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## **The Implementation of Sunan Muria's Philosophical Teachings in the *Pager Mangkok* Tradition at Kampung Budaya Piji Wetan Viewed from Islamic Values and Local Wisdom**

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### **Abstract**

*This study aims to explore how the philosophical teachings of Sunan Muria are practically implemented in the lives of the community through the Pager Mangkok tradition preserved in the Piji Wetan Cultural Village. This tradition embodies a harmonious integration of Islamic values and local wisdom, passed down through generations and remaining relevant in the community's social life. Using a qualitative approach, the research examines how this tradition promotes togetherness, compassion, and the spirit of sharing as core aspects of the community's identity. Pager Mangkok is not merely a religious ritual, but also a vital means of strengthening social bonds, fostering relationships among residents, and preserving the continuity of local cultural identity. The findings reveal that sustaining this tradition not only enriches local cultural heritage but also reinforces the community's understanding of inclusive and grounded Islamic values as taught by Sunan Muria.*

**Keywords:** Sunan Muria, Pager Mangkok, Islamic Values, Local Wisdom, Kampung Budaya Piji Wetan

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## **A. Introduction**

Islam and local culture in Indonesia share a long history that demonstrates how both can coexist harmoniously within society (Bilfagih, 2016). Since the arrival of Islam in the archipelago in the 13th century, its spread was not only carried out through formal religious channels such as sermons or teachings in mosques, but also through more grounded cultural approaches that touched the emotional aspects of the people. This method allowed Islam to be widely accepted by various layers of society without causing significant cultural friction (Affandy, 2019). This process of acculturation became a distinctive feature of Islam's development in Indonesia, where Islamic values were blended with deeply rooted local traditions and culture.

One of the key figures in this process was Sunan Muria, a member of the Wali Songo, renowned for his gentle and adaptive preaching methods that aligned with the socio-cultural conditions of Javanese society (Anggoro, 2018). Sunan Muria did not merely teach Islamic principles in a textual or formal manner, but skillfully integrated Islamic values into cultural activities, the arts, and the everyday lives of the people. He recognized that delivering religious messages effectively required a deep understanding of the local cultural context (Farid, 2022). As such, his approach was not confrontational, but rather dialogical and filled with wisdom, allowing Islamic teachings to be embraced without erasing the existing cultural identity.

This study stems from an awareness of the importance of exploring how the Islamic teachings of Sunan Muria extend beyond the spiritual realm and deeply permeate the social and cultural life of local communities. One manifestation of this acculturation can be seen in the *Pager Mangkok* tradition preserved in Kampung Budaya Piji Wetan, Central Java (Aulia et al., 2023). This tradition reflects a legacy of values that are not only religious in nature but also social—such as the spirit of mutual cooperation (*gotong royong*), compassion for others, and the importance of maintaining social harmony.

By examining the *Pager Mangkok* tradition, this study aims to understand how the values taught by Sunan Muria continue to live on and evolve within modern society through cultural practices. This tradition functions not only as a spiritual medium but

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also as a space for social interaction that strengthens solidarity and reinforces the cultural identity of the local community (Fibiona & Lestari, 2022). In this context, it becomes clear that the Islamic teachings brought by Sunan Muria possess a broad and flexible dimension—capable of embracing local culture and providing space for communities to practice their faith in ways that are contextual and relevant to their lived experiences.

## **B. Method**

This study employs a qualitative approach with a descriptive method to gain an in-depth understanding of the meaning and implementation of the *Pager Mangkok* tradition in the daily life of the Kampung Budaya Piji Wetan community. This approach was chosen as it is well-suited for exploring social and cultural phenomena holistically, taking into account the context and subjective experiences of those involved in the tradition (Miles et al., 2015). Data collection techniques included in-depth interviews with tradition organizers, community leaders, and residents who actively participate in the *Pager Mangkok* activities. In addition, participatory observation was conducted to directly observe the procession of the tradition, the social interactions that take place, and the accompanying cultural symbols (Beni Ahmad Saebani, 2012).

Documentation was also used as a complementary method in data collection, including photographs of activities, written archives, and cultural artifacts related to the implementation of the tradition. The selected informants were key figures with direct understanding and experience of the *Pager Mangkok* tradition, allowing them to provide accurate and meaningful insights (Sugiyono, 2016). Through this combination of techniques, the researcher aimed to construct a comprehensive understanding of how Islamic values as taught by Sunan Muria are embodied in the cultural practices of the local community. Data analysis was conducted thematically by examining narratives emerging from interviews and observations, in order to uncover the symbolic meanings and social roles of the *Pager Mangkok* tradition in shaping community solidarity and identity (Suryana A, 2017).

### C. Results and Discussion

The *Pager Mangkok* tradition, inherited from Sunan Muria, is a clear example of acculturation between Islamic teachings and local culture, rich with moral messages and spiritual values (Kosat, 2020). This tradition is not merely an annual cultural or ceremonial event passed down through generations, but rather holds a deep philosophical message about the importance of togetherness, sharing sustenance, and caring for others. These teachings closely align with Islamic principles that emphasize *ukhuwah* (brotherhood), social solidarity, and the spirit of mutual assistance in community life. Within the context of Javanese society, these messages are conveyed through forms that are easily accepted and understood by the local people, making religious values more grounded and integrated into everyday life (Kistanto, 2017). Sunan Muria, as a central figure in the Islamization process of the region, utilized cultural approaches as an effective means of *dakwah*, not through coercion, but by touching the emotional and spiritual aspects of the people through traditions closely tied to their way of life.

The *Pager Mangkok* tradition begins with the recitation of prayers dedicated to the Prophet Muhammad (peace be upon him), the *Wali Songo*—especially Sunan Muria—and the ancestors who came before (Rochanah et al., 2022). This spiritual process serves as the foundation of the entire tradition, reminding the community of the importance of maintaining a connection with the Creator, as well as honoring the legacy of those who contributed to the spread of noble values. Following the prayers, community members collectively prepare simple meals or dishes, which are placed in bowls and distributed equally among all residents, regardless of social status (Saddhono et al., 2016). This is the essence of *Pager Mangkok*—a social practice that emphasizes justice, equality, and togetherness. The bowl itself holds symbolic meaning as a vessel of blessing—a container of sustenance that, when filled with good intentions and shared sincerely, becomes a powerful bond that strengthens relationships within the community.

The findings of this study reveal that the *Pager Mangkok* tradition plays a significant role in strengthening the social structure of the Kampung Budaya Piji Wetan

community. This tradition is not merely a physical gathering but also serves to deepen emotional bonds and reinforce the inner connection among community members. In an atmosphere of togetherness, people interact, share stories, pray for one another, and engage in intergenerational communication (Njatrijani, 2018). This enriches social values such as *gotong royong* (mutual cooperation), *musyawarah* (deliberation), and mutual respect. The tradition also helps ease social tensions that may arise from differences in opinions or economic disparities, as all members of the community are placed on equal footing in a spirit of giving and receiving (Widyanti, 2016). Furthermore, the values of unity and peace in daily life are reflected in the way the tradition is carried out—with awareness and sincerity—demonstrating that diversity can become a source of strength when guided by noble values.

The importance of these values was emphasized by Muhammad Zaini, the head of Kampung Budaya Piji Wetan. In an interview, he stated, "*Pager Mangkok is not just about sharing food, but it's our way of preserving human relationships, intergenerational ties, and our connection with the Divine. We strive for a harmonious life, mutual care, and never forgetting the meaningful values of our ancestors.*" This quote underscores that *Pager Mangkok* is not merely a cultural symbol, but also a medium for value-based education and community character-building. More than that, it represents a tangible form of inclusive and contextual Islam—one that does not reject local culture, but rather embraces and sanctifies it (Husni & Rahman, 2020).

In addition to its spiritual and social dimensions, the *Pager Mangkok* tradition also makes a significant contribution to cultural preservation and the management of public spaces based on community values. Muhammad Ulul Azmi, Coordinator of Cultural Space Management at Kampung Budaya Piji Wetan, stated that this tradition helps revive communal spaces that are increasingly being displaced by individualism. He noted, "*Pager Mangkok is not just a ritual heritage, but a living cultural space. Here, we reweave the relationships among residents through meaningful cultural activities. It is also part of our effort to maintain public spaces that are welcoming, inclusive, and rich in local wisdom.*" This quote illustrates how *Pager Mangkok* has become part of a collective strategy for sustaining and managing sociocultural spaces.

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The spaces used in the tradition are understood not merely in physical terms, but also as symbolic arenas imbued with spiritual, educational, and integrative values.

Thus, *Pager Mangkok* serves not only as a medium for preserving tradition but also as an instrument of social transformation that connects the present generation with the spiritual heritage of the past. This tradition reflects the successful integration of Islamic teachings and local culture—not as opposing forces, but as elements that mutually reinforce one another (Ma'mur, 2013). The Islam conveyed by Sunan Muria was able to blend seamlessly into Javanese society through familiar cultural forms, generating not resistance but deep acceptance. Amid the growing complexities of the modern era, *Pager Mangkok* stands as a testament to the enduring relevance of spiritual and cultural values in community life (Arifi, 2015). Through this practice, people are reminded of the importance of sharing, uniting in prayer, nurturing intercommunal relationships, and sustaining inclusive living spaces rooted in noble values.

#### **D. Conclusion**

The *Pager Mangkok* tradition in Kampung Budaya Piji Wetan is a tangible expression of the harmonious integration between Islamic teachings and Javanese local wisdom as passed down by Sunan Muria. This tradition functions not only as a spiritual ritual but also as a means of reinforcing social values such as togetherness, compassion, equality, and mutual cooperation. The act of distributing food in bowls equally to all community members, regardless of social status, reflects an inclusive spirit of sharing, in line with Islamic values of *ukhuwah* (brotherhood) and solidarity. Muhammad Zaini, Head of Kampung Budaya Piji Wetan, emphasized that *Pager Mangkok* is a way for the community to maintain human relationships and their connection with the Divine, while also preserving the noble values of their ancestors. Furthermore, according to Muhammad Ulul Azmi, Cultural Space Management Coordinator, this tradition is also part of a broader strategy to preserve inclusive and community-friendly cultural and social spaces in response to the growing trend of individualism. Thus, *Pager Mangkok* is not merely a cultural heritage but also a medium for value education, a reinforcement of collective identity, and a symbol of the

successful, grounded propagation of Islam through peaceful, culturally resonant approaches that deeply touch the lives of the people.

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