a span of control from the Sultan or the highest leader with a limit on the number of subordinates. Because the more spans, the more difficult it is to coordinate the activities of subordinates, and preferably too few subordinates is also not good. Each adjutant has a chairman who is in charge of conditioning each troop to be in preparation for *Sekaten*.

Fifth, centralization and decentralization are closely related to decision making. Centralization is a decision taken centrally at the top level of the organization. At the same time, decentralization is the transfer of authority to decide a problem at a lower level in the organization. Decision making at the *Sekatenan* ceremony comes from the palace, which is standard and in the form of decrees. Everything that will be carried out will be brought beforehand to Kaagungan Dalem for matters of a technical nature. There is an element of cooperation that does not significantly influence the provisions that have been in effect and then handed over to the party who has been given authority.

Sixth, the formality of *da'wah* is how far the tasks or work, especially in the field of *da'wah*, are carried out by paying attention to behavior, skills, and skills procedurally and regularly. The purpose of the existence of formality in the organization is so that work can be conveyed firmly and clearly. There is a rule that must be obeyed with an emphasized awareness that there are rules that must be accepted by all parties involved in them.²⁰

The *Sekatenan* tradition is embedded in aspects of Islamic values as an inheritance. Because it provides an overview of the people of Yogyakarta's understanding of symbols and interpretation of Islam in the context of the *Sekatenan* tradition. They describe and analyze patterns of interaction of people's behavior, including the Sultan and the royal courtiers. The objects of the

²⁰ Milatun Nuril A'yuni and Nur Laila Syarifah, "Manajemen Pengorganisasian Dakwah Dalam Perayaan Budaya Sekaten di Keraton Yogyakarta," *Jurnal MD* 6, no. 2 (November 27, 2020): 149, <https://doi.org/10.14421/jmd.2020.01-62>.

Sekatenan tradition are the Sultan and his family, religious leaders and traditional leaders, as well as the people of Yogyakarta, both adherents of Islam, Kejawen Islam, and other religions who already believe in or participate in carrying out the *Sekatenan* tradition.

Sekatenan Tradition in Phenomenological Perspective

The phenomenology of religion emerged from the value approach that preceded it and attempted to establish a methodological framework in related religious studies as an alternative approach to religious subjects. The founder of the phenomenological approach, Edmund Husserl, saw phenomenology as an appropriate philosophical discipline that aims to provide boundaries and complements in explaining purely psychological thought processes. An understanding of the phenomenology of religion can be realized by using specific ways, including considering the phenomenon as a reaction to historical, psychological, and sociological approaches. Most phenomenologists consider all such approaches to reduce religion to purely historical or social-psychological aspects. Phenomenology tries to contrast it with other approaches to explore historically and epistemologically, which leads to an understanding that religion is the subject of study.²¹

Phenomenological research means research based on the awareness experienced by the first person. If explained through a sociolinguistic approach, the phenomenon of the *Sekatenan* tradition in commemorating the birthday of the Prophet Muhammad will result in findings including differences in the use of terms, namely *muludan* or *maulud*. So that most of what is read during the event is the *maulid al-Diba'i* and *al-Barzanji*. At the same time, those of Arab descent prefer to use the term *maulid* with readings at each majlis, *Simtud Durror*, and *Maulid al-Haby*.²²

The characteristics of the phenomenological approach consist of two things. First, phenomenology is one of the methods of other people from a neutral point of view. It uses the preferences of related people to try to make in-depth reconstructions and be guided by other people's experiences. The most important thing from the phenomenological approach to religion is what is experienced, felt, said, and done by adherents of a religion. Then how does this experience have several meanings, including ceremonies, rituals, doctrines, or social relations in the diversity of actors. Second, the phenomenology approach means rebuilding the taxonomic design that aims to create an advanced culture. The phenomenological task after collecting some data is to find categories by displaying similarities in groups. The essence of this activity is to look for structures of religious experience to apply principles that are adequate in comprehensively shaping human diversity.²³

Seen from a phenomenological point of view, the hidden teachings obtained from the *Sekatenan* celebration contained within them in symbolic meanings and behavior. Besides that, *Sekatenan* contains specific values that are implemented in artistic elements. Some of the values contained in the *Sekatenan* tradition are religious and cultural values through various symbols reflected in art. The *Sekatenan* tradition in all symbols is a subjective expression of the meaning of the actors for the values they believe in.

The symbolic meanings contained in *Sekatenan* include The existence of several elements usually sold by traders, including *kinang*, whip (whip), and the salted egg (endog kamal). The symbolic behavior contained in chewing *kinang* is carried out during the opening, which coincides with the sound of the *Sekatenan gamelan gong* being sounded. in the belief that the Javanese believe the symbol's meaning will be 'stay young.' This belief has a figurative meaning. *Kinang* consists of five components, all together in one element, symbolizing the pillars of Islam, namely *Daun sirih*,

²¹ Clive Erricker, "Pendekatan Fenomenologis' Dalam Peter Cornelly (Ed.), *Agama*, Terj. Imam Khoiri" (Yogyakarta: LKiS, 2011), 105.

²² Mochamad Syaifudin, "Pendidikan Rahmatan Lil Alamin; Internalisasi Nilai Pada Peringatan Maulid Nabi Muhammad Saw," *QUDWATUNA* 4, no. 2 (September 30, 2021): 89.

²³ Irma Novayani, "Pendekatan Studi Islam: Pendekatan Fenomenologi dalam Kajian Islam," *At-Tadbir: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (January 24, 2019): 44, <https://doi.org/10.3454/at-tadbir.v3i1.3412>.

gambir, tembakau, injet, and jambe. Endog kamal (salted egg) implies an invitation to practice Islamic teachings in everyday life. Whip means that people who come to *Sekatenan* can be whipped to convert to Islam. The whip means forming a soul with a high spirit in carrying out and pursuing its activities.²⁴

The phenomenon of symbolic behavior is unique from Islamic teachings in Java. Gerebeg *Sekaten* is reflected as a form of acculturation, as a means to improve religious quality, adding religious strength in realizing social values. Its symbolic ability defines the world as a place of values and forces opposing primary material through the embodiment of a religious value. Truth studies classify the phenomena of religious communities and phenomenological theories that can be used to understand various realities of interaction and diversity. For example, religion produces religious experiences. This context celebrating *Sekatenan* creates an impression on the individual about the closeness and presence of the Prophet, who must always be a role model in his life.

Salahuddin al-Ayyûbî's experience of using the *maulid* to raise the spirits of the people and his soldiers in the face of the Crusades (1095-1296 AD) took quite a long time. When night fell and the war was stopped to rest and care for the wounded, they gathered to listen to stories about the life of the Prophet Muhammad *Sallallahu 'alaihi wasallam*. The struggle of the Prophet in dealing with unbelievers. His ups and downs with his companions in facing trials to uphold the truth. Then convey the treatise on the oneness of Allah *Subhanahu wata'ala*. After being proven capable of bringing them always to remember the Prophet, increasing piety and faith. Furthermore, this activity is growing and will be held ceremonially in the future.

Sekatenan in the Perspective of the Sociology of Religion

The use of sociology in religion can be divided into institutional, functional, and relational. The sociology of religion approach can be applied between functional or structural-functional approaches suitable for analyzing *maulid* problems. In other words, the issue of birthdays can be discussed through the paradigm of social facts, which have goals that show aspects of functionality for people's lives. The content of the social fact paradigm includes functional theory. The main element in functional, structural theory is that actors are governed by values, norms, and ideas in realizing the goals to be achieved, then how to achieve goals and behavior, including how factors determine decisions about how to achieve goals. The emergence of various ideas and specific situations then influences them.

Sekatenan celebration has a function to create and strengthen social solidarity (Muslims), then to strengthen friendship within the framework of brotherhood, unity, and harmony among Muslims. This function is evident in an atmosphere full of wisdom and togetherness. *Sekatenan* celebration involves many people, so the celebration is held in a palace, such as in Yogyakarta, Surakarta, and Cirebon. Even celebrations organized by the state involve or include various elements of Islamic groups and organizations, even other organizations.²⁵

Each region has a different culture from one region to another. Likewise, in terms of culture to express their religious values. The environment and the level of knowledge or religious insight influence the difference in expression. Religious ceremonies or traditions are carried out in different styles and forms. Although the essence of the ceremony is the same, so is the case with the *Sekatenan* celebration, with the climax of the event known as *grebek maulud*. Various regions that celebrate it have patterns and show the area's characteristics. Ritual communication in the *grebek maulud* tradition is a joint activity because this ceremony involves many people, *Kamedanan* and *Raji dalem*. The ritual meaning of communication in the *garebeg maulud* ceremony is considered sacred and religious, contained in the Hajad Dalem and housed in the Yogyakarta Palace.

The celebration of the *maulid* Prophet aims to glorify and glorify the birthday of the Prophet Muhammad and try to emulate his example as a social and fact as a tradition carried out by Muslims. The construct of understanding the *maulid* of the Prophet is a social construct, the

²⁴ Utami, "Kidung Sekaten Antara Religi Dan Ritus Sosial Budaya," 156.

²⁵ Saidun Derani, "Maulid dalam Perspektif Sosiologi Agama," *Buletin AL-Turas* 20, no. 1 (January 29, 2020): 191, <https://doi.org/10.15408/bat.v20i1.3755>.

creation of a society in which there is diversity in its implementation, which includes understanding and procedures for its implementation. This social behavior gave birth to the tradition of commemorating the birthday of the Prophet Muhammad *Sallallahu 'alaihi wasallam*.

The theory that can be used in the *Sekatenan* celebration of the social definition paradigm is symbolic interactionism. That is it, some objectives or benefits are considered in awareness based on the interpretation of the Prophet's *maulid*. Interpretation of how to glorify the Prophet Muhammad can be realized in the form of a *maulid* celebration like the form of *Sekatenan* above. Holding a *maulid* celebration is an activity with good intentions, namely carrying out the recommendations Allah *Subhanahu wata'ala* and His Messenger have ordered. This goal explains wisdom of birth of a Prophet and Messenger as a favor and mercy for humans and universe. Then carriers of guidance in the form of faith and Islam. Then teach to be grateful for the blessings of Allah *Subhanahu wata'ala*. Further, disseminate Islamic teachings by describing the Prophet's life history as the highest role model that all Muslims must follow.

The *Sekatenan* tradition has a high social value from a social perspective. Apart from *gamelan* and *kinang*, salted egg (*endog* charity) in the *Sekatenan* tradition can be interpreted so that people like to do charity, help others and not be greedy. This celebration can strengthen harmony, cooperation, and mutual assistance between communities and preserve the culture of *gotong royong*, and individualism can be eliminated. In essence, humans are social beings who cannot live alone, they depend on one another and need the help of others.

The socio-religious changes that occur in the implementation of *Sekatenan* can increase human values with various creativities that give birth to an attitude of togetherness, mutual love, and respect for others. Ethics that can be realized in social life based on aesthetic values can strengthen Islamic da'wah and human unity. *Sekatenan* contains the value of da'wah, which always teaches a lesson for someone to be grateful, which can be seen in the commemoration of the birthday of the Prophet Muhammad. Namely being grateful for his birth, his services, and the form of his struggle and spreading Islam. The existence of a *grebeg maulid* can bring messages to give alms the gathering of these people can build brotherly relations and strengthen unity.

The solidarity that arises from the *Sekatenan* celebration is a form of ukhuwwah ties, brotherhood among fellow Muslims is closer and more visible, it can also mean a form of a symbol of togetherness which is highly emphasized in Islam. This can be seen from the togetherness in celebrating the *Sekatenan* and even in the form of the same feelings in terms of glorifying the Prophet. Then expect his shafâ' father in the hereafter and blessings in the world within the wasilah framework and try to emulate him in carrying out the teachings and symbols of Islam in a social context.

Conclusion

The phenomenon of *Sekatenan* cultural activity at the Yogyakarta Palace in realizing community integration is evidence of the reception of the Qur'an in the *Sekatenan* tradition. Among them are symbols in the *Sekatenan* tradition, historical (historical) stories in the *Sekatenan* tradition, aesthetic receptions in the *Sekatenan* tradition, and exegesis receptions in the *Sekatenan* tradition. Organizing da'wah in the celebration of the *Sekatenan* Keraton Yogyakarta includes: (1) the Formation of a special work plan, (2) The division of divisions for a formal institution, (3) The existence of a chain of command, (4) Span of control, (5) Centralization and Decentralization.

The approaches in the *Sekatenan* tradition, namely the sociology of religion and the phenomenological approach, are supported by historical and scientific approaches, meaning they complement each other. There is a perfect picture of human diversity without reducing the slightest bit, which is generally about the form of faith and appreciation of diversity. *Sekatenan* tradition in, a phenomenological perspective has symbolic meaning and behavior with specific values, namely Islamic values that can embody Islamic culture is history. In this case, there is a legacy through several symbols that appear in art as a form of local culture. In the sociology of religion approach, *Sekatenan* is a symbolic interactionism theory with a purpose. *Sekatenan*

functions to realize and strengthen social solidarity, to strengthen friendship within the framework of Muslim brotherhood, unity, and harmony.

The conceptual implications of the *Sekatenan* tradition are about social phenomena where there are differences in individual needs and roles and shared beliefs of each person as social action. Collective belief in the *Sekatenan* of the Yogyakarta Palace originates from the role of the community, which aims to commemorate the birthday of the Prophet Muhammad *Sallallahu 'alaihi wasallam*. And as a means of spreading Islamic teachings, which contain the implied meaning contained in the *Sekaten*. *Sekatenan* has a role to realize the religious spirit and preserve the culture of the palace. The practical implication of the *Sekatenan* tradition is that wisdom is contained in it, and there is a prolonged dialectical process in an effort to realize Islamic culture, which must include local traditions in general.

Sekatenan tradition can contribute to building social life civilization. First, increase the spirit of religious quality. Second, as a manifestation of strengthening brotherhood and improving the quality of relationships among people. Third, improve the quality of the economy of the people of Yogyakarta. The *Sekatenan* tradition integration is starting to fade because enthusiasm of the people who come is not as much as before with absence of a night market in north square of the Yogyakarta palace. Therefore, all parties must fight over blessings, from the king, courtiers, and royal troops to the common people. This research can be used as a recommendation for further research, especially in history and culture. It can develop and preserve *Sekaten* not only in the Yogyakarta palace but also in the Surakarta Palace.

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