

**PADASAN AND SYMBOLS OF PUBLIC SELF-HEALTH IN
JAVANESE-ISLAMIC CULTURAL PERSPECTIVE
(Descriptive Study of Revitalization of Padasan During the
Covid- 19 Pandemic)**

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Abstract

The purpose of this research is to increase the desire for healthy living behavior of the community, especially thorough hand washing, as well as provide insights to the community to always preserve the healthy living culture that has existed in the culture of Javanese society and Islam. This research uses a method through literature studies with literature review. The results showed that the padasan has been known since time immemorial. On the site of Ki Buyut Trusmi, the padasan is placed to enter a holier place. Padasan in Al-Aqsa mosque Kudus have Buddhist architecture style. In the new normal era, the government encourages the public to get used to washing their hands with soap. This research concludes the habit of washing hands has been done by the previous community but using a traditional tool called padasan.

Keywords: Covid-19, Padasan, Ablution, Hand Washing.

Abstrak

Tujuan dari penelitian ini adalah untuk meningkatkan keinginan masyarakat untuk berperilaku hidup sehat khususnya cuci tangan dengan seksama, serta memberikan wawasan kepada masyarakat untuk selalu melestarikan budaya hidup sehat yang telah ada dalam budaya masyarakat Jawa dan Islam. Penelitian ini menggunakan metode melalui studi pustaka dengan studi pustaka. Hasil penelitian menunjukkan bahwa padasan sudah dikenal sejak jaman dahulu kala. Di situs Ki Buyut Trusmi, padasan ditempatkan untuk memasuki tempat yang lebih suci. Padasan di Masjid Al-Aqsa Kudus memiliki gaya arsitektur Budha. Di era baru normal, pemerintah mendorong masyarakat untuk membiasakan diri mencuci tangan pakai sabun. Hasil penelitian menyimpulkan bahwa kebiasaan mencuci tangan telah dilakukan oleh masyarakat sebelumnya namun menggunakan alat tradisional yang disebut padasan.

Kata Kunci: Covid-19, Padasan, Wudhu, Cuci tangan

INTRODUCTION

For almost a year, the whole world has been haunted by fears of a *Covid-19 pandemic*, as a result of the pandemic, all human activities around the world are not able to run as usual. *Covid-19* is known to originate in Wuhan city, China. And until now *Covid-19* has spread throughout the world including Indonesia. *Covid-19* is an infectious disease caused by a new type of *coronavirus* with common symptoms of fever, fatigue, cough, seizures, and diarrhea (WHO, 2020; Repici et al., 2020). According to WHO, *Covid-19* positive patients show symptoms of mild to moderate respiratory distress. Moreover, it shows other symptoms such as fever, dry cough, and fatigue. Meanwhile, for parents over the age of 60 who have a history of other *diseases*, *Covid-19* will cause other more serious symptoms (WHO, 2020).

Therefore, various efforts have been made by the government to stop the spread of *Covid-19*. Such efforts encourage the people of Indonesia to maintain cleanliness and provide a place to wash their hands in public places. This encourages people to maintain cleanliness and implement a healthy lifestyle. Mechanically, washing hands using

soap and running water will remove dust and dirt. Soap can reduce and weaken the germs in the hands (Maulida, Ernyasih, &Andriyani, 2019). In Indonesia, the implementation of Hand Washing Using Soap (CTPS) is still ignored by the public. Even though this action is an effort to decide the source of diseases caused by microorganisms and viruses (Asthiningsih&Wijayanti, 2019).

If we remember further, in Javanese culture there are already habits that advocate maintaining cleanliness, namely by washing hands or cleaning the body using *padasan*. In addition to washing hands and cleaning the body, the *padasan* also serves to place or container of ablution water before entering the mosque. Javanese people always put the *padasan* in front of the mosque and front of the house (Wiyanah et al., 2020). *Padasan* in the new normal era is widely reused, especially in public places. However, this condition serves to wash your hands to avoid dangerous viruses.

Research related to *Covid-19* and Javanese culture has been conducted by Sri Wiyanah et al (2020) in the Proceedings of the International Webinar "*Malay Local Wisdom In The Period And After The Plague*". According to Sri Wiyanah et al (2020) family health education before entering the house has become local wisdom that has existed since a hundred years ago. Family health education that has been in place for a long time, can protect the immune and family health to deal with covid-19. To prevent the spread of *Covid-19*, it is necessary to do handwashing behavior using soap. Information about handwashing behavior, Javanese culture in the form of *padasan*, and its relation to religion are very necessary. This is so that people continue to apply their habits and clean living through the culture of handwashing while preserving Javanese culture. Besides, it is also based on Islamic values. Based on this, this study examines *padasan* in ancient times and the role of *padasan* in overcoming *Covid-19*. The purpose of this study is to increase the desire for healthy living behavior of the community, especially in washing hands, and also provide insights to the community

to preserve the healthy living culture that has existed in the culture of Javanese society and Islamic religion.

RESEARCH METHODS

This research utilizes library research through books, journals, articles, and related websites. Data is obtained from the collection of literature, reading, and reviewing it. This research using the qualitative research method. The qualitative method of data is described in written sentences. Data presented as is without changing in the form of symbols or numbers (Noor, 2015). The data is descriptively analyzed, then compared for analysis. This study uses a historical approach to reveal the background of the research. Historical approach oriented to understanding as well as interpretation of facts.

DISCUSSION

Padasan has been known since time immemorial. *Padasan* is usually placed in front of houses, in front of mosques and ancient buildings. *Padasan* is used for water containers. In ancient buildings, *padasan* has the same function as a container of ablution water and self-cleaning. The place of ablution is a very important component and must be available in every mosque. (Haris, 2010).

On the site of Ki Buyut Trusmi Cirebon, there are *padasan* located in front of both sides of the Kori Agung gate building. *Padasan* is one of the local wisdom that is used to purify yourself before entering a place that is considered sacred. This behavior is not contained in the teachings of Islam. Community habits that are rooted in an area form a new culture. The cultural fusion embodies a new culture in the pre-Islamic period, which manifested in the architecture of buildings that contained the meaning of symbols outside the Islamic shari'a. The symbol can be seen on the sketch of the Ki Buyut Trusmi Cirebon complex. Symbolism can also be seen from pages divided into four different pages. The division of the page is based on the level of holiness.

Symbolically, the location of the components of the building forms a floor plan that leads to a very sacred place, namely the tombs of Ki Gede Trusmi and Prince Trusmi on the north lawn of the site. In the west courtyard, there is a Kori Agung gate, where the gate is the entrance of the site complex. Before entering the site complex, visitors are required not to wear footwear and wash their feet first. The behavior indicates that the complex area of the site is holier than the previous area. However, gates and *padasan* were not found when entering the west and east courtyards. This indicates that the west and east courtyards are areas that are not purified. The presence of the *padasan* and the Kori Agung gate when entering the central courtyard zone indicates that the central courtyard is holier than the west and east courtyards. Before entering the north courtyard there are also *padasan* and Kori Agung gate indicating the north courtyard has a more sacred level than the central, western, and eastern courtyards (Mujabuddawat, 2016).

Padasan is also found in al-Aqsa mosque, Kudus. Al-Aqsa Mosque has characteristics that other mosques do not have. The architecture in Al-Aqsa mosque is in Buddhist style. Hindu pattern is found in the place or container of ablution water in the form of a shower of ablution of eight and has the shape of a statue of a *gumarang* buffalo. The building design shows the adoption of Indian Hindu-Buddhist and Mughal style architecture.

Padasan ablution or shower ablution al-Aqsa Mosque has its characteristics. Sunan Kudus also made a shower of two rows where each row consists of eight showers to meet the needs of prayer pilgrims. The ablution shower was designed to resemble a Kala. Kala is an imaginative figure of Hindu- Buddhist mythology, as a guard who can provide good power and be able to protect from various evils. (Kharis, 2020).

The name of the shower at Al- Aqsa Mosque, Kudus is given AstaSaghika which means eight-fold road. As an aesthetic enhancer ornament, statue reliefs are used to decorate the shower using statue

reliefs. Eight showers with a statue head date on top of each one. Sunan Kudus made a *padasan* (place of ablution) as one of the efforts to promote Islam. *Padasan* used to purify before entering the mosque. The shower used for ablution was placed beside the right side of the mosque with a total of eight pieces. And there is a statue placed on each shower, where the statue adapts the Buddhist beliefs. The eight-strong shower means "eight-fold road" or "Asta Sanghika Marga". "Asta Sanghika Marga" means must have the right things. What is meant is knowledge, decisions, words, life, workshop, worship, and how to live religion. Business Sunan Kudus intrigues Buddhists. Buddhists want to know the purpose of Sunan Kudus using a symbol of the will of Buddhism in the place of ablution (*padasan*). So, many of them come to the mosque to get a direct explanation from Sunan Kudus (Hasanah, 2019).

Pandemic *Covid-19* is causing life in the world to be unstable. One of the most striking besides health is the socio-economic crisis. The government is trying not to be too protracted in the socioeconomic crisis. Government efforts by applying a new life order or commonly known as new normal. New normal is a way to deal with *covid-19* in various aspects, especially health and socio-economic aspects. In the application of new normal, people are required to always comply with health protocols, one of which is washing hands using soap and using clean running water. So, no wonder if you are in public places, there are many handwashing places available. The World Health Organization or WHO has established the correct handwashing procedure. The procedures are:

- Wet both hands using clean running water.
- Pour soap to taste into the palm.
- Rub both palms, both backs of hands, and between fingers.
- Clean the fingertips or bottom of the nails, by rubbing the fingertips into the palm, doing it alternately.
- Rinse both hands using clean running water.
- Dry using a clean towel or tissue.

The habit of washing hands seems to have been practiced by the previous community using a traditional tool called *padasan*. The former community cleaned themselves by washing their hands before entering the house. It aims to avoid dirt, bacteria, or viruses found from outside the house do not enter the house. So, the family in the house is always maintained cleanliness and health (Wiyannah et al. 2020).

Javanese people always put the *padasan* in front of the house and front of the mosque. The *padasan* begins to change shape over time. However, the function is still the same as washing your hands, face, and feet before entering the house. *Padasan* also serves as a place of ablution before entering the mosque. In ancient times, the *padasan* was made of clay with a round shape. However, today's *padasan* is modified from a large bucket that is given a hole under it as a place for water to flow (Wiyannah 3et al., 2010).

CONCLUSION

Padasan is a crock of clay or barrels that has a function as a container or a place to clean themselves or for ablution water. *Padasan* is usually placed in front of houses or mosques or ancient buildings. The government's efforts in dealing with the *Covid-19* pandemic are to implement a new or new normal living order, where people are required to wear masks, social distancing, avoid crowds and wash their hands using soap and running clean water. The habit of washing hands has been done by the previous people but using a traditional tool called *padasan* made of clay. Today's *padasan* is modified from a large bucket that is given a hole underneath as a place for water to flow.

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