

## **Exploring Javanese Islam: “The Acculturation of Religious Doctrine with Cultural Rituals”**

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### **Abstract**

The entry of Islam into Java provided a new culture in the Javanese tradition regarding the teachings adopted by the people, this was due to acculturation and in the process the two teachings could coexist, in Javanese society itself it is known as *Kejawen*. This study discusses the meeting between Islam and Javanese culture which aims to find out more about the differences between Islamic teachings and *Kejawen* culture. The method used in finding the bright spot of this problem uses a qualitative method through a literature review approach. Based on the research conducted, it was found that the acculturation of Islam with Javanese culture originated from the spread of Islam by Wali Songo using culture as an intermediary, giving rise to a new understanding of Islam and the formation of *Kejawen* groups. In essence, the spread of Islam in Java was packed with Javanese cultural traditions and rituals.

**Keywords:** Acculturation, Culture, Islam, Jawa, *Kejawen*.

### **1. Introduction**

Indonesia, as one of the countries characterized by significant diversity, manifests this diversity through various aspects, notably in terms of customs, traditions, and cultural elements, as well as religious pluralism. The acculturation of religion and culture exerts a profound impact on cognitive frameworks, particularly within the teachings of religion and the ritual practices conducted by the populace (Komariah, Rindu, Islamy, Budiyantri, & Parhan, 2021). The dissemination of religions in Indonesia has unfolded over an

extensive and gradual course. Among the early religions and beliefs that arrived in Indonesia were Hinduism, Buddhism, as well as Animism and Dynamism beliefs (Faris, 2014; So'imah, Pravitasari, & Winaryati, 2020). In Java, Animism and Dynamism beliefs predated the arrival of Islam, with adherents placing faith in their ancestors. Animism involves the belief in the existence of spirits or essences in objects, plants, animals, and humans (Kontjaraningrat, 1994; Marzuki, 2006). Conversely, Dynamism asserts that every living or non-living entity possesses mystical forces, whether benevolent or malevolent (So'imah et al., 2020). Islam developed and propagated amidst various challenges arising from the diverse cultural backgrounds of the Indonesian populace. Java, being a focal point for the development of Hinduism, assimilated considerable influences from this religion. Consequently, this gave rise to new perspectives among the Javanese people. Despite the growth of Islam during that period, the cultural aspects of their pre-existing beliefs were not abandoned (Marzuki, 2006; Silvia, 2016; Yogiswari, 2020).

Islam became recognized and experienced growth following the downfall of the Majapahit Kingdom, particularly during the era of the Demak Kingdom and the emergence of the Wali Songo (Faris, 2014). The process of Islamization undertaken by these religious leaders can be deemed successful, proceeding smoothly without significant political or cultural frictions (Santosa, 2021). Islam, as a monotheistic faith, found easy acceptance among various segments of society, especially among the Javanese who embraced it warmly. During the spread of Islam, Javanese saints and scholars disseminated the religion through approaches accessible to all, such as the integration of Hindu, Buddhist, and Islamic cultural elements, or by incorporating ancestral traditions while propagating the teachings of Islam (Abimanyu, 2021; Faris, 2014; Marzuki, 2006; Silvia, 2016).

Culture and Islam are two facets that consistently coexist and synergize within the lives of human beings or the Muslim community itself. This is evidenced by research

conducted by Joko Tri Haryanto, which indicates that the cohesion of the Muslim community with societies adhering to traditions proceeds harmoniously (Atmaja, 2016). The acculturation of culture resulting from the amalgamation of two or more cultural influences is inevitable. Moreover, Islam and Javanese culture share a very close relationship due to the intertwining of these two cultural streams (Nawafi, 2020). The impact of the blending of these two cultures is referred to as Islam Kejawen.

Kejawen involves a profound exploration of instilling spiritual values in individuals, aiming for them to attain a profound understanding of the true essence of life, exhibit noble character, and achieve completeness in their existence (Santosa, 2021). According to Simuh and Suati (1988), Kejawen is an acculturation between Javanese culture and Islamic Sharia. Kejawen emerged due to the adaptation between Islam and Hindu-Buddhist traditions. Followers of Kejawen are scattered across Java, particularly in Central Java and East Java (D. Haryanto, 2021; Santosa, 2021). Kejawen represents an adaptation of Islam and local culture, giving rise to a unique religious identity, namely Islam and Javanese culture (Nawafi, 2020). Geertz, in his book "The Religion of Java" (1960) reveals the syncretic relationship between Islam and Javanese culture, where Javanese society not only believes in the supernatural but also places faith in natural laws and human behavior. Followers of Kejawen believe in ancestral rituals and traditions, such as the night of Suro, Midodareni, Tedhak Siten, and others. These rituals and traditions are considered sacred and serve the purpose of averting danger and seeking blessings (Uyun, 2010). Additionally, Javanese communities adhering to Kejawen also believe in traditional Javanese astrology, known as "primbon," often consulted for events and activities (Santosa, 2021).

The exploration of the relationship between Islam and Kejawen is intriguing and worthy of further study. While numerous studies on Kejawen have been conducted, research specifically addressing the intersection of Islam and cultural rituals remains limited. So'imah's research (2020) reveals that Kejawen has deeply rooted itself as a

customary practice, as the Javanese are known for their religious nature, particularly in connection with the belief in spirits and other rituals. In specific regions, especially in remote areas with strong ties to Hindu-Buddhist traditions, there is often mutual influence between Islam and local beliefs (Effendi, 2020). Hence, Kejawen can be considered a formulation of the experiences of past communities.

## **2. Research Methodology**

In conducting this research, the researcher employed a literature review approach coupled with qualitative methods. The literature review approach was executed through various methods, including systematic literature review, traditional review, and systematic mapping study. To conduct the literature review, the researcher consulted several journals, articles, and books that were aligned with the research objectives. The qualitative method, on the other hand, involved an in-depth understanding of the phenomena experienced by the research subjects, such as their behaviors, motivations, and perceptions. By employing a combination of these methods, it is anticipated that the research will yield more comprehensive data in elucidating issues pertaining to the acculturation of Islam in Javanese culture.

## **3. Research Findings**

According to Geertz (1960) Kejawen is considered as the 'Agama Jawi,' encompassing various aspects of Javanese society, including its philosophy, culture, arts, rituals, attitudes, traditions, and other meanings, namely the spirituality of the Javanese people. This perspective is regarded as a worldview connected to values and behavior. The term Kejawen itself is derived from the Javanese language and, in Indonesian, signifies everything related to customs, traditions, and the beliefs of the Javanese people (Faris, 2014). Another interpretation of Kejawen is that it represents a Javanese tradition and culture that encompasses attitudes and behaviors within

Javanese society. It can be understood as a way of life that the community adheres to, guided by moral and religious principles. This is evident in its relationship with God, interpersonal connections, and its connection with nature (So'imah et al., 2020). However, the authentic Kejawen is essentially a fusion of Javanese and Hindu elements, as before the advent of Islam, the Javanese people practiced Hinduism (Munna & Ayundasari, 2021).

### **3.1 Indicators of Kejawen Islam**

The Javanese community adhering to Kejawen Islam may outwardly resemble the general population. They officially acknowledge their adherence to Islam, as reflected in their national identity cards (Kartu Tanda Penduduk or KTP), which directly relate to their personal identity. Consequently, these individuals acknowledge Islam as their religion (Marzuki, 2006). However, according to Faris's research (2014), they do not actively engage in the practices or teachings of Islam. They do not observe the five daily prayers, fast during the holy month of Ramadan, allocate wealth for zakat, or perform the pilgrimage (hajj) for those who are capable. Kejawen itself is not overly strict in adhering to these rules. It bears a closer resemblance to Taoism and Confucianism, focusing on self-improvement through ethical teachings. However, the teachings within Kejawen differ. Based on Marzuki's study (2006), followers of Kejawen Islam harbor beliefs in inanimate objects, such as keris (traditional Javanese daggers) and the graves of revered ancestors that they honor. Another belief involves showing reverence towards individuals of merit, wise persons, or religious scholars, such as leaders of kingdoms and saints who propagated Islam in the archipelago. Those who adhere to Kejawen Islam are convinced that blessings can be obtained from these objects or figures. Consequently, they engage in activities or traditions with the aim of receiving these blessings. Additionally, the community tends to believe in supernatural beings surrounding them, viewing these entities as the spirits of their ancestors. Therefore, they

perform ceremonies and rituals to show respect, preserve, and be accepted favorably, all while safeguarding the Javanese culture they have believed in since ancient times.

This aligns with Marzuki's research (2006) which asserts that followers of Kejawen Islam also hold beliefs in objects, individuals of merit, wise persons, or scholars who were instrumental in disseminating religious teachings, among other things. Those who adhere to Kejawen Islam are convinced that blessings can be obtained from these objects or figures, leading them to engage in activities or traditions aimed at receiving such blessings. Furthermore, the community tends to believe in supernatural beings surrounding them, considering these entities to be the spirits of their ancestors. Consequently, they perform ceremonies or rituals to show respect, preserve their traditions, and simultaneously uphold the Javanese culture passed down from their forebears.

### **3.2 Differences between Islamic Doctrine and Cultural Rituals**

The distinction between Islamic teachings and Javanese rituals is fundamentally significant. Both possess uniqueness, origins, and distinct characteristics. Differences arise in terms of religion, guidance, nature, and other distinctions. Examining the religious aspect, Islam is one of the definitive religions descended from Allah SWT through the intermediacy of prophets, including Prophet Muhammad SAW. On the other hand, Kejawen represents a form of belief rather than a religion, existing since ancestral times with an unclear origin. Another notable difference concerns guidance, where Islam adheres to a definite guide, the sacred scripture of the Qur'an, while Kejawen lacks a specific guideline. This stems from the fact that Kejawen cultures are passed down through generations without a clear guide explaining the reasons and methods behind these cultural traditions. The inherent nature of a religion contributes to its timeless endurance; religions are inherently conservative, straightforward, and resistant to modification. In contrast, Kejawen is characterized by openness, incorporating external

cultures that have permeated into the archipelago. Additionally, in Javanese society practicing Kejawen, there tends to be a perspective that not all days and dates are auspicious for holding events, whereas in Islam, all days and dates are considered auspicious.

### 3.3 The Islamic Perspective on Kejawen

Islam and Kejawen are two inseparable entities, particularly in the Javanese region. They coexist, mutually benefiting one another (Prabowo, 2003). Kejawen Islam is a result of cultural acculturation between Hindu-Buddhist influences, blending two distinct cultures and traditions (Huda, 2020). In the process of shaping Kejawen beliefs, the convergence of two different belief systems occurs, giving rise to a syncretic culture. Syncretism involves the amalgamation of conflicting elements, reflecting an attitude that does not concern itself with the correctness or incorrectness of a particular religion (Darori Amin, 2000). Islam Kejawen predominantly incorporates pre-Islamic traditions and Hindu traditions. The Islam that developed in Indonesia, especially in Java, is characterized as Mystical Islam (Sufism), capable of adapting to local culture and beliefs (Sutiyono, 2013). Some Javanese traditions exhibit similarities between Javanese mysticism and Islamic Sufism in Persia (Wahyono, 2014). Marzuki (2006) asserts that Islamic law establishes two forms of relationships: one between Allah, specifically in the execution of worship, and the other involving human interactions (muamalah). The dynamism and flexibility of Islam become evident in teachings related to Islamic law. Both Islam Kejawen and Sharia Islam worship the same God, Allah SWT. However, in practice, followers of Kejawen incorporate elements such as praying in Javanese mixed with Arabic and Hindu-Buddhist traditions acculturated with Islam (Nawafi, 2020; Safitrf, 2013).

Islam in the Javanese region tends to signify a fusion of Javanese culture and Islam. The Javanese people embraced Islam willingly, but their Kejawen beliefs still

deeply rooted in every aspect of life (Abimanyu, 2021). Mystical variations of Islam within Kejawen dominate the diversity phenomena in Javanese society. In the book "Ilmu Mistik Kejawen" by Petir Abimanyu (2021), it is stated that the application of Kejawen in Javanese life must be thoroughly examined, as it may deviate from Islamic teachings. In Islam, if a culture applied to life violates the principle of Tawhid, it becomes prohibited. Additionally, Islam presents comprehensive regulations and religious values that can be adapted to local culture and societal conditions without compromising its fundamental principles (Bakri, 2016). Islam views adherence to Javanese customs as an act of shirk (associating partners with Allah). Javanese communities, particularly Kejawen adherents, place great faith in the calculation of days and months for ceremonies, such as weddings. Such beliefs are considered shirk, as they deviate from strict adherence to the decrees of Allah SWT, the Almighty Creator.

### **3.4 Classifications of Islamic Factions within Kejawen**

As time progresses, the dissemination of Kejawen within Javanese society has evolved into various sects and branches. According to Geertz (2014) the Kejawen phenomenon is categorized into three main groups: abangan, santri, and priayi. The abangan group generally adopts a nonchalant attitude towards religious teachings and only engages in the detailed rituals referred to as ceremonies (Sudjak, 2017). The santri, on the other hand, are a group that devoutly and meticulously adheres to the teachings of Islam from their professed religion (Bahtiar, n.d.). However, this group also believes in and practices the traditions and rituals associated with Kejawen. The priayi variant is classified as Kejawen based on social categorization, determined by commitment and the level of religious devotion (Sumbulah, 2012).

In addition to the three groups classified by Geertz, there are numerous other opinions indicating the existence of Kejawen sects believed by their followers. Among the many Kejawen sects, notable ones include sapto darmo, hardapusara, susila budi



darma, paguyuban ngesti tunggal, and paguyuban sumarah (Abimanyu, 2021). Kejawen sects emerge due to differing ideologies introduced by leaders who propagate these sects according to their beliefs, leading to a synthesis of immigrant religious influences and the native beliefs of the Javanese community.

### 3.5 Rituals and Traditions in Javanese Culture

#### Rituals in Javanese Culture

Ritual constitutes one of the frequently observed activities within communities, such as engaging in ceremonies or celebrations deemed sacred according to their respective beliefs. This practice serves the purpose of preserving and maintaining the sanctity associated with a particular entity and is utilized as a platform to reinforce kinship ties or the cohesion of specific groups to ensure continual safety and protection from harm (Uyun, 2010). Fundamentally, rituals themselves adhere to a strict code of conduct, instilling a deep sense of respect for ancestors to facilitate a sacred experience. Within Javanese society, rituals persist to the present day, as the Javanese people maintain a belief in the sanctity established by their ancestors. This belief serves as a means of preserving historical legacies. Categorized rituals that are believed in and regularly practiced by the Javanese community include birth, marriage, and death ceremonies.

The rituals associated with pregnancy and childbirth are conducted throughout the period when the unborn baby is still within the womb until the moment of birth. These ceremonies are organized by the family and closest relatives. The primary objective of these rituals is to offer prayers for the well-being of both the mother and the unborn baby, seeking health and smooth delivery. In Javanese culture, pregnancy rituals encompass *Ngapati* and *Mitoni*. *Ngapati*, derived from the term "*papat*," is a ritual organized when the pregnancy reaches four months. It is believed that at this stage, Allah SWT breathes the spirit into the fetus, revealing the journey of life in the world (Solikhin, 2010). The subsequent ritual is *Mitoni*, meaning "*pitu*," conducted when the pregnancy reaches seven months. Frequently referred to by the Javanese as "*wes bobot*," signifying the attainment of appropriate weight or quality for the birthing process (Solikhin, 2010). This ritual involves reciting Surah Maryam and Surah Yusuf, sharing blessings with relatives

and family, and collectively preparing and consuming *Ingkung* along with four different types of market snacks.

The birth ritual encompasses various ceremonies conducted after the baby's delivery, including *brokohan*, *sepasaran*, *puputan*, *selapanan*, and *tedhak siten*. *Brokohan* is a ritual celebration held after the baby's birth, involving the burial of the baby's placenta or umbilical cord with a lamp and a bucket in front of the house yard. *Brokohan* involves the preparation of offerings, including *jenang abang putih*, *dhawet*, *urap kelapa*, a bouquet of flowers, raw free-range chicken eggs, rice, market snacks, and *ingkung* (Sudirana, 2019). Subsequently, *sepasaran* is a ritual performed five days after the baby's birth. It often includes giving a name to the baby as a form of identity and hope for the child's future (Solikhin, 2010). *Puputan* is another ritual that takes place after the baby's umbilical cord is cut, involving a feast and thanksgiving with extended family. The feast includes offerings such as *jenang abang putih*, giving bracelets made of thread with turmeric, bangle, *dlingo* to ward off evil spirits, providing the baby's bed with scissors and a comb, market snacks, paper toys like umbrellas, and other traditional medicines (Aswiyati, 2015). *Selapanan* is the subsequent ritual performed when the baby is 35 days old, involving the cutting of nails and hair. *Selapanan* includes reciting prayers or Quranic verses and hosting a feast with offerings like *sekul tumpeng gudangan*, *jenang abang putih*, market snacks, savory *sekul*, *tumpeng inthuk-inthuk*, *jangan menir*, and *kemenyan* (Aswiyati, 2015). Finally, *tedhak siten* is a ritual for a seven-month-old baby, ready to touch the ground by stepping on chicken droppings and playing in a chicken coop. The *tedhak siten* procession requires preparations such as *tumpengan*, *ondo tebu*, a bouquet of flowers, raw yellow rice, and metal coins (Devi, 2019).

The marriage ritual is a comprehensive event orchestrated by both families of the betrothed. It consists of the *kumbakarnan*, *midodareni*, and *sepasaran manten* rituals, both before and after the marriage ceremony. *Kumbakarnan* is a ritual meeting between the two families to discuss the wedding arrangements, accompanied by the formation of

a wedding committee and seeking assistance from relatives and neighbors to aid in the smooth execution of the wedding events (Solikhin, 2010). This ritual is typically conducted two weeks or one month before the marriage ceremony. Next is midodareni, a ritual conducted on the evening before the marriage ceremony. The purpose of midodareni is to seek safety and smoothness in the marriage. Javanese society believes that on the night of midodareni, there is a philosophical significance as a means of requesting celestial beings to bless the bride, making her more beautiful the next day (Atmaja, 2016). In the midodareni event, preparations include kembar mayang borrowed from representatives, a tumpengan (offering) and a set of gamelan. The series of midodareni activities include jonggolan/seserahan (gift-giving), tantingan (exchange of rings), kamar mayang (chamber of flowers), catur wedha (four sacred elements), wilujengan majemukan (gathered celebration), balang gantal (hang the bag), ngidak endog (offering to ancestors), sindur (application of vermilion), kacar kucur (traditional face powder), and dulangan or suap-suapan (feeding each other) (Solikhin, 2010). Lastly, sepasaran manten, as described in the book "Ritual dan Tradisi Islam Jawa" by K.H. Muhammad Solikhin (2010) is a ritual held after the wedding ceremony, usually within five days post-marriage. The purpose of sepasaran manten is to express gratitude to Allah SWT for the smoothness of the wedding procession and to ward off misfortunes. This ritual involves giving blessings to neighbors or relatives.

Subsequently, there is a death ritual, namely a ritual performed to pray for the deceased. Death rituals practiced by Javanese communities include "nelung dina," "mitung dina," "matang puluh dina," "nyatus dina," "mendhak pisan," and "nyewu dina." Nelung dina is a ritual marking the passing of someone three days after their death. In this ritual, it is typically conducted with "tahlilan" and a celebration accompanied by various offerings, such as "ingkung," fragrant rice, and other traditional dishes. Javanese society believes that within three days of death, the spirit of the deceased lingers around the home. Next is mitung dina, a ritual similar to nelung dina, involving a seven-day

prayer for the deceased, also conducted with a "tahlilan" ceremony. During *mitung dina*, Javanese people believe that the spirit of the deceased has left the house but remains in the courtyard. There is also the ritual of *matang puluh dina*, a death ritual observed 40 days after the passing of an individual. This ritual involves a "tahlilan" conducted by close family and relatives. *Matang puluh dina* serves the purpose of praying for the departed soul, which has begun its journey away from the home towards the grave. *Nyatus dina* is an activity or ritual for the commemoration of the 100th day after someone's passing, marked by a "tahlilan" ceremony. This event is celebrated with a feast involving close relatives and neighbors. Furthermore, the ritual of *mendhak pisan* or *naun* is one of the death rituals performed to commemorate and pray for the deceased one year after their passing. *Mendhak pisan* involves a feast with traditional offerings such as "ingkung" and other dishes, followed by an evening "tahlilan." The timing of this commemoration is determined by the Javanese calendar. After that, *Nyewu dina* is a death ritual not significantly different from other death commemorations and prayers for safety. The 1000-day remembrance of the deceased involves a feast and "tahlilan" organized by family members and other neighbors.

#### Tradition in Java

Tradition is one of the activities that has been consistently practiced through generations by our ancestors in ancient times, who still held beliefs in dynamism or animism. This tradition is established based on consensus as something deemed true and enduring (Sudirana, 2019). Traditions that have been upheld over time serve as a branding for the practices and as a form of self-identity. Some of the traditions still observed by the Javanese community today include *suran*, *saparan*, *maulud*, *rajaban*, *ruwahan*, *selikuran*, *syawalan*, and *nyadran*. These traditions are closely related to significant commemorations in Islam. The enduring practice of these traditions, blending Islam with *Kejawen*, aims to preserve and honor the cultural heritage that our ancestors once followed.

The first tradition, *suran*, is a ceremony inseparable from the ritual of the night of the first day of *suro*. *Suran* is conducted to commemorate the Islamic New Year and the Javanese New Year. This tradition holds strong significance in Javanese society, as the month of *suro* is considered sacred and an opportune time for performing rituals to seek safety and ward off misfortune (Anis, 2014). Activities undertaken by the Javanese community to mark this significant day include *selamatan* (ceremonial feast), *tirakatan* (ritual acts of devotion), *jagongan* (prayers), *wungon* or *lek-lekan* (traditional games), *andon lampah* (traditional lantern procession), *renungan* (contemplation), *sesajen* (offerings), and various other activities. Subsequently, *saparan* is a ceremony expressing the Javanese community's gratitude for the abundant blessings received from the bountiful harvest. This ritual is performed during the month of *sapar* each year, seeking safety in this world and the hereafter. The *saparan* activities typically involve a procession where the community carries the harvested produce in the form of *gunungan* (mountains of offerings) that will later be enjoyed together or placed at sacred sites or set afloat. Another tradition, *maulud*, is observed by the Islamic community to commemorate the birth of Prophet Muhammad (PBUH). In Javanese society, *Maulud* is celebrated through religious activities, including reciting praises for Prophet Muhammad (PBUH), culminating in a communal meal featuring *urap kelapa* (coconut salad) and other green vegetables. In specific regions like Magelang, the *Maulud* event involves carrying rice stored in bowls, which is then prayed over. The rice is later distributed to the less fortunate members of the community.

*Rajaban* is one of the traditions that persist among the Javanese community to this day. This tradition involves a cultural procession in traditional attire and the carrying of agricultural produce. *Rajaban* is conducted in the month of *Rajab Jawa*, where it serves as an expression of gratitude for safety, success, and tranquility in livelihoods, particularly in agriculture. Following the procession, the subsequent activity involves a communal meal featuring the harvested produce, participated in by all segments of the

community. Next is *ruwahan*, a tradition performed to pray for the souls of departed ancestors. *Ruwahan* is typically accompanied by the *nyadran* tradition in Javanese society. Its purpose is also to remind individuals that one day, they too will pass away (Purwanti, 2014). Subsequently, there is the tradition of *selikuran*, conducted to welcome the Night of Lailatul Qadar, corresponding to the designation "*selikuran*," meaning 21 or the night of the 21st of Ramadan. The purpose of holding the *selikuran* night is to mutually encourage each other in the pursuit of rewards and worship during the last ten nights of Ramadan. It serves as a time for self-reflection, increased charitable acts, and other virtuous deeds. The *selikuran* night is still frequently observed by the Javanese community, especially in Surakarta. The people of Surakarta often commemorate the *selikuran* night with a procession followed by the carrying of 1000 *tumpengan* or the well-known "*hajad dalem tumpeng sewu*" (Sari, 2022). These *tumpengs* are placed in containers or rice containers and then paraded to the mosque using oil lamps/torches. Upon reaching the mosque, the *tumpengan* is prayed over and then distributed to the local community to be consumed together.

*Syawalan*, another tradition, is performed by the Javanese community and is believed to purify oneself during the month of Shawwal. *Syawalan* takes place after Eid al-Fitr, commonly known as the *Halalbihalal* activity. This tradition involves visiting relatives to strengthen family bonds, seeking forgiveness, and purifying oneself from sins. *Syawalan* is associated with communal meals and gatherings or engaging in religious activities. Another tradition is *Nyadran*, a time-honored practice that is still preserved to this day. *Nyadran* involves praying for ancestors or deceased relatives and is usually conducted before the arrival of Ramadan (Arinda R., 2014). The *Nyadran* event takes place around cemeteries and includes collective prayers, the distribution of blessings, and a communal meal. *Nyadran* is characterized by blessings placed in containers, containing fragrant rice, *jadah* (glutinous rice cake), chicken, vegetables, and *ubarampe*. Furthermore, *Nyadran* is conducted using communal dining with *ingkung*, a

serving arrangement made from arranged banana leaves. The Nyadran event serves as a reminder that humans will ultimately return to the Almighty, as well as an opportunity for building connections and strengthening family ties.

#### **4. Conclusion**

Based on the findings and discussions regarding the acculturation of religious teachings with Javanese cultural rituals, it can be concluded that the acculturation of Islam and Javanese culture is a result of the spread of Islam utilizing cultural methods as its intermediary. Additionally, Islam proves to be readily accepted by the Javanese society, while Javanese culture continues to be practiced and preserved, with or without mystical elements. Javanese culture serves as an effort to preserve the local cultural values inherited from predecessors. Kejawen, in particular, represents an endeavor to uphold the cultural heritage of forebears. It is a manifestation of appreciation for the contributions of ancestors who have established a culture that ultimately becomes the identity of a nation and a commendable practice for both humanity and its environment.

Kejawen, emerging in its time due to beliefs in dynamism and animism, gradually amalgamated or acculturated with new civilizations, such as the teachings of Islam. The acculturation of Islam with Javanese culture enriches Indonesia with a wealth of traditions bequeathed by its ancestors. In this context, it implies traditions devoid of mystical elements, yet the society adheres to obligations mandated by Islam. A recommendation for further research involves exploring the harmony and impacts on Javanese society following the acculturation of Islam with Javanese culture, as well as conducting studies on various Kejawen streams.

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