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## THE EXISTENCE AND SIGNIFICANCE OF LOCAL ISLAM IN THE MIDST OF PURIFICATION AND MODERNIZATION IN INDONESIA

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### Abstract

Religion and social values in an area cannot be separated, eventually becoming part of people's lives. This system is able to give birth to traditions that meet the wishes of the community. Providing socio-religious benefits, such as the traditions of nyadran, ba'da kupa and ngapati that developed for a long time and existed in the community. Javanese Islam is a form of cultural acculturation, which brings together Islam as a great tradition with Javanese culture as a little tradition. The Javanese Islam shown is actually the local genius of the Javanese people in responding to Islam as a great tradition, which gives birth to a unique religious character. Islamic teachings became part of the ritual, which was thick with Javanese culture fused with each other. This phenomenon makes Javanese Islam able to be side by side with elements of modernization. While the purification of Islam continues, the tradition in its development into a religious ethic that gives birth to community harmony, realizing religious social stability. Writings based on literature methods, interviews and in-depth observations, raise the existence and relevance of Javanese (local) Islam in the midst of rapid modernization and purification in Indonesia.

**Keywords:** Javanese Islam, Modernization, Purification

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### INTRODUCTION

Religion is a *general institution* because it is known by almost all people of the world. Religion has the task of making society function following the guidance of religious teachings, both in the local, regional, national, and Mondial scope. Religion as an institution can influence people's lives and can fulfill society's ideals of justice, peace, and welfare.

Religion is a system or way of thinking, feeling, and acting to overcome the problems of life under supernatural forces, considering that human forces (especially the mind) are difficult to overcome. The concept of religion is not limited to matters of doctrine, dogma, and ritual ceremonies, but also includes the human concept of the reality of life reflected in the complex of life. Even religious life can coexist and experience acceleration with the surrounding culture.

In essence, culture is the product of the human mind and power. Culture itself can be material or nonmaterial. By culture means that man elevates his status as the highest creature of God among other creatures. Culture is the highest level of human civilization and humans are the formers, supporters and preservationists of culture. Through his intellect and intellect, man expresses himself through culture. Thus, it can be said, culture is the result of human expression and at the same time the field of human expression.

Such a position is stronger when culture is able to 'merge' with religious values, then religious traditions are born that are considered great in society. These traditions are considered capable of providing social and religious benefits for those who carry them out, let's call it the nyadran tradition that developed long in the community and still exists today. The *Nyadran* tradition is one example of a tradition that undergoes acculturation between cultures. In this case Javanese religion (selamatan ceremony), with Islam.

In this pattern, there has been a reconciliation between Islam as a religion and the local culture that surrounds it. The scope of culture touches all aspects and dimensions of perspectives, attitudes to life and actualization in human life Javanese Islam is one form of cultural acculturation, which brings together Islam as a *great tradition* with Javanese culture

as a little tradition. The form of Javanese-Islam shown is actually the local genius of Javanese people in responding to Islam as a great tradition, which then gave birth to a unique religious character. However, Javanese-Islam is Islam as well, although the Islam of the Javanese people is different from other Islams. Herein lies the richness of cultural studies, which is able to present religious variants with ethnic socio-cultural settings. In addition to the nyadran tradition, similar traditions that have strong socio-religious content in rural Javanese communities are the ba'da kupa and gapati traditions.

As is usually a tradition, which will survive and develop when it is felt to have a beneficial content by the community. On the contrary, it will experience degradation and even disappear, when traditions are judged by the community to be unable to bring benefits to society. In facing the challenges of modernism, it cannot be done except by preserving various existing traditions. The values and teachings contained in tradition, it is seen, can be a strengthening element when juxtaposed with the current of modernization. The existence of Javanese Islam will return to the community, so that the integrity of Javanese Islamic tradition and modernization become an important part of the process of community life, can increasingly exist or vice versa. In this regard, this paper will analyze how one or several traditions can survive in the midst of modernization and demands for purification of great traditions that develop in society?

In revealing the portrait of Indonesian Islam, it is done by looking at the dialectic process of adherents of Islamic teachings with existing local traditions.

Then in the Book: Javanese Islamic Rituals & Traditions written by KH. Muhammad Sholikhin gave a detailed description of various Javanese Islamic traditions which later became rituals. Furthermore. Acculturation of Islam in local culture written by Limyah Al-Amri which raised the problem of how acculturation of Islam and local culture in Indonesia. The paper uses the approach of studying historical texts. The success of Islam that came from Arabia succeeded in dialogue and was accepted in the local cultural landscape that had long been rooted in the archipelago.

Another article about the value of education in the tradition of Eid ketupat of the Javanese Tondano community in Gorontalo written by Muh. Learned. This paper shows that the Bakdo Ketupat Tradition is believed by the Javanese people of Tondano as the glue of friendship between the Javanese people of Tondano and the people in Gorontalo Province because this tradition is not only for the Javanese people of Tondano but people in remote villages in Gorontalo Province.

Furthermore, the writings of Clifford Greetz were translated into Indonesian by Aswab Mahasin into: Abangan, Santri, Priyayi in Javanese society. According to Greetz Abangan who emphasized aspects of syncretic animism of Java as a whole and was generally associated with elements of peasant villages. Santri, which emphasizes these syncretic aspects of Islam and is generally associated with the merchant element (and also with certain elements of the peasantry), and Priyayi who emphasizes the Hindu aspect and is associated with the bureaucratic element

In line with the writings that have been done by previous researchers, this paper will strengthen some existing writings on the study of local traditions in Indonesia, especially in the Java region. This paper analyzes the existence and significance of local culture in the current of purification and modernization movements. The trend of the purification movement is towards the elimination of some traditions that deviate from Islamic teachings, while the modernization movement is a movement that emphasizes rational power. Local traditions that lack rational aspects can be targeted for abolition. Therefore, it is interesting to do further analysis of how local traditions in Indonesia, especially in Java, can survive until now, even though the purification and modernization movement is growing rapidly in the current era.

## **RESEARCH METHOD**

This simple paper uses qualitative methods by combining several data collection methods. First, research and explore literature or written texts related to the topics in the writings we discuss. This paper also uses in-depth interview and participant observation methods, especially in terms of observing and exploring Javanese Islamic traditions in the writer's village.

Related to the method of data mining in research or writing the first is a review of written texts, researchers or authors focus on reviewing and reflecting on fairly recent (contemporary) references from 2010 and above, these references can be taken from journal articles, dissertations and theses, and books to obtain actual information related to our topic of discussion

The second method is in-depth interviewing which is the most popular technique and is still considered the most effective in qualitative research. The interview was conducted to explore data and information, especially about the practice of Javanese Islamic tradition. These traditions include: the practice of Nyadran or Sadranan, Lebaran or Ba'da Kupat and the tradition of Ngapati or the quadrennial commemoration of pregnant women. This is done by researchers to complete the picture of Javanese Islamic Tradition which apparently still exists in a society that is considered modern.

The author deliberately uses the second method (interview and observation) solely in order to strengthen the first method, namely data from written texts. Thus the three methods carried out in this study are expected to be able to fill each other's shortcomings in data obtained from one method by comparing, strengthening, and even checking the accuracy and validity of existing data.

## **RESULT AND DISCUSSION**

### **Tradisi Islam -Jawa**

Islam came into the world not facing a vacuum, but facing a phenomenon loaded with culture, customs, customs and language. The success of a da'wah in a region is not only determined by the quality of the religious teachings themselves, but more importantly, how the methods and ways of the teachings are conveyed to prospective adherents. Islam basically adheres to jurisprudence which recognizes customary law. The customary law in question is the custom of jama iyyah, which is a community custom that is carried out repeatedly. (Abdul Aziz MMM, 2012, p. 4)

At the beginning of our writing, we emphasize the reading of sacred texts, (Qur'an and hadith) through a contextual approach, especially the cultural side, as a way to capture the principles, values and universal essence included in the purpose and purpose of the derivation of sharī'ah (Fikri, 2018, p. 66)

From this side, local culture emerged in several parts of Indonesia (especially Java) which when traced has sanad to the postulates of the Qur'an or al hadith. These cultures include :

#### **1. Nyadran Culture In Some Regions**

Before the author presents the description of the nyadran tradition, it is important for the author to convey that the nyadran tradition is none other than the text of the hadith and the Qur'an about the glory of the holy month of Ramadan and the recommendation to be happy to welcome it. As explained by the Holy Prophet (peace be upon him). that: "Whoever rejoices in the coming of the month of Ramadan is forbidden to him the fire of hell" also the prayer of the Prophet is very famous " O Allah convey me to the month of

rajab, to the month of Sha'ban and until the month of Romadlan “ (Ulil Hadrawy, 2019, p. 2)

From several hadith texts, then people with cultures attached to their respective regions gave rise to the tradition of welcoming the arrival of Ramadan with a tradition often called Nyadran.

Nyadran or sadranan when viewed from the origin of the Arabic word comes from the word Sadrun which means chest, meaning humans must tone or want to introspect themselves. When viewed from the sequence of months in the Hijri calendar is closely related to Sha'ban, which is the order of one month before Romadlon. (Ibda, 2018, p. 151) So before fasting, it is hoped that humans are willing and able to introspect, introspect themselves on all sins, mistakes and mistakes that have been committed.

In plain view, the tradition of nyadran can be described by researchers in several areas that have different styles or models, including: In Boyolali Regency, for example, nyadran is understood as one of the processes of sending prayers to spirits or ancestors who have passed away. It turns out that the Nyadran tradition became a practice carried out for generations from ancestors which was carried out around the 15th of Ruwah.

The nyadran process is realized first with besik kubur (cleaning the cemetery), then followed by a joint prayer. Furthermore, the essence of nyadran is to exchange food which they believe is considered alms. The last one is in the form of receiving or picking up guests who come from outside the area to join and stay in touch with each other and enjoy dishes. The goal is to express gratitude and as a nuance to connect the ropes of prayer between fellow humans. Guest pick-up or often known as Pambagyo Tamu is a characteristic of the nyadran tradition in Boyolali, especially in Cepogo District (Mukhlis, 2017, p. 14)

In Banyumas district, precisely in the area of Kalisari writers, Cilongok Banyuams District, that Nyadran is understood as a month intended for both physical and spiritual to face the holy month of Ramadan. They (the community) start by bathing in the river or what is often called Kungkum. They clean the body with leaves that have the effect of fragrant the body (if now replaced with soap) and to clean the hair (wuwung) first using ash merang or oman, merang = husk, oman = rice tree that has been threshed rice. (now replaced with Shampho). This is done in the middle of the month of Sha'ban.

Furthermore, in the last ten days or so of the month of Sha'ban, sodakoh in the form of food was given to relatives under the name of alms Nyadran. They make food that is different from daily food means holding side dishes that are quite luxurious. Those who have ponds dissected and fish are taken, they go to markets to buy alms supplies (interview with community leaders: 2018)

After alms food has been given or given to each other between relatives, then in the last five days of the month of Sha'ban a meal is carried out together in Musholla or agreed places in each gerumbul or hamlet, this is called the Nyadran Siege. Thus, in the writer's area, especially in Kalisari village, Cilongok District, the practice of the Nyadran tradition has three points, namely at the beginning of Kungkum with wuwung (physical cleansing procession), the second Nyadran Alms (rokhani cleaning sodakoh), and the third Nyadran Siege (establishing sillaturahmi ropes with relatives and neighbors)

## **2. Ba'da kupat tradition**

"Whoever qiyam ramadhan (fasting and other worship) out of faith, hoping for reward will be forgiven for the sins that have been forgiven “ (HR. Bukhori) (“Taushia Ramadan; People who lose money in Ramadan,” n.d., p. 1) The tradition of ba'da kupat, is a phenomenon that is often carried out in the month of Shawwal after Muslims fast for a whole month. Fasting as a ritual to serve oneself to Allah one of the lessons is to melt all sins, (hadith above) which is hablumminallah (vertical) while sins and mistakes that are

horizontal (with others) cannot disappear if you have not apologized with the person concerned.

For this reason, local community receptions in several regions of the archipelago hold ceremonies or traditions that symbolize apologies for their fellow men, namely *ba'da kupa*. *Kupa* comes from Javanese short for Confess *lepat* (plead guilty), the word *Kupa* is also short for Javanese *Laku Papat*, namely *Lebaran*, *Luburan*, *Leburan* and *Laburan*. (Arif & Lasantu, n.d., p. 154) . *Kupa* or *ketupa* is a food made from rice that is put into *Janur* (coconut leaves) which has been shaped in such a way as to become a kind of container, then steamed until cooked.

*Janur*, extracted from Arabic from the word *Ja a Nur* which means to have come a beam of light. (Arif & Lasantu, n.d., p. 157). This means that after undergoing fasting in the holy month of Ramadan, people have received the light of *Hidayah* in their hearts. And rice that is put into a *janur* that is made into a container and steamed until it becomes a flat rice (lumpy) symbolizes that society after fasting for a whole month in Ramadan should unite there is no difference between the rich and the poor, united in one unified *tepo seliro*.

*Kupa* which is understood as *papat* practice is first *Eid*, second *luburan*, third melted and fourth *laburan*, which has its own meaning as follows: *Eid*: meaning that Muslims have completed fasting for a whole month.

*Luburan* means abundant wealth, let's give alms to the poor and all groups who are entitled to receive *zakat* or the context of *zakat fitrah*. Remember the words of the Prophet that the fast of every son of Adam still hangs between heaven and earth until he pays *zakat fitrah*.

Melting means that we are willing to melt sins, mistakes, errors between others. This is actualized by the tradition of mutual affirmation, friendship to the home of the elderly or the elderly, giving a sense of affection for the old to the young. This is to melt sin and *khilaf* which is *haqul adam* (between others). In other words, it leads to the interweaving of ties and re-tightening of those that may have faded in the past. (Wildan, n.d., p. 274)

*Laburan* means derived from the word *labur* (an object used to whiten walls) is also often used for water purifiers. This implies that man always maintains his inner and outer purity. It is not easy to sin either to the *Kholiq* or to others, both birth sin and inner sins such as envy, *takabur*, *ujub* and other diseases of the heart.

This tradition is carried out in the writer's area (*Kalisari*) (interview with *Kalisari* community figures: 2018) for generations until now. It's just that there are two versions, namely there are those who directly *ba'da kupa* on the first of *Shawwal* and some who do *ba'da kupa* after fasting *Shawwal* six days, then the second version usually does *ba'da kupa* on the eighth of *Shawwal*.

The second version refers to or receptions a hadith which explains that whoever fasts Ramadan and continues six days in the month of *Shawwal* then it is as if he fasted a year (*ka shiamuddahr*) (Yulian Purnama, n.d., p. 4)

### **3. Ngapati tradition (when the wife is 4 months pregnant)**

Referring to a hadith quoted in a journal, the point is that when a human fetus is 120 days old or a range of 4 months there comes an angel messenger of God to write about his sustenance, death, steps of behavior, and as a wretched or lucky person (Huda, 2019, p. 6) .

The tradition of *ngapati* is also based on the hadith which means: *Has told us Al Hasan bin ar-Rabi' has told us Abu Al Ahwash from Al A'masy from Zaid bin Wahb said 'Abdullah has told us the Prophet sallallahu 'alaihi wasallam, he is an honest person again justified, saying: "Verily every one of you was gathered in his creation while in his mother's belly for forty days, then it becomes 'alaqah (zygote) during which time it becomes mudlghah (a lump of flesh), during which time Allah sends an angel who is commanded by four statutes and told him, write his charity, his sustenance, his death and his passion and happiness and*

*the soul blows to him. And indeed one of you will be charitable until he is close to heaven except an inch and then he is preceded by a record (decree of taqdir) until he does charity with the practice of the inhabitants of hell and there is also a person who does charity until he is close to hell except an inch and then he is preceded by a record (decree of taqdir) until he does charity with the practice of the inhabitants of heaven." (HR. Al-Bukhari and Muslim) (Wildan, n.d., p. 7)*

Departing from the message of the hadith came the reception of the community in a tradition often referred to as "Ngapati". . The term ngapati is Javanese which means four, the context in this case is to mark that the wife's pregnancy enters the age of four months. (Huda, 2019, p. 7)

The author describes the tradition of ngapati in several regions in our homeland, among others in the author's own village. Kalisari Village, Cilongok District, Banyumas Regency takes place with the following picture:

First, the shohibul hajat (whose wife) was four months pregnant invited neighbors and relatives to read the Quran. The invited citizens were divided into two parts, one reading Surat Maryam and some reading Surat Yusuf and for those who were forced to not be able to read the Qur'an to be silent for a while or read Surat al Ikhlas. Conceived the purpose and hope when born a handsome man symbolized by Yusuf and kalua woman became a child of prayer symbolized by Maryam (mother of Isa A.s). Next is read the prayer of salvation .

Second, local elders who are considered qualified, (usually kyai, ustadz or local ngaji teachers) give advice which in the language of our citizens is often called Snakes. The point is to tell the story of the prophet Joseph and the story of Mary. All invitations to listen to the Snakes presented by Kyai, Ustadz or elders in the RT. Uniquely, the snakes delivered are heard and taken for granted, sami'na wa atho'na.

The third is followed by eating dishes provided by shohibul hajat. These dishes include:

- a. Takir, kupa rice wrapped in perfunctory banana leaves is a symbol so that humans can "Nata Think". Because in essence life that is so complex and full of struggle depends on our mindset. The point is that the mind becomes a very important thing. Likewise, the baby in the mother's womb will become a human being who is good at thinking (organizing thoughts well)
- b. Jenang / Jaddah, (food made from glutinous rice) The word "Jaddah " is taken from a philosophical hadith "*Man jadda wa jada* "whoever is earnest will get". There is a message of prayer for the baby or fetus conceived by the mother will become a diligent person, earnest in terms of goodness which then leads to success

Jadah is made of several colors, including white which symbolizes purity or a clean mind. It is hoped that the fetus will grow up and become a person or member of society will always maintain a good heart, mind and lunge. Then the red jaddah (using brown sugar) symbolizes courage (not wishy-washy), educating later to become a person who has full self-confidence. While the green color symbolizes fertility, prosperity (being a child-human) is prosperous, the yellow color (using turmeric) symbolizes awakening and excitement. Educating will become a person who has the mental strength to progress and innovate endlessly. (Interview with Community Leader/Kesepuhan : 2017)

## **Purification Efforts of Javanese-Islamic Syncretism**

### **1. Efforts to purify Islam**

Purification of its context with Islam is a *movement of tajdid* or *islah*. It means a movement that seeks to improve the condition of a society that is weak due to traditions that are lacking or not in accordance with Islamic law or which according to it is considered wrong . (Zainuddin & Ag, n.d., p. 13)

Thus, the author concludes that what is meant by purification here is a movement that seeks to try to restore Islamic teachings in accordance with what was taught by rasululloh and considers that the culture and customs that develop in society should not be included in the content or essence of religion. Religious teachings should be as pure as what is in the Qur'an and Hadith. Its presence that rejects the culture, customs and customs that exist in society is based on a hadith which means: "In the past Islam came to be considered foreign, and again will be exiled, blessed are those who are considered foreigners, namely those who are Islah against what has been corrupted by humans" From the word Islah emerged the Purification movement. (Zainuddin & Ag, n.d., p. 14)

When Muslims lose creativity and sink into a freeze of thought, the door of ijthihad is closed by established religious institutions, compartmentalized by madhhab. Then rose several reformers, such as Muhammad bin Abd al-Wahhab (1703–1792) in the Arabian Peninsula, Shah Waliyullah al-Dahlawi (1703–1762) in India, and Muhammad bin Ali al-Sanusi (1791–1859) in North Africa. They had a mindset similar to what Ibn Taymiyyah had said five centuries earlier.

The reformers in the 18th century focused their movement on breaking the "internal freeze", that is, purifying monotheism, opposing the domination of the madhhab, and eradicating what was considered heresy. (Mu'ammam, 2015, p. 275)

This picture can be said to be an international movement, or a global movement that invites and seeks to return Islam to its original (Qur'an Hadith) rejecting the culture that exists in the community which according to them is considered hurofat and heresy

When drawn to the archipelago, the puritan movement was pioneered by Abdurrauf Singkel and Muhammad Yusuf al-Makassari in the 17th century. The figure of Islam offered by these two scholars is puritanical in style as it considers that the most correct and ideal form of Islamic teaching is by imitating the salaf as }-s}alih}.

Local culture, customs, traditions, and religious patterns are considered to eliminate the authenticity of Islam. The inclusion of local cultural colors is often seen as something of heresy and khurafat. (Farida, 2015, p. 146)

The movement based on puritanism in Indonesia afterwards, namely in the period from 1803 to around 1832, allegedly one of them was shown by Tuanku Imam Bonjol who led the Paderi movement. But in fact this movement is not as extreme as the violent and rigid Wahabi upstream movement, but Imam Bonjol has experienced culturization with local culture, so it is easily accepted by the local community. (Farida, 2015, p. 149)

Then organizationally, the next period of the big movement that declared itself as the carrier of puritanism of Islamic teachings with the slogan of returning to the Qur'an and Hadith was the Muhammadiyah Company. We can see the beginning of the birth of Muhammadiyah by KH Ahmad Dahlan which began with a struggle amar ma'ruf nahi munkar considering the conditions including:

First, that the teachings of Islam in Indonesia are no longer pure, by some people there is a practice of adaptation between Islam and local traditions that contain animism and dynamism. From these phenomena emerged many polytheism, khorofat, taklid and bid'ah as well as practices that were not in accordance with the purity of Islamic teachings.

Second, from the above, it has an impact on the backwardness of people's mindsets (especially taklid), so there is a need for modern education. Because pesantren according to him has not been able to give birth to a young generation of Muslims who are modern minded.

Third, the rise of the Christianization movement as a European domino effect on the predominantly Muslim eastern nations. ("ORIGINALLY FORMED MUHAMMADIYAH," 2012, p. 2)

Although some studies such as Alwi shihab's research say that the birth of Muhammadiyah there are local dynamics to stem Christianization or fastabikhul khairat in the field of Health. Furthermore, Mitsio Nakamura called Muhammadiyah as a figure of the movement to reislamize Javanese society, but on the plain, Muhammadiyah can survive and even survive in Kotagede, Muhammadiyah is able to tolerate and survive there. Munir Mulkan's dissertation also mentions that pure Islam Muhammadiyah can negotiate society and form variants. (Syifa, 2020, p. 2) So Muhammadiyah can be said to be a plural puritan.

The author can conclude that the Muhammadiyah movement is indeed the most important for them is tajdid, meaning that they want Islam in Indonesia to return to the Qur'an and Hadith. He did not want this noble Islamic teaching to be mixed with local customs which according to him smelled of khurofat, shirk and heresy.

Furthermore, the purification launched by Muhammadiyah is a rationalization of ideas related to social transformation, namely the transformation from an agrarian society to an industrial society, or it can be said from traditional society to modern society.

Judging from this movement, it appears that Muhammadiyah has supported a new ideology with a justification of industrial, modern theology. Muhammadiyah's efforts towards this transformation, for example, by untying the cultural burdens that have been so far (Mujtahid, n.d., p. 3) considered to hinder progress

Thus, it can be said that Muhammadiyah also wants a transformation of people's thinking from traditional to modern society or in other words industrial society.

Actually, there are several puritanical movements in Nusangara but the author describes only one, namely Muhammadiyah, why? because Muhammadiyah is the second largest religious organization in Indonesia and presumably this picture is quite representative of the puritan movement in Indonesia.

## **2. Sinkritisme Islam -Jawa**

Speaking of syncretism, the author will depart from the theory put forward by Beatty in Eko Sulistyono that syncretism is more interpreted as something different but dynamic and tolerant that combines differences in religious elements as accommodating through certain symbols. (Kusumo, 2015, p. 4)

Departing from this theory, it can be argued that syncretism is a determination that seeks to combine several things that are very diverse from several understandings of beliefs or religious schools, giving birth to abstract symbols or images to obtain a balance and harmony.

The syncretism of Javanese Islam is inseparable from the historical face of the Silan period long before Islam came to Java or Nusantara. History recognizes that Javanese society is a religious society. Since prehistoric times they have held tight and have indigenous beliefs namely Animism and Dynamism. The Javanese at that time believed that there was a spirit or soul in objects, animals, and plants as well as in humans themselves. This kind of belief was their first religion. (Fathkan, 2002, p. 195)

Thus it is applied in the joints of their lives, how to make their lives peaceful, safe and happy, then they hold rituals to obtain salvation and avoid catastrophe both to themselves, and society at large.

The next period, namely during the Hindu-Buddhist period, it turned out that the original Javanese religion of animism dynamism was developed. Javanese scholars adopted further cultivated elements of Hinduism in the development and refinement of Javanese culture. (Fathkan, 2002, p. 198) May the author tell us about Javanese religion, the origin (first) of Animism and Dynamism belief, if it can be considered a religion that entered the second stage, namely the Hindu-Buddhist era. It turns out that these two religions agree with the beliefs of the old Javanese people, namely Animism – Dynamism.



The next era entered Islam to Java which according to some history through a newly emerged country on the coast of the Malay peninsula, namely Malacca. It is recorded that in the 13th century they brought the religion or teachings of Islam, starting to the east coast of Aceh then to Malacca, and then to the port city on the north coast of Java Island. Thus Islam arrived from Malacca in the 14th century

It turns out that the arrival of Islam does not disturb the culture of Animism – Dynamism, because that culture is more elastic and able to infiltrate Islamic boarding schools, also because the propagators of Islam are from the Sufi group. (Fathkan, 2002, p. 199)

Looking at this history, it can be understood that the syncretism of Javanese Islamic teachings there are several elements that support this, including: First, the internal factors of Javanese culture itself which are elastic and flexible, able to accept and adapt teachings from outside (including Islam). Second, the preacher factor is Sufis who are able to translate the holy text of the Qur'an and hadith into local culture (Javanese) so that local people are not *allergic* or too surprised by Islamic teachings. Third, the mental attitude of the community (especially Javanese) who like to work together, harmony rather than looking for conflict opponents. Those are the things that underpin the emergence and growth of Javanese Islamic syncretism.

The results of thought or real forms of syncretism of Javanese Islam have been described in the initial sub-chapter on Javanese culture, including: about the culture of Nyadran, Ba'da kupat and Ngapati.

### **3. Modernization of Islamic Teachings**

The modernization of Islamic teachings in Java began around the 20th century carried out by reformist groups, namely pilgrims returning from Mecca. The Hajj who had a reformist outlook and spirit then changed the stigmatization of traditional Islam to modern. According to them, Islam in Java has mainly included things from outside Islam such as bid'ah, superstition, and khurafat.

This went hand in hand with the current of modernization brought by the Indies. There are several Muslim enclaves that experience a rapid trading system such as, Jepara, Kudus, and Surabaya as well as Kotagede Jogjakarta and Lawean Solo. The rapid progress of trade in these cities had received praise from the Dutch East Indies government.

The main factor is that Muslims in these areas have a work ethic, tenacity in trying to be quite reliable. This happened especially after they returned to Hajj from Makkatul Mukaromah, bringing the winds of reform and change. (Muhammad, 2020, p. 2)

Zainul Munasichin in Muhammad mentioned that quite radical changes in bumiputera Muslims after going on Hajj can also be found in H. Samanhoedi. The figure who later initiated the establishment of Sarekat Islam. He experienced a modernist change in attitude and behavior after going on Hajj in 1904.

During his stay in Mecca, Samanhoedi claimed to have become acquainted with many Islamic figures from various countries. On his return from there he founded the *Mardhi Budhi society*. (Muhammad, 2020, p. 3)

Furthermore, according to Nur Kholis Madjid's theory that the rationalization of renewal in Indonesia departs from several factors, including: first, the backwardness of Muslim thinking caused by the low level of education of Muslims themselves and traditional education patterns.

Second, it is still constrained by sectarian stigma and fanatic factions. Despite the presence of organizations such as Muhammadiyah in 1912, Al-Irshad in 1920 and Persis in 1926 as renewal movements aimed at breaking the cheese and thinking fakuman, these organizations according to him were considered less successful in bringing meaningful changes in accordance with the demands of modernization.

Third, historical sociology, there is still a strong belief based on animism - dynamism that gives rise to superstitious practices, khurofat and heresy. According to him, this will lead to irrational and traditional phenomena.

The four Muslims are still fixated on the symbolic and formalistic, unable to touch the essential values of the true message of Islam. Worship still dwells on classical jurisprudence, has not been able to interpret worship holistically.

Fifth, there are most Muslim communities who are taklid jumud. It means following the teachings but without understanding the reason scientifically. When one has committed one's devotion to a mujtahid, one will not be so easy to break free from bondage to move to another opinion. This phenomenon will give rise to a sense of ta'ashub (fanatic) madhab which sometimes goes to excess. This has plagued Muslims especially in Indonesia for decades, so that Muslims become jumud. (Nihaya, 2019, pp. 116–120)

Departing from these five phenomena, Nur Kholis Madjid felt the need to carry out a movement of change towards modernization of thought that had an impact on the mindset of our society. Nurcholis was driven to modernize, and received a good reception among other Muslim scholars as formulated by the discussion led by A. Mukti Ali with the following decision:

- a. There is no nash as clear proof that the Qur'an and sunnah require Muslims to establish an Islamic state.
- b. Islam has a set of ethical values or socio-political principles, but they do not perceive Islam as an ideology.
- c. Islam is permanent and universal. The interpretation or doctrine of Islamic teachings cannot be limited only to formal and legal settings, but instead must be with the interpretation of a comprehensive understanding of the nash text and the spirit of the Qur'an and sunnah.
- d. Allah has absolute truth hence people's understanding and interpretation of Islamic doctrine is relative. (Nihaya, 2019, p. 121)

#### **4. The Existence of Javanese-Islam in the Middle of Modernization and Purification of Islamic Teachings**

Traditional Islam, in the course of its long history, has managed to go through various processes of reactualization and reinterpretation, while consistently adhering to the corridors of originality, making it possible to exist and be applied by the majority of Muslims in all parts of the world. (Otta, 2016, p. 102)

Thus, tradition has a move that is able to maintain its existence in the face of the rage and rapid currents of modernization and globalization that are increasingly unstoppable blowing in the current era. This phenomenon (ability) makes tradition a considered item rather than a 'good' obsolete or *out of date*; or an option that is time to be abandoned and replaced with something 'new', such as modernization.

Looking at this phenomenon, the author can say that between tradition and modernization, basically, does not stand dichotomously, but both need each other, synergize with each other and there is a significance between tradition and modernization.

Javanese Islam which is closely related to local cultural wisdom is able to exist and survive for a long time, at least because the local wisdom model has the following characteristics, among others :

- a. Able to withstand outside culture,
- b. Have the ability to accommodate elements of outside culture,
- c. Have the ability to integrate external cultural elements into the original culture,
- d. Has the ability to control,
- e. Able to give direction to cultural development. (Siti Nur Amanah, 2018, p. 3)

This characteristic of Javanese Islam is what makes the acculturation of both still exist today. The clash of modernization with Javanese Islam actually finally strengthened its characteristics, with the addition of the positive side of modernization. The adjustments made by the Javanese Islamic tradition did not let go of the noble values that had been contained, even the process of integration with modernization made the Javanese Islamic tradition still seen as a great tradition and needed by the community. There are logistical or equipment adjustments in the implementation of Javanese Islamic traditions (such as ngapati, nyadran events). making the implementation of the tradition easier and more effective. In this position, the strengthening of Javanese Islam is carried out through traditions that contain acculturation values, all of which contain Islamic teachings, Javanese traditions and elements of modernization.

Javanese Islamic traditions that have continued to exist for decades and even hundreds of years ago are one of the indicators that the community still accepts well. The implementation of this tradition, of course, there are adjustments that remain based on Islamic values. Such a fact also proves that the purification of Islamic teachings remains the main foundation of the traditional process that has been carried out for a long time until now. Purification which means renewal in religious life in the form of thoughts and movements as a reaction to internal and external challenges. The existence of adjustment to modernization is something that cannot be ruled out or avoided, considering modernization is a global process and is felt by most of the world community. Therefore, when associated with Javanese Islam, it can be said that there is a process of adjusting Javanese traditions to the content of Islamic teachings and also with the current of modernization.

## **CONCLUSION**

Religious life is inherent to social and cultural life, meaning that there will be acculturation in the process of community life. Such a system is able to give birth to traditions that are considered capable of fulfilling the wishes of the community. These traditions are considered capable of providing social and religious benefits for those who carry them out, such as the traditions of nyadran, ba'da kupat and ngapati which developed for a long time in the community and still exist today. The process of cultural and religious acculturation is deeply felt by the community, giving birth to traditions that are considered great by the community, of course, they are considered to contain something great, such as the nyadran, ba'da kupat and ngapati traditions. This tradition in its development became a religious ethic that gave birth to community harmony in realizing religious social stability. The content of religious social values that are so strong makes the tradition still exist today, and is felt to still provide value benefits to the community.

The values of Islamic teachings that are part of the ritual, as well as the value of togetherness, please help yang thick with Javanese culture be able to merge with each other, and continue to feel the benefits to make the tradition exist and be passed down since decades ago. The values and teachings contained in the Javanese Islamic tradition, are considered to be an important part when juxtaposing or fusing together between the three (Islam, Java and modernization). The content of Javanese life becomes a part of the acculturation process, so that the purification of Islamic teachings will be achieved, and on the other hand, Java with its noble culture will still exist. Finally, a tradition will still exist if it is preserved and as long as the descendants are still willing to preserve, but many cultures and traditions have begun to fade and even undergo changes, so as the flow of modernization progresses, including traditions in Java that contain Islamic teachings such as nyadran, ngapati and so on.

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