

PROHIBITION ON SELLING RICE IN THE TANAH PAJIMATAN KYAI AGENG SELO GROBOGAN AREA

Susana Aditiya Wangsanata

*Sunniyyah Islamic College of Selo Grobogan
The Tomb Complex of Kyai Ageng Selo, Grobogan, Central Java, Indonesia
Email: sswangsanata5@gmail.com*

Sucik Rahayu

*Sunniyyah Islamic College of Selo Grobogan
The Tomb Complex of Kyai Ageng Selo, Grobogan, Central Java, Indonesia
Email: sucik.rahayu2017@gmail.com*

Teguh Imam Triono

*Sunniyyah Islamic College of Selo Grobogan
The Tomb Complex of Kyai Ageng Selo, Grobogan, Central Java, Indonesia
Email: timamtriono27@gmail.com*

Ahmad Lukman Khakim

*Al-Azhar University Cairo, Egypt
1 Al Mokhaym Al Daem, Cairo, EG, Cairo Egypt
Email: khakimlukman10@gmail.com*

Alfa Jauro

*Madibbo Adma University of Technology (MAUTECH)
Modibbo Adama University of Technology, P.M.B 2076, Yola, Adamawa State, Nigeria
Email: alfajauro02@gmail.com*

Maulidawati

*Northeast Normal University China
5268 Renmin Street, Changchun, Jilin Province, PRC
Email: maulidawatycgsb@gmail.com*

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Abstract

The purpose of this research is to uncover the meaning behind the prohibition on selling rice in the area surrounding the tomb of Kyai Ageng Selo in Grobogan, Central Java. This study employs a field research method with a qualitative approach. Data analysis is conducted using qualitative descriptive techniques. Data collection involves observation, interviews, and documentation with the caretaker of Kyai Ageng Selo's tomb, Mr. Abdul Rohim, and traders in the area of the tomb. The results of this study indicate that the prohibition on selling rice in the area of Kyai Ageng Selo's tomb conveys teachings on becoming generous individuals, honoring guests, and possessing a strong social spirit. The principle of generosity is demonstrated by Kyai Ageng Selo through the provision of food (ingkung), a whole chicken prepared for guests. The principle of honoring guests is shown through Kyai Ageng Selo's attentive and warm service. Additionally, the principle of having a strong social spirit is reflected in the respect and appreciation shown for guests who visit. This phenomenon serves as a lesson for the community, particularly the people of Selo, emphasizing the significance of possessing a generous nature, honoring guests, and having a strong social spirit. The findings indicate that the experiences of a scholar with karomah (spiritual power) can provide teachings or advice that the community adheres to. The advice given by Kyai Ageng Selo to his descendants not to sell rice around his house has become a tradition that persists to this day. If this tradition is violated, the community in the area of Kyai Ageng Selo's tomb believes that misfortune will befall the traders who sell rice.

Keywords: religion, tradition, religious figure

INTRODUCTION

The prohibition on selling rice has become a tradition for the people in the village of Selo, particularly for those in the area surrounding the Kyai Ageng Selo burial site in Grobogan. This tradition has become a local culture that all members of the community in the Kyai Ageng Selo burial area are expected to adhere to. The community believes in and continues to practice this tradition to this day. A theory suggests that tradition or culture not only reflects the natural environment, such as history, climate, and ecology, but also contains social and cultural characteristics that have been passed down in the form of symbols and customs (Xu et al., 2024).

The tradition of prohibiting the sale of rice in the Kyai Ageng Selo burial area illustrates that local traditions can serve as a reflection of the community's rich and unique cultural heritage. This phenomenon serves as a tangible proof that each region has its own distinctive features and uniqueness in carrying out local traditions that are believed by the community (Setiyani et al., 2021).

In reality, when linked to the teachings of Islam, the tradition of prohibiting the sale of rice in the Kyai Ageng Selo's burial area has a harmonious integration of religious and social life, allowing both aspects to complement one another. Generally, the Javanese community is known for upholding traditions and cultural practices, resulting in a life rich in meanings and symbols. In the traditions believed by the Javanese community, there are two important aspects: first, the philosophical and mystical life; second, the ethical life that upholds moral values and dignity (Dzofir 2017). Thus, Islam should not only be viewed as a revealed religion and doctrine but also as a phenomenon and a social-cultural tradition of the community (Nurdin, 2016).

The phenomenon of this cultural tradition is closely related to a prominent figure among the ulama in Java, namely Kyai Ageng Selo. He is renowned for his miraculous ability to capture lightning. According to the caretaker of Kyai Ageng Selo's tomb, he could catch flashes of lightning when a creature tied to a gandrak tree went wild.

In addition to his miraculous ability to capture lightning, Kyai Ageng Selo is also known for various songs or verses, including

"Dandang Gulo." One of the famous verses is "Pepali Kyai Ageng Selo", which remains vibrant in the Islamic world, especially in Java, to this day. The tomb of Kyai Ageng Selo is located in the village of Selo, Tawangharjo District, Grobogan Regency, Central Java. It is situated to the west of the Kyai Ageng Selo mosque and is frequently visited by pilgrims from outside Grobogan Regency. This demonstrates that Indonesia, as a country with strong religious beliefs and democratic framework, is able to combine religion and state in the post-secular era (Hamzah et al., 2023).

An interesting and unique fact on the ground shows that, generally, religious tourism sites throughout Indonesia provide food, especially rice, for sale to visitors or pilgrims. However, this distinctive feature differs in the Kyai Ageng Selo burial area, where the sale of rice is prohibited. Traders in the tomb complex of Kyai Ageng Selo in Grobogan refrain from selling rice, a phenomenon that has become a deeply rooted tradition. The prohibition has evolved into a cultural practice for the people of Selo village. Thus, it can be stated that religion is a part of culture, often linked to the nature and behavior of communication. This indicates that religion influences culture, as it represents a significant layer within a culture (Croucher et al., 2017).

The rice that is prohibited from being sold is in its original form, meaning it has not been processed into other food items such as lontong or arem-arem. The prohibition specifically refers to not selling rice in its original form; however, if the rice is transformed into other food items like lontong or arem-arem, it may be sold. Nevertheless, most sellers in the Kyai Ageng Selo tomb complex primarily sell food in the form of noodles as a substitute for rice. In addition to selling noodles, vendors may also sell meatballs. This fact shows that the tradition and culture of prohibiting the sale of rice are adhered to by all traders in the Kyai Ageng Selo Grobogan area. This phenomenon indicates that religion and tradition play significant roles in encouraging the community to comply with these religious and traditional practices (Hordern, 2016).

In line with the above phenomenon, the purpose of adhering to tradition and culture is to achieve safety for both individuals and the community (Dzofir, 2017). A study notes that

the African community has inherited traditions through oral traditions such as myths, folklore, songs, dances, proverbs, rituals, and oaths. Additionally, there are legacies in the form of sacred spaces, objects, and symbols (Anthony, 2014). This perspective aligns with research findings indicating that the characteristics of African people possess unique linguistic, cultural, and geographical backgrounds. Thus, the concept of culture encompasses ideas about the past, present, and future (Kanu, 2014).

As with the traditions and cultures present in Africa, this condition serves as a fact that cultural heritage needs to be preserved and maintained. Cultural heritage is an important component and plays a fundamental role in demonstrating individual identity. Additionally, the protection of heritage and culture in Islam is crucial because Islam serves as a source of law in various Muslim countries (Alshehaby, 2020). Generally, communities that adhere to a tradition will consistently practice the traditions they uphold (Poljarevic, 2015). The distinctive feature of Islamic knowledge, viewed traditionally, is the perception of creation in the world as interconnected parts that form a unity and manifest true wholeness (Skinner, 2019).

Based on the statements above, the traditions upheld by society essentially represent a manifestation of social norms that need to be adhered to, providing tranquility in life, including the prohibition of selling rice in the area of the grave of Kyai Ageng Selo in Grobogan. By adhering to the tradition of prohibiting rice sales, one can be kept away from disasters and calamities. The existence of this prohibition has led to various speculations and questions, such as the meaning contained within the prohibition of selling rice.

In customary practices, there are inherent meanings and purposes that provide clear understanding for the community. The prohibition on selling rice in the area of Kyai Ageng Selo's grave is closely related to religious aspects, strongly associated with the figure of the great scholar Kyai Ageng Selo. A theory suggests that the development of religion in society reflects the presence of human construction elements or religious figures (Sugianto, 2020).

Research on the prohibition of selling rice in the area of Kyai Ageng Selo's grave has not been extensively conducted; thus, this study can be viewed from various

perspectives. In this research, the researcher employs an anthropological approach to examine the phenomenon of the prohibition in the Kyai Ageng Selo area in Grobogan. This perspective was chosen because the tradition of prohibiting rice sales is closely related to the experiences of individuals. Understanding a religious teaching requires an anthropological approach, as traditional or cultural events can only be fully explained through anthropology (Yanasari, 2019).

Geertz states that religion is a pattern of human action (a pattern for behavior). Local culture has its own colors and patterns, reflecting the diversity within society (Sugianto, 2020). The anthropology of religion itself is a form of "study of religion based on cultural approaches," "studying humans who are religious." Therefore, the anthropology of religion examines religion through the lens of culture without questioning the correctness or incorrectness of religious beliefs. Thus, it is not ideological truth or specific beliefs that serve as the benchmark or focus of anthropological studies, but rather the empirical realities that are visible and applicable in human life (Ghazali, 2011).

Based on the systematic outline above, the novelty of this research can be found in the prohibition of selling rice in the area of Kyai Ageng Selo's grave, which encompasses more than just a ban. Behind this prohibition exists a profound meaning for the lives of religious individuals. The prohibition of selling rice is a tradition that will always be remembered by the people of Selo Village. This is because religion is a chain of memory based on the sanctity of tradition (Urbaniak, 2015).

The religious behavior referred to in this research pertains to the story of the prohibition of selling rice in the area of Kyai Ageng Selo's grave, which illustrates the proper way to host guests. When someone visits and the host honours the guest by providing a meal, the guest should consume the food that has been offered. Thus, symbolically, the findings of this research indicate that the religious behavior exhibited by the scholar will influence cultural traditions and the local community. In addition to honoring visiting guests, this research also uncovers the meaning that as religious individuals, one should possess a generous attitude and a strong social spirit. This principle is symbolically taught by Kyai Ageng Selo through the prohibition

against selling rice in the area surrounding his grave in Grobogan, Central Java.

Literature Review

Ardani (2021) states that Kyai Ageng Selo's thoughts on moral education, as expressed in Serat Pepali Dhandanggula and Pucung, include the phrase "*aja gawe angkuh*," which means "do not be arrogant" (Ardani, 2021). This phrase symbolizes that a Muslim's identity should not encompass arrogance or pride. This notion aligns with the event of prohibiting the sale of rice, where a guest is expected to appreciate the host's provision of food and to accept it as a form of respect, thereby avoiding indifference and arrogance towards the host. The distinction lies in Ardani's research, which focuses on moral education, while this study seeks to uncover the symbolic meaning of the prohibition against selling rice.

Research conducted by Sondra L. Hausner in 2020 suggests that the study of Islamic anthropology can be initiated by paying attention to religious texts, namely the Quran and Hadith. In her research, it is stated that Islam, with all its diversity, can be studied by anthropologists as a discursive tradition through these religious texts, resulting in the identity of a Muslim (Hausner, 2020). This research aligns with the perspective used in this study, which employs religious anthropology theory as a lens to dissect the issues being examined. The distinction lies in Sondra L. Hausner's research focuses on Islamic anthropology through religious texts, while this study focuses on the symbolic meaning of the prohibition against selling rice from the perspective of religious anthropology.

Egbo's research in 2016 states that every society or group, including entities, undergoes evolution in its way of life, which is referred to as culture. Essentially, culture operates by adhering to the standards or ethical behaviors that have been established and ingrained within society (Adekola et al., 2016). This study aligns with that perspective, as the tradition of prohibiting the sale of rice in the land of Kyai Ageng Selo Grobogan reflects the teachings of Kyai Ageng Selo in behavior. However, it is important to note that this tradition possesses unique characteristics.

Rondli (2021) in his research mentions that socio-cultural ethics are closely related to the appropriate appreciation of religious

experiences, as well as to the adaptability, resilience, and creativity of the local community (Ki et al., 2021). Fauziyyah and Rusmana (2022) in their research state that the Serat Pepali of Kyai Ageng Selo contains moral messages for leading a noble life and possessing wisdom. Additionally, the Serat Pepali of Kyai Ageng Selo contains values related to character education (Fauziyyah, 2022). By continuing to uphold the tradition of prohibiting the sale of rice, the cultural values of the ancestors can be preserved. In this context, preserving a culture may involve maintaining historical buildings and written documents to ensure that the tradition remains alive (Abbasi, 2023).

Conceptual Framework

The theoretical analysis used in this research employs religious anthropology theory, which emphasizes the holistic view of religious individuals. This theory is deemed appropriate for analyzing the issues at hand, as it discusses humans and religion. This aligns with the history of Kyai Ageng Selo, who is known for his strong social spirit. The name 'Selo' originates from 'suselo', which in Indonesian means 'social', and has since been widely recognized by the community.

This research employs an ethnographic model approach, wherein anthropologists study the life experiences, beliefs, and practices of individuals and communities to reveal how religion influences society. This approach focuses on discovering and investigating religious practices, rituals, and ideologies that shape social norms, values, and behaviors (Rezky et al., 2023).

Additionally, Geertz posits that religion is a systematic arrangement of symbols. He further states that a symbol can encompass objects, events, actions, qualities, or anything related to a concept; in other words, a concept is a symbol (Wendry, 2016).

This research aims to uncover the meaning behind the prohibition of selling rice in the land of Kyai Ageng Selo. The focus of this study is to discuss the symbolic significance of this prohibition. This phenomenon is unique and characteristic in the Grobogan district of Central Java. This research discusses a tradition that has become a local culture within the Selo community, which refrains from selling rice.

RESEARCH METHOD

This research employs a field study method, with the location centered around the Kyai Ageng Selo's tomb in Grobogan, Central Java. The analysis utilized in this study is descriptive qualitative. The researcher acts as the primary instrument. The data collection techniques in this study employ a triangulation model, which includes preliminary research (observation), interviews, and documentation.

The observation in this study involved observing the community, particularly the traders in the area of the Kyai Ageng Selo's tomb in Grobogan. Interviews were conducted with traders, community members, and the caretaker of the tomb. Documentation for this study included recording during the interviews with informants.

This research was conducted from February to July 2024. Observations took place in February, followed by data collection from March to April. Data writing occurred from May to June, and finally, in July, the finishing touches on the data writing and verification of the obtained data were completed.

DISCUSSION

The phenomenon of the prohibition against selling rice in the area of the Kyai Ageng Selo burial site in Grobogan has become a tradition for the people of Selo and for all visitors. This tradition applies not only to the local community but also to any traders from outside the Selo area; they are also forbidden from selling rice on the burial site. Thus, the prohibition encompasses all traders, regardless of their origin.

Based on interviews with traders in the Kyai Ageng Selo burial site area, no trader dares to sell rice there due to a fear of violating a prohibition that has been passed down through generations.

An interview with Mrs. Wiwit, a trader in the Kyai Ageng Selo burial site, revealed:

"Here, it is indeed a tradition not to sell rice. It has been a taboo since our ancestors and is an order from Mbah Ageng Selo."

Similarly, Mrs. Ika, another trader in the area, stated:

"It is not allowed to sell rice because it is a taboo from Mbah Ageng Selo."

Mrs. Maesaroh, also a trader in the area, echoed this sentiment:

"According to the stories from our grandmothers, it is indeed not allowed to sell rice in Selo. From the tales of Mbah Kyai Ageng Selo, it is forbidden because it is considered taboo. If violated, there will be misfortune, whether it be to family or others."

Mrs. Armi, another trader, added:

"It has become a culture here. It is not allowed to sell rice."

From the interviews with traders in the Kyai Ageng Selo burial site, it can be concluded that they do not dare to sell rice because it has become a tradition that must not be violated. Instead, the traders offer a variety of foods such as noodles, meatballs, fried snacks, and bread.

In his youth, Kyai Ageng Selo was named Bagus Songgom. It is said that Bagus Songgom once welcomed a guest at his home with great warmth. At that time, his living room was a rectangular patch of land. After they sat together and engaged in conversation for quite some time, it was time for the guest to enjoy the meal that had been prepared. It was a tradition that when a guest arrived, they were served food to share with the host. However, the guest declined to eat the meal prepared by Bagus Songgom.

Upon learning that his guest did not want to eat, Bagus Songgom (Kyai Ageng Selo) was puzzled and asked, "Why don't you want to eat?" The guest replied, "Because I have already eaten at a rice stall." After their conversation concluded, the guest took his leave.

Shortly after the guest left, Bagus Songgom (Kyai Ageng Selo) was deep in thought and felt sad, wondering why his offer of hospitality had been rejected. Following this incident, he entrusted a message to his descendants: "ojo pomo-pomo anak putuku adol sego," which means "my children must not sell rice." With this mandate, to this day, no one dares to violate this command in the area of the Kyai Ageng Selo burial site in Grobogan (Ardani 2021).

Biography of Kyai Ageng Selo

Kyai Ageng Selo lived during the last period of the Demak Kingdom, which was led by Kanjeng Sultan Trenggana from 1521 to 1545 AD. Precisely during the reign of Sultan Trenggana, early 16th century. He was born around the end of the 15th century or early 16th century. He was related by blood to Prabu

Brawijaya V. Additionally, he was a sibling of Sultan Trenggana in Demak. In legend, Kyai Ageng Selo is considered an ancestor of the kings of Mataram, Surakarta, and Yogyakarta to this day. He had a wife named Putri Wandan Kuning, and from their marriage, they were blessed with a son named Bondan Kejawan. The life history of Kyai Ageng Selo serves as an example for his descendants to live simply. Although he was surrounded by materialism, he chose to be a farmer. This was done as a form of spiritual practice to avoid arrogance in his heart. Despite his choice to farm, Kyai Ageng Selo was able to maintain his faith by diligently performing the five daily prayers (Maimunah, 2022).

Karomah Kyai Ageng Selo Catches Lightning

The historical legacy of Kyai Ageng Selo that can still be seen today includes the cabinet that stores the fire of lightning and the gandrik tree. It is said that while Kyai Ageng Selo was plowing in a field (rice paddy) located about 300 meters from his tomb, he was approached by an old man accompanied by flashes of lightning and a tremendous rumble of thunder. This startled Kyai Ageng Selo, and he looked at the old man (based on an interview with the caretaker of Kyai Ageng Selo's tomb).

The old man could transform into a dragon and change into various creatures in front of Kyai Ageng Selo. In that moment, Kyai Ageng Selo sought a safe place to calm himself, sat cross-legged, and began to meditate. As a descendant of powerful ancestors and a disciple of Sunan Kalijaga, he then fought with the creature (based on an interview with the caretaker of Kyai Ageng Selo's tomb).

During the battle, flashes of lightning and thunder accompanied the fight in the sky. Kyai Ageng Selo won the battle, capturing the creature and bringing it home. Upon his arrival, he tied the creature to the gandrik tree near his house. As the creature was tied to the tree, a lightning strike occurred, causing none of his family members to dare leave the house (based on an interview with the caretaker of Kyai Ageng Selo's tomb).

While tied to the gandrik tree, the creature attempted to free itself, resulting in lightning strikes everywhere. In that moment, Kyai Ageng Selo bravely ignited a fire from

the sparks of lightning. After successfully igniting the fire, he stored it in a cabinet to be used as illumination in his home. This fire was cared for by Kyai Ageng Selo for his descendants (based on an interview with the caretaker of Kyai Ageng Selo's tomb).

The fire was later used by Sultan Agung, the King of Mataram Islam, as a source of light in the palace and for cooking rice (referred to in Javanese as 'adang'). Additionally, this fire was used for various palace activities such as celebrations, grebeg maulud, and other events. After Sultan Agung's passing, the fire continued to be used to this day, especially by the Kasunanan Surakarta Hadiningrat palace (Ardani, 2021).

Below, the researcher presents the gandrik tree and the cabinet where Kyai Ageng Selo's fire is stored.

Figure 1. Cupboard for storing bledeg fire (lightning fire)



Source: Document of the lightning fire Kyai Ageng Selo, 2024

Figure 2. Gandrik tree (binding creatures that change shape), is located near the tomb of Kyai Ageng Selo



Source: Document of The Gandrik Tree, 2024

Figure 3. Tomb of Kyai Ageng Selo



Source: Documen of The Tomb of Kyai Ageng Selo, 2024

Figure 4. Kyai Ageng Selo Mosque



Source: Document of The Kyai Ageng Selo Mosque, 2024

The photo of the gandrik tree as a lightning rod and the cabinet for storing the fire of Kyai Ageng Selo serve as tangible evidence that the legend of Kyai Ageng Selo is still present today. As a renowned and respected figure, Kyai Ageng Selo's words to his descendants not to sell rice serve as a reminder to honor guests by serving food, which is a form of charitable act in Islam. Thus, there is a profound meaning and valuable lesson that the ethics of visiting and honoring guests are highly regarded in Islamic teachings.

Ethics of Honoring Guests in Islam

Islam teaches the importance of honoring guests who come to visit. This is found in the hadith of the Prophet Muhammad (peace be upon him) in the Sahih Bukhari, Number 6018, as follows:

حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ قَتِيلَةً وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ . "

Translation: "Book: Al Adab, Chapter: Whoever believes in Allah and the Last Day should not harm his neighbor. 'Whoever believes in Allah and the Last Day should not disturb his neighbor, and whoever believes in Allah and the Last Day should honor his guest, and whoever believes in Allah and the Last Day should speak good or remain silent'" (HR. Bukhari)

The above hadith shows that Islam provides guidance to its followers to always honor the guests who visit. One way to honor guests is by offering them food or drink. This aligns with what Kyai Ageng Selo did when receiving guests. Kyai Ageng Selo honored his guests by serving them food.

In addition to the intention of honoring the guests, Kyai Ageng Selo wanted to give charity to them. However, the guests declined to eat the food Kyai Ageng Selo had prepared, prompting him to advise his descendants not to sell rice. This was because the guests had already stopped at a rice stall before coming to his house (based on an interview with the caretaker of Kyai Ageng Selo's grave).

Etiquette of Visiting in Islam

In addition to teaching the ethics of honoring guests, Islam also teaches the etiquette of visiting. This has been explained in the hadith of the Prophet Muhammad (peace be upon him) in the Sahih Bukhari, Number 5376 as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، قَالَ الْوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي أَنَّهُ سَمِعَ وَهْبَ بْنَ كَيْسَانَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ كُنْتُ غُلَامًا فِي حَجَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطْبِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا غُلَامُ سَمِ اللَّهَ ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلَيْكَ " . فَمَا زِلْتُ تَكُ طَعْمَتِي بَعْدُ .

Meaning: "It has been narrated to us [Ali bin Abdullah] that [Sufyan] informed us; he said; [Al Walid bin Katsir] informed me that he heard [Wahb bin Kaisan] who heard [Umar bin Abu Salamah] say: When I was still a child under the care of the Messenger of Allah (peace be upon him), my hands were wandered on the tray while eating. The Messenger of Allah (peace be upon him) said: 'O boy, say Bismillah, eat with your right hand, and eat from what is in front of

you.' Thus, that became my eating style thereafter (HR. Bukhari).

The hadith above shows that as a Muslim, one must possess etiquette when it comes to food. One of them is to eat what is in front of you. Therefore, from the perspective of etiquette when visiting, when the host has served food, the guest's etiquette is to appreciate the host by consuming the offered food.

Symbolic Value of the Ban on Selling Rice

Understanding religion requires a complex process, both from the content of the religious message and the recipient of that message. Therefore, access is needed to understand the phenomenon of the prohibition on selling rice in the land of Pajimatan Kyai Ageng Selo. In this research, the researcher uses an anthropological approach to religion as it is considered one of the most appropriate theories to study humans and religion. The anthropology of religion discusses understanding religion by observing the religious rituals that grow and develop within societies. Thus, religious beliefs are not interpreted as metaphysical doctrines, but as a series of descriptions that arise from certain practical patterns of life (Taebnia, 2021).

This also emphasizes that religion serves functions through the symbols or values it embodies. Additionally, the paradigm of the anthropology of religion focuses on observable and applicable realities, empirical evidence, and the relationship between attitudes, behaviors, and the supernatural. Within the anthropological approach itself, there are four primary methods, including historical, normative, descriptive, and empirical methods. In this research, the model employed is the anthropology of religion, using a historical approach emphasizes the mindset and historical development of religious culture (Rosidah, 2011).

In line with the theory of the anthropology of religion, this aligns with the phenomenon occurring in the land of Pajimatan Kyai Ageng Selo Grobogan, where Kyai Ageng Selo is a respected figure due to his descent from Prabu Brawijaya V. In addition to his royal lineage, Kyai Ageng Selo was also a student of Sunan Kalijaga. With royal lineage and being a student of a wali (saint), Kyai Ageng Selo has become a respected ulama, especially since he possesses

supernatural powers, such as being able to conquer lightning. Therefore, one of Kyai Ageng Selo's statements prohibiting his descendants from selling rice is strictly adhered to this day. This illustrates how the words and actions of individual with profound knowledge can shape the lifestyle of the local community, evolving into a tradition or culture that is widely followed. Thus, it can be said that Kyai Ageng Selo is a significant figure who can create a new culture imbued with Islamic teachings. This is evident in Islamic teachings that encourage honoring guests and the etiquette of visiting.

If the above phenomenon is examined more deeply, the researcher finds the values of dakwah (Islamic preaching) contained in the prohibition on selling rice in the land of Pajimatan Kyai Ageng Selo Grobogan. The dakwah value is implicitly reflected in the purpose of this prohibition. Symbolically, it prohibits the sale of rice, but in essence, it encourages people to give alms. The essence of dakwah itself is to invite others towards goodness. In the context of this research, the dakwah approach adopted by Kyai Ageng Selo is through a psychological lens, emphasizing the way of thinking and feeling of the *mad'u* (the one being invited).

In this context, Kyai Ageng Selo implicitly invites people to consider how to give alms without coercing the *mad'u*. This means that when guests refuse the food served by Kyai Ageng Selo, he does not pressure them to eat. This situation then creates a point of connection where the invitation to give alms is made without coercion, but rather through thoughtful consideration. Symbolically, the prohibition on selling rice serves the purpose of enabling Kyai Ageng Selo to provide alms to his guests who may return in the future.

CLOSING

Syncretism is a term often used to describe the integration of Islamic teachings with Javanese traditions or culture (Noviani et al., 2023). Religion and local culture form an inseparable unity. Within culture, there are values or religious messages that are intended to be conveyed. The religious messages communicated by Kyai Ageng Selo are expressed through symbols, words, and actions. The prohibition on selling rice serves to encourage acts of charity in a non-coercive manner. Additionally, there are ethical values

in Islam regarding honoring guests and the etiquette of visiting. In the context of the prohibition on selling rice in the area of the Kyai Ageng Selo cemetery in Grobogan, there are various meanings when viewed from different perspectives. This research adopts the perspective of religious anthropology, as Kyai Ageng Selo is a figure believed to possess supernatural powers, such as the ability to capture lightning, and is also known for his devout adherence to religious teachings.

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Interview:

- Interview with Mr. Abdul Rohim, "caretaker of the tomb of Kyai Ageng Selo", January, 2024
- Interview with Mrs. Wiwit, "traders in the Tanah Pajimatan Kyai Ageng Selo area", February, 2024
- Interview with Mrs. Ika, "traders in the Tanah Pajimatan Kyai Ageng Selo area", February, 2024
- Interview with Mrs. Maesaroh "traders in the Tanah Pajimatan Ki Ageng Selo area", March, 2024
- Interview with Mrs. Armi "traders in the Tanah Pajimatan Ki Ageng Selo area", July, 2024