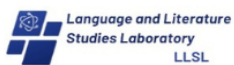


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The Impacts of Rajab Celebration Culture on Social Communities in Turkey

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Abstract

Introduction: Etymologically, Rajab derives from a Semitic root that refers to the act of consecration and glorification. The verb tarjib means to glorify and sanctify someone or something. The first Hadith: “Rajab is the month of Allah, Shac bān is my month and Ramaḍān is my people’s month.but do not ignore the first Friday night in Rajab. **Methods:** This research is a qualitative type, using methods of interviews, in-depth interviews and observations. Here's the research flow framework, Data was obtained from everyone who participated in the celebration. **Results:** Based on the data obtained from the community and the observation found that with the celebration of Rajab culture has made a positive influence on the social life of society. **Conclusion:** Based on the results of the study showed that the culture of Rajab celebration has had positive influences, including the availability of space to socialize and exchange ideas, increase social awareness, become social recreation spaces that eliminate urban stress.

Keyword: Rajab Celebration; Culture; Social Communities; Turkey; Society

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Introduction

Rajab month is the seventh month in the Hijri calendar and is one of the special months, one of them because this is the 27th Rajab of the occurrence of Isra 'Mi'raj of the Prophet Muhammad who gave birth to the prayer orders, Rajab is also known to be one of the four months that sanctified which is mentioned in surah At-Taubah verse 36. To clarify the verse, as narrated by Al-Bukhari and Muslim, the Prophet Muhammad also said: "Surely the times have revolved as they were on the day Allah Allah created the heavens and the earth, one year there are twelve months, where there are four months that are forbidden or sanctified by Allah. These months are Dhu'l'aaqah, Dhu'l-Hijjah, Muharram, and Rajab are the months that lie between the Final Jumadil and the Shaykh. Turkey which is a country with a majority of Muslims also has a culture of celebrating the Rajab month, this culture emerged and continues to be carried out not without basis, but the dominant Turkish Muslim community knows and understands the virtues of the month of Rajab so that on the night of the celebration they gather together to dhikr and perform other worship together, besides that they also gather together to congratulate each other, while serving food they call Ikram, how glorified this month, the Turkish community has a special snack that is eaten on this moment is Simit Kandil, and they call this evening by the name Kandil Gecesi.

Theoretical Framework

a. Research Site

Republic of Turkey (Türkiye Cumhuriyeti) is a country in the Eurasian region. Its location directly adjacent to the eastern countries has brought a strong influence in Turkish culture is no exception also in terms of religion, starting from its history, Turkey has had a great history of Islamic annals, and of course this has a great effect on the culture of people, as well as being one of the reasons why Turkey is Muslim majority. This research took its location in Ulucami Kur'an Kursu, Istiklal Mahallesi, Umreniye, and Istanbul, Turkey. Fundamental reason, that why this research chooses that location as the research location, because this location has Rajab celebration event, and here the number of people gathered more, so that it allows researchers to get more data.

b. Rajab Celebration Culture

Etymologically, Rajab derives from a Semitic root that refers to the act of consecration and glorification. The verb tarjīb means to glorify and sanctify someone or something. The first Hadith: "Rajab is the month of Allah, Shac bān is my month and Ramaḍān is my people's month...but do not ignore the first Friday night in Rajab. It is a night named by the angels: the Raghā'ib. In his critique of the chain of transmitters of this Hadith, Abū Shāma noted that one of the narrators, Ibn Jahḍam, was accused of forging ḥadīth, and so did Ibn al-Jawzī and Al-Dhahabī. The continuity of time holiness in Arab Islamic culture made fertile soils for inventing new rituals such as fasting and prayers, while other pre-Islamic rituals continued to be practiced in the early centuries of Islam after being entirely or partially adjusted to the fundamental requirements of the new religion. The celebration culture of Rajab is a celebration that is held to welcome Rajab, usually referred to by the name Kandil Gecesi, activities in this celebration is to perform worship together, Zikri to Allah SWT, religious talks, prayer Thasbih and Hajad, and other worship, followed by eating together, So, tonight to be the night to gather the community, and societal intertwined with others, They rarely greet, because they are busy with the world of work. This celebration has become a culture and regular activities of society, was held on the first night of Rajab.

c. Definition of Influence

Influence is an existing power and arises from something (people, things) that contribute to the character, Person's beliefs or actions. From the definition previously stated that influence is something of power that can

form or change something else. It can be concluded that influence is something that arises or changes in the way of human being, and to influence the formation of character and behavior, in his life, such as social attitudes, caring, and in living life. It can be concluded that the influence is something that arises or changes from something that is washed away by humans, and has an impact on the formation of character and behavior, in their lives, such as social attitudes, caring, and relaxing in life.

d. Social Society

Social society is a group of people who interact with one another and recognize. The group is created in community members and can influence the behavior of each member. In a simple social community can be concluded that the attitude and interaction of fellow community in the environment. From a sociocultural point of view, religion offers semiotic frameworks to individuals and groups. Individuals who disguise these semiotic tools may utilize them as assets empowering them to strengthen their sense of belonging to communities and improve the externalization of their emotions, activities, and thoughts. Subsequently, invented rituals, and religion, in general, can be used "to support dialogical processes in individuals and groups, to facilitate they are dealing with the many mysteries of daily life as well as to apprehend deeper individual and social ruptures".

Method

This research is a qualitative type, using methods of interviews, in-depth interviews, and observations. The study was a cultural study, has contributed to the social community. Moreover, this study focuses on a comprehensive analysis of the Rajab celebration phenomenon. Therefore, the research starts from the theory given, then implements qualitative measures, researchers concentrate on generating knowledge based on qualitative data collected, from conducting semi-structured interviews and observations. The theory used is Gillin, assumed that "culture consists of patterned habits and functionally linked with certain individuals who form certain groups or social categories". Data were obtained from everyone who participated in the celebration.

Result and Discussion

Based on the data obtained from the community and the observation found that with the celebration of one Rajab culture has made a positive influence on the social life of society, Include:

"Receb ayının kutlandığı insanlar için çok beklenen bir etkinliktir, çünkü bu kutlamada birlikte ibadet etmek, tartışmak, hatta çevremizdeki insanlardan bile çok fazla ilgi görmek için çok zamanımız var ve. Bu anda da kendi komşularımıza birbirimize yardım ediyoruz ve bu kutlamadan çok memnunuz"

"The celebration of welcoming the month of Rajab is a very much awaited activity because in this celebration we have plenty of time to worship together, discuss, we even get a lot of attention from people around us, and with this moment we also provide mutual assistance to our neighbors who have difficulties, and I'm very happy with this celebration."

"Bu etkinliğe katılan her yıl boşum ve bu fırsatı elde etmekten çok mutluyum, çünkü şu anda özgürce dua edebilirim, ofisteki meşgulimi unutabilirim, toplanmaktan da mutlu değilim. Evimin etrafında sakinleri ile, onlarla birlikte ben çok şey söyleyebilirim, tavsiye almak, hem de benim sorunlara çözümler. Öte yandan ben bu andan itibaren birçok ruh kazandı, ders programı beni sakin ve kentsel stres ve iş baskıları ortadan kaldırmak mümkün yaptı."

“I almost attend this activity every year, and I am very happy to get this opportunity because at this moment I can freely worship, forget my busy schedule at the office, not only that I also feel happy to be able to gather with the people around my house, together with them I can tell a lot, get advice, and solutions to my problems. On the other hand, I gained a lot of peace of mind from this moment, the lecture program made me calm and was able to relieve urban stress and work pressure.”

“Ailem ve ben Rajab kutlamalarına gitmekten çok keyif aldık, çünkü burada hepimiz yaklaşıyoruz, özel bir zaman gibi, ve her birimiz bu kutlamaya gittik, sanki tatile gidiyormuş gibi bir aileydik, çünkü bu anda Hepimiz heyecanlıydık ve yaşadığımız stresi ortadan kaldırdık. Burada da, bazen kendi iş ile meşgul çünkü bazen selamlamak için zaman yok komşuları ile birbirleriyle etkileşim, ama burada hepimiz birbirimizle konuşmak ve aile gibi haber sormak ve değil Nadiren benim sorunu çözmek için başkalarından yardım almak yok.”

“my family and I are very happy to go to the Rajab celebration, because here we all get closer, like a special time to go out, and every time we go to this celebration, our family seems to go on vacation, because with this moment we are all happy and relieve the stress we experienced. Here too, we can interact with our neighbors who sometimes don't have time to say hello because we are busy with our work, but here we all talk to each other and ask about news, like family and not infrequently I get help from others to solve my problem.”

a. Availability of Space to Socialize and Exchange Ideas

The culture of celebrating one Rajab in Turkey does not only bring a vibrant night atmosphere to worship Allah SWT but this night has made them meet with many people so they have time and space to greet and exchange ideas, this becomes a very social moment for them and valuable because the majority of them are busy with work, so on normal days, they don't have time to socialize.

b. Increases Social Awareness

Sense of social care is something that we should have as a social human being, sometimes because of being busy with activities makes us forget about social care. And the impact of this celebration also contributes to an increase in social awareness, this can be seen from the atmosphere on the eve of the celebration itself that they share their situation with each other and not infrequently they also find solutions to their personal problems, from other people who are willing to help them, this has become a very significant impact on the social life of the community because it has facilitated the lives of those around them.

c. The availability of social recreation spaces that eliminate urban stress

Istanbul is a large city in Turkey which has a fairly dense population, the majority of the population are busy workers and rarely have time to relax, although the city has a lot of green space, noise is a strong factor that makes people stressed and needs excitement and time to relax, However, this celebratory culture provides a pretty good solution to this problem, which is from the analysis of the data that shows that when they are absorbed in this celebration activity it has made them calmer, happier, relaxed, as if they have been on vacation, and researchers analyzed this as the effect of worship performed. Together with a special moment so that they are satisfied and happy to have done it.

Conclusion

Based on the results of the study it can be concluded, the existence of Rajab celebration culture has a positive influence on the social life of the community, especially in several points as follows: the availability of space to

socialize and exchange ideas, increase social awareness, become a space for social recreation and eliminate urban stress.

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