

Ritual Meaning Night Friday Pon

(Study Phenomenology in Ritual Event Night Friday Pon Waliyullah Di Tomb of Sheikh Maulana Ishaq on Rural Community Kemantren Paciran Lamongan)

Moh. Nashiruddin Amin¹, Agus Sholahuddin², Zainur Rozikin²

¹*Doctoral Program in Social Science, University of Merdeka Malang, Indonesia*

²*University of Merdeka Malang, Indonesia*

Corresponding Author: Tommy Hariyanto

Abstract: This study aimed to describe and analyze the form of ritual activity Pon, Friday evening at the tomb of Sheikh Maulana Ishaq Wali Allah in Lamongan Paciran Kemantren rural communities; describe and analyze the value of the ritual of Night Friday Pon at the tomb of Sheikh Maulana Ishaq Waliyullah performed by villagers Kemantren Paciran Lamongan; as well as to describe and analyze the meanings that can be assessed in the implementation of Night Friday Pon ritual at the tomb of Sheikh Maulana Ishaq Wali Allah in rural communities Kemantren Paciran Lamongan. This type of research is qualitative research that uses special selection of data obtained in the field based on the quality and veracity. Friday night ritual activity form Pon at the tomb of Sheikh Maulana Ishaq Wali Allah by villagers Kemantren Paciran Lamongan, is the result of a long process that is based on and starting the following matters Background Night Friday Pon ritual performance based on trust, confidence and adherence to the teachings of Islam as explained in the Quran and al-Hadith; The requirements made by the villagers Kemantren Paciran Lamongan in execution Friday night rituals Pon; The initial stage on Thursday morning held a prayer of salvation before clean up the mausoleum, followed Khataman Koran, noon administrators make rice ambeng tomb, and afternoon ritual cloth cover replacement of tombstones and sow flowers at the tomb of Sheikh Maulana Ishaq by chairman of the caretaker. The implementation stage Friday night ritual of Pon started with a series of readings istighotsah with blessings, readings forwarded tahlil led religious leaders "Kiai". And the final stage is Mauidhotul Hasanah (good pitutur) in the form of religious services, so that people are enlightened religious knowledge and faith and obedience to Allah Almighty to increase. The value of the Pound Friday night ritual at the tomb of Sheikh Maulana Ishaq waliyullah are as follows: religious values, the value of propaganda, the value of harmony, and economic value. so that people enlightened religious knowledge and faith and obedience to Allah Almighty to increase. The value of the Pound Friday night ritual at the tomb of Sheikh Maulana Ishaq waliyullah are as follows: religious values, the value of propaganda, the value of harmony, and economic value. so that people enlightened religious knowledge and faith and obedience to Allah Almighty to increase. The value of the Pound Friday night ritual at the tomb of Sheikh Maulana Ishaq waliyullah are as follows: religious values, the value of propaganda, the value of harmony, and economic value.

Keywords: Ritual, Religious

Date of Submission: 25-02-2019

Date of acceptance: 11-03-2019

I. INTRODUCTION

Villagers Kemantren Paciran Lamongan is including a religious community, and always puts the religious norms. It proved much religious activity in this village, including Night Friday Pon rituals at the tomb of Sheikh Maulana Ishaq Wali Allah and activities around the form istighotsahan, tahlilan, diba'an, Memorial Day of the Great Islam (PHBI) was often done by Kemantren rural communities, not just once, but even many times. Almost every neighborhood has Jam'iyah religious group, and not just the old people alone who have Jam'iyah, but teenagers, even children were also having their own Jam'iyah so rutinan activity is never empty of repercussion chant-chanting or reading verses of the Koran, and prayers, dhikr, TAYYEBAH sentence, and so forth. This kind of activity is always done by the community Kemantren ranging from old generation ago, teenagers and even to children.

Friday precisely fitting Pon selected Friday night by villagers Kemantren for conducting rituals at the tomb of Sheikh Maulana Ishaq Wali Allah, because they more based on a belief Kemantren rural communities, that Friday is not the day unbelievable, but Friday is the very privileges and glorious "the prince of the day" when compared to the previous days or thereafter (ie, Saturday, Sunday, Monday, Tuesday and Thursday).

While Pon is one of the names of several names for the Java market day. For rural communities Kemantren Pon market is a market that very special day, because according *hutungan Pon* Java that its value is 7 (seven). The value or the number seven is for rural communities Kemantren considered a sacred number and lucky numbers. Because the number 7 in the Java language is often referred to by the name *Pituh*, while *Pituh* itself in the confidence of rural communities Kemantren Paciran Lamongan is a symbol *pituhlung* (help) from the Lord of Hosts, the God Almighty.

Villagers Kemantren, believe that the tomb of Sheikh Maulana Ishaq is included tomb sacred "purified", because in it there are the remains or body of people Salih and included a Waliyullah oldest in Lamongan, Although he was not in the group of Wali Songo-but Sheikh Maulana Ishaq was the father of Sunan Giri (one of the Wali Songo) and also includes initial *generasi* spreader of Islam in Java before the Wali Songo. Therefore Kemantren rural communities in particular, and generally the surrounding communities have a definite purpose and goals with flocked to the tomb of Sheikh Maulana Ishaq's grave pilgrimage rituals simultaneously implement Pon and *berwasilah* Friday night in the hope that *do'anya* come true and get the blessing of Sheikh Maulana Ishaq.

The significance of the ritual activities of the Night Friday Pon is as a community effort to *ngalap* (seek) *baraka* in Night Friday Pon rituals at the tomb of Sheikh Maulana Ishaq Wali Allah as well as a means of purification or cleansing the liver is also to strengthen the belief in Allah SWT, So with rituals and praying near the tombs of holy expected to cleanse the heart to commemorate the services of the Waliyullah who had been instrumental in Muslims.

Therefore, this study is important because public confidence Kemantren Paciran Lamongan village on Friday night Pon rituals at the tomb of Sheikh Maulana Ishaq Waliyullah activities undertaken by the community's long-standing and hereditary. Even this Night Friday Pon ritual is principally contains spiritual and religious values, which is to worship at the same time to draw closer to Allah SWT. Values are something that is considered valuable and the objectives to be achieved, practical value is something that is useful and valuable in everyday life.

Even the ritual activity is also considered as a social and religious obligation for individuals villagers Kemantren Paciran Lamongan in general because the values contained propaganda and harmony. On the other hand the presence of the tomb of Sheikh Maulana Ishaq Wali Allah also contains economic value, meaning able to grow the economy of the community, and can help financial income (cash) tomb itself, which is used for the repair or renovation of the tomb of Sheikh Maulana Ishaq.

This study aimed to describe and analyze the form of ritual activity Pon, Friday evening at the tomb of Sheikh Maulana Ishaq Wali Allah in Lamongan Paciran Kemantren rural communities; describe and analyze the value of the ritual of Night Friday Pon at the tomb of Sheikh Maulana Ishaq Waliyullah performed by villagers Kemantren Paciran Lamongan, as well as describe and analyze the meanings that can be assessed in the implementation of Night Friday Pon ritual at the tomb of Sheikh Maulana Ishaq Waliyullah on society Paciran Kemantren village in Lamongan.

II. LITERATURE REVIEW

Social behavior

In Dictionary Indonesian meaningful behavioral responses or reactions to stimuli or environmental individual. While social means with regard to people's lives. Thus social behavior can mean response or reaction to stimuli surrounding communities. Social behavior can be likened to collective behavior, namely the activities of people together in a certain way and follow certain patterns anyway. According to Coleman (2008: 241) that the collective behavior of a transfer of control of a simple and rational to the actions of one actor to another actor. Every human action, either individually or in groups was a reaction to external stimuli received through the senses.

Social behavior is the embodiment of human nature as social beings. Fromm (2001: 312-313) that Darwin was well aware that humans are characterized not only by the typical physical but also with certain psychological traits. Comparable with consciousness higher, human behavior is more supple (flexible), but lacked the reflexes and instincts than other animals, humans are able to think and improve the properties of adaptive behavior in ways that make sense, man is an individual cultured and society, he has developed a unique culture and society, both in type and complexity.

The concept of Rural Community

Sutardjo Kartodikusuma argued that, the village is a legal entity in which resides a community of its own government; also raised by Bintaro, that the village is the embodiment or the unity of geography, social, economic, political and culture are in place (an area), in the relationship and its influence on a reciprocal basis with other regions. Meanwhile, according to Paul H. Landis, the village is less than 2,500 inhabitants. With the following characteristics: First, have a social life to know who knew each other among thousands of lives.

Secondly, there is a linkage that same feeling of affection towards the habit. Third, to attempt the (economic) is the most common agrarian highly influenced by nature such as climate, natural conditions, natural resources,

In Act No. 32 of 2004 mentioned the notion village as a unit of community has boundaries, which is authorized to regulate and manage the interests of the local community, based on the origin and local customs that recognized and respected within the government system Republik Unitary State of Indonesia. From these definitions, the village is actually a vital part for the existence of the nation of Indonesia. Vital because the village is the smallest unit of this nation that shows the diversity of Indonesia. During this time proved that diversity has become a sponsor for the vertical force and eksisnya nation. Thus strengthening the village becomes non-negotiable and can not be separated from the development of the nation as a whole.

System Values and Norms in Society

The term value is a term that is not easy to be given the exact boundaries. This is because the value is an abstract reality (Ambroisje in Kaswadi, 1993). According to Rokeach and Bank (Taha, 1996) is a type of confidence values that are within the scope of the belief system in which a person acts or avoid any act, or on an appropriate or inappropriate that done. This means that to do with the meaning or giving meaning to an object. According horton and Hant (in J.Dwi Narwoko and Bagong Suyanto, 2004: 35) value is the idea of whether a meaningful or meaningless experience. Value is essentially directed periklaku and consideration of a person, but no! Judging whether a certain behavior is wrong or right.

The concept of tradition Pilgrimage Kubur in Sunan Drajat Understanding Sunan Drajat

Sunan Drajat seen from a language consisting of three words that tomb, Sunan and Drajat. Tomb or grave is the place to deliver the bodies or called cemetery (2008: 860). So Graveyard here means human jasat place after death. The Sunan means the designation name to the trustees (2008: 1355). While Drajat is the nickname of one of the Wali Sanga, whose real name is Raden Qasim. He dalah son of Sunan Ampel, Sunan Bonang younger brother, brother in law of Sunan Giri, brother in law of Suna Kali Jaga and brother in law of Raden Patah (2016: 86). So Sunan Drajat is a place that used to bury one of the Wali Sanga Sunan Drajat.

Understanding Tradition Pilgrimage Kubur

Tradition is hereditary habits (of the ancestors) are still running in the community. Judgment or assumption that the ways that have been there a best way and completely (Ministry of Education, 2008: 1483). Grave pilgrimage is a privileged meeting point between religions, almost anywhere in the world there are special graves visited by both Muslims and non-Muslims, such as in the village there is the tomb of Sunan Drajat Drajat. According to Ali al-Harawi who wrote a Code of Points Shrine tomb that grave pilgrimage (ziyaratal-qubur) is a form of ritual that has its roots in ancient times masyarakatsejak (Henri, Chambert-Loir and Claude Guillot, 2010: 2).

Pilgrimage Kubur According to Islamic view

Islam considers that the grave pilgrimage is allowed and can safely say that in the acts of worship during ziyarah it is the Muslims. The pilgrims are allowed it is the pilgrims who have had a strong Islamic faith and know the law of pilgrimage and objectives. One of the goals of the grave pilgrimage is bertawasil to a person deemed to have miracles in order to get intercession, blessing, and granted all that was asked. If the pilgrims that do not have a strong faith Hence there will be a concern even tend to be exaggerated and deviated from the norms of Islam. In short kesyirikan incurred. Islam also forbids the Muslim people visit the tomb of the infidels and hypocrites.

Pilgrimage Kubur as Element Tradition and Culture

Tradition (Latin: traditio, meaning forwarded) by language is a habit that developed in the public good, which was customary, or assimilated by customary or religious rituals (Poerwadarminta, WJS, 1990: 1293). Or in another sense, something that has been done a long time and become part of the lives of a group of people, usually from a country, culture, time, or the same religion.

According to EB Taylor an anthropologist from the UK suggests that culture is a complex whole which includes knowledge, belief, art, law, morals, customs and other skills acquired by man as a member of the community residents that culture (Boediono Kusumohamidjojo, 2009: 210).

Pilgrimage Kubur in Sunan Drajat

Sunan Drajat is one of the Wali Sanga, while that which is meant by the Wali Sanga is an agency of propaganda to spread the teachings of Islam, because Wali Sanga merupakam a group of people (the mayor)

who have the same goals using the system within the organization. Wali Sanga so it can be regarded as a single entity organization with the mission of Islamization in Java (Ridin Sofwan et al, 2004: 253).

III. RESEARCH METHOD

Type and Research Approach

This type of research is qualitative research that uses special selection of data obtained in the field based on the quality and veracity. According Moleong (2006: 6), qualitative research is research that aims to understand the phenomenon of what is experienced by the subjects-in other words, research that prioritizes data holistically, both words, writing, comprehension, interpretation, and so forth.

Research focus

The focus of the research is as follows:

1. Friday night ritual activity form Pon at the tomb of Sheikh Maulana Ishaq Wali Allah in rural communities Kemantren Paciran Lamongan. This category includes a number of indicators as follows:
 - a. Background execution Friday night rituals Pon
 - b. The terms of the implementation of the Friday night ritual of Pon
 - c. Implementation stages Night Friday Pon ritual.
2. The value of the Friday night ritual of Pon at the tomb of Sheikh Maulana Ishaq Waliyullah implemented by village society Kemantren Paciran Lamongan, with indicators of research include:
 - a. The religious values of Friday night ritual of Pon
 - b. Propaganda value from Friday night ritual of Pon
 - c. Value harmony of Friday night ritual of Pon
 - d. The economic value of a Friday night ritual of Pon
3. Meaning in Night Friday Pon rituals at the tomb of Sheikh Maulana Ishaq Wali Allah in rural communities Kemantren Paciran Lamongan, the indicator is:
 - a. Tomb clean-up activities in the Friday night ritual of Pon
 - b. Activity sow flowers in a Friday night ritual of Pon
 - c. Istighotsah activity in Friday night ritual of Pon
 - d. Rice ambeng the Friday night ritual of Pon

Data analysis technique

Analysis was performed on data based on inductive logic. The analysis will be moved from something special or specific, which is obtained in the field, toward a finding of a general nature, which will appear through the analysis of data based on the theory used. According to Strauss and Corbin (1990: 23) grounded theory is a theory derived from the results of inductive reasoning in a study on the phenomenon exists. grounded theory is discovered, developed and verified through systematic data collection and analysis of data related to the phenomenon. Data analysis model used in this study is similar to that developed by Strauss and Corbin (1990: 61-142).

IV. DISCUSSION

Ritual forms of activity Night Friday Pon in the Tomb Waliyullah Sheikh Maulana Ishaq

Background Implementation Night Friday Pon Ritual

Friday ritual Pon background there are few symbols of meaning in it, namely that the meaning of background Night Friday Pon rituals at the tomb of Sheikh Maulana Ishaq Wali Allah is meaningful as a community effort to believe in the existence of Sheikh Maulana Ishaq's tomb able to bring blessings and blessings of Allah causes including the sacred tombs and sacred.

Even rural communities has to be confidence Kemantren Paciran Lamongan if someone perform religious rituals "worship" of any nature in the tomb of Sheikh Maulana Ishaq Waliyullah holy and sacred, then Allah will accept and everything hajatnya fulfilled by him. There are also other reasons Kemantren rural communities carry out the ritual, that is because they want to make a pilgrimage and respect Waliyullah Sheikh Maulana Ishaq, who have fought and teach Islam to local residents. As well as to maintain the traditions that had long ago done by their ancestors as a form of religious practice and devotion to Allah that they believe to be the ultimate truth that comes from al-Qur'an and hadith.

Implementation Requirements Ritual Night Friday Pon

The requirements made by the villagers Kemantren Paciran Lamongan in the implementation of Night Friday Pon ritual, which they take water berwudlu (holy hadats hadats small and large) before entering the ritual site (tomb of Sheikh Ishaq Maulaan). While the condition of the imam (leader) ritual is a blessing that can already Kiai elders and appointed based on the results board meeting tomb of Sheikh Maulana Ishaq. Tidak all

religious leaders (Kiai or scholars) could be a priest or ritual leader Night Friday Pon at the tomb of Sheikh Wali Allah Maulana Ishaq, because the conditions that must be obeyed and upheld when this ritual, in addition to a priest is a scholar who always mengistiqomahkan prayer and perpetuate wudlunya,

Stages of Implementation Ritual Night Friday Pon

1. Early stage

In this stage, commenced with deliberation led by chairman of the board of the tomb of Sheikh Maulana Ishaq by collecting all the administrators and caretaker to hold a meeting to determine who will be the ritual priest and who is appointed as a lecturer in the ritual of Night Friday Pon. This meeting routine activities performed by the board tomb of Sheikh Maulana Ishaq one week before the day Night Friday Pon rituals take place. Furthermore, on Thursday morning, held a prayer of salvation prior to clean up the mausoleum, followed Khataman Koran, noon administrators make rice ambeng tomb, and afternoon ritual cloth cover replacement of tombstones and sow flowers at the tomb of Sheikh Maulana Ishaq by chairman of the caretaker.

2. Implementation phase

Implementation Stage Friday night ritual begins with reading shalawat Pon, followed by istighotsah, and tahlil. This activity as a form of obedience and sincerity communities to implement Sharia Muslim faith.

3. Final stage

In the final stages of the implementation of this Night Friday Pon ritual, filled with missionary activity by the method of religious lectures by a Kiai were specially imported from outside the city, these activities are done for his struggles continued even imitate Sheikh Maulana Ishaq who while still alive, he often preached to Islam spread from house to house, after Kemantren villagers had converted to Islam before his mission continued with dimusholla religious lectures, mosques and even in Bayang Gambang. After the lecture activity is completed, then followed by the chanting of prayers led by the speaker.

Friday Night Ritual value Pon in Waliyullah Tomb of Sheikh Maulana Ishaq

1. Religious Values in Night Friday Pon Ritual

Friday night ritual of Pon high religious value, namely the relationship with God can be established so as to realize the value-nlai kebathinan in him to become a better human being and the creation of one's inner tranquility in the running of religious life.

2. Value Propagation in Night Friday Pon Ritual

Propaganda value in this ritual has been formed character, attitudes and lifestyles of more Islamic society once more perfect community worship practices and behavior are also very Islami even their hearts were sincere in worship to God.

3. Value Harmony "Social" in the Friday night ritual of Pon

Value harmony of Friday night ritual of Pon reflect a form of a sense of community, socialize, work together and interact among each other. Ritual well attended by the community of children, youth and fathers or mothers, who all come together and blend into one regardless of their social status. Communities have mutual respect and respect, which is based on the sense of kinship, brotherhood and harmony. Even in people's daily life extremely idealize kinship and harmony, and work together based on the doctrine of "teaching" religion.

4. Economic Value in Pounds Friday Night Ritual

Night Friday Pon ritual has been raised Kemantren economy of rural communities, that they can meet their needs, even able to reduce poverty and unemployment in the community. Kemantren society greatly benefited from the practice of this Night Friday Pon ritual, because that is present in this ritual not only indigenous people but also people outside the village Kemantren, both of Lamongam and outside the region. With so many people following this ritual will certainly increase the income of society that has been selling food, drinks, clothes, smoked fish, salted fish, coffee and souvenirs available.

Meaning in Ritual Event Friday Night Waliyullah Pon Tomb of Sheikh Maulana Ishaq

1. Clean-up activities Tomb of Sheikh Maulana Ishaq

Kemantren village community including residents greatly appreciate their ancestors. It can be proved by still holding of rituals clean up the mausoleum of Sheikh Maulana Ishaq every Friday night ritual Pon activity was taking place, even these activities as well as the shape or form of human respect to ancestors who have

died. Because humans and ancestors mempunyai built up a very close relationship, because the lives of local people who previously did not know the values of Islam to understand the teachings of Islam. In addition to the location of the ritual "tomb" very clean and comfortable, making people humility 'perform Friday night ritual of Pon and faith is also maintained.

2. Flower in a ritual activity Friday Night Pon

For the deceased laying flowers on the grave is very useful, that brings forgiveness of God on the one spared from torment of the grave during such interest had not been dried so that it can make the deceased rest in the grave. Sow flowers at the tomb of Sheikh Maulana Ishaq led by the chairman of the caretaker and conducted a routine Friday night ritual of Pon and flowers used are fresh flowers.

3. Istighotsah activities within Night Friday Pon Ritual

Istighotsah are read in Friday night ritual of Pon is prayer prayers and tahlil. Bershalawat is the greatness of Islam and bring the blessings of life and the intercession of the Prophet Muhammad. While tahlilan is deceased safety mendo'akan ritual of punishment of the grave, his sins are forgiven by God and go to heaven. When reading blessings on Mawlid al-Diba 'society stands as an expression of gratitude and respect Muhammad lord Prophet SAW.

4. Rice ambeng meaning in the ritual Friday Night Pon

Ambengan is a tradition of eating together in a large container by the village community Kemantren Friday night after a string of ritual Pon. Ambeng rice is a symbol of luck, blessing, harmony and happiness of the people living in this world and hereafter. Tradition ambengan including indigenous communities Kemantren village who always maintained and preserved because it can foster harmony nature, togetherness, brotherhood, solidarity and educate people to be generous (happy shodaqoh).

V. CONCLUSION

1. Friday night ritual activity form Pon at the tomb of Sheikh Maulana Ishaq Wali Allah by villagers Kemantren Paciran Lamongan, is the result of a long process that is based on and starting the following matters, namely:
 - a. Background execution Friday night ritual of Pon is based on trust, confidence and obedience to the teachings of Islam as explained in the Qur'an and Hadith. This Rtual as an expression of the realization of worship (devotion) every human being to God. by way of tribute to the figure of Sheikh Maulana Ishaq Wali Allah. At the same time for safety to God, and the dead and terkabulnya intent megingat
 - b. The requirements made by the villagers Kemantren Paciran Lamongan in the implementation of Night Friday Pon ritual, which they take water berwudlu (holy hadats hadats small and large) before entering the ritual site (tomb of Sheikh Ishaq Maulaan). While the condition of the imam (leader) ritual is a blessing that can already Kiai elders and appointed based on the results board meeting tomb of Sheikh Maulana Ishaq
 - c. The initial stage on Thursday morning held a prayer of salvation before clean up the mausoleum, followed Khataman Koran, noon administrators make rice ambeng tomb, and afternoon ritual cloth cover replacement of tombstones and sow flowers at the tomb of Sheikh Maulana Ishaq by chairman of the caretaker
 - d. The implementation stage Friday night ritual of Pon started with a series of readings istighotsah with blessings, readings forwarded tahlil led religious leaders "Kiai".
 - e. And the final stage is Mauidhotul Hasanah (good pitutur) in the form of religious services, so that people are enlightened religious knowledge and faith and obedience to Allah Almighty to increase.
2. The value of the Pound Friday night ritual at the tomb of Sheikh Maulana Ishaq waliyulllah are as follows:
 - a. Religious values of Night Friday Pon ritual is to create value-nlai kebathinan within the community in order to become a better human being and the creation of one's inner tranquility in the running of religious life.
 - b. Propaganda value from the implementation of the Friday night ritual of Pon is that the public is increasingly perfect religious practices and its behavior is also very Islami even their hearts were sincere in worship to God
 - c. Concord value obtained from Night Friday Pon rituals that people have an attitude of mutual respect and respect, which is based on the sense of kinship, brotherhood and harmony. Even in people's daily life extremely upholds its fraternal and harmony, and mutual cooperation based dotrin "teaching" religion.
 - d. The economic value of this Night Friday Pon ritual is people obtain employment, rizkinya abundant, can meet their needs and can mensekolahkan children are also able to reduce poverty and unemployment in the midst of society.

3. Meaning in Ritual Event Friday Night Pon at the Tomb of Sheikh Maulana Ishaq Waliyullah can be obtained the following:
 - a. Ritual clean up the mausoleum in this ritual contained meaning, which is to throw away all sorts of dangers that exist in every human being, and also to purify, disinfect the ritual "tomb" to be clean and comfortable, so that communities do Friday night ritual pound to khusu 'and quiet faith
 - b. Practice activities sow flowers in ritual Night Friday Pon has the meaning of "benefit" which is very big for janazah because it can make the deceased rest in the grave and the torment of the grave alleviated by the Essence of the Forgiving, namely Allah.
 - c. Istighotsah meaning of ritual Night Friday Pon is require your help from Allah through readings dhikr, sentence thoyibah and blessings so that all public urination dijiabahi "accepted" by him and obtain inner tranquility and blessing of blessings that can intercession of the Prophet Muhammad
 - d. Rice ambeng the Friday night ritual of Pon has a meaning that is contained Ambengan sacred intention, namely bershodaqoh and also includes symbols of luck, blessing, harmony and happiness of the people living in this world and hereafter. Because rice ambeng is eaten together without using a fork and spoon, which in it full of meaning, that impoverish spiteful, greedy and hasud, and would build a sense of togetherness, harmony regardless of their social status, and able to awaken the community to each other respect, mutual help, do not berate, and considers if man is equal before Allah.

REFERENCES

- [1]. Budiono Kusumohamidjojo, 2009. *Dasar-dasar Merancang Kontrak*. PT.Gramedia. Jakarta.
- [2]. Coleman S. James. 2008. *Dasar-Dasar Teori Sosial*. Nusa Media: Bandung..
- [3]. Fromm, E. 2010. *Akar Kekerasan, Analisis Sosio-Psikologis Atas Watak Manusia*. Pustaka Belajar.Yogyakarta.
- [4]. Henri, Chambert-Loir dan Claude Guillot, 2010. *Ziarah dan Wali di Dunia Islam*. Komunitas Bambu. Jakarta.
- [5]. J.Dwi Narwoko dan Bagong Suyanto, 2004. *Sosiologi Teks Pengantar dan Terapan*. Kencana Media Group. Jakarta.
- [6]. Kaswadi. 1993. *Pendidikan Nilai Memasuki Tahun 2000*. Gramedia Widiasarana Indonesia.
- [7]. Moleong, J, Lexy. 2006. *Metodologi Penelitian Kualitatif*. PT. Remaja. Rosdakarya. Bandung
- [8]. Poerwadarminta, W.J.S. 1990. *Kamus Besar Bahasa Indonesia*. Balai Pustaka. Jakarta.
- [9]. Sofwan, Ridin dkk. 2000. *Islamisasi di Jawa: Walisongo, Penyebar Islam di Jawa, Menurut Penuturan Babad*. Pustaka Pelajar.Yogyakarta
- [10]. Strauss, Anselm and Juliet Corbin. 1990. *Basis of Qualitative Research: Grounded Theory. Procedure and Techniques*. London: Sage Publications.
- [11]. Thaha, 1996. *Membangun Budaya Masyarakat*. Titian Ilmu. Yogyakarta..

Tommy Hariyanto. "Ritual Meaning Night Friday Pon." *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*. vol. 24 no. 03, 2019, pp 21-27.