

**Colo Village Community Solidarity in Celebrating the Seribu Ketupat Parade Tradition**

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***Abstract***

*This research aims to find out how the form of solidarity of the Colo Village community in carrying out the tradition of a thousand ketupat parade, as well as how the process of implementing the tradition of a thousand ketupat parade. This research uses a qualitative method where the data collection is done by interview, observation and documentation techniques. Using the Miles and Huberman analysis technique. This research uses mechanical solidarity theory in which collective consciousness prevails in society without protest and fulfils relatively the same rules, norms and beliefs. This tradition is carried out in the month of Shawwal or seven days after Eid al-Fitr. The social solidarity of the community is reflected in the process of making a thousand ketupat and lepet as high as approximately two metres and in the process of carrying them from the village head's house to the tomb of Sunan Muria.*

**Keyword:** *Solidarity, Saeribu Ketupat Parade, Community*

**Asbtrak**

Penelitian ini bertujuan untuk mengetahui bagaimana bentuk solidaritas masyarakat Desa Colo dalam melaksanakan tradisi parade seribu ketupat, serta bagaimana proses pelaksanaan tradisi parade seribu ketupat. Penelitian ini menggunakan metode kualitatif dimana pengumpulan datanya dilakukan dengan teknik wawancara, observasi dan dokumentasi. Dengan menggunakan teknik analisis Miles dan Huberman. Penelitian ini menggunakan teori solidaritas mekanik yang dimana kesadaran kolektif berlaku pada masyarakat tanpa protes dan memenuhi aturan, norma dan kepercayaan yang relatif sama. Tradisi ini dilaksanakan pada bulan syawal atau tujuh hari setelah hari raya idul fitri. Solidaritas social masyarakat tercermin pada proses pembuatan seribu ketupat dan lepet setinggi kurang lebih dua meter serta pada proses pengiringan dari rumah kepala desa sampai ke makam Sunan Muria.

**Kata Kunci:** Solidaritas, Parade Seribu Ketupat, Komunitas

### **A. Introduction**

Humans in life science are seen as having similarities to animals, even in terms of science humans are equated with the mammalian animal group or lactating animals.. (Soeknomo, 1973). Humans are social creatures who cannot live alone and always need other humans to interact. That way, humans will automatically form a group in which there is socialization and humans also adjust to their environment. All activities carried out by humans are group in nature because there is close social interaction. Interaction is a reciprocity carried out between individuals and other individuals, individuals with groups and groups with groups. In interaction there is an influence on one another through talking and acting together which can create a new atmosphere.

Social interaction can create social solidarity in a group, the process of social solidarity is very important in an effort to achieve common goals. Solidarity is a form of concern for fellow groups and individuals who are bound by a sense of comradeship and mutual need (dkk, 2020). Social solidarity is not only found in a company but also in a community environment where there is always a culture or tradition, each region has a different culture or what is often called local wisdom. Local wisdom is the values that are believed and as a guide for life by a community to behave and act. Local wisdom cannot be separated from people's lives, local wisdom itself is usually a hereditary legacy from ancestors that needs to be preserved. According to Apriyanto, local wisdom is a value created, developed, and maintained by the community as a guide to life. Local wisdom is a cultural identity or personality that causes the nation to be able to absorb and manage cultures that come from outside. (wibowo, 2015).

Local wisdom is very necessary to be maintained in the current era of practical and sophisticated development and globalization, especially for Indonesian youth not to

be complacent by western culture, we as the nation's successor youth must maintain our culture so that it remains sustainable, so the need for solidarity between fellow people to maintain culture. From here the author is interested in writing about community solidarity in Colo village in the tradition of a thousand ketupat. That way in this study the authors focused on three problems, namely: 1. How is the theory of solidarity, 2. How is the process of implementing the Seribu Kettupat Tradition, 3. How is the form of solidarity of the Colo village community.

## **B. Discussion**

### **1. Solidarity Theory**

In solving the problem taken by researchers is the Solidarity of the Colo village community in the Seribu Ketupat Tradition, this study uses the Solidarity theory of Emile Durkheim, one of the sociology experts who has long discussed the differences in groupings that are open in his book entitled *The Division of Labor in Society* explaining the difference between groups based on mechanical solidarity or groups based on organic solidarity. (hawkinss, 1979). Emile Durkheim also divided solidarity into organic and mechanical.

Mechanical solidarity is the shared consciousness of a society without any resistance from the society to implement rules, common beliefs, ideals and moral relationships (Ayodele, 2019). Therefore, a person cannot develop alone and will even be prevented by enormous obstacles from being able to adjust the rules that exist in a group. According to Emile Durkheim, the truest clue to mechanical solidarity is the scope and severity of norms that are oppressive or repressive, for example, mocking someone with the intention of making someone's behavior good again in accordance with the norm.

Usually this is still applied in rural areas that still maintain the culture of the ancestors or ancestors and the average population has almost the same job, for example in Colo Village, precisely around the tomb of Sunan Muria, the majority of the people sell around the tomb and only five percent have graduated from college, The Colo community is very protective of the Seribu Ketupat Tradition so that this tradition has become a mandatory tradition that must be carried out on the 7th of Shawwal by the community around the tomb of Suna Muria, especially the village of Colo, the community carries out this tradition in accordance with the rules and steps of the elders so that this event can run smoothly in this case making solidarity between communities become closer and closer.

Organic solidarity is solidarity that grows in complex community groups, this solidarity will occur due to the existence of different responsibilities and jobs so that they are united by a sense of mutual need for one another so, agreements that are bound in various work groups are no longer organic solidarity awareness can make citizens who need one another because they need each other, when they need each other, the absence of an official who has a certain role will cause damage to the work system and the development of community life, the conditions of society using organic solidarity, the primary relationship that unites people in the collective (Ayodele, 2019)

The usual society is marked that the community belongs to a group that is suitable for organic solidarity. According to Emile Durkheim, people who have mechanical solidarity usually have close ties within and outside of it, regional care and are focused on the village atmosphere by avoiding conflict so that they join more with like-minded people (hawkinss, 1979)

## **2. Implementation of Seribu Ketupat Tradition**

In the process of the Thousand Ketupat Tradition in the area around the Tomb of Sunan Muria, this tradition began in 2008 at that time the Regent of Kudus Musthofa Wardoyo who had just been inaugurated, saw that the tradition of Sunan Muria's heritage was not well preserved, he then thought that he wanted to preserve the tradition of Sunan Muria's heritage with the community around the tomb of Sunan Muria in Colo village, Kudus. According to the head of Colo village, Mr. Muhammad Destari Andryasmoro, the Thousand Ketupat Tradition is a gratitude to God for the blessings and to get blessings from the ketupat that has been prayed for by the elders. As for the ketupat itself has the meaning of ngaku lepat

The process of the Seribu Ketupat Parade begins with the reading of manaqib in the afternoon after which the journey of Kanjeng Sunan Muria parades 18 mountains made of ketupat, Each gunung contains one thousand ketupat and lepet as high as approximately two meters, which is escorted from the village head's house to the tomb of Sunan Muria, then the pilgrimage to the tomb of Sunan Muria who was one of the Walisongo, after which it is continued by drinking and washing hands, feet using water from a barrel at the tomb of Sunan Muria which is still one of the relics of Sunan Muria. This tradition is carried out as a gratitude of the community for fasting in the month of Ramadan.



Picture of the Thousand Ketupat procession

The Thousand Ketupat event was not only enlivened by the community around the tomb of Sunan Muria but by residents from the city who made a pilgrimage to the tomb of Sunan Muria who wanted to get blessings from the event as the head of the village at that time Musthofa Wardoyo hoped that in the future the Thousand Ketupat Tradition would not only be famous in Indonesia but internationally. The Seribu Ketupat tradition makes people and bureaucracy able to foster an idea and creative collaboration that is locally based that can be used for the long term.

### **3. Forms of Solidarity in Colo Village Community**

Seribu Ketupat is a tradition in Colo Village that has been carried out for generations since the time of the spread by the Wali Sanga, one of which is Sunan Muria, this event is followed by the Colo village government and the community. At the time before the Thousand Ketupat Tradition the community did like other communities such as salvation only, but now over time this has become a tradition that must be carried out on the 7th of Shawwal with a procession starting from the village head's house to the tomb of Sunan Muria, the tradition is carried out to get the barakah from the ketupat that has been prayed for by the elders.

In this event, the solidarity of the surrounding community is very close and has an aspect to support the Thousand Ketupat Tradition::

#### **a. Attractiveness**

Various attractions for the visiting community. POKDARWIS of Colo village does its own way with various innovations in maintaining natural resources such as existing rides in hilly areas, renewal of course tour packages, renewal of food in the form of syrup derived from parijoto in this case Colo villagers act as innovators and

make this Lebaran Ketupat tradition more interesting unlike the others. Furthermore, Colo villagers also use Sapta Pesona to make the tourist village more popular.

b. Accessibility Aspects

Based on the results of field observations that we have done, there are instructions for visitors to Colo tourism, with the existence of instructions it is very easy for visitors who go there because there is clear information about the access point. In addition, the Colo tourism office also provides transportation facilities in the form of a terminal, making it easier to access in and out of Colo Village because there are stops for tourist buses and transportation at the Kudus terminal.

To get to the tour in Colo Village is very good because of the maintenance and repair of the road to the tourist attractions that have been carried out by POKDARWIS to facilitate access to the tours in Colo as well as funds to repair it from POKDARWANIS and the Colo community to maintain the cleanliness of the road residents hold mutual cooperation together for the sake of road comfort, safety and cleanliness, for the cleanliness of the path to the Tomb of Sunan Muria held on Wednesday legi carried out by the ASSMM management. In addition, cleanliness to tourist attractions will be carried out by employees in each tour. This cleaning activity is carried out once a month with the aim that the road is clean and not damaged.

c. Activity and facility aspects

Tourism activities in Colo Village that take place cannot be separated from the hands of the government and the private sector. With the briefing and formation of the Tourism Village in Colo Village conducted by the Tourism and Culture Office of Kudus City, the community was encouraged to implement the Tourism Village program in the Colo area. This is because the government formed a tourism as a community resource program to raise potential. In Colo village there are several organizations, among others: POKDARWIS (has a motivator role) PMPH (a community association tasked with protecting the forest from illegal burning and destruction), AASMM (stands for the Association of Motorcycle Transport Muri), GAPOKTAN (an association of farmer groups that join and cooperate for business efficiency and improve economic welfare), YM2SM (stands for the Foundation of the Mosque and Tomb of Sunan Muria), and YM2SM (stands for the Foundation of the Mosque and Tomb of Sunan Muria).

d. Socio-economic Aspects

Strategies to develop Colo Tourism Village in the social aspect by implementing community resources in each organization in Colo Tourism Village have activities and norms that are bound. Every meeting is held in each organization with the aim of

discussing the development of Colo Tourism Village, however, meetings are also held at an unconditional time (determined) in the socialization in agriculture carried out by the Agriculture Office at an unconditional time (determined), socialization in motorcycle taxi training carried out by AASMM relating to norms, access routes, and how to carry passengers properly, and to POKDARWIS carried out at a predetermined time from the Tourism Office.

Meanwhile, to develop Colo Tourism Village in the economic aspect by implementing the trade area arrangement, the traders are directed to the Colo Tourism Market which is behind the Colo Village Terminal. The Colo tourist market is one of the main facilities for shopping, this program has been provided by the Kudus Regency Trade Office. (wibowo H. , 2012)

### **C. Conclusion**

The kupatan holiday is an Islamic tradition in Java brought by the ancestors, each community carries out the tradition in different ways. As in the village of Colo Kudus, the community celebrates the tradition of a thousand ketupat starting with the process of reading manaqib in the afternoon after that in the morning a procession is held starting from the Colo village head's house to the tomb of Sunan Muria. Then followed by a pilgrimage to the tomb of Sunan Muria, the community carried out this tradition with the aim of hoping for the blessing of the ketupat that had been prayed for by the village elders. The results of this study indicate that the Colo Village community uses mechanical solidarity theory, where collective consciousness applies to society without protest and fulfills relatively the same rules, norms and beliefs. This form of theory is still applied until now so that close solidarity is formed between people. In the implementation of the tradition of parade seribut ketupat held in Shawwal month or seven days after Eid. The tradition is a hereditary tradition that must be preserved with the aim of honoring ancestors and maintaining harmony between surrounding communities.

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