

## Acculturation Of Javanese Culture With Islam In Indonesia

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### ABSTRACT

*The arrival of Islam was first brought by traders from Arabia their arrival was welcomed by the natives because merchants from Arabia were friendly and kind to the natives. Islam entered the archipelago through several routes, including trade, marriage, education, da'wah, etc. Java itself became one of the regions in the archipelago that became the location of the spread of Islam. Before knowing Islam, javanese people had previously embraced animism and dynamism, Hindu- Buddhism, and then converted to Islam, which was in the process The spread of Islam made the lives of the people begin to change for the better. Islam can be accepted by the javanese people, but even though they have changed their beliefs to embrace Islam, in fact various cultures and traditions from previous ancestors are still firmly held and implemented by the javanese community. The conditions that occur in Javanese society make them like living by adhering to two religions, where the teaching of the ancestors and the teaching of Islam are met and created new acculturation. The cultular mixing between Islam and the original culture of the Javanese people is called Javanese Islam. The word kejawen comes from the Javanese word which means everything related to Javanese customs and beliefs , in general terminology, kejawen is interpreted as a philosophy that has certain teachings , especially in building a karmic system, meaning Kejawen itself is a fusion between Islam and beliefs from traditional Javanese culture that have been inherent for hundreds of years in Javanese society like every kejawen belief also has many values and teachings of goodness that need to be practiced preservatively.*

**Keyword :** *Javanese Islam, Acculturatio*

### I. INTRODUCTION

The entry of Islam into Indonesia had to go through a very long process to be accepted by the community, especially at that time the community also still had such a thick belief. To invite people to sincerely embrace Islam, several diverse ways are needed. Not only in one region, of course, the spread of Islam is also carried out in many regions, one of which is the Java region. As is known, that before the existence of Islam, Javanese people had a strong belief in dynamism and animism from their ancestors. According to Daryanto (2014: 33-34), the spread of Islam in Java did not run in a short time, but through a long journey until Islam could spread and rank highest if calculated by its population.

In the history of Islam, Islam had to spread through various obstacles and challenges that were different from one region to another because of different cultural cultures. However, these challenges do not have to be responded to confrontationally either, but need to be taken an adaptive-compromise path. In the Java region, there are indeed many Javanese mystical traditions and Javanese-Hindu culture. Finally, Islam must be emerged with a new strategy, namely by using cultural adaptation methods so that sociologically Islam can be well accepted by Javanese society (Bakri, 2014: 34).

Koenjaningrat in his book entitled Javanese culture, discusses how Javanese cultural values such as traditional beliefs and fine arts affect the dynamics of Javanese life in interaction with Islam. Islam and Javanese culture have a relationship that can be likened to two sides of a coin that cannot be separated, which also from both sides can determine how the value of the

currency. On the one hand, it can be interpreted as Islam that entered and developed in the Java region which was later influenced by Javanese culture. Meanwhile, on the other hand, Islamic culture itself increasingly contains many Islamic treasures.

The culture of the community is still so thick, namely the original *kejawen* which is a blend of Javanese-Hindu, because before Islam entered and spread there, most of the population or people were adherents of Hinduism. Javanese belief in mysticism seems to have also existed and become hereditary from their ancestors before. Therefore, new and ingenious ways or strategies are needed so that Islam can be accepted and the Javanese people can happily embrace Islam. To be able to attract the hearts of the Javanese people.

In order to accept Islam well and want to embrace Islam, scholars such as *da'i* or saints finally use a socio-cultural or cultural approach in spreading Islam, namely by not eliminating the original traditions of the Javanese people and embedding Islamic teachings in it or combining Islamic teachings with the original culture of the Javanese people. Nurcholis madjid (1999) offers insight into Islamic thought in Indonesia and how this religion interacts with local wisdom, especially in Java. From the combination of cultures and teachings, in the end Islam can be accepted well, and the people are happy to embrace Islam without any element of coercion.

According to Mark in Khoiriah (2018), Islam has entered the lives of Javanese people quickly and perfectly, because this religion was first embraced by the palace because the palace is the center of the state as well as one that still uses a theocratic government system.

The palace also uses Islam with the aim of maintaining a theocratic government, where in a country or kingdom or palace, the leader of the state is also the leader of religion or spiritual beliefs, so that the community will also remain subject to the rule of the palace, one of which is the Yogyakarta Palace.

Yogyakarta Sultanate until now is used as the center of Javanese culture, because indeed its people who embrace Javanese Islam with a syncretic nature, namely the combination of Javanese culture with Islamic teachings. In addition, the Yogyakarta palace is also used as a symbol of Javanese identity, especially for the people of Yogyakarta. This is because the Yogyakarta palace at that time was a political system of government as well as life for its people. Yogyakarta Palace until now still uses this tradition, which is a tradition that contains a combination of Javanese and Islamic traditions, which is channeled as Javanese Islam.

## II. RESEARCH METHODS

In this study using literature research methods, namely library sources used such as books, journals, articles, and other relevant sources.

## III. RESULTS AND DISCUSSION

### *a. The Birth of Kejawen Islam in Java*

Kuntowijoyo in his book entitled *Culture and Society* examines cultural changes in Indonesia, including acculturation between Javanese culture and Islam, opening an understanding of the transformation of cultural values. Almost in all parts of the world have embraced Islam. Islam is one of the

The largest religion adopted by Muslims in the world, one of His teachings is to ensure the happiness of the lives of its adherents in the world and in the Hereafter contained in the Qur'an and

Hadith (Amalia, 2017: 71). This religion was first spread by the prophet Muhammad SAW in Arabia, which then spread in the archipelago. This means that Islam in the archipelago consists of several theories, such as Gujarati theory, trade, marriage, da'wah and other theories. which then spread to remote parts of the archipelago, one of which is the island of Java.

For the process of spreading Islam in Java, scholars use a socio-cultural approach, as done by Wali Songo. When talking about Islam in Java, it will focus on Wali Songo or "9 wali". Wali Songo is believed to be people who had a big role in spreading Islam in Java. The title Wali Songo is given to 9 people who are known to have reached a certain level in terms of self-approach with Allah SWT. The nine are:

- 1) Sunan Gresik or Maulana Malik Ibrahim
- 2) Sunan Ampel or Raden Rahmat
- 3) Sunan Derajad or Syarifudin
- 4) Sunan Bonang or Makdum Ibrahim
- 5) Sunan Kalijaga or Raden Mas Said/Jaka Said
- 6) Sunan Giri or Raden Paku
- 7) Sunan Kudus or Jafar Sodiq
- 8) Sunan Muria or Raden Umar Said

#### *b. Sunan Gunung Jati or Syarif Hidayatullah*

At the time of the entry of Islam in Indonesia, Islam did not at all interfere with the original culture of animism-dynamism in Java. This is because the original culture has an elastic nature that causes it to be able to enter Islamic boarding schools (Fatkhan, 2002: 199). Then the spread of Islam in the Java region expanded in the 13th century AD, especially with many publishers who sought a mystical teaching in Islam or called Shufi. Of course, this is also the reason why Islam can be accepted in Java, because indeed Javanese people have always had almost all their lives related to mystical things. Moreover, before Hinduism entered Java, Javanese people were adherents of animism-dynamism, so that the spread of Islamic mystical teachings could easily and quickly spread in Java. The entry of Hinduism which was then followed by the entry of Islam, there was a mixture of several cultures and ancient traditions of Javanese society, with traditions or cultures from Hindu teachings, and with a mixture of Islamic mystical teachings.

According to Koentjaraningrat, Kejawen Islam or Agami Jawi, is a religious understanding that has a combination of indigenous Javanese beliefs (animism-dynamism) with Hindu-Buddhist religion that has existed since the Majapahit era and the influence of Islam that originated from the era of the Kingdom of Demak (Khalim, 2011: 1).

According to Bakri & Muhadiyatiningsih (2019: 23), Islamization in Java has occurred cultural syncretism which is usually experienced by more than one or two entities that both need mutual support in order to strengthen their existence.

According to M. C Ricklefs. (1991). "Modern Indonesian History." Presents a historical view of the process of Islamization in Indonesia, with special emphasis on its relationship with Javanese culture. According to Javanese society, closeness to the ancestors and also the creator is the most important for them, so that farmers always perform rituals or ceremonies carried out to the creator and his ancestors. Meanwhile, for Javanese priyayi, power is paramount. This is why for Javanese priyayi at that time it was not a problem to adhere to more than one belief. This is what eventually also triggered the existence of pesantren cultural environment and kejawen cultural environment which had centers in Javanese kingdoms. According to Simuh in Fatkhan (2002: 201), here the Kejawen community before it had been Islamized the santri had been Islamized first by Javanese literati through Javanese Islamic cultural literature. Since

the establishment of the Kingdom of Demak, the process of acculturation of Javanese Hindu palace culture with Islamic boarding school culture began to grow. This is the end gave birth to a Javanese cultural environment known as Javanese Islam.

When power or government moved from Majapahit to Demak, this is where Javanese poets acted by giving their plans for the concept of the transition of the era, namely from the Hindu-Javanese era to the Wali-Islam era. Demak, which is also said to be the first Islamic kingdom in the archipelago, finally had to be taken over by the kingdom of Pajang which was an inland kingdom as well as the center of the first Islamic civilization. But the government in the kingdom of Pajang was only able to last a short time, because it was conquered by Mataram. The government during the Mataram period is said to have experienced gold, precisely during the reign of Sultan Agung. During the reign of Sultan Agung, elements of Hindu-Buddhist culture and indigenous Javanese culture were still implemented even though there were also elements of culture and teachings of Islam. Abdurrahman Wahid in his book entitled *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* also reviews the views of Moderate Islam in Indonesia, providing perspective on the harmonious relationship between Javanese culture and Islam.

#### ***b. Kejawen Islam in Java***

Kejawen is a term often used by the community to refer to culture and tradition in the Islamic Mataram kingdom in Yogyakarta and Surakarta also the surrounding areas such as the areas around the former *kerasidenan* Surakarta, Malang, Madiun, to Kediri. Kejawen Islam or also called a mixture of Javanese culture with Islam that emerged in Yogyakarta certainly cannot be separated from the history of the entry of Islam in Java, which began with the kingdom of Mataram which is also called the second kingdom that adheres to Islam after the kingdom of Demak. So this is where Islam and Javanese culture can unite and develop well in the lives of Javanese people, especially the people of Yogyakarta.

There is a palace in Yogyakarta that implements a government with a theocratic system and uses Islam in running its government, namely by combining Islam with Javanese culture or also called Javanese Islam. Until now, there are still many Javanese Islam that can be seen from Javanese culture which is also still strongly combined with the culture and traditions of Islam today. Although sometimes there are still gaps in the religious life of the Kejawen Islamic community in Yogyakarta, which occurs because of the belief that is still inherent and considered by the surrounding community that all relics are teachings that exist in Islam, even though all these teachings are not Islamic teachings but Hindu-Buddhist teachings. inequality through the deviation of Javanese culture as the mother culture will complicate things Islam was acceptable in Java. Therefore, the implementation of sharia and Islamic values must also be packaged in the culture of Javanese society so that there are many cultures that are then formed with Islamic nuances. In addition, there are also many Javanese cultural traditions that are still carried out by the people of Yogyakarta today because indeed from the beginning for the community the belief in the ancestors, and the creator, also mystical things are the most important so that until anytime various traditions that have been passed down will always exist even to the next generation.

In Wahyono (2001: 45), completing the liveliness of Islamic activities, in Yogyakarta through the recommendation of Sri Sultan Hamengkubuwono X, Built an Islamic village located in Piyungan, 10 km east of Yogyakarta. The Yogyakarta Palace, which became one of the centers of Javanese culture, gave the land needed by the village. In one of his remarks, the Sultan revealed that this Islamic village is expected to become a center of Islamic cultural trade and education.

The efforts made by Sri Sultan Hamengkubuwono X above are one form of effort to strengthen Islamic symbols that mark the rise of Islam. That way, Islam will no longer only be limited to proof that Islam has been really well accepted in the lives of Javanese people but also become a symbol of the identity of Javanese people, especially the people of Yogyakarta. According to Suidiana in Rahman (2012), some Javanese cultures in the lives of Yogyakarta people who experience acculturation with Islam, are as follows:

### 1) *Social Activities*

Yogyakarta Palace that makes Islamic livelihood efforts in the lives of its people, such as reviving Islamic guidance or Islamic Sharia (implementing Islamic law by making the Al Kaburoh Court located in the foyer of Gede Kauman Mosque, building the Royal Mosque (Gedhe Mosque), Pathok Negara Mosque (the boundary of the Great State / Capital), etc. In addition, the Yogyakarta Palace also revives traditional ceremonies that also have Islamic elements in them, such as: Sekaten, Grebeg Mulud, Grebeg Syawal and Sultan's Friendship with the People, Grebeg Besar, and distributing Zakat Fitrah and Qurban Animals. Descendants of the Sultan are required to marry someone who is also Muslim. The custom of marriage and distribution of inheritance in the palace must also be in accordance with Islamic law. However, since the Dutch colonial government came to power in the archipelago, activities containing Islamic elements began to decrease. To continue to carry out obligations in Islamic teachings, eventually more Javanese culture was pinned, so that it would reduce suspicion from the colonial government.

### 2) *Arts and Literature*

Kejawen Islam in Java is a harmonious blend of Islamic teachings and Javanese local wisdom. In art, Islam Kejawen creates works that combine spiritual nuances and traditional aesthetic beauty. Fine arts, dance, and music are manifested with full symbolic meanings that reflect Islamic and Javanese values. The creation of such art is also often guided by the idea of harmony with nature and man's relationship with the universe.

Meanwhile, in literature, Islam Kejawen produces literary works that describe the philosophy of life, moral values, and teachings of Islam using deep Kejawen language and symbols. Poems, folklore, and other oral literature became a place to convey spiritual and cultural messages. Overall, art and literature in Kejawen Islam in Java play an important role in maintaining and spreading the values of local wisdom that are recognized as an inseparable part of Javanese cultural identity. Javanese culture such as art and literature that contain Islamic elements in it can be seen such as: Muhammad Fiber, Ambiya Fiber, Tajus Salatin Fiber, etc. In sound art forms, such as: Macapat, Langen Swara, Salawatan. Painting, such as: Calligraphy on Keraton and Mosque buildings. Music Art: Gamelan Sekaten, Pedalangan Art.

### 3) *Tradition with Kejawen*

The traditions of the people in Yogyakarta are closely related to Javanese, creating a rich and diverse cultural atmosphere. In the midst of the bustle of the city, the people of Yogyakarta maintain the tradition of kejawen by preserving rites, traditional ceremonies, and spiritual practices that have been passed down from generation to generation. One example is the Labuan ceremony, a ritual offering to ancestors and guardian spirits of nature performed in sacred places such as mountains or beaches. This tradition reflects the harmony between kejawen and everyday life, strengthening people's spiritual bond with nature and their ancestors.

In addition, the palace heritage and palace traditions in Yogyakarta also reflect Javanese values.

Yogyakarta Palace is not only the center of government, but also as a guardian of culture and local wisdom. Traditions such as Grebeg Maulud, where the palace opened its doors to the public and provided takjil (iftar food) during the month of Mawlid Nabi, are evidence of the harmonious interaction between the kejawen tradition and the social life of the people of Yogyakarta. Overall, the traditions of the people of Yogyakarta with kejawen illustrate the harmony between spirituality, culture, and daily life.

Until now, in Yogyakarta there is still a Palace that is a high-ranking for the people of Yogyakarta as well as those who began to develop the spread of Javanese Islam. Until now, in the life of the people of Yogyakarta still carry out and uphold the belief in the ancestors even though they have embraced Islam. The creation of cultural acculturation between Javanese culture and Islamic religious elements, creating various kinds of traditions and traditional ceremonies in which there is a mixture of Javanese and Islamic cultural elements. The various kinds of traditions in question are as follows:

### 3) *Sekaten Ceremony*

The Sekaten ceremony is a ceremony that Used to commemorate the birth of Prophet Muhammad SAW held in the north square of the Javanese palace (palace), every date 12 Maulid. Until now the ceremony is still held by three palaces in Java, namely the Yogyakarta Palace, Surakarta, and Cirebon. The Sekaten ceremony has been going on for hundreds of years, and was held for the first time since the time of the Kingdom of Demak or the first Islamic kingdom in Java (Sutiyono, 2013: 5). This spiritual Sekaten ceremony contains symbolic aspects in it. The whole series of implementation as well as all needs contain symbolic meaning, namely that the Javanese people who always maintain a balance of life to create welfare, peace, avoiding all dangers or threats. For this reason, the Sekaten ceremony is carried out as a symbolic activity that has become the belief of the people of Yogyakarta.

### 4) *Grebeg Muludan*

According to Mirawati (2016), Grebeg is the largest traditional ceremony held by the Yogyakarta Palace, which is always accompanied by mountains, even though the palace has to spend a considerable amount of money. Although Grebeg Muludan is a ceremony that still uses animism-dynamism, but in Islamic values, this ceremony is carried out as a form of gratitude for the blessings that have been given by Allah SWT. In addition, this ceremony also has a meaning as a symbol of the human soul to continue to get closer to God. This ceremony usually held on 12 months of Maulud (Rabiul Awal), which is done to commemorate the birth of Prophet Muhammad SAW.

### 5) *Labuhan Ceremony*

Based on the Encyclopedia of the Yogyakarta Palace (2014) in Jalil (2015: 104), Labuhan is a ceremony to throw palace objects in certain forms into the South Sea, Mount Lawu, Mount Merapi, and other places of a special nature. Anchored objects include:

- Nail clippings (kenaka) from Sri Sultan collected for one year;
- Haircuts (rikma) of Sri Sultan collected for one year;
- Some pieces of second-hand clothing belonged to Sri Sultan;
- Used objects belonging to Sri Sultan in the form of umbrellas (songsong);
- Layon sekar, which is a number of flowers that have withered and dried former royal heirloom offerings collected for one year;
- A number of items consisting mostly of fabric.

This ceremony is performed at the time of the king's birth (Wiyosan Dalem) or the day of the King's Coronation. So that every time there is a change of king, there will be a change in anchorage time because each king has a different time his coronation. The purpose of holding this Labuhan ceremony is for the personal safety of Sri Sultan, Yogyakarta Palace, and the people of Yogyakarta.

#### IV. CONCLUSION

In the 13th century AD, Islam spread rapidly in Java, which was also helped by the spread of Islamic mysticism or Shufi. At that time Javanese people already had beliefs by adhering to animism and mystical dynamism which were thick cultural and traditional traditions from their ancestors that existed before the Hindu-Buddhist period. When spreading Islam in Java, the scholars took a socio-cultural approach, namely embedding the teachings of Islam in the culture of the Javanese people, which in the end the religion of Islam could be well accepted by the Javanese people without leaving and erasing the original culture of the Javanese people or what we know as Javanese Islam. Kejawen Islam in Yogyakarta began to develop since people in the Yogyakarta Palace who embraced Islam, which then it also began to spread in the community. Keraton as the center of political government which in another sense as a leader for the people of Yogyakarta, becomes a role model and reference for the people of Yogyakarta to also embrace Islam. Community culture Yogyakarta still uses Javanese culture with Islamic elements in it, including those related to Social Activities, Art and Literature, and Life Principles. The traditions of the people of Yogyakarta from the results of acculturation between Javanese culture and Islam that still exist today, including the Sekaten Ceremony, Grebeg Muludan, Labuan Ceremony, Siraman Pusakan, Saparan Besaudara Ceremony and Ceremony Nguras Enceh.

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