

## TRADISI PARAWANTEN DI DESA KADUHAUK (STUDI LIVING HADIS) DENGAN PENDEKATAN INTERAKSIONISME SIMBOLIK

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### Abstrak

Penelitian ini bertujuan menganalisis tradisi Parawanten di Desa Kaduhauk, Kecamatan Banjarsari, Kabupaten Lebak sebagai fenomena *living hadis* dengan menggunakan pendekatan interaksionisme simbolik. Fokus utama penelitian diarahkan pada praktik pemberian ayam kepada paraji/dukun beranak sebagai bentuk penghargaan jasa, sedekah, dan permohonan doa, serta bagaimana nilai-nilai hadis hidup dan dimaknai dalam tradisi tersebut. Penelitian ini menggunakan metode kualitatif deskriptif-interpretatif dengan teknik pengumpulan data berupa observasi partisipatif, wawancara mendalam, dan dokumentasi. Informan penelitian dipilih melalui purposive sampling, meliputi paraji dan masyarakat yang terlibat langsung dalam pelaksanaan Parawanten. Hasil penelitian menunjukkan bahwa masyarakat tidak merujuk hadis secara tekstual, tetapi menghayati substansi ajarannya dalam bentuk etika sosial yang terlembaga. Simbol ayam dimaknai sebagai representasi *hurip* (kehidupan yang sejahtera dan berkah), balasan kebaikan, sedekah yang inklusif, serta sarana menjaga silaturahmi. Melalui interaksi sosial dan pewarisan tradisi, nilai-nilai hadis tentang syukur, membalas kebaikan, sedekah, dan doa terinternalisasi dalam praktik budaya lokal. Penelitian ini berkontribusi secara teoretis pada pengembangan kajian *living hadis* dengan menegaskan peran simbol budaya sebagai medium aktualisasi hadis, serta secara praktis memberi dasar pemahaman kontekstual bagi dialog budaya-keagamaan dan kebijakan berbasis kearifan lokal.

**Kata Kunci:** Tradisi Parawanten, Living Hadis, Teori Interaksionisme Simbolik, Paraji, Simbol Ayam.

### Abstract

*This study aims to analyze the Parawanten tradition in Kaduhauk Village, Banjarsari District, Lebak Regency as a living hadith phenomenon through a symbolic interactionism approach. The research focuses on the practice of giving chickens to paraji (traditional birth attendants) as a form of appreciation for services, almsgiving, and requests for prayers, as well as on how hadith values are lived and interpreted within this tradition. This study employs a qualitative descriptive-interpretative method, with data collected through participant observation, in-depth interviews, and documentation. Informants were selected using purposive sampling, consisting of paraji and community members directly involved in the implementation of the Parawanten tradition. The findings reveal that the community does not refer to hadith texts explicitly, but rather internalizes their substantive values in the form of institutionalized social ethics. The chicken functions as a symbolic representation of hurip (a prosperous and blessed life), reciprocity for good deeds, inclusive almsgiving, and a medium for maintaining social bonds. Through ongoing social interaction and intergenerational transmission, hadith values related to gratitude, reciprocating kindness, charity, and prayer are embedded in local cultural practices. Theoretically, this study contributes to the development of living hadith studies by emphasizing the role of cultural symbols as media for the actualization of hadith values. Practically, it offers contextual insights that can support cultural-religious dialogue and the formulation of policies grounded in local wisdom.*

**Keyword:** Parawanten Tradition, Living Hadith, Symbolic Interactionism, Traditional Birth Attendants, Chicken as Cultural Symbol.