

# The Urgency of *Riyaya Undhuh-Undhuh* Tradition in Building Tolerance for Inter-Religious Life in the Mojowarno Community

Eliana Meidi Asiafi<sup>1</sup>, Dwi Retnani Srinarwati<sup>2</sup>

<sup>1,2</sup>Universitas PGRI Adi Buana Surabaya, Indonesia

## Abstract

*Riyaya Undhuh-Undhuh* is a tradition of the Jawi Wetan Mojowarno Christian Church. It gives thanks to God for the rice harvest by combining Javanese traditions which involve various religious adherents. Inter-religious tolerance is very much needed in a society that has different religions. The objectives of the research are (1) to find out the process of implementing *Riyaya Undhuh-Undhuh* tradition at GKJW Mojowarno; (2) to find out the tolerance between religious communities in the life of the people in Mojowarno; (3) to find out the role of tradition on inter-religious tolerance in the Mojowarno community. This research used a descriptive qualitative approach. The data collected was about (1) the implementation of *Riyaya Undhuh-Undhuh* tradition; (2) inter-religious tolerance in the life of the Mojowarno community; (3) the role of tradition towards inter-religious tolerance in Mojowarno with data sources from pastors, congregations' assemblies, communities, and various religious adherents. Data collection techniques used interviews, observation with participant observation techniques, and documentation. The data were analyzed by qualitative analysis with the stages of data collection, reduction, presentation, conclusion. The validity of the data was obtained by using technical triangulation and source triangulation. The results of this research indicated the role of the *Riyaya Undhuh-Undhuh* tradition as tolerance between religious communities in the Mojowarno community.

## Keywords

*riyaya undhuh-unduh*; tradition; tolerance; religious people



## I. Introduction

Tolerance is an attitude of mutual respect, respect for existing differences. Tolerance is also a character advantage that facilitates establishing peace and placing a culture of peace in place of a culture of conflict. The differences in question start from differences in race, ethnicity, language, culture, politics as well as differences in religion or belief. Tolerance upholds peace which is useful as a brotherhood, fosters a sense of nationalism, increases harmony and peace. The word tolerance according to the KBBI is to have the character or attitude of respecting different or contradictory stances, opinions, beliefs, habits. In a broad sense, tolerance can also be interpreted as the nature of giving freedom to every human being in carrying out beliefs and regulating life and attitudes or behavior without coercion. This does not mean that tolerance sacrifices one's belief. Based on the opinion of Muslim intellectuals in Indonesia, Arifin (2016) concludes that tolerance is a principle that must be maintained and protected in a pluralistic society, which means understanding the differences that exist as in this paper, focusing on the general theme of tolerance, namely the form of tolerance in the form of respect for differences in ethnicity, religion, race, language, gender, and even different opinions (Sugiyo & Andriani, 2017).

We often encounter various obstacles in everyday life in creating harmony between religious communities (tolerance). One of them has an attitude of fanaticism, which means having an excessive opinion or understanding of the beliefs held. Political interests also have an effect in realizing religious tolerance, especially politics based on the spirit of being able to override public interests over personal and group interests. While the low sense of tolerance means behavior that does not care about tolerant life in religious communities.

Conceptually there are various ways to create a harmonious relationship between religious communities. In Indonesia, there are various local cultural wisdoms that are able to drive harmonious relations between religions. Local wisdom is a view of life in various lives such as social, economic, health, and environmental values (Romadi, Kurniawan, 2017: 84). Local wisdom is also found in the Ngejot tradition, which is one of the traditions carried out by two religions or beliefs, including Hindus and Muslims. The philosophical meaning of Ngejot is "tighten up" "maintain". So we can define that Ngejot is one of the traditions carried out by Hindus and Muslims, especially the Sasak and Balinese people to strengthen or maintain the relationship and not injure each other's feelings or beliefs so as to create inter-religious harmony (Hanip. Yuslih & Diniaty 2020). In addition to the Ngejot culture of the Aceh province, the tradition of the Peusijek tradition is a Hindu cultural heritage that is still embraced by Muslims, this is from local cultural wisdom taught by ancestors containing religious values and traditional values. The purpose of the Peusijek tradition is a ceremony of thanksgiving to God Almighty for having succeeded in obtaining something desired. (Sakina. et al 2018).

Among them are traditions, namely relics or inheritance handed down by ancestors that have been carried out by the community such as rules, customs, norms, rules and cultures that have been abandoned. The tradition that is being researched this time is the Riyaya Undhuh-Undhuh tradition at GKJW Mojowarno, a tradition that presents the harvests of the Mojowarno community. Rice, fruit, vegetable and grain yields for Riyaya Undhuh-Undhuh (GKJW Mojowarno History Record Team 2018). As for the tolerance that existed at the Riyaya Undhuh-Undhuh GKJW Mojowarnoi on the night before the Riyaya Undhuh-Undhuh which was called an art performance attended by various religions, namely, Islam, Hinduism, Buddhism, Confucianism, here various religions display art or characteristics, such as Islam displays sholawat and banjari,

Based on this description, there is a uniqueness of religious life, that's why this research takes the title "The Urgency of *Riyaya Undhuh-Undhuh* Tradition in Building Tolerance for Inter-Religious Life in the Mojowarno Community" because Mojowarno is unique and the majority are Muslims and have many Islamic boarding schools called the City of Santri. But this is not an obstacle for the community to maintain mutual tolerance.

## II. Research Method

In conducting research on the role of the Riyaya Undhuh-Undhuh Tradition on the Tolerance of Inter-religious Life in the Mojowarno Community. The approach used in this research is descriptive qualitative. Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects related to behavior, perception, motivation, and action (Moleong 2017:6). The use of a qualitative descriptive approach in this study because it considers the research objectives which include:(1) The process of implementing the Riyaya Undhuh-Undhuh tradition at GKJW Mojowarno; (2) Tolerance between religious communities in the life of the people in Mojowarno; (3) The role of the Riyaya Undhuh-Undhuh tradition on inter-religious

tolerance in the Mojowarno community. As revealed by Moleong (2017:11) that the description of qualitative research is expressed in the form of words, language, and not numbers. Furthermore, according to this approach, the researcher collects data in the field through interviews, observations and digging up relevant documents.

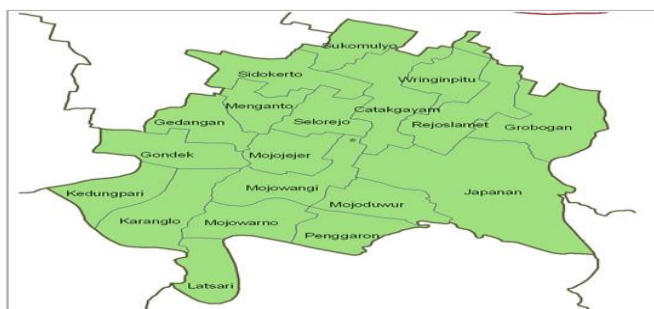
### III. Results and Discussion

#### 3.1 Results

##### a. Research sites

###### 1. Region

Mojowarno District is located in Jombang Regency, which is known as the City of Santri which is a religious city. Mojowarno became the research location with various considerations, including: (1) Jombang has many Islamic boarding schools that are popular and old destinations for students throughout Indonesia, namely the Tambak Beras Islamic Boarding School, Tebuireng; (2) in Jombang where the very charismatic Nahdlatul Ulama was buried named Gus Dur, also known for his attitude of upholding religious tolerance (Barton, Gus Dur's Biography The Authorized Biography Of Abdurrahman Wahid, 2017); (3) Jombang is also known as the City of Santri, there is the Jawi Wetan Mojowarno Christian Church which has historical value as well as shows that the spread of Christianity has been going on for a long time; (4) The Jombang community embraces Islam, Christianity, Catholicism, Hinduism,



Source:[http://desnantara-tamasya.blogspot.com/2011/09/peta-kecamatan-kecamatan-di-kabupaten\\_26.html](http://desnantara-tamasya.blogspot.com/2011/09/peta-kecamatan-kecamatan-di-kabupaten_26.html) thursday,06January 2022 12.47 PM

**Figure 1.** Map of Mojowarno District

Researchers took locations in Mojowarno District which consisted of 19 villages, namely: Catak Gayam, Gedangan, Gondek, Grobogan, Jepang, Karanglo, Kedungpari, Latsari, Menganto, Mojoduwur, Mojojejer, Mojowangi, Mojowarno, Penggaron, Rejoslamet, Selorejo, Sidokerto, Sukomulyo, Ringin the door. Meanwhile, the research center is Mojowarno Village and Mojowangi Village because the object of the research is GKJW Mojowarno located on the border of Mojowarno Village and Mojowangi Village. Mojowarno Village consists of Dukuan, Nolojoyo, Mojowarno, and Blakey Hamlets while Mojowangi Village consists of Mojowangi, Mojodukuh, Mojoroto, and Kembangsores hamlets.

###### 2. Livelihood

*Riyaya Undhuh-Undhuh* is a tradition carried out by farmers who live in the village of Mojowarno to give thanks to God who has provided sustenance and protection. Agriculture is one of the means used to spread Christianity quickly, because the majority of the livelihoods of Mojowarno villagers are farmers. In addition to agriculture, each household

also strives to raise livestock. The livestock kept by the community are: cows, chickens, goats, ducks. Keeping these livestock is a side business carried out by the Mojowarno community. The data on livelihoods below relate to the Riyaya Undhuh-Undhuh tradition organized by GKJW Mojowarno.

**Table 1.** Livelihood Data in Mojowarno District

Mojowarno District Livelihood						
Farmer	Farm	Fisherman	Educator	Health	Trader	Employee
8.812	116	21	704,060	130	3.249	18,420

Source: Central Bureau of Statistics of Jombang Regency

### 3. Religion embraced by the Mojowarno people

Tolerance between religions is one of the characteristics of the diverse Indonesian state. Jombang is a city of students who have various religions and beliefs. Researchers focused on the life of tolerance between religious communities in Mojowarno District. The following is data from the village of Mojowarno District and the religious data embraced by the people of Mojowarno District:

**Table 2.** Data on religion in Mojowarno District

Village	Islam	Protestant	Catholic	Hindu	Buddha
Kedungpari	4,489	14			
Karanglo	5,358	59			
Latsari	3,239	30			
Mojowarno	4,707	491			
Penggaron	3,641	258			
Mojoduwur	4,994	19			
Mojowangi	1,181	1,999	15	1	3
Gondek	4,700	4			
Gedangan	4,820	0			
Mojojejer	3,628	370	3	1	
Japanan	5,051	16			
Grobokan	4,948	4			
Rejoslamet	4,715	8			
Selorejo	3,806	56			
Menganto	5,119	6			2
Sidokerto	5,456				
Sukomulyo	2,424				
Catak Gayam	7,557				2
Wringinpitu	4,708				
<b>Amount</b>	84,543	3,334	18	2	7

Source: Data from Mojowarno District

### **b. History of the Christian Church of Jawi Wetan Mojowarno**

The history of the Jawi Wetan Christian Church began to enter and the development of Christianity in Mojowarno was very long. The Jawi Wetan Christian Church or also known as GKJW is a church that only exists in East Java. This church originated from a Russian-Javanese figure named Coolen Laurens, and introduced Christianity to his assistants using Javanese culture.

The emergence of kracil forest clearing in 1844-1846 to be used as a Christian settlement. Meanwhile, the emergence of the Mojowarno GKJW building on March 3, 1881 was due to Javanese customs or habits that were accepted and continued to be implemented. The Mojowarno people, who are still strong, hold fast to cultural beliefs that have not hindered the spread of Christianity from the past. The belief of the Mojowarno community is animism which believes in the existence of subtle objects or supernatural powers in living things such as plants and animals as well as in inanimate objects such as statues, rocks, mountains, and kris. The Jawi Wetan Mojowarno Christian Church has the following characteristics: (1) The construction of a church that has Javanese characters; (2) The church building was built during the Dutch colonial era, which has a white nuance; (3) Worship is performed in Javanese and hymns are used in Javanese; (4) Gamelan music that accompanies the praise.

### **c. History Download-Download Mojowarno**

*Riyaya Undhuh-Undhuh* is a feast of offerings that grew out of the Christian group. On December 11, 1931 the Mojowarno Church and the East Java Christian Congregation (55 congregations), agreed to form a forum called the GKJW Grand Council. So that the undhuh-undhuh custom was unconsciously carried over to the growth of other agrarian congregations. The *Riyaya Undhuh-Undhuh* culture was also carried to the city and adapted to the form, situation, and condition in which the congregation existed.

Coenraad Laurens Coolen in 1827 who cleared or cleared the forest in Ngoro. Coolen introduced Christianity to his servants by using Javanese culture.

### **d. Implementation of the Riyaya Undhuh-Undhuh Tradition**

The Undhuh-Undhuh holiday grew into a tradition around 1930, after the Mojowarno congregation declared itself to be an adult congregation in 1923. The pattern of appreciation of an agrarian society, community values and a series of dynamics of life determined the culture of the Mojowarno community. The tradition that is still maintained and carried out every year is an effort by the Javanese people to respect thanksgiving to the creator.

Tradition and religiosity blend into a unique cultural order. The beliefs found in the daily life of the Javanese people, especially the Mojowarno people, are also closely related to the religion of the Mojowarno people. In the Mojowarno Christian community, before doing *Riyaya Undhuh-Undhuh* there were several things that were done by farmers, named kebetan, keleman and in the end Undhuh-Undhuh.

### **e. Riyaya Day Process Undhuh-Undhuh**

#### **1. Preparation**

This tradition has been maintained and is carried out every year in May on the second week. *Riyaya Undhuh-Undhuh* is one of the traditions formed from the encounter of Javanese tradition and Christian teachings. Because in Javanese society, it is known that the ritual of harvesting and storing rice in the granary is known.

The activities that harvest rice are usually called ani-ani, because they cut the rice stalks with a tool called ani-ani. But in the development of the times to speed up the use of a sickle, in separating the rice and stalks it is done by diiles (trampled with feet). Once separated from the stalk, then dried in the sun to dry. This activity is called ayar-ayar. Undhuh-Undhuh is a tradition that has always been a tribute to Dewi Sri.

## 2. Cultural Arts Night

The cultural arts night in the Riyaya Undhuh-Undhuh celebration is an art performance from various invitations including Mojopaitan, Muslims, Hindus, Buddhists, Confucians.



Source: Mojowarno GKJW Documentation

**Figure 2.** Prayers at the Riyaya Undhuh-Undhuh art stage

From the picture above, one of the activities in the Riyaya Undhuh-Undhuh series before Covid-19 spread in Indonesia. The night of the performing arts is a night where various religions gather and display the arts in religion. This prayer image is from IPPNU Mojowarno who participated in the night of the arts and culture performance.

## 3. Procession

At the peak of Riyaya Undhuh-Undhuh, at around 05.30 in each block of Mojowangi, Mojowarno, Mojotengah, Mojoroto, Mojojejer, Mojodukuh and the Christian hospital gathered and prayed together, then the building was paraded by the congregation and taken to the church while parading buildings of different shapes and sizes themes taken from biblical figures.



Source: Personal Documentation

**Figure 3.** The building that has been paraded to the church

Parading the building from the blocks to the church is the second stage and singing the prey of the harvest from the hymn hosiana p. 89.

## 4. Worship

The next stage, namely the fourth stage, is worship in the church accompanied by gamelan music and the Solah Bawa dance. This dance is a procession dance of offering offerings to God which is danced by church youth. Children worship separately from their parents.



Source: Personal Documentation

**Figure 4.** *Solah Bawa dance*

## 5. Auction

Next, after worship, the building was paraded back to the auction site in the courtyard of the Christian Middle School which is next to the church building. After arriving there the building was dismantled by each block respectively. Rice that has been dironce is removed and collected and put into the congregation's barn and weighed first. Other offerings such as fruit, vegetables, flowers, animals, paintings, handicrafts and other offerings are collected and will be auctioned off.

## f. Life of Tolerance between Religions

Tolerance between religions is one of the characteristics of the country of Indonesia, which has a lot of diversity. Jombang is a city of students who have various religions.

From the data listed in table 4.2, it can be seen that religious people in Mojowarno District are very close in daily life as the data shows that in various activities they can do it together regardless of the religion that interacts with each other.

## 3.2 Discussion

### a. The Process of Implementing the Riyaya Undhuh-Undhuh Tradition

The process of implementing Riyaya Undhuh-Undhuh from the results of the research has been discussed and obtained image data and interview results that have been presented. Riyaya Undhuh-Undhuh is a tradition that has existed in 1930 since GKJW Mojowarno was declared an adult congregation. The Riyaya Undhuh-Undhuh tradition is carried out in May on the second week. The Riyaya Undhuh-Undhuh tradition can be accepted by the Mojowarno community because the community states that the Christian tradition has not abandoned the Javanese tradition, which still upholds the Javanese tradition.

*Keleman* and *kebetan* are Javanese traditions that have been collaborated with a mixture of Christian traditions. This tradition is a prayer asking God for protection in making new land and rice plants that have been planted are not affected by pests. This expression of gratitude, the community invites priests and scholars to pray. People also bring food from their homes that have been prepared, such as tumpeng, pleret snacks, and getuk which symbolize pests. The *kebetan* and *kebetan* were followed by Christian and non-Christian farmers, youth, children, and the elderly participated in the *kebetan* and *keleman* ceremonies.

This tradition has become an annual tradition carried out from the results of his subordinate research, Riyaya Undhuh-Undhuh is still carried out and is a tradition that is maintained by the government because Undhuh-Undhuh is one of the traditional assets that until now survives. Undhuh-Undhuh has also received government attention every year in funds to celebrate the Undhuh-Undhuh Riyaya. In the implementation of the Riyaya Undhuh-Undhuh tradition, it has been seen that the government has seen and paid attention

to the Riyaya Undhuh-Undhuh tradition to keep it preserved. From the results of research that has been obtained, before it became a tradition recognized by the government, the undhuh-undhuh celebration did not have a fixed month of implementation. With the acknowledgment of the subordinate government, undhuh-undhuh is stipulated in the implementation of the tradition.

The presence of Covid-19 as a pandemic certainly has an economic, social and psychological impact on society (Saleh and Mujahiddin, 2020). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020).

Riyaya Undhuh-Undhuhin 2019-2020 it will still be carried out but only for the Mojowarno GKJW Christian congregation because they must continue to comply with the COVID-19 health protocol. This Riyaya was carried out to remain grateful to God that the harvest was still possible despite the Covid-19 situation.

#### **b. The Role of the Riyaya Undhuh-Undhuh Tradition in Tolerance Between Religious People in Mojowarno**

From the results of the research above, the life of tolerance among religious people can be seen from the data in table 4.2 which shows the diversity of religions that exist in Mojowarno District. The city of santri is the name of Jombang Regency which means there are many Islamic boarding schools and that's not the only thing that is interesting in Jombang Regency. Researchers here take the Riyaya Undhuh-Undhuh tradition which is clearly visible in the results of the research above in the life of tolerance among religious people in the Mojowarno community. Riyaya Undhuh-Undhuh from the results of the research above. Undhuh-Undhuh was followed by the entire Mojowarno GKJW congregation, the non-Christian Mojowarno community also followed, Muslims or Muslim youths, the Jombang Regency government and the Mojowarno District government.

In the Riyaya Undhuh-Undhuh celebration there were several series of events involving the people of Mojowarno District (1) a volleyball competition which was participated by the community in Mojowarno villages which became one group; (2) individual chess competitions; (3) a healthy walk followed by the people of Mojowarno District; (4) evening art performances held by church youths to unite various religions by presenting art from various religions; (5) the Riyaya Undhuh-Undhuh celebration is also an economic field for people who sell at the celebration within 4-5 days before the peak of Undhuh-Undhuh begins. From several competitions and cultural arts performances, it is a manifestation of the Riyaya Undhuh-Undhuh celebration to establish friendship and tolerance between religious communities.

It doesn't just stop celebrating Riyaya Undhuh-Undhuh GKJW Mojowarno. From the research that has been obtained, the church is also still establishing tolerance and friendship with other religions through activities (1) sharing takjil for youth or church mothers with Muslims in front of the church; (2) breaking fast with church youths with youths from the Mojowarno local mosque; (3) distributing beef and goat meat to Christians at the time of slaughter at the mosque; (4) in everyday life in society, it is seen that mutual respect in the worship of each religion; (5) Mojowarno community activities with mutual assistance to help residents who have a celebration or mutual cooperation in the RT regardless of religion. It can be seen here that Riyaya Undhuh-Undhuh's subordinates influence the community to establish mutual interaction and tolerance between religious communities.



## IV. Conclusion

Based on research conducted on the role of the Riyaya Undhuh-Undhuh tradition on the tolerance of inter-religious life in the Mojowarno community, it can be concluded that:

1. The process of implementing the Riyaya Undhuh-Undhuh tradition in Mojowarno

In interpreting Riyaya Undhuh-Undhuh for the church congregation, this is an expression of gratitude to God for having been given smoothness and blessing from planting rice to harvesting. This tradition is a human relationship to God. The relationship that can be seen from the offerings of church congregations given to God through the harvest that has been blessed. Therefore, Riyaya Undhuh-Undhuh has become a tradition that is still maintained by the community and the government of Jombang Regency.

The Riyaya Undhuh-Undhuh tradition is very sacred because there is a relationship between God and humans. The building is made of wood and decorated with roncean from rice, beans. The building that was made depicts biblical stories so that people increasingly show gratitude to God by remembering the stories in the bible.

*Riyaya Undhuh-Undhuh* is a mixed tradition of Javanese tradition with church traditions that have been recognized by the community and is held annually in the second week of May. The change in Riyaya Undhuh-Undhuh is very visible, it used to be a simple riyaya, with its development to be lively. Obviously from the sequence before the peak of Riyaya Undhuh-Undhuh. The procession of buildings leading to the church is highly anticipated by the community. In the past, rice was only carried to the church on the shoulders. The development of the era has been made to become a large building by using biblical stories.

The Riyaya Undhuh-Undhuh tradition is also a tradition that is maintained and recognized by the Jombang Regency government by providing funds every year to celebrate the Riyaya Undhuh-Undhuh tradition.. In order to stay awake and continue to grow with the times.

2. Inter-religious tolerance in people's lives in Mojowarno.

In the Undhuh-Undhuh Riyaya the tolerance of religious people can be seen before the peak of the Undhuh-Undhuh Riyaya, namely: (1) a volleyball competition which is participated by the people in the Mojowarno villages who become one group; (2) individual chess competitions; (3) a healthy walk followed by the people of Mojowarno District; (4) evening art performances held by church youth to unite various religions by presenting art from various religions; (5) participate in the procession to enliven and wait for the building to be paraded into the church; (6) The Undhuh-Undhuh Riyaya makes followers of different religions respect each other's opinions or exchange ideas. Not only tolerance between religious communities in the Undhuh-Undhuh Riyaya but tolerance and friendship are maintained in daily activities in the Mojowarno community.

3. The role of the Riyaya Undhuh-Undhuh tradition in inter-religious tolerance

group and religion. This tolerance is very good and good for people's lives in Mojowarno, to reduce conflicts such as misunderstandings in the name of religion. And tolerance greatly affects the harmony of the Mojowarno community.

## References

- Arifin, B. 2016. "Implikasi Prinsip Tasamuh (Toleransi) dalam Interaksi Antar Umat Beragama". Sekolah Tinggi Agama Islam Attahdzib Rejoagung Ngoro Jombang. Dalam *Jurnal Ilmu Sosial*, Vol. 1 (2)
- Greg Barton, 2016. *Biografi Gus Dur: The Authorized Biography of Abdurrahman Wahid, diterjemahkan oleh Lie Hua, (Cet. Pertama., Yogyakarta:Penerbit Saufa bekerjasama dengan IRCiSoD dan LKiS)*
- Kamus Besar Bahasa Indonesia Edisi III, 1204.
- Kamus Besar Bahasa Indonesia <https://kbbi.web.id/tradisi> agustus 152021 jam 18.44
- Moleong, Lexy J. 2017. *Metodologi Penelitian Kualitatif. Bandung: PT Remaja Rosdakarya. Prenadamedia Group.*
- Romadi dan Ganda Febri Kurniawan. 2017. Pembelajaran Sejarah Lokal Berbasis Folklore untuk Menanamkan Nilai Kearifan Lokal. Dalam *Sejarah Dan Budaya Tahun Kesebelas*. No, 1, Hal 79-94.
- Sakina, Sakina, Dewa Nyoman Rai Asmara Putra, and I Gusti Ayu Agung Ari Krisnawati. 2018. "Penerapan Penyelesaian Sengketa Dengan Gugatan Sederhana (Small Claim Court) Di Pengadilan Negeri (Studi Kasus Di Pengadilan Negeri Denpasar)." *Kertha Wicara* 7 (4).
- Saleh, A., Mujahiddin. (2020). Challenges and Opportunities for Community Empowerment Practices in Indonesia during the Covid-19 Pandemic through Strengthening the Role of Higher Education. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. Volume 3, No 2, Page: 1105-1113.
- Sihombing, E. H., Nasib. (2020). The Decision of Choosing Course in the Era of Covid 19 through the Telemarketing Program, Personal Selling and College Image. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No. 4, Page: 2843-2850.
- Undang-Undang Dasar (UUD) 1945 pasal 29 ayat 2