



**"NGROWOT" TIRAKAT IN EXACT SCIENCE PERSPECTIVES,
SOCIAL AND PSYCHOLOGY**

S L Arifah

Chemistry, Postgraduate, Institut Teknologi Sepuluh November

Email: innanda_rizqiani@yahoo.com

Abstract. In this modern life the tradition of *ngrowot* is seen by people outside the pesantren and it is probable that the santri themselves are merely rituals which are related to things that are supernatural, magical, and not scientifically explained. This study aims to find out how tirakat ngrowot when viewed from the perspective of exact science, social and psychology. In the perspective of the exact science of tirakat ngrowot can help in mastering the exact sciences, in terms of social tirakat ngrowot able to contribute to the success of food diversification programs and psychologically tirakat ngrowot able to increase emotional intelligence in a person.

Keywords: *tirakat, tirakat ngrowot*

INTRODUCTION

The Directorate General of Religion divides pesantren into three categories, first Salafiyah (traditional), the two pesantren Ashriyah (modern), and the three pesantren combinations (a combination of traditional and modern) which combine the old system with the modern school education system. Salafiyah pesantren is synonymous with traditional pesantren which is different from modern pesantren in terms of teaching methods and infrastructure. The relationship between Kyai and students at the Salaf pesantren is quite close emotionally, Kyai goes directly in dealing with his students. Salaf boarding school is also famous for its tirakatan culture. Tirakat is one of the efforts of spiritual elevation of a person in the form of concern for the soul and body to achieve something by getting closer to God. The word tirakat comes from the Arabic language, namely taraka (yatruku-tarakan-tirkatan) which means to leave, that is to leave behind bad things or worldly things to achieve happiness in the

hereafter. The form of tirakatan itself varies, one of which is tirakat ngrowot.

Tirakat ngrowot is a form of concern that is done by not consuming rice as a basic need as usual (Antono, 2009). In this modern life the tradition of ngrowot is seen by people outside the pesantren and it is probable that the santri themselves are merely rituals which are related to things that are supernatural, magical, unexplained by descriptions. Even those who do not believe because it is ancient, past life, and unreasonable. So it can be concluded that the weakness of traditional rituals from a modern point of view is the absence of a logically satisfying explanation. But actually the behavior and things that are traditional like tirakat ngrowot can be explained scientifically and have a meaning that is socio-economic and psychological.

At first glance exact, social and psychological sciences are very different from the term tirakat ngrowot, but along with the times, a variety of technologies and researches have been

emerging by experts to study traditional things and explain them in a modern, logical and analytical manner. Based on the above discourse, the writer wants to review more about "Fast Fasting Viewed from the Perspective of Exact Science, Social and Psychology".

METHOD

The method used in this study is the literature review. Literatures used include books, articles, and trusted sites. By comparing various exposures from the literature, the authors analyze, identify and review to produce a more objective view of tirakat ngrowot when viewed from the perspective of exact science, social and psychology.

RESULTS AND DISCUSSION

Tirakat Ngrowot in the Perspective of Exact Sciences

In this context tirakat has a very dominant role to be used as one of the media to train consistency, because in doing tirakat it is needed that is called patience, thoroughness and consistency to undergo all processes and take certain goals and all these things are needed in mastering exact science, it takes patience and consistency in learning to memorize and understand it. Besides being patient and consistent is also needed with the name of accuracy, it is undeniable that in working out exact questions of accuracy is the most important, because many children who already understand about certain material but because they are not careful they are wrong in working on the problem.

The opinion about tirakat which has an important role in mastering exact science is also in accordance with the hadith of Ali bin Abi Tholib that the Messenger of Allah said: "5 things

that can eliminate forgetfulness and increase memory, namely (1) whistle (brushing teeth), (2) fasting, (3) reading the Koran, (4) drinking honey, (5) eating the luban (arabic incense)".

Tirakat Ngrowot in the Social Sciences Perspective

One of the main manifestations of self-control in the implementation of tirakat ngrowot is control over consumption. Therefore, if tirakat is implemented correctly, it will be able to form a person who has good self-control (Haryono, 2016). This opinion is also in accordance with research conducted by the Psychology Faculty Students of Surakarta Muhammadiyah University about fasting and social sensitivity relationships which find that fasting is significantly positively related to social sensitivity, meaning fasting behavior can increase social sensitivity so that with sensitivity the individual becomes easy to give help (helping behavior) and likes to develop behaviors that are pro-social (Bukit, 2013).

In addition, tirakat ngrowot also contributes to assisting the Indonesian state in the success of the food diversification program. In fact in Indonesia, the production of corn as a staple food is third after rice and cassava. National maize production over the past five years has shown an upward trend of 11,609,403 (2006), 13,287,527 tons (2007), 15,860,299 tons (2008), 17,041,215 tons (2009) and 18,327,636 tons in 2010 (Central Bureau of Statistics, 2012). Corn productivity in 2008 reached 40-42.3 quintal / ha and in 2009 rose to 44.12 quintal / ha, with production of 18 million tons (Directorate General of Food Crops, Ministry of Agriculture 2008). The data shows that corn has great potential to be developed as an alternative staple food.

Based on a case study conducted at the Jagad 'Alimussirry student boarding school from 150 students there were approximately 20 santri

who did tirakat ngrowot. If according to the Ministry of Agriculture, the average per capita rice requirement is 340 grams per day or 124 kg per year, then these 20 students can save 2,480 kg of rice per year. Meanwhile, according to the calculation of Bulog, the consumption of rice for the Indonesian people each month is around 2.5-3 million tons, so that in one year it reaches 30-36 million tons. Based on this fact, in 1 year 20 students were able to reduce national rice consumption by $8,2667.10^{-6}\%$ (0.0000082667%).

If we refer to the number of Islamic boarding schools in Indonesia, the number is different. Islamic boarding schools that spread throughout the archipelago reached 27,000, if each boarding school there were 20 people who did tirakat not eat rice, then there would be 540,000 santri who did not eat rice, so indirectly this amount could reduce rice consumption by 66,960,000 kg (124 kg x 540,000) per year or 0.2232%.

Keep in mind, this number is only for students who replace staple food with corn, not yet replacing with others such as sweet potatoes and so on. Then another one that needs to be observed that this number refers to the number of boarding schools was 150 students santrinya habitation, but we know a lot of boarding schools that the number of its students to reach thousands not to mention to students-students who are already out (Alumni). So indirectly the santri in Indonesia took part in realizing food diversification in Indonesia. If this number increases then the contribution will also increase.

Tirakat Ngrowot in the Perspective of Psychology

From a psychological perspective, tirakat ngrowot has enormous benefits, especially for the development of the soul, character, behavior and personality (Farodis, 2013). The essence of running tirakat ngrowot for Muslims is self

control or self control. Why is this aspect of control important? Because self-control is one of the main components for the effort to make a healthy life.

In the perspective of psychology and mental health, the ability to control oneself is a major indication of whether a person's spiritual life is healthy or not. People who are psychologically healthy will have a good level of self-control ability, thus avoiding a variety of mild mental disorders especially those that are severe.

Tirakat Ngrowot and Emotional Intelligence

According to Drs. Soleh Amini Yahman. MSI. Tirakat ngrowot is able to have a positive effect on the development of human emotional intelligence. As quoted earlier that tirakat ngrowot is an exercise to "hold back" so that it has positive implications for the development of emotional intelligence (emotional intelligence).

One of the benefits of tirakat ngrowot which has a positive effect on the development of human emotional intelligence is self-control, with tirakat ngrowot humans being trained and being trained to control / refrain from eating food made from rice, even though there is no other food they choose not to eat it, because he realized that he was being penalized.

Scientific evidence of the benefits of self-control is written by Daniel Goleman, a personality expert and researcher on emotional intelligence. From the results of the above study it can be understood that people who can control themselves are expected to be able to face challenges, temptations and obstacles to life, they are also expected to have a higher level of concentration in work, and they are also able to develop close and sincere relationships with others. they have better social relationships, they are also more reliable and responsible and their

control is better when they face problems so they don't cause frustration.

CONCLUSION

Based on the description above, it can be concluded that there is a relationship between tirakat ngrowot and exact, social and psychological knowledge because tirakat ngrowot contributes to the three disciplines. Contributions that can be given to exact science are helping in mastering exact science, in terms of social tirakat ngrowot able to contribute to the success of food diversification programs and psychologically tirakat ngrowot able to improve emotional intelligence in a person.

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