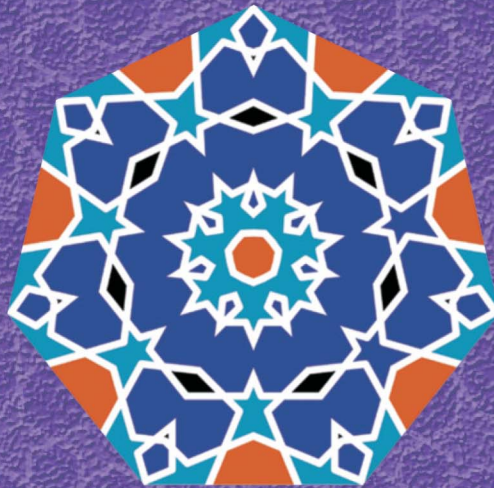


Vol. 7, Nomor 1, Januari - Juni 2022

ISSN : 2527-8118 (p)
2527-8126 (e)

Shahih

Journal of Islamicate Multidisciplinary



*Thailand's Halal Gastro diplomacy to Indonesia:
A Study from the Glocalization Perspective*
Ario Bimo Utomo, Kendalita Sari

Religious Freedom of Indigenous Beliefs in Yogyakarta, Indonesia
Muhammad Bayu Zuhdi, Daniel Kalangie, Satria Aji Imawan

*Tengka Tradition In Madura:
Constructive Role of Ulama as Religious and Cultural Leaders*
Hasanatul Jannah, Danang Purwanto



Lembaga Penelitian dan Pengabdian kepada Masyarakat
Universitas Islam Negeri Raden Mas Said Surakarta

Shahih

Journal of Islamicate Multidisciplinary

Editorial Team

Editor in Chief

Muhammad Zainal Anwar, Universitas Islam Negeri Raden Mas Said Surakarta

Editorial Board

Purwanto, Universitas Islam Negeri Raden Mas Said Surakarta
Nur Kafid, Universitas Islam Negeri Raden Mas Said Surakarta
Imam Makruf, Universitas Islam Negeri Raden Mas Said Surakarta

Managing Editor

Ferdi Arifin, Universitas Islam Negeri Raden Mas Said Surakarta

Editor

Martina Safitri, Universitas Islam Negeri Raden Mas Said Surakarta
Latif Kusairi, Universitas Islam Negeri Raden Mas Said Surakarta

Editorial Assistant

Tiya Agustina, Universitas Islam Negeri Raden Mas Said Surakarta

Section Editor

Muhammad Husin Al Fatah, Universitas Raden Mas Said Surakarta
Alfin Miftakhul Khairi, Universitas Raden Mas Said Surakarta
Abraham Zakky Zulhasmi, Universitas Raden Mas Said Surakarta
Galih Fajar Fadhillah, Universitas Raden Mas Said Surakarta
Muhammad Furqon Adi Wibowo, Universitas Raden Mas Said Surakarta

Reviewer

Faizah Zakaria, Nanyang Technological University, Singapore, Singapore
Fuji Riang Prastowo, Universitas Gadjah Mada, Indonesia
Zainul Abas, Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia
Nina Nurmila, Universitas Islam Negeri Sunan Gunung Djati, Indonesia
Mirjam Lücking, The Hebrew University of Jerusalem, Israel
Bagus Riyono, Universitas Gadjah Mada, Indonesia
Sangidu, Universitas Gadjah Mada, Indonesia
Hendy Yuniarto, Beijing Waiguoyu Daxue, China
Yunus Sulistyono, Universitas Muhammadiyah Surakarta, Indonesia
Cholichul Hadi, Universitas Airlangga, Indonesia
Alexander Wain, University of St Andrews, United Kingdom
Bianca J Smith, Universitas Mataram, Indonesia
AdisDuderija, Griffith University, Australia

Alamat Redaksi:

LPPM, Universitas Islam Negeri Raden Mas Said Surakarta

Jl. Pandawa No.1 Pucangan, Kartasura, Jawa Tengah, 57168 Phone: +6221-781516, Fax: +62271-782774

Email: jurnal.shahih@gmail.com Website: <http://ejournal.iainsurakarta.ac.id/index.php/shahih>



Islam kejawen as an adoption of local wisdom and Islamic development in Javanese communities

Wening Purbatin Palupi Soenjoto

Institut Sains dan Teknologi Informatika Jombang

Abstract

This paper explains Islam Kejawen as the adoption of local wisdom learned from generation to generation by the Javanese community. Influenced by Hindu and Buddhist teachings. Then the acculturation process becomes a part of the belief called *Kapitayan*. After the arrival of saints in Java, the spread of the religion Islam still maintains the existing ritual culture, such as through songs and puppets. Islam is spread in the form of simple teachings of the recognition of God without removing hereditary rituals carried out by Javanese communities before. Both are very coherent after Islam and Java united in one religious and spiritual bond. It seems as if it cannot be distinguished which is Javanese culture and which is Islam. Then the mixing of these two, or well-known as syncretism, became a form and characteristic of Islam in Java. Because in general, the syncretism between Islam and the local culture has entered various lines of life in multiple regions. However, based on socio-geographical conditions, we can be more observant of the intensity of the spread of the mixing of Islamic and Javanese teaching.

Keywords: Islam kejawen; Local wisdom; Syncretism; Javanese communities

DOI: 10.22515/shahih.v7i1.4134

Coressponding author

Email: weningblackberry@gmail.com

Introduction

Islam Kejawen cannot be made as a guide to faith but as a kind of knowledge that cannot be explained scientifically. It is believed that Islam Kejawen does exist and is followed from generation to generation in Javanese society. It isn't easy to translate but can be understood by many people, especially Javanese parents or elders. Islam Kejawenic ritual culture can be used as a guide even though it tends to be wrong, but there can also be the truth that the Javanese community still understands.

Discussing religion will be judged to be sensitive and prone to misunderstanding especially if religion is associated with rituals that have cultural influences, such as Islam Kejawen, a term that is familiar in Javanese culture. The spread of Islam in Javanese land in the 15th century was faced with two types of environment: the culture of kejawen (Majapahit palace) which absorbed elements of Hinduism and rural culture. So far, Majapahit is believed to be the largest Hindu-Buddhist kingdom in the archipelago in the XIII-XV centuries AD. However, Herman SinungJanutama has a different opinion. In his research, this cultural worker and observer of philosophy found that Majapahit was a kingdom that adhered to Islamic values. In the meantime, a cultural contact resulted in acculturation between two currents of equal value, namely assimilation between Islamic teachings and Javanese culture, both in the palace and rural environments.

Syncretism is a very diverse process of combining several understandings of beliefs or religious schools. Islam kejawen is a form of syncretism product that is closely related to Javanese culture. There is an understanding that colonial Javanese or old-fashioned Javanese are still thick with this Javanese culture of Islamic development

The acculturation process has gradually merged Islam religious teaching and Javanese as a cultural entity. Acculturation that seeks to combine the two teachings is what in cultural treasures where syncretism. In this case syncretism is a cultural approach related to how foreign values enter a space and their influence on different cultures. In syncretism, there is a process of mixing various elements of flow or understanding so that the results obtained are in other abstract forms to seek harmony and balance. The term can refer to attempts to join forces and make an analogy to some of the characteristics of traditions, especially in the theology and mythology of religions, thereby affirming a unified approach that underlies the possibility of applying inclusively to other faiths.

The spread of Islam in the archipelago generally takes place through two processes. The indigenous population is associated with Islam and then adheres to it, engages in mixed marriages and follows the local way of life. These two processes often occur simultaneously. Regarding the process of entry and development of Islam in Indonesia, scholars and researchers agree that Islamization was generally carried out peacefully, despite the use of

force by Indonesian Muslim rulers to Islamize their people or society.. As a religion, Islam is not only a transcendent collection of divine doctrine and prophecy but also manifested in social reality.

Therefore, in the process of cultural accommodation, it can be seen in the ability of Islam to adapt to local traditions and customs and maintain fundamental Islamic values. Throughout history, in essence, Islam has always been in touch with the culture and businesses of the community as a container for the application of Islamic teachings.

The influence of Islam that was so great in Java and the solid community for maintaining Javanese culture required that both merge into one. The fusion and mixing that is the hallmark of the syncretism of the two cultures take place peacefully. Because in addition to seeing Javanese life, which is very *teposeliro* (tolerance), also the method of spreading Islam by Walisongois elastic and accommodating to local elements

Until now, the time of arrival of Islam in Indonesia has not been known with certainty, and it isn't easy to see when a belief began to be accepted by a particular community. In addition, the vast archipelago region, with many trade areas that allow contact with foreigners, resulted in an area that might receive Islam earlier than other regions. Therefore, it is difficult to say when Islam entered the archipelago as a whole. The process of entry and development of Islam in Indonesia, according to Ahmad Mansur Suryanegara, there are three theories: the theory of Gujarat (India), the theory of Mecca, and the theory of Persia. The three views at least provide answers about the problem of the time of the entry of Islam to Indonesia, the origin of the country, and the perpetrators of propagators or carriers of Islam to the archipelago..

In the beginning, Islam came into contact with the culture and customs of the Arab community. After the Islamic religion developed out of the Arabian Peninsula, Islam also came into contact with cultures and traditions and non-Arabs, such as Persia, Turkey, Barbarians, Indians and Malay. Even in modern times, Islam is very intense in touch with western culture, as a culture that is very influential in modern times. This paper intends to study: Islam Kejawen as Adoption of Local Wisdom in Islamic Education in Javanese Communities based on the history of converting to Islam in Indonesia and how cultural wisdom in the spread of Islam.

Javanese beliefs system

Islam Kejawen became a symbol of an understanding of the existence of God for the Javanese in the past. Before Islam developed today, Islam Kejawen was often considered a means of ritual communication by elders in Javanese culture. All belief systems and religions have built universal values about the structure of human relations with God and with each

other, which are the essence and substance of teachings that are absorbed in local traditions in the land of Java.

This directly influenced the thinking of the Javanese people towards a new value called Islam. To look at the universalism of Javanese culture and religion against the substance of the teachings of other faiths, we can see by bringing these teachings closer, namely Hinduism, Buddhism, animism and dynamism which are the principle of the religious diversity of Pre-Islamic Javanese society. Speaking of Javanese culture, what we are referring to is the Hindu-Buddhist tradition, which was a huge cultural entity in the land of Java. In addition to these traditions, animism and dynamism beliefs as religious ties become very important to be examined because this is related to cultural mysticism and religious mysticism on the island of Java.

The spirituality and religiosity that are the basis of Javanese religious diversity contained in these four elements if we clash in the Javanese “conflict” is none other than to reach one highest point, namely *kasunyatan* or the authenticity of life. No different from Islam, as religious teachings, the teachings contained therein also contains the principles of the beliefs of the Javanese community, especially about the existence of the creator or God. In all these traditions, including Islam, God is a form of supernatural power that controls everything that humans must submit to Him in the form of devotion.

Before Islam entered and developed, Indonesia already had an artistic style that Hinduism and Buddhism influenced. With the entry of Islam, Indonesia again underwent an acculturation process (mixing two (more) cultures due to the mixing of nations and influencing each other), which gave birth to a new culture of Indonesian Islamic culture. The entry of Islam does not mean Hindu and Buddhist culture is lost. The form of culture as a result of the acculturation process is not only material/material but also involves the behavior of Indonesian people. And the acculturation process, at the same time, is also a form of the spread of Islam in the archipelago. In the following procedure, the spread of Islam in Indonesia brought changes in various aspects of people’s lives. Temples are not built anymore, but later, mosques and tombs appear. The caste system in society was removed, and the statues of the gods and zoomorphic forms were no longer made.

Another way of spreading Islam is through art, such as literary arts, performing arts, music, sculpture, and building craft. Art as a medium for *da’wah*. Through performing arts, for example, puppets favored by Javanese people, teachings of Islam can be conveyed by being inserted in plays that are still based on Old Javanese stories. In addition, the poets at that time also composed new stories to be staged. Likewise, the lyrics in the song to accompany the performance are also used to express the teachings of the new religion. Building art is also used to spread Islam in the archipelago. Javanese people learn about Islam starting from

adopting the teachings of Hinduism and Buddhism. The emergence of Islam Kejawen or Kapitayan comes from animistic and dynamistic nature.

This process is called syncretism. Pre-Islamic era, there was already a believer in the teachings of Hinduism and Buddhism in the form of daily life behavior in worshipping God and believing in the existence of a God called *Kapitayan*. Hinduism comes in teaching the concept of perfection of creation based on Hindu Shiva with the belief in reincarnation. Buddha with the idea of perfection of creation by believing in Mahayana Buddhism to attain paradise based on practices that believe in God. The emergence of *Islam Kejawen* is based on these three teaching elements, namely *Kapitayan*, Hindu and Buddhist that be explained based on the schematic drawing below:



Javanese people's way of life is very *teposeliro* (tolerance) and willing to open up and interact with others. According to Marbangun Hardjowirogo, Javanese people emphasize on attitude or ethics in mingling with all components of the nation that are diverse in terms of ethnicity, language, customs and religion. Because Javanese people realize that Javanese can't live alone, this view aligns with Javanese Tantularism philosophy which teaches humanism in all fields and opposes all forms of exclusivism and sectarianism. Javanese way of life like this makes it easier to accept the teachings of Islam, whose category is foreign. Finally, the interaction process between the two is not confrontational. On the contrary, it is accommodative and tolerant. These two things that underlie Islamic syncretism with the Javanese culture occur very quickly and as if without a partition.

Islam Kejawen is a process of understanding Islam for Javanese people who adopt local wisdom in rituals in the form of recognition of God (Universitas & Kartanegara, 2015). The method is based on Hinduism and Buddhism. That education is a human effort to foster and develop the potential of both physical and spiritual traits following the values that exist in

society and culture. Or in other words, education can be interpreted as a result of the nation's civilization which is developed on the basis of the nation's view of life (values and norms of society) that functions as its educational philosophy or as ideals and statements of its educational objectives (Ihsan Fuad, 1996)

Based on the statement, Islam Kejawen can be understood as a result of the nation's civilization which was developed based on the nation's view of life (community values and norms) that function as its educational philosophy or as ideals and statements of its educational objectives, namely an understanding of Islam.

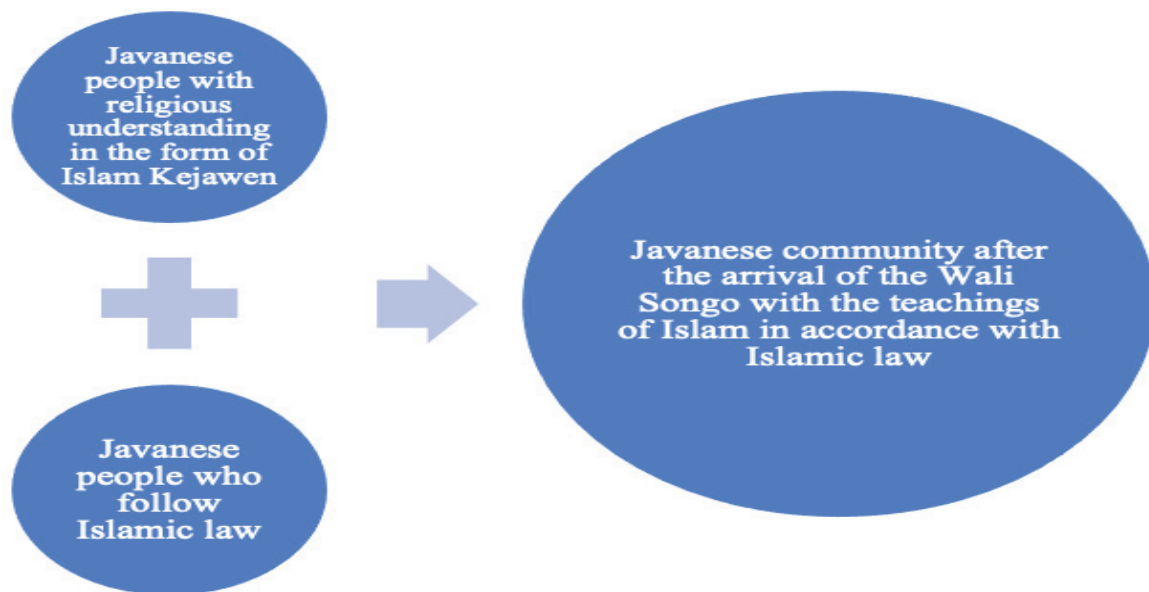
The mystical style of Islam evidences this in Java and the discovery of old manuscripts in several areas of Java with the theme of the spread of Islam through Sufistic activities. The spread of Islam in the Java region is also inseparable from the role of Wali Songo, whose grave is often visited by Muslims in Java (Roni, 2018). The arrival of Islam to Indonesia, especially on the northern coast of Java, indirectly created new cultural acculturation between the culture brought by migrants and the indigenous culture of the inhabitants of the coast of Java itself. This acculturation creates a unique culture that continues to last even today. The results of this acculturation can be seen in the tower of the Masjid Menara Kudus, which is acculturation between Islam and Hinduism.

This tradition is derived from the habits of Hindus and Buddhists who are *kenduri*, salvation and offerings. However, in the teachings of Islam, this is not justified because it contains polytheism. So, *tahlilan* offerings are replaced with blessings or rice and side dishes brought home by the participants. The ulama who changed this tradition was Sunan Kali Jaga with the intention that new converts were not surprised because they had to leave their traditions, so they returned to their original religion. Then there is the Sekaten, which is a ceremony to commemorate the birthday of the Prophet Muhammad in the environment of the palace of Jogjakarta or Maulud. In addition to *maulud*, *sekaten* is held in the Great Month or Dhu al-Hijjah. In this celebration, *sekaten* gamelan was paraded from the palace to the courtyard of the Great Mosque of Jogja and sounded day and night a week before the 12th of Rabiul Awal.

Sunan Bonang pioneered this tradition. The song's poems contain the message of monotheism and each verse of the song is interspersed with the pronouncement of two *shahadaat* (Islamic converting declaration), then becomes *sekaten*.

The embraced rituals were the result of acculturation from Hinduism and Buddhism. They were then adopted by the Kapitayan process, which is embraced by Javanese people and is called Islam Kejawen to the present. These processes underlie the teaching pattern in Islam religious education in Indonesia, especially in Java. The trustees initiated a design of dissemination and approach to the community without eliminating the usual rituals.

The approach to Islamic religious education by Wali Songo is so peaceful, through Javanese songs, puppets and ritual behavior that still respects the previous habits (Sofwan, Ridin, 2000). Based on the scheme below, Islam kejawen is the result of a syncretism process (Endraswara, 2018). After the trustees came to the land of Java, the teachings of Islam following Islamic law began to be lived and recognized by the people of Java. Hereditary remains were carried out.



Religious education can be defined as an effort to actualize the attributes of perfection that Allah has bestowed to humans; these efforts are carried out without any strings attached except to worship Allah (Bawani, 1993: 65) (Bawani, 1993) merely. Other experts also mentioned that religious education is as a process of delivering information in the context of the formation of faithful and pious people so that people are aware of their position, duties and functions in the world by always maintaining their relationship with God, himself, the community and the natural surroundings and responsibility to God who Almighty, including himself and his environment (Ali, 1995). Education as an effort to foster and develop the human person from spiritual and physical aspects must also gradually occur. A maturity with a final point on optimizing development and growth can be achieved if it goes through a process towards the ultimate goal of development or growth.

Based on the description above, the writer can conclude that Islamic religious education is a conscious effort or planned activity to guide students towards forming a primary person (*insankamil*) based on Islamic ethical values. While maintaining a good relationship with God Almighty (*HablumminAllah*) fellow human beings (*hablumminannas*), himself and the natural surroundings. Islam kejawen is local wisdom, a view of life and science, and a variety

of life strategies in the form of activities carried out by local communities to answer various problems in meeting their needs. It is often conceptualized as a local policy of local wisdom or local genius local intelligence in a foreign language.

Local wisdom can be defined as a culture created by local actors through an iterative process, internalization and interpretation of religious and cultural teachings socialized in the form of norms and used as guidelines in people's daily lives (Abdul Jamil, Darori Amin, 2000).

Islamic Sharia will not be internalized and practiced if only taught but must be educated through the education of the prophet by Islamic teachings with various methods and approaches. From one side, we see that Islamic education aims to improve mental attitude that will manifest in the deeds of charity both for oneself and others' needs. From another aspect, Islamic education is not only theoretical but also practical. Islamic teachings do not separate faith from pious deeds.

Therefore, Islamic education is at the same time faith education and charity education. Islamic teachings contain teachings on attitudes and personal behavior of the people towards the welfare of individuals and shared life. Islamic education is an outstanding education and community education. Initially in charge of educating were the Prophets and Apostles, then the scholars, and cleverly clever as successors to their duties and obligations (Drajat, 1992) (Drajat, 1992: 25-28). From the description above, it can be concluded that humans' need for morals causes the importance of religion in life because religion is sourced from religion, and religion becomes a moral source because religion encourages faith in God and the hereafter. Besides that, there are commands and prohibitions in religion. Religion is an indication of the truth

One of the things that humans want to know is what is called truth. This problem is big and has been a big question mark for humans since time immemorial. What is truth, and where can humans be obtained with reason, with knowledge and with philosophy want to know and achieve it and what is the aim of science and philosophy is none other than to look for answers to the big question mark, namely the problem of truth. Local wisdom is a variety of patterns of action and material cultural outcomes (Sujanto, 1997). In a broad sense, local wisdom is interpreted in all cultural heritage, both tangible and intangible, Javanese people who still adhere to Islam kejawen. Still perform rituals adopted from the teachings of Hinduism and Buddhism from generation to generation, which is difficult to remove even become dogmatization in Javanese society

Conclusion

Based on the explanation above, we can understand that the process of spreading Islam in Java uses a cultural approach that is adaptive and accommodating to local cultures and traditions. Therefore, Islam could be accepted by the Javanese community even though it finally experienced an acculturation process with local values.

Before Islam was grounded in Java, what framed the pattern of community life was Hindu-Buddhist religion and animism and dynamism. Hinduism, Buddhism, animism and energy, which are belief systems or religions (following other faiths), have taught the concepts of religiosity that regulate human relations with God, who is believed to be the creator of nature.

Apart from the pros and cons of the problem of this tradition, our attitude should be mutual respect. We cannot force a will on others. If something is wrong, then we convey the truth. Someone's problem will get extinct or not. It's up to each individual. We must uphold a sense of togetherness and tolerance. Don't make tradition a breaker of unity in society.

The forms of local wisdom are religious harmony in the form of social practice, which is based on the knowledge of culture. Records of local wisdom in society can be culture (values, norms, ethics, beliefs, customs, customary law, and special rules).. Noble values related to local wisdom include love for God, the nature of the semester and its contents, responsibility, discipline, and independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, and never give up, justice and leadership, kind and humble, tolerance, peace, and unity.

Understanding education varies due to differences in the philosophy of life adopted and the point of view that provides the formulation of education. According to Sahaham (2000: 1), e Education is "a conscious effort deliberately designed to achieve the goals set. Nevertheless, the acculturation process still leaves and shows the local genius. Namely the existence of elements or traditional characteristics that can survive and even have the ability to accommodate cultural elements from outside and integrate them into native culture.

Kapitayan is javanese belief that the forms of local wisdom are religious harmony in the form of social practice based on the knowledge of culture. Records of local wisdom in society can be culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom include love for God, the nature of the semester and its contents, responsibility, discipline, and independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, and never giving up, justice and leadership, kind and humble, tolerance, peace, and unity.

Islam Kejawen is a process of understanding Islam for Javanese people who adopt local wisdom in rituals in the form of recognition of God. The process is based on Hinduism

and Buddhism. That education is a human effort to foster and develop the potential of both physical and spiritual traits by the values that exist in society and culture. Or in other words, education can be interpreted as a result of the nation's civilization, which is developed based on the nation's view of life (values and norms of society) that functions as its educational philosophy or as ideals and statements of its educational objectives.

References

- Abdul Jamil, Darori Amin, A. S. dkk. (2000). *Islam dan Kebudayaan Jawa*. Gama Media.
- Ali, L. (1995). *Kamus Besar Bahasa Indonesia*. Rineka Cipta.
- Bawani, I. (1993). *Tradisionalisme dalam Pendidikan Islam*. Al-Ikhlash.
- Drajat, Z. (1992). *Ilmu Pendidikan Islam*. Bumi Aksara.
- Endraswara, S. (2018). *Agama Jawa: ajaran, amalan, dan asal-usul kejawen*. Narasi.
- Ihsan Fuad. (1996). *DASAR-DASAR PENDIDIKAN*. PT.RINEKA CIPTA.
- Roni, E. M. (2018). *Tradisi Ruwahan Dan Interaksi Sosial Masyarakat Dusun Bulus I Kecamatan Pakem Kabupaten Sleman Yogyakarta*. UIN Sunan Kalijaga.
- Sofwan, Ridin, et. al. (2000). *Islamisasi di Jawa: WalisongoPenyebar Islam di Jawa, MenurutPenuturanBabad*. Pustaka Pelajar.
- Sujamto. (1997). *Refleksi budaya Jawa: dalam pemerintahan dan pembangunan*. Dahara Prize.
- Universitas, D., & Kartanegara, K. (2015). 28 Aqidah Dan Ritual Budaya Muslim Jawa. *Jurnal Cemerlang*, III(1), 28–45.