



Living Hadith: *Praonan* Tradition in Pasuruan Harbor City

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Abstract: *Praonan* is a tradition of the people of Pasuruan City that remains to this day, held on the seventh day of *Idul Fitri*, and is a source of understanding of the Hadith of Prophet Muhammad Saw at the level of field practice. This study used a qualitative method with a field study approach. Data collection was performed by observing and interviewing five people who were aware of the traditions of *Praonan* that originated in the three hadiths. This research intends to examine how the integration of Hadith and the *praonan* tradition and the content of values in the *praonan* tradition in the view of living hadith and social construction theory of Peter L. Berger and Thomas Luckmann. The findings of this research are as follows: (1) authentic Hadith history and *Praonan* traditions rooted in society are not contradictory but mutually synergistic and integrated; (2) Contains noble values that are beneficial to society until today, which are strengthening friendship, alms, and honoring the guests.

Keywords: Living Hadith; Tradition; *Praonan*.

Abstrak: *Praonan* merupakan tradisi masyarakat Kota Pasuruan yang masih lestari sampai hari ini, diselenggarakan pada hari ketujuh Hari Raya Idul Fitri yang bersumber dari pemahaman terhadap hadis Nabi Muhammad Saw dalam level praksis lapangan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi lapangan. Pengumpulan data dilakukan dengan mengobservasi dan mewawancarai secara mendalam 5 orang yang mengetahui seluk beluk tradisi *praonan* yang bersumber pada 3 hadis Nabi. Penelitian ini mengkaji bagaimana integrasi Hadis dan tradisi *praonan* serta muatan nilai-nilai dalam tradisi *praonan* dalam pandangan living hadith dan teori konstruksi sosial Peter L. Berger dan Thomas Luckmann. Temuan penelitian ini yaitu (1) Riwayat Hadis yang sahih dan tradisi *praonan* yang mengakar di masyarakat bukanlah hal yang bertentangan melainkan saling sinergi dan terintegrasi; (2) Mengandung nilai-nilai luhur yang bermanfaat bagi masyarakat sampai saat ini, diantaranya adalah memperkuat silaturahmi, sedekah dan memuliakan tamu.

Kata Kunci: Living Hadis; Tradisi; *Praonan*.

1. Introduction

The cultural heritage of the people of East Java is rich and diverse, and one of the sites with *active bearers* is the *Praonan* tradition in Pasuruan. This tradition is carried out by the community through the internalization and interpretation of religious teachings and local cultures inherited from their ancestors. This local tradition of Pasuruan City is carried out once a year, namely when celebrating the seventh day of Eid al-Fitr (kupatan). In essence, this tradition is a social activity that involves the entire community obtaining safety, welfare, and tranquility from God Almighty and asking for abundant sea products. (Iksan, Wahyuni, & Khoiriyah, 2021).

Praonan's tradition attempts to connect hadith with real phenomena in society. This tradition has been studied in view of *living hadith* as a tool for text analysis and an empirical multidisciplinary approach as a tool for social, cultural, and historical analysis (Maman, 2006).

Living hadith is interpreted as an appropriate method for analyzing the phenomena and sociocultural practices of the community that originate from interpretive responses to previous traditions and have become practices in the present. (Amin, 2017; Qudsy, 2016). The hadith is interpreted as a collective interpretation of Muslims imitating Prophet Muhammad. The hadith is interpreted as a collective interpretation of Muslims imitating Prophet Muhammad. Not only the interpretation, but also the process of internalizing Hadith to make it a living guide that continues to live (Rohmana 2015). The study of *living hadiths* can be divided into three categories: written, oral, and practical. (Suryadilaga, 2009). The focus of the study of *living hadiths* in this tradition is the study of phenomena, practices, traditions, behaviors, and rituals that develop in the community based on the Hadith of the Prophet Muhammad PBUH. This is manifested in the practice of giving alms and honoring guests.

This study used the social construction theory of Peter Ludwig Berger and Thomas Luckmann. Berger and Luckmann revealed a dialectic between the individuals who created society and the society that created them. This dialectic occurs through externalization, objectivation, and internalization. This theory states that a dialectical process exists in the relationship between society and religion. As an objective entity, religion undergoes an objective process. Religious texts then become values and norms that undergo an internalization process in individual communities. Religion also undergoes an externalization process because it is used as a reference for values and norms that function to direct, guide, and control community behavior. (Berger & Luckmann, 2012).

This study aims to explore and analyze how the tradition of *Praonan* in the Port of Pasuruan City is affirmed by the Hadith source *kutub al-tis'ah* and the values contained in this tradition. Hadith and traditions rooted in people's lives are not contradictory but synergize and integrate with each other. Religious and cultural

elements and traditions interact and integrate with each other and are significantly interdependent (Sosis and Kiper 2013). This finding is consistent with the existence of a complex adaptive system. Religious systems are highly adaptive to changing socio-ecological conditions, so that they can survive in society. As Woodward states, the Hadith translation responds to the social situation at hand (Woodward 1993). Dynamic times and static texts make *living hadiths* present as *tahqiq al-ma'na al-zahir wa al-batin* and a response to various problems that arise in society (al-Siba'i, 1995; Muzakky, 2021).

So far, studies on living hadith have been mapped into several topics, including 1) Living hadith studies in traditions such as research conducted by Adriansyah, Beko and Mu'min (2022) who wrote about the tradition of *jajuluk* in traditional marriages in Palembang based on the Prophet's hadith about giving good names (Nz et al., 2022); 2) The study of living hadith in the digital world as conducted by Ibnu, Syariful and Arif (2023) who analyzed the digital *da'wah* content of Habib Husein Ja'far in the perspective of living hadith. Currently, family planning programs aim to regulate the number of births (Rijal 2023). While previous research related to the *Praonan* tradition at the Port of Pasuruan City, namely, 1) Research by Heri, Tholibah, and Sri (2022) on policy patterns between Hindu and Islamic fishermen and the implementation of the sea-picking tradition in Jembrana, Bali is technically different in its implementation according to their respective beliefs (Dwi Septian, 2023). None of the studies were related to religious perspectives or living hadiths. Therefore, the researcher fills this research gap by raising the *Praonan* tradition in the study of living hadiths in the Port of Pasuruan. Pasuruan City was chosen as the research site because of the uniqueness of the traditions that exist only in the city. This tradition was inspired by prophet hadith.

This study used a qualitative descriptive approach. This study was conducted to describe and analyze the *Praonan* tradition in Pasuruan City using the living-hadith approach. Berger and Luckmann's social construction theory analysis knife is also used. The main subjects of this research are two religious leaders and three community leaders who understand the intricacies of the *Praonan* tradition in the Port of Pasuruan. In addition, for supporting and perfecting, this research also refers to journals, books, and literature related to research.

2. Results and Discussion

Get to know the Praonan Tradition in Pasuruan City

Pasuruan holds two distinctive and significant maritime festivals annually. These are *Petik Laut* and *Praonan* traditions. The *Praonan* tradition is observed on the seventh day of Syawal, or Idul Fitri, while the *Petik Laut* ceremony is held annually to commemorate Pasuruan City's anniversary. Both traditions are held at Pasuruan Harbor and have become integral to the local community's cultural life.

Petik Laut, one of the primary celebrations, spans two days and encompasses a range of religious activities and entertainment. On the first day, the event commences with a khotmil Qur'an, followed by a healthy walk and a series of competitive events including fashion, tug-of-war, and dance. Such activities served not only to provide entertainment, but also to reinforce the sense of togetherness and community spirit.

On the second day, the event commenced with a salawat accompanied by the playing of tambourines around Pasuruan City Harbor. Subsequently, a pencak silat performance was presented, followed by traditional dance and grand ceremonies. The pencak silat and traditional dance performances demonstrate the depth and richness of local culture, which is imbued with historical and philosophical significance.

These celebrations are not merely forms of entertainment; they also possess significant religious and social significance. The Salawatan tradition is an illustrative example of the integration of religion and local culture. As posited by Farid (2023), traditions of this nature reinforce social cohesion, thereby reinforcing community identity and ensuring the continued viability of cultural values in the context of modernization (Farid, 2023).

Furthermore, the Petik Laut and Praonan celebrations serve as a means of expressing gratitude to the sea for their bountiful offerings and as a plea for the safety of those who fish in their waters. This aligns with the findings of Wibisono (2022), who asserted that maritime traditions in Indonesia often serve two purposes: as a conduit for religious rituals and a means of bolstering local identities (Wibisono, 2022).

At the peak of the event, Ngemplakrejo fishermen, the mayor and deputy mayor, and local clerics boarded one of the decorated boats, carrying dishes placed on an *ancak* (a small raft made of bamboo and banana stalks), a *tumpang*, and cow or buffalo heads that would float in the middle of the sea. Furthermore, the boat carrying the dish goes to the middle of the sea along with two lifeboats from the Polaroid X 1030 patrol boat and dozens of decorated boats filled with children and adults who walk together (Sutarto, Sofyan, Adipitoyo, Prakoso, & Setiawan, 2013).

When they are in the middle of the sea, all people who participate in this ceremony are accompanied by tambourines and then float in the dish as a sign of gratitude to God, who has provided sustenance through the sea. The community asked the Almighty to always be given safety and abundant fish catches, and to be kept away from all sea disasters. The dish that floats to the sea is not intended to commit a *shirk* (associating partners with God), but to provide food for the fish in the sea.

After the ceremony, the public from various regions enjoyed the sea atmosphere by riding on decorated boats owned by fishermen at Pasuruan City Port. In addition, the *Ngemplakrejo* community provides food for people riding on boats.

Second, *Praonan* is a tradition of the coastal community of *Ngemplakrejo*, Panggungrejo sub-district, Pasuruan City, in the form of a series of activities aimed at expressing gratitude (*tasyakrejo*) to God Almighty for the catch of the sea in the Port of Pasuruan City, a place that is the source of life for the *Ngemplakrejo* fishing

community. This tradition was originally carried out only by the *Ngemplakrejo* fishing community, but now by fishermen from other areas also participate in *Praonan*, such as *Panggung, Mandaran, Tambakan, Trajeng, Mayangan, and Gadingrejo*.

Praonan was held on the 7th day of Shawwal. According to a local religious figure, Ustadz Muhammad Alwi, the *Praonan* tradition has a common thread with the tradition of celebrating the 7th day of Shawwal after completing the Ramadan fast and being completed with six days of Shawwal fasting in Hadramauth, Yemen. The difference lies in how they were celebrated. Hadramauth is on land, whereas what is done in Pasuruan City is at sea. This tradition is carried out at sea because most Pasuruan people work as fishermen. It is not known exactly when this tradition began or was initiated until it was preserved. People believe that by doing *praonan*, they will get blessings not only on land but also at sea (Hasan 2022; Hidayat 2022; Rahman 2023).

The people of *Ngemplakrejo* also invited anyone to visit their homes and enjoy the ketupat dishes that had been prepared. Houses in the *Ngemplakrejo* community are open to anyone who wants to stay in touch, whether family, relatives, relatives, or strangers. This is how the *Ngemplakrejo* community honors guests and symbolizes harmony and togetherness between communities.

The *Praonan* tradition makes many people come from various regions outside *Ngemplakrejo*, and even from outside the city. In the *Praonan* celebration, people believe that what they do brings blessings to many. This is also in line with the teachings of Prophet Muhammad Saw. in the Hadith to honor guests, give alms, and keep in touch. Friendship and harmony are reasons why this tradition continues to be sustainable. Various groups from young and old, Muslim and non-Muslim, and Javanese and Javanese gathered to celebrate the *Praonan* tradition.

A sociological review of the Praonan Tradition in Pasuruan City

The contemporary sociological theory includes Berger and Luckmann's social construction theory, which is based on the sociology of knowledge. Social construction is a process involving the interactions and actions of individuals or groups of individuals, continuously creating a reality that is shared and experienced both objectively and subjectively (Bungin, 2008). Berger and Luckmann stated that there is a dialectic between individuals creating society and those creating society.

The majority of the *Ngemplakrejo* community adheres to Islam, with 8,128 residents, three of whom are Catholic (Safitri, 2021). Although the majority were Muslims, Catholic people also took part in the event during *Praonan*. The *Ngemplakrejo* Muslim community carries out the traditions and culture of ancestral heritage that have existed together with the community environment.

The relationship between religious texts and traditions gives rise to a dialectical process that runs simultaneously between the *Ngemplakrejo* community and religion

as a social reality consisting of externalization, objectivation, and internalization. (Berger, 1991). In the context of externalization, society is a part of human products. Society is a reality, in the context of objectivation. In the context of internalization, humans are part of the product of society.

Externalization

Externalization is the process of adjusting to socio-culture as a man-made product and a product of continuous human activities, so that patterns and habitualization are formed. Habitualization then produces traditions (Sulaiman, 2016). In this case, the Ngemplakrejo community identifies itself by adjusting to the values of religious teachings, texts, clerical agreements, norms and laws, and other social rules in interactions with community life, where its position is outside the human self. Adjustment is realized through action, language, and tradition.

The *Praonan* tradition is externalized by religious figures (*ustadz*) so that it becomes a social phenomenon that can be recognized by the community through social construction, which involves the process of adjusting to the existence of religious texts, clerical agreements, norms and laws, and other social rules in the sociocultural world. The externalization of *Praonan* from the understanding of religion that is understood by the figure is then conveyed to the community. This concept is repeated until it is passed down from generation to generation into a habit, until it becomes a tradition. The externalization process is carried out by the community, based on volunteerism and full awareness.

This tradition is not only a reality for the *Ngemplakrejo* community but also for other communities. Even people outside *Ngemplakrejo* retain the experience of *Praonan* tradition as a social reality. As in Berger and Luckmann's social construction theory, the social reality of *Praonan* has become a tradition with its discussion in the Hadith, which has been preserved until now.

Objectivation

Objectivation is the process of social interaction through institutionalization and legitimization, which transforms the subjective world into an objective world through social interaction. Objectivation occurs when a situation is carried out continuously, so that the individual realizes that it has been done for a long time.

The *Praonan* tradition in the Port of Pasuruan City is based on a rational foundation. The Hadith of the Prophet Muhammad Saw. live in the social context of a community. The dialectics of religion and culture flow through the customs of the Ngemplakrejo Community. The *Praonan* tradition, which was originally a dialectic of religion and culture, is no longer discussed but rather looks more at the practices carried out by the community.

Hadith successfully legitimizes and institutionalizes *Praonan*, so that the tradition of *Praonan* becomes objective. The integration of hadith and tradition renders *Praonan* a social reality that cannot be eliminated from society. As the Ngemplakrejo community approaches *Praonan*, it will certainly decorate the boat, prepare dishes that will be thrown in the middle of the sea, make ketupats, and cook various foods and snacks that will be served to guests from various regions who will come.

Internalization

Internalization is the process by which individuals identify themselves as members of society. The objective world of social reality is personally presented to the individuals. In the self-transfer process, individuals include institutions or influential figures in society. In the context of the *Praonan* tradition, Ustaz Muhammad Alwi, an influential figure who is considered qualified and superior to others in terms of religious knowledge, certainly has broad and deep insights into the Hadith of the Prophet Muhammad Saw. and practices the contents of the Hadith in daily behavior; therefore, Ustaz is considered the initiator of *the living* Hadith.

Through several religious activities in the community, *Ustaz* can provide advice, enlightenment, and knowledge to build harmony in social life. In this case, the *Praonan* tradition is sought out for its epistemological roots through Hadith, embodied in a social context. Thus, individuals transfer the values of Ustaz to themselves personally so that these values are absorbed and practiced in daily life. Ustaz reveals that three hadiths formed the basis for the implementation of the *Praonan* tradition, which continues to exist today.

Living hadis in Praonan Tradition in Pasuruan City

The hadith is the main reference for Muslims after the Qur'an, and must be interpreted both textually and contextually. As a paradigm of life and way of thinking, hadith is applied in the practice of social life, sourced from Prophet Muhammad. In the study of living hadith, the tradition of *praonan* originates from the understanding of Prophet Muhammad's hadith at the field practice level.

The main motive for preserving the *Praonan* tradition in Ngemplakrejo is to express gratitude to God Almighty, which is manifested in sea alms, and to connect friendship and honor guests by inviting anyone to visit the house and giving a typical ketupat dish for Eid al-Fitr. This tradition has been practiced for hundreds of years and has taken root in the community. The *Praonan* tradition does not contradict Sharia but contains shirks. Ngemplakrejo religious leaders revealed that the *Praonan* tradition originated from three hadiths that contained the values of giving alms to neighbors and relatives, honoring guests, and keeping in touch. This is where the hadith lives in the middle of the Ngemplakrejo community and even merges with the

local customs and culture. However, the community does not understand that the traditional practices that have been carried out are sourced from the authentic hadith of the Prophet Muhammad.

Practice of Almsgiving

The Ngemplakrejo community practiced the Hadith about almsgiving in the *Praonan* tradition, although they did not know what they had done, which is in line with the Hadith of the Prophet Muhammad Saw. They stand by the motto *susah seneng sing penting ngumpul* (in difficult or happy circumstances, the most important thing is to stay together). The motto is implemented in the *Selamatan ritual*: a communal meal that has been given prayers before food is distributed. *Selamatan* rituals are at the heart of Javanese religion. *Selamatan* (*tasyakuran*) is a shared ritual that forms social harmony and gives each group freedom to interpret it from its own perspective.

In the context of the *Praonan* tradition at the Port of Pasuruan City, this Hadith related to almsgiving is reflected in the salvation activities in the middle of the sea by the fishermen community as a form of gratitude to God for providing sustenance through the sea. Prophet Muhammad PBUH encouraged his followers to give alms, as found in Sahih Bukhari 2508.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ سَلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ.

Ishaq ibn Manshur told us 'Abdur Razzaq told us Ma'amr from Hammam from Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every bone in a human being is obliged to give charity, and every day that the sun rises on which someone reconciles between people is counted as charity."

There are seven hadiths with similar meanings: Sahih Bukhari 2767, Sahih Muslim 1677, Sunan Abu Daud 4296 and Musnad Ahmad 7836, 17992, 22281, 22290.

The Ngemplakrejo community also implemented a recommendation to provide charity during Eid al-Fitr as per the Hadith of Sahih Bukhari 1341.

حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَدِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلُ وَلَا بَعْدُ ثُمَّ مَالَ عَلَى النِّسَاءِ وَمَعَهُ بِلَالٌ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمُرَأَةُ تُلْقِي الْقُلْبَ وَالْخُرْصَ

Muslim narrated to us Shu'bah narrated to us 'Adiy from Sa'id ibn Jubayr from Ibn 'Abbas (may Allah be pleased with him): The Prophet (peace and blessings of Allaah be upon him) went out on the day of 'Eid and prayed two rak'ahs, and he did not pray any other prayer before or after, then he came to the women's congregation with Bilal, and he gave them advice and ordered them to give charity. So some of them gave him their bracelets and earrings."

There are five hadiths with similar meanings: Sahih Bukhari 5431, Sunan Abu Daud 979, Sunan Tirmidhi 493, Musnad Ahmad 3162 and 5175.

The alms performed by the *Ngemplakrejo* community in the *Praonan* tradition aim to reject disasters that come from the sea, based on Sunan Tirmizi's Hadith number 600.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيْسَى الْخَزَّازُ الْبَصْرِيُّ عَنْ يُونُسَ
بْنِ عُبَيْدٍ عَنِ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ لَتُطْفِئُ
غَضَبَ الرَّبِّ وَتَدْفَعُ عَنْ مِيتَةِ السُّوءِ

'Uqbah ibn Mukram Al 'Ammiy Al Bashri, has narrated to us 'Abdullah ibn 'Isa Al Khazzar Al Bashri from Yunus ibn 'Ubaid from Al Hasan from Anas ibn Malik who said: The Messenger of Allah (peace and blessings be upon him) said: "*Sadaqah averts the wrath of Allah and averts one from dying in a bad condition.*"

The *Ngemplakrejo* community conducts this almsgiving as a form of endeavor and trust in God against the distress that comes when they fish at sea. According to some *Ngemplakrejo* people, this has been proven to bring blessings and reject bad luck because their intentions and goals are solely to thank God and not to shirk. Although many *Ngemplakrejo* do not know that the practice of almsgiving is in line with the prophet's hadith, the community believes that their tradition is in line with their predecessors.

Honoring the Guest

حَدَّثَنَا قُتَيْبَةُ بْنُ 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 وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقَلِّ خَيْرًا
أَوْ لِيَصْمُتْ.

In the Book of Sahih Bukhari number 5559 states, Qutaibah bin Sa'id has told us Abu Al Ahwash from Abu Hashin from Abu Shalih from Abu Hurairah he said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "*Whoever believes in Allah and the Last Day should not harass his neighbor, whoever believes in Allah and the Last Day should honor his guest, and whoever believes in Allah and the Last Day should speak kindly or be silent.*"

There are 31 Hadiths that have similar meanings to the Hadith above, namely (1) Sahih Bukhari 5560, 5670, 5671, 5673, 5994; (2) Sahih Muslim 67, 68, 69, 2671, 3255; (3) Sunan Abu Daud 3256, 4487; (4) Sunan Tirmizi 1890, 2424; (5) Sunan Ibn Majah 3662, 3665, 3961; (6) Musnad Ahmad 6332, 7307, 9223, 9588, 9591, 15775, 15779, 19403, 22398, 23268, 25906; (7) Sunan Darimi 1948, 1949; (8) Kitab Muwatha' Malik 1454 about the obligation of a person to honor his guest and explains that as a guest is not allowed to trouble the host and become a burden to the host.

These hadiths are used as references related to the *Praonan* tradition, which describes the reality of the *Ngemplakrejo* community, enthusiastic about welcoming guests from various regions, even strangers, to visit their homes. This is based on a belief related to understanding the concept of honoring guests, as in the hadith above.

The practice of honoring guests is manifested in a warm welcome, showing pleasure, and providing the best service from the first day to the peak of the *Praonan* tradition at Pasuruan City Port. The *Ngemplakrejo* community offers ketupats and other snacks, typical of Eid al-Fitr, to anyone who passes in front of their house, regardless of religious, racial, ethnic, or cultural background. This is similar to the practice of local Javanese traditions that acculturate into Islamic cultures. Religious and social barriers have melted into the principle of honoring guests. This kind of practice, which later gave birth to a harmonious and peaceful society, is also why the *Praonan* tradition is preserved today.

Friendship

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا مُسْلِمٌ يَعْنِي ابْنَ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي حُسَيْنٍ
الْمَلِكِ الْمُقْرِي عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَرَّهُ أَنْ يُعْظِمَ اللَّهُ رِزْقَهُ وَأَنْ
يُمَدَّ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ

In Musnad Ahmad number 12128: Husayn ibn Muhammad narrated to us Muslim, Ibn Kholid, from Abdullah ibn Abdur-Rahman ibn Abu Husayn Al-Makki, Al-Muqri', from Anas ibn Malik, that the Prophet (peace and blessings of Allaah be upon him) said: "*Whoever wishes for Allah to expand his provision and prolong his life, let him keep in touch.*"

This hadith forms the basis for the implementation of the *Praonan* tradition, which has been ongoing for many years. The community's understanding of the concept of hospitality was obtained from ustaz and the religious leaders in *Ngemplakrejo*. Gathering was carried out by the *Ngemplakrejo* community and people from various regions who visited Pasuruan City Port to closely connect with the brotherhood. The *Praonan* tradition is a gathering place for relatives in the coastal areas of Pasuruan. Usually, from the first to the seventh day, they stay in touch with their neighbors, but on the seventh day, distant relatives gather at Pasuruan City Port and invite them to go around by boat. However, those who do not have relatives in the Pasuruan City Port area usually rent boats owned by fishermen who have been provided.

3. Conclusion

The people of Pasuruan City express their gratitude for the abundance of sustenance from the sea obtained over the course of a year through the *Praonan* tradition, which was conducted on Shawwal's seventh day. The *Praonan* tradition, in view of *living*

hadith, contains three values: giving alms, honoring guests, and friendship. These three values are based on the expression *ustaz* (religious leader) in Ngemplakrejo, which is related to Prophet Muhammad's recommendations in his traditions. Although not all Ngemplakrejo people understand the hadith in the implementation of the *Praonan* tradition, they believe that the traditions carried out contain good values from ancestors that must be preserved. The community believes that when they carry out the tradition, they will get blessings and abundant sustenance and strengthen relations between communities to create harmony in social life.

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