




Research Article

## The Apitan Tradition of Maintaining Harmony and Friendship : A Study of Living Hadith in Tlogorejo Village, Karangawen, Demak

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### The Apitan Tradition of Maintaining Harmony and Friendship : A Study of Living Hadith in Tlogorejo Village, Karangawen, Demak

**Abstract.** This study examines the Apitan tradition as a form of Living Hadith in the social life of the people of Tlogorejo Village, Karangawen District, Demak Regency. This tradition is carried out every

month of Dzulqa'dah as a form of gratitude for a safe and peaceful village, an abundance of sustenance, and as a means of strengthening friendship and maintaining harmony between residents. Using a descriptive qualitative approach and the hadith living method, this study highlights how Saw's prophetic values such as ukhuwah, social concern, and spiritual education are internalized in local cultural practices. In contrast to similar traditions in other areas that are colored by puppet performances, Apitan in Tlogorejo is filled with public recitation and tambourine performances as a form of adaptation to Islamic values. The results of the study show that the Apitan tradition has a significant impact on the social, religious, cultural, economic, and educational aspects of the community. This tradition is not only the preservation of culture, but also a means of actualizing the values of the hadith that are alive and developing in the local context. Thus, Apitan reflects a harmonious meeting between religion and culture that is able to strengthen the Islamic identity of the community within the framework of local wisdom.

**Keywords:** Apitan, Living Hadith, Local Traditions, Social Harmony, Tlogorejo Village

## INTRODUCTION

Indonesia as a country with a diversity of ethnicities, cultures, and religions, has a wealth of local traditions that not only reflect traditional values, but also absorb the religious teachings that live in the community. One form of acculturation can be seen in the *Apitan tradition*, an annual tradition carried out by people in various regions in Java, including in Tlogorejo Village. This tradition is part of the community's gratitude for the harvest, the abundance of sustenance, and the hope for social peace. Indonesia, with its rich ethnic, cultural, and religious diversity, has a wealth of local traditions that not only preserve traditional values but also integrate the religious teachings practiced in the community. An important example of this cultural-religious acculturation is the Apitan tradition, an annual ritual observed in various areas of Java, including Tlogorejo Village.

Rooted in gratitude for a safe and peaceful village and abundant sustenance, the Apitan tradition also embodies the community's aspirations for social harmony and collective welfare. By combining local customs with Islamic values, this practice shows how tradition and religion coexist, enriching the socio-cultural order of Indonesian society.

The Javanese are one of the largest ethnic groups spread across various regions in Indonesia. This ethnic group exhibits a rich cultural diversity that varies by region. These areas including Negeri Agung (such as Yogyakarta, Solo, and surrounding areas), Mancanegari (including Madiun, Kediri, Ponorogo, Blitar, and surrounding areas), Pesisir Wetan (northeast coastal areas such as Surabaya, Gresik, Sedayu, Tuban, Pati, Kudus, Jepara, and surrounding areas), Bagelenen (including areas such as Wonosobo, Banjarnegara, and Kebumen), West Coast (northwest coast such as Demak, Kendal, Batang, Pemalang, Wirodesa, Brebes, Pekalongan, and Tegal), Bayumasan (centered in the Banyumas area and its surroundings), and Sabrang Wetan (stretching from Tengger to the Blambangan area). (Rismana & Sulistiyanto, 2021)

The Javanese people show a rich cultural diversity in various regions, ranging from West Java to East Java and Central Java. This cultural variety includes a variety

of rituals and traditions that are closely aligned with Islamic teachings. This integration has contributed to the strengthening of Islamic values in Indonesian society. The presence of Islamic elements in Javanese traditions, which are intertwined with the daily lives of the people, has allowed this practice to survive over time in various regions in Indonesia. In this context, Islam does not impose itself on the cultural consciousness of the people, but rather serves as a source of universal guidance and blessing. It complements existing cultural expressions, including rituals and traditions, which are an important part of communal life. (Rismana & Sulistiyanto, 2021)

Thus, the traditions and cultural practices found in Java can be seen as a continuation of Islamic law. This cultural expression has been integrated into the Javanese social order, so it is inseparable from the experience of Islamic life in the region. Traditional ceremonies represent a cultural expression that continues to be practiced and have become an important part of communal life. The concept of *'urf* refers to the customs that are consistently practiced by a community serving as the basis of many of these traditions. Over time, this practice evolved into an accepted norm and model for social behavior. Usually, traditions arise from the teachings of local communities and are rooted in life values that are collectively embraced as truth. (Rismana & Sulistiyanto, 2021)

Interestingly, the implementation of *the Apitan* tradition in Tlogorejo Village reveals practices that embody Islamic values, especially the teachings of the Prophet Muhammad (saw) which are expressed through social actions. In this case, *the Apitan* tradition can be interpreted as a *living form of hadith* that expresses the life of the Prophet's teachings in the daily life of the community, even if it is not explicitly articulated in textual form. Core values such as brotherhood (*ukhuwah*), strengthening social ties, and communal solidarity are conspicuously reflected in the implementation of this tradition.

This research aims to explore how *the Apitan* tradition in Tlogorejo Village functions as a medium to foster social harmony and Strengthen ties between community members. This research also seeks to investigate how the values contained in the Prophet's hadith are reflected through local cultural practices. Utilizing the *living hadith* approach, a methodological framework that has developed into a recognized branch of hadith study. This research attempts to bridge the gap between religious texts and cultural expressions. Thus, it aspires to offer a more contextual and workable understanding of the role of religion in the structure of people's lives.

Several previous studies have addressed topics relevant to this research, including an article by Muhammad Munawir Asyari et al entitled "*The Values of Character Education in the Tradition of Apitan Masyarakat Singocandi Kudus.*" Their study revealed that the sustainable preservation of *Apitan* traditions in Singocandi Village is driven by the collective awareness of the community to uphold ancestral cultural heritage and to respect the nation's historical values. Tradition itself is found to be rich in character education content, covering various dimensions such as spiritual values (*religiosity*), moral values (honesty and discipline), social values (tolerance, social and environmental awareness), and national values (*patriotism* and

creativity rooted in local wisdom). Therefore, *a holistic* strategy for preservation is recommended, which includes integrating these values into the education system, promoting intergenerational cultural transmission, and implementing systematic documentation efforts to ensure the sustainability of traditions as a medium to shape a resilient and adaptable young generation. (Asyari et al., 2021)

Another relevant article is entitled "*The Study of Islamic Law on the Tradition of Earth Alms (Javanese Tradition Convention) in the Perspective of Imam Fiqh Shafi'i*" by Daud Risma et al. This study explains that the *tradition of earth alms* is classified as *'Urf Ṣaḥīḥ* in the perspective of Imam Shafi'i's fiqh, which is a customary practice that does not contradict Islamic law. This tradition is understood as a form of cultural preservation and an expression of gratitude to the Creator for the blessing of an abundant harvest and social harmony. This ritual is usually held during the Islamic month of Dzulqā'dah, which corresponds to the month of *Apit* in the Javanese calendar. (Rismana & Sulistiyanto, 2021)

Another relevant study is presented in an article by Ristiani et al entitled "*The Meaning of Land Alms in Triguno Village, Pucakwangi District.*" The article describes the eight stages of implementing the *earth alms* ritual: community gathering at *punden*, *borah flower offerings*, *ketat burning*, opening remarks, formal speeches, communal parties (*kondangan* or *selamatan*), followed by traditional puppet and *kethoprak* performances. Among them, *offerings* (offerings) play an important role, symbolizing the salvation of humans on earth and ancestral heritage which is believed to bring positive spiritual influences hence their sustainable preservation. This ritual includes fourteen types of offerings, each of which carries a certain symbolic meaning: *Tumpeng* symbolizes seriousness and sincerity, *Inkung* (Javanese-style grilled chicken) symbolizes prayers from a sincere heart, milkfish symbolizes good luck, stir-fry dishes express gratitude, bananas symbolize happiness, Bugis cakes reflect the idea that hard work produces sweet results, *pita* (fermented cassava) symbolizes patience in all processes, market snacks symbolize charity and Salvation of life, *rempeyek* (crackers) indicates togetherness, eggs symbolize fertility. Jugs signify the vessel of life, Incense serves as a medium to summon security, *Boreh Flowers* and *upet* serve as symbols of protection and ward off misfortunes.

In the article "*The Tradition of Earth Alms in Kunduran Village*" by Mustika Faradilla Santi, the findings of the study revealed that the *earth alms tradition* in Pancur Village includes three dimensions of fundamental values. First, the sociological dimension, which emphasizes strengthening social cohesion in various levels of society. Second, the theological dimension, where ritual serves as a medium to express gratitude to God and foster transcendental relationships. Third, the ecological dimension, which encourages awareness of environmental conservation, especially the protection of springs and surrounding ecosystems. Despite these positive values, the tradition has also generated a dialectical response within the community, with some groups supporting it as a valuable form of cultural preservation, while others criticize it for its different religious or ideological perspectives. (Shanti, 2024)

Another relevant study is presented in an article by Shekar Aulia Putri Trisnansyah, titled "*A Review of the Tradition of Earth Alms in the Perspective of*

*Islamic Law (Study in Kunti Village, Andong District, Boyolali Regency).*" The findings of the study revealed that *the Suroan* tradition functions as a medium of *socio-ecological transformation* in the community of Kunti Village. This cultural practice not only realizes the transmission of *Javanese ecophilosophical* values across generations but also serves as a cultural mechanism to foster collective awareness about environmental conservation. As an important element of *Javanese cosmological worldview*, this tradition exemplifies the cultural resilience of the community in maintaining an ecological perspective in the midst of social and environmental changes. (Aulia Putri Trisnansyah, 2023)

The article titled "*Research Methodology of the Qur'an and Living Hadith*" by Fajarudin Akhmad explores the methodological framework of *living Qur'an and living hadith* as an innovative approach in the study of the Qur'an and contemporary hadith. This approach emphasizes a scholarly examination of how Muslims engage with the Qur'an and hadith not only in terms of textual interpretation, but also through the practical application and internalization of their teachings in daily life. Such interactions give rise to traditions which is not only lived but also institutionalized in the social and cultural practices of the community. (Ahmad, 2013)

This study uses a qualitative descriptive method, which is intended to produce descriptive data in the form of written or oral narratives. The use of this method is appropriate, as research aims to describe and interpret certain phenomena based on the formulated research problems. Instead of relying on numerical data, this approach focuses on detailed explanations of social realities, captured through direct observation and in-depth interviews with selected informants from the Tlogorejo Village community. The collected data is then comprehensively analyzed to obtain scientifically valid and contextually relevant conclusions.<sup>1</sup>

*Living hadith* refers to the manifestation of acceptance either in the form of acceptance, response, or reinterpretation of the hadith text by an individual or community, as expressed through collective practices, rituals, traditions, and daily behaviors. As a form of acceptance, the study of *living hadith* requires a solid theoretical framework to systematically analyze these social expressions. Similar to *the ma'ānī al-ḥadīth approach*, this approach requires rigorous methodological tools. Since the object of his study involves dynamic social practices, the application of sociological and anthropological theories becomes indispensable. This integration is essentially justified, since *living hadith* represents the dialectical interaction between religious texts and the reality of social life an area embedded in *sociological* and *anthropological* investigations, especially in examining social relationships, structures, and cultural patterns. Therefore, an interdisciplinary approach is not only relevant but essential for a comprehensive understanding of the complexity of *the phenomenon of living hadith*. (Ahmad, 2013)

In this study, the researcher conducted field observations by directly attending the implementation of *the Apitan* tradition in Tlogorejo Village, Karangawen District. The purpose of these observations is to examine and document the various activities

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<sup>1</sup> (Sahir, 2022)p.48

that are part of *the Apitan tradition*, thus gaining a deeper understanding of the cultural and religious dimensions involved.

To complete the observational data, the researcher also used the interview method as the main tool for data collection. This method involves gathering information through direct verbal communication with various members of the community, including laypeople and local religious leaders. Among the types of structured interviews, semi-structured and unstructured. The researcher chose a semi-structured interview format, which allows guided questions and the flexibility to explore themes that arise during the interview process. This combination of observation and interview methods enable researchers to collect comprehensive qualitative data relevant to the research focus.

## **DISCUSSION**

### **Geographical Location of Tlogorejo Village**

Tlogorejo Village is geographically located at the coordinates of 6°43'26" to 7°09'43" South Latitude and 110°48'47" East Longitude. Administratively, it is included in Karangawen Regency, Demak Regency, in Central Java Province. This village is located approximately 6 kilometers south of the administrative center of Karangawen District and about 32 kilometers south of the capital of Demak Regency. The legal framework that governs the existence and implementation of Tlogorejo Village is based on Law (UU) Number 23 of 2014 concerning Regional Government. (*Undang-Undang (UU) Nomor 23 Tahun 2014 Tentang Pemerintahan Daerah*, n.d.)

Regionally, Tlogorejo Village is bounded by several neighboring areas: Padang Village, Tanggungharjo District, Grobogan Regency to the east; Wonosekar Village and Teluk Village (both in Karangawen District) to the west; Rejosari Village in the north; and Jragung Village, also within Karangawen District, in the south. This strategic geographical position plays an important role in shaping the social, economic, and cultural dynamics of Tlogorejo Village. The total land area of the village covers 6.17 km<sup>2</sup> (2.38 mi<sup>2</sup>).<sup>2</sup>

The majority of the population in Tlogorejo Village embraced Islam, although elements of local belief systems and supernatural traditions still persisted in the community. This belief is often expressed through rituals, such as selamatan (salvation ceremonies), which reflect cultural, religious and societal syncretism. This phenomenon is in line with the concept of "*Javanese religion*" as described by Koentjaraningrat, in which Islamic teachings coexist with previous local beliefs, resulting in a distinctive form of religious expression that blends Islamic doctrine with traditional Javanese spiritual practices (Suhendra, 2024).

### **Implementation of *the Apitan Tradition***

The Apitan tradition is carried out during the month of Apit, which is in accordance with Dzulqo'dah in the Islamic calendar. The term "Apit" refers to the position of this month between two Muslim holidays: Eid al-Fitr and Eid al-Adha. Some sources identify *Apitan*, also referred to as earth alms, as a community ritual

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<sup>2</sup> [https://id.wikipedia.org/wiki/Tlogorejo,\\_Karangawen,\\_Demak](https://id.wikipedia.org/wiki/Tlogorejo,_Karangawen,_Demak) on access September 4, 2025

held specifically during this interlude as a form of cultural and spiritual expression. In Tlogorejo Village, Karangawen District, Demak Regency, the *Apitan tradition* is an act of gratitude by the community for the blessings and sustenance they have received. The celebration was carried out through a gotong party Royong (cooperation) for all members of society, regardless of social class, age, or background, highlights the values of solidarity and inclusivity embedded in the tradition.

The implementation of *the Apitan tradition* in Tlogorejo Village is carried out with the flexibility of scheduling, because it is not tied to a specific date or day. Instead, the time is determined collectively by the local community based on mutual agreement, committee readiness, and prevailing social conditions. However, a consistent element is that the tradition is always carried out during the month of Dzulqa'dah in the Hijri calendar, the month before the Hajj and the celebration of Eid al-Adha. The selection of Dzulqa'dah has a symbolic meaning, serving as a moment for reflection, gratitude for sustenance, and spiritual preparation to anticipate the worship-rich month of Dzuhijjah.

The Apitan tradition in Tlogorejo Village begins with the recitation of *tahlil* and joint prayers led by local religious leaders. This opening ritual emphasizes the spiritual dimension of the tradition. The event then continued with a meal together, where all meals were prepared collectively using agricultural produce donated by community members. This practice not only strengthens religious devotion, but also embodies the values of social solidarity, mutual cooperation, and economic independence of the local population, demonstrating the harmonious integration of spiritual and socio-economic elements in a single cultural ritual.

An interesting feature of the *Apitan tradition* in Tlogorejo Village is the absence of traditional wayang kulit performances, which are usually used as entertainment in similar rituals in many areas of Central Java. where the Apitan series is actually commonly accompanied by puppet shows for example, in Siwalan Village, Semarang City<sup>3</sup>; Kedungwaru Kidul Village, Demak<sup>4</sup>; Tanggirejo Village, Tegowanu, Grobogan<sup>5</sup>; and Kalimangli Hamlet, Tuntang, Semarang Regency<sup>6</sup>. From the beginning, *the Apitan* celebration in this village never included puppet performances, reflecting local cultural choices that deviate from the broader Javanese customs. Remarkably, this tendency also extends to private events such as weddings or other celebrations where Tlogorejo residents consistently refrain from holding puppet performances, showing a strong cultural preference and perhaps a stronger orientation towards the spiritual aspects of the tradition than its performative or entertainment elements.

As a substitute for entertainment, the people of Tlogorejo Village choose activities imbued with Islamic values, such as public recitation and *tambourine* performances. This conscious choice reflects the community's religious commitment to harmonize local cultural practices with Islamic principles. By replacing traditional

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<sup>3</sup> (*Tradisi Apitan Di Kelurahan Siwalan, Kota Semarang, 2022*) Accessed September 4, 2025

<sup>4</sup> (*Tradisi Apitan Di Desa Kedungwaru Kidul, Demak, 2023*) Accessed September 4, 2025

<sup>5</sup> (*Tradisi Apitan Di Desa Tanggirejo, Tegowanu, Grobogan, 2021*) Accessed September 4, 2025

<sup>6</sup> (*Tradisi Sedekah Bumi Kalimangli, Tuntang, Kabupaten Semarang, 2020*) Accessed September 4, 2025

forms of entertainment such as puppetry with da'wah-oriented programs and Islamic artistic expressions, the community shows a model of cultural adaptation that emphasizes spiritual values. This not only preserves the essence of local traditions but also contributes to the strengthening of religious identity and social cohesion in daily life. The cultural heritage contained in the Apitan tradition can function as an effective medium to instill character education values and as a marker of regional identity. Traditions, basically, reflect the attitudes and behaviors of the community that have been cultivated over time and transmitted across generations. In the context of Tlogorejo Village, the Apitan tradition is an ancestral heritage that continues to be preserved. Importantly, this practice does not conflict with Islamic sharia, thus demonstrating a harmonious integration between the continuity of local culture and religious values.

### The Values of Hadith in the *Apitan Tradition*

The Apitan tradition in Tlogorejo Village not only serves as a form of cultural preservation, but also as a living embodiment of Islamic values that are firmly rooted in the daily practices of the local community. Within the framework of *living hadith*, this tradition describes how the teachings of the Prophet Muhammad (saw) are not only interpreted at the textual level, but are actualized through social and cultural praxis. Therefore, the Apitan tradition is a tangible expression of religious teachings that are lived collectively. Some of the core values of hadith are reflected in the implementation of this tradition, including:

#### 1. Friendship and Social Brotherhood

Apitan is an important opportunity to strengthen social ties between community members. Through *feasts* and meals together, people from different backgrounds gather together in one ceremony. This tradition embodies the teachings of the Prophet's hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ.

" From Abu Hurairah ra. He said: I heard the Messenger of Allah (peace and blessings of Allaah be upon him) say: Whoever wants to prolong his sustenance and prolong his life, let him make a bond of friendship (bond of brotherhood, kinship relationship)" (HR. Bukhari and Muslim)<sup>7</sup>

*Apitan* serves as a strong tradition that fosters deep and harmonious interactions, even acting as a space for reconciliation when misunderstandings arise between individuals. Through eating together and *feasting*, it becomes a means for a space for reconciliation if there have been previous misunderstandings between individuals. In this way, Apitan strengthens social ties and maintaining unity in society, reflecting the Islamic values of brotherhood, mutual forgiveness and harmony between citizens.

<sup>7</sup> (Al Bukhari, 1981) Hadith No. 5686 - Book of Adab

<sup>8</sup> (Abu Husain Muslim bin Hajjaj Alqusyairi An-Naisaburi, 1993) Hadith No. 4638 - The Book of Doing Good, Welcoming Friendship and Manners

## 2. Sharing Sustenance and Social Care

The Apitan tradition is carried out through the voluntary contribution of community members, with food and dishes prepared collectively in the spirit of mutual cooperation. There are no limits or coercion in contribution, but rather the spirit of togetherness and sharing. This practice embodies the essence of the Prophet's teachings:

النَّاسُ أَفْشُوا السَّلَامَ وَصَلُّوا الْأَرْحَامَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا  
وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

"From Abdillah bin Salam said: The Messenger of Allah PBUH said: O people, spread greetings, give food, continue the gathering, and pray at night when people are sleeping, you will surely enter Paradise safely." (HR. Tirmidhi) <sup>9</sup><sup>10</sup>

This tradition is a concrete representation of the teachings of social empathy and concern for others, especially for those who are less fortunate.

## 3. Education of Religious Values Through Cultural Da'wah

The shift from puppet performances to Islamic readings or public recitations in Apitan shows the conscious efforts of the community to integrate religious values into cultural expression. This adaptation reflects the awareness of the Tlogorejo people that local traditions can be aligned with Islamic teachings, preserving aesthetic and entertainment values while deepening spiritual meaning. From the perspective of living hadith, this transformation exemplifies the dynamic application of prophetic teachings in a cultural context. This is in line with the principle that Islam accommodates local customs (urf) as long as they do not conflict with religious principles.

### **The Apitan Tradition as a Manifestation of Living Hadith**

Hadith stands as the second main source of Islamic teachings after the Qur'an, serving as an important guide to imitate the Prophet Muhammad (peace be upon him). Muslims have historically engaged in scholarly discourse on how to interpret and apply hadith, some adhering to a textual approach, while others adopt a contextual understanding that considers the time, place, and conditions of society. This dynamic tension between textualism and contextualism reflects the rich intellectual tradition of Islam, in which scholars seek to balance fidelity to revelation with the needs of an ever-evolving community. At the same time, ancestral culture survived as a living tradition, against the tide of change. When tradition such is in harmony with the principles of Islam as seen in the practices such *As Apitan* they are often preserved and even infused with religious meaning. The Prophet Muhammad (peace be upon him) showed this wisdom by not eradicating all pre-Islamic customs but reforming them within the framework of *monotheism*. For example, he reuses the Hajj, preserving its cultural form while purifying its spiritual essence. The interaction between the hadith and the hadith reflects the Prophet's balanced approach:

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<sup>9</sup> (Abu Isa Muhammad bin Isa bin Saurah, 1994) Hadith No. 2485 Kitab Shifat al--qiyamat wa ar-raqaiq wa al-wara

<sup>10</sup> (Abi Abdillah Muhammad, 1995) Hadith No. 3251 Kitab al ath'imah

1. Textual fidelity: Preserving the authentic teachings of Islam.
2. Contextual wisdom: Adapting practices to serve community harmony and *maslahah* (public interest).

As narrated in a hadith:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَىْءٍ مِنَ الدُّجَىِّ (بخري مسلم)

"From Abu Hurairah ra: The Prophet Muhammad (peace be upon him) said: Indeed, religion is easy, and forever religion will not burden a person unless it makes it easier. There fore straighten out, draw near, and give good news. Ask for help in the early hours of the morning, during the day during rest and early in the evening" (HR. Bukhari) <sup>11</sup>

Thus, the *Apitan* tradition with its combination of feasting, reconciliation, and Islamic art exemplifies how cultural heritage can be a container of faith when it is based on prophetic guidance. The challenge lies in navigating this synthesis without sacrificing core principles, ensuring that tradition serves as a bridge to avoid deviations from Islamic teachings. (Ahmad, 2013)

*Living Hadith* in language comes from two words, namely *living* and *hadith*. *Living* in the English dictionary is an *adjective form* of the word *live*. *Living* can also be interpreted as life or living. According to Alfatih, *living* is more based on the existence of traditions that live in society that are based on hadith (Suryadilaga, 2007) The emergence of living hadith studies adds a new color to the research model of Qur'an and hadith studies that make society collectively or individually as the object of study. (Maulina, 2020)

*Living Hadith* refers to the practical manifestation of the hadith of the Prophet Muhammad (saw) in the lively and dynamic tradition of Muslim society, where the texts of the hadith are not only understood textually but also contextually actualized through the local culture. This study emphasizes how Muslim communities both collectively and individually adopt, adapt, and bring to life the values of hadith in social practice, such as in the *Apitan* tradition which combines elements of togetherness, reconciliation, and worship. The *living hadith* approach enriches the study of hadith with a *sociological-anthropological* perspective, Show interaction dynamic between religious and cultural norms, while affirming that Islam is able to adapt to the local context without sacrificing the basic principles of sharia. Able to affirm the legitimacy of community practices as long as they are in harmony with Islamic ethics. (Maulina, 2020)

At the intersection of religion, modernity, and ancestral culture, we face a process of *acculturation* and *syncretization that manifests in various forms*. The *dialectical relationship* between Islamic teachings and local cultural heritage has shaped a *distinctive religiosity*, as exemplified by Walisongo's da'wah strategy. In this context, the study of *living hadith* becomes very interesting, as it provides a lens to understand socio-cultural practices inspired by prophetic traditions. While classical hadith studies traditionally focus on textual analysis, emphasizing *sanad* (chain of

<sup>11</sup> (Abi Abdillah Muhammad, 1995) Hadith No. 39 Kitab Al Iman

transmission) and *matan* (content), the approach of living hadith shifts the paradigm by starting with practice (*context*). This approach explores how hadith is actualized in people's lives, highlighting the continuity between textual heritage and life experiences in contemporary Muslim societies. (Ahmad, 2013)

According to Sahiron Syamsuddin, the concept of *living hadith* or *living sunnah* represents a dynamic interpretation of the Prophet's tradition, which is constantly being reinterpreted by scholars, legal authorities, or political rulers in response to the evolving social context and challenges of their respective times. In this framework, the hadith is not understood in a rigid and *literalistik*, rather, it opens up space for contextual meanings that are in harmony with contemporary realities, especially in dealing with emerging issues that are not explicitly covered by the sources of classical Islamic law. Nevertheless, Sahiron emphasized that *such interpretive flexibility* should remain based on the core substance and ethical purpose of the hadith. Any reinterpretation must uphold the basic principles of Sharia and consider the balance of *maslahat* (public interest) and *mafsadat* (danger). In this way, the reading of contextual hadith through the *living hadith paradigm* becomes a strategic tool to meet the socio-legal demands of modern society while maintaining the integrity of the teachings of the Prophet Muhammad. (Iffah, 2021)

*Living hadith* in the context of the Apitan hadith is not manifested in oral or literal quotations from prophetic texts, but rather through social expressions and collective practices that embody the spirit and ethical substance of the Prophet's hadith. This tradition describes how Islamic values are *internalized* and *actualized* in the daily life of the community as a whole. Without having to quote the hadith explicitly, the Apitan tradition serves as a form of practical religiosity, where the values of gratitude, solidarity, and social harmony that are at the core of the Prophet's teachings are clearly reflected in the rituals of the community and cultural life.

The Tlogorejo people have shown that *religiosity* does not always have to be expressed through formal sermons or *ritualistic* worship, but can also be manifested through cultural traditions that embody and bring Islamic values to life in daily life. This illustrates that *the hadith* is not only a normative textual source, but also serves as a living inspiration in the dynamics of social and cultural practices. As a manifestation of *living hadith*, the Apitan tradition is a medium where prophetic values are based and contextualized in the local wisdom of the community. This tradition affirms the capacity of society to maintain and actualize the teachings of the Prophet in a contextual, inclusive, and socially meaningful form.

### **The Impact of the Apitan Tradition on Various Aspects of Community Life**

The Apitan tradition held in Tlogorejo Village, Karangawen District, Demak Regency is not just an annual ritual event, but a cultural phenomenon that has a wide and multidimensional influence on various aspects of people's lives both from the social, religious, cultural, economic, and educational aspects. This tradition is part of the practice of *living hadith*, which shows how Islamic values are lived in a local context in a sustainable manner.

#### **1. Social Aspects**

The Apitan tradition plays an important role in strengthening the social order of the Tlogorejo people. Through joint activities such as *tahlilan*, meals together, and public recitation from various social backgrounds gather in an atmosphere characterized by familiarity and kinship. These interactions foster a deep sense of solidarity, a sense of belonging and social empathy. Thus this tradition serves as a medium to reduce the potential for social tension by providing a space for open communication and the involvement of all parties. In this context, the values of hadith are embodied in the emphasis on *Islamic ukhuwah* and *Silaturrahim* strengthens the relevance of prophetic teachings in fostering a harmonious life of society.

## 2. Religious Aspects

The *Apitan* tradition also functions as an effective medium to strengthen religious values in society. The deliberate replacement of traditional entertainment, such as *wayang kulit*, with public recitation performances or tambourines, reflects the conscious efforts of the Tlogorejo people to harmonize local cultural expressions with the spirit of Islamic teachings. This adaptation depicts the process of cultural Islamization, in which traditions are maintained without neglecting the substance of religion. The values contained in various hadiths such as generosity, gratitude, and strengthening one's relationship with Allah and fellow human beings are not only taught but practiced contextually through acts of worship and togetherness. In this way, *Apitan* becomes a living medium for the internalization of Islamic teachings, offering a culturally relevant approach to religious education and moral development.

## 3. Cultural Aspects

In terms of culture, *Apitan* is a medium to preserve local traditions with Islamic nuances. This culture is a form of cultural acculturation between Islamic teachings and local Javanese culture that do not affirm each other, but enrich each other. The absence of *wayang kulit* entertainment, which is usually the main element in similar celebrations in other areas, shows that there is a process of adjusting cultural values to be in line with Islamic principles embraced by the community. This shows that local culture is able to develop dynamically without losing its spirituality roots.

## 4. Economic Aspects

The *Apitan tradition* also indirectly impacts the local economic turnaround. The preparation of party dishes, the consumption of staples, the manufacture of event equipment, and mutual cooperation activities encourage the involvement of many parties in the community's economic activities. This activity provides an opportunity for residents, especially small traders and service providers, to earn additional income. In addition, by using local plants as the main offerings, this tradition helps strengthen community-based economies and food independence.

## 5. Aspects of Education and Internalization of Values

The *Apitan tradition* also functions as an educational medium for internalizing values among the younger generation. The active involvement of children and adolescents in various activities such as tambourine performances, *tahlilan*, and helping organize events serves as a form of experiential learning that fosters religious awareness, collaboration, a sense of responsibility, and cultural appreciation. Through participation in these rituals, younger members of society are not only

introduced to Islamic moral values, but are also nurtured in social ethics. This process represents an effective model of non-formal education, shaping the social and spiritual character of the younger generation.

## CONCLUSION

The *Apitan tradition* in Tlogorejo Village is a clear example of cultural acculturation between local Javanese customs and Islamic values that are firmly embedded in the way of life of the community. More than just the preservation of ancestral heritage, this tradition serves as a living medium for the actualization of the teachings of the Prophet Muhammad SAW. This is manifested in various social practices that reflect the core values of the hadith, including *silaturrahim* (maintaining kinship ties), solidarity, gratitude, and social responsibility. Thus, *Apitan* serves as a dynamic expression of *living hadith*, where religious teachings are not only articulated textually but internalized and embodied in daily life.

Through the *living hadith* approach, the *Apitan tradition* illustrates that hadith can be actualized through cultural praxis, not only understood through textual or normative interpretation. The people of Tlogorejo Village have demonstrated the ability to integrate Islamic teachings into local traditions without sacrificing the essence of Islamic values. An important example of this is the abolition of wayang kulit performances, which are usually part of similar cultural rituals in Central Java. Instead, the community has chosen to replace it with Islamic readings and tambourine performances, which symbolize a shift in spiritual orientation from secular entertainment to da'wah-based cultural expressions. This transformation reflects a conscious effort to align tradition with religious identity, creating a more spiritually grounded community practice.

The *Apitan* tradition has a multidimensional impact that extends to several key aspects of people's lives. In the social realm, strengthening relationships between residents and fostering solidarity among residents through collective activities. Religiously, it serves as a means to internalize and affirm Islamic values, which are manifested in practices such as *tahlilan*, public recitation, and expressions of gratitude. Culturally, *Apitan* functions as a medium for preserving local wisdom that is in harmony with Islamic teachings, representing a form of living heritage. Economically, this tradition stimulates the circulation of local resources by encouraging the consumption of goods produced by the community and promoting economic inclusivity. Educationally, it offers non-formal learning opportunities for the younger generation, instilling values such as cooperation, responsibility, and respect for cultural identity. Thus, the *Apitan* tradition exemplifies how Islamic values can be contextually actualized in local culture, playing an important role in upholding social cohesion, religious identity, and communal resilience.

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