

**MAGICAL ELEMENTS OF PERANG OBOR (TORCH WAR
TRADITION) IN TEGALSAMBI VILLAGE, TAHUNAN,
JEPARA
(A Magical Analysis using Sir James Frazer's Theory)**



THESIS

**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfilment of the
Requirement for the Degree of S-1 on Theology and Philosophy Departement**

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2017

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, May 23, 2017

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Assalamu'alaikum Wr. Wb.

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MOTTO

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

“Sungguh Allah, Dialah pemberi rezeki yang mempunyai kekuatan lagi sangat kokoh”

-ADH-DHĀRIYĀT 58 -

DEDICATION

This mini thesis is dedicated to:

My beloved Mom and Dad,

My Brothers and My Big Family

My Teachers, My Friends

And everyone who loves the wisdom

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Transliteration Table: Consonants¹

| Arabic | Roman | Arabic | Roman |
|--------|-------|--------|-------|
| ب | B | ط | ṭ |
| ت | T | ظ | ẓ |
| ث | Th | ع | ‘ |
| ج | J | غ | Gh |
| ح | ḥ | ف | F |
| خ | Kh | ق | Q |
| د | D | ك | K |
| ذ | Dh | ل | L |
| ر | R | م | M |
| ز | Z | ن | N |
| س | S | هـ | H |

¹Quoted from *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, 2013, p. 142-144.

| | | | |
|---|----|---|---|
| ش | Sh | و | W |
| ص | ṣ | ء | ' |
| ض | ḍ | ي | Y |

Transliteration Table: Vowels and Diphthongs

| Arabic | Roman |
|--------|-------|
| | A |
| | U |
| | I |
| اءى | Ā |
| و | Ū |
| ي | Ī |
| | |

| Arabic | Roman |
|--------|-------------------------------|
| اءى | An |
| و | Un |
| ي | In |
| ؤ | Aw |
| ي | Ay |
| ؤ | Uww, ū (in final position) |
| ي | Iyy, ī (in final position) |

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ABSTRACT

Java society has many convictions, especially magical element. Magical element can be found in some tradition in Java. One of them is torch war tradition in Tegalsambi village, Tahunan, Jepara. Magical element which is believed by Tegalsambi society, appears from folklore in Tegalsambi. It can be called as a myth. However, it is a myth which is believed as a truth by Tegalsambi society. The myth has meaning a community faith matter, a emotion and a mental. Its interesting, when a tradition having specific conviction, such as myth or magical element, is related with religion, especially Islam. It appears a new meaning for follower. It's proven by Tegalsambi society who most of people is a muslim.

Back to magical element in a torch war tradition. In modern era, many people considers a magical element in a tradition is unrasional. Because it cannot be seen by human senses. However magical element in a tradition can be seen through Frazer's theory about magic. So writer try to inspect this tradition with Frazer's theory. The purpose of this study is to know magical elements in torch war tradition using Sir James Frezer's theory. This study also aims to know the meaning of torch war tradition for islamic society in Tegalsambi village.

This study is the part of field research which the data is collected by observing, interviewing, and documenting. The type of this study is qualitative research which will be analyzed with descriptive analysis method. The data will be interpreted with Frezer's theory about magic. And the result of this study is a interpretation about magical elements in torch war tradition using Frezer's theory, it can be found and can be interpreted into two results, that are about fire and coconut oil. Whereas, the between of tradition and religion is a form of cosmology Java.

Keywords: tradition, religion, magic and myth

BAB I

INTRODUCTION

A. Background

Before religion comes to Indonesia, Indonesia society have the conviction of animism.¹ At that time, the ancestor believed the powers of nature. And they worshiped the nature to avoid disaster, disease, and other. And its development, religions had come to Indonesian. However, it is not able to lose the conviction of animism. It gets syncretism² with the precept of animism. And the result of syncretism becomes a tradition³ for Java society in modern era. For example, Java society still lays offerings, when they have an agenda.

According to anthropologists, the original religion of society Java is religion magic. Religion magic is a culture system which is believed in Indonesian society, especially Java society.⁴ J.W.M Baker S.J is a researcher who writes in his book “*Agama Asli Indonesia*”. He says that all of pure religion in Indonesia contains magical element. It have many

¹Animism is a conviction that all of thing in nature, have a soul. Soul or *roh* can be believed to move all of thing in nature. From this understanding, it shape a conviction that all of thing from nature where *roh* can conducive happiness and sadness or accident. Conviction of *roh* power is divided into 2, that are: fetitism and spiritism. Fetitism is worship to things which have soul. And than, spiritism is worship to ancestors and unseen (*makhluk halus*) in nature. See capt. R.P.Suyono, *Dunia Mistik Orang jawa: Roh, Ritual, Benda Magis*, PT LkiS Pelangi Aksara, Yogyakarta, cet-1, 2007, p. 1 and 75

²*Syncretism* based on “*syin*” and *kretiozein or kerannynai*, that means admix the elements of contradiction. Simuh said that “*syncretism* in religion is a view doesn’t discuss about purify or not in a religion. So, for follower this concept regard that all of religion is good. see Amin, M.Darori (ed), *Islam & Kebudayaan Jawa*, Gama Media, Yogyakarta, 2000, p.8

³Tradition is a custom which is inherited from a generation to next geration. A custom is inherited include a various of culture value, like as society system, knowledge system, language, art, conviction and other. See Ratih Karim Astuti, *Unsur Magis dalam Jatilan dan Relavansinya terhadap Pemahaman Aqidah*, Sekripsi, Fakultas Ushuluddin, UIN WALisongo, Semarang, 2015, p. 1

⁴Zainul adzfar, *Relasi Kuasa & Alam Gaib Islam – Jawa :Mitologi Nyai Roro Kidul dalam Naskah Wawacan Sunan Gunung Jati*, Lembaga Penelitian IAIN Walisisongo, Semarang, cet-1, 2012, p. 32

kinds of magic characteristic, such as protective, destructive, productive and prognosis.⁵ It is proved in ritual of local tradition in Java. Most of ritual in Java tradition contains magical elements. Ritual of local tradition contains conviction that the power of nature contains incapable to face the nature. So, most of Java people considers that all of event is miracle.⁶ And they believe that an event of nature is influenced by the powers of nature, like as soul or supernatural nature. But after religions come, especially Islam. That conviction has shifted to become a local wisdom⁷. Because, Islam forbids to believe in soul or supernatural nature who can give a disaster and a happiness. However, Islam moderates and accommodates to culture and local faith.⁸

The process of ritual tradition in Indonesia is unique and different with most of countries. Its difference can be seen in offerings, spell, and other. And the performance of tradition shows an event which out of the ordinary or human logic. Its event is considered as magic. It have magical element which makes human surprise. Magical elements in a tradition have things which relates with beyond the capability of human or human reason.

Magical element adds uniqueness in tradition perform; Such as, it shows the body invulnerability, possessed and other. One of example in Java tradition is Debus. Debus is a tradition from Banten society. Debus is a performance which shows a body invulnerability from sharp thing, Debus shows an illogic thing for the most people. Because, the sharp thing

⁵ Romdon, *Kitab Mujaabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p. 36

⁶ capt. R.P.Suyono, *Dunia Mistik Orang jawa: Roh, Ritual, Benda Magis*, PT LkiS Pelangi Aksara, Yogyakarta, cet-1, 2007, p. 76

⁷ According to Andi and Syarifuddin (2007), local wisdom is a form of values, attitudes, perceptions, a behavior, and response of local society to interact on system of life with nature and their environment wisely. See Marfai, Muh Arif, *Pengantar Etika Lingkungan dan Kearifan Local*, Gajah Mada University Press, Yogyakarta, cet -1, 2012, p.35

⁸ Sutyono, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta, cet-1, 2013, p. 27

or fire can hurt a body. But in debus, a sharp thing which is sliced to body doesn't make injury. So, the performance of debus is a magic.

Magical elements in a tradition corroborate the existence of tradition, so its traditions become unique and different culture with other. Magical elements are modal to hold out in society culture. It's proved in Java society in this era. Although, Java society has changed generation but conviction of magic, mysterious nature, myth and other in a tradition still exist in Java society. One of them is tradition of torch war.

Tradition of torch war is a unique tradition in Tegalsambi village. This tradition contains some magical elements. One of them is fire or torch. Torch is used to war in the performance of torch war tradition. Player hits with torch to another. Logically, the fire can burn, damage, and hurt body. But for Tegalsambi society, torch or fire has meaning as a danger repellent and a spirit symbol.⁹ Player is not afraid to fire which will hurt them. And another magical element in torch war tradition is coconut oil. Coconut oil is a medicine which is used to cure a burn injury. Coconut oil should be made by wife's village leader. And coconut oil is believed to cure a burn injury.

The tradition of torch war have some myth, one of them is a voice of tiger. A tiger is a spirits who is believed by Tegalsambi society as the village elders. A voice tiger is a sign to require offerings. Tegalsambi society gives offerings in ritual of torch war only. Ritual of torch war is done with read a spell and lays offerings in intersection on village road. Moreover, there are some heirlooms village which is sanctified by Tegalsambi society.

The ritual of religious in torch war tradition is a something important to complete the agenda procession. Because torch war tradition as ceremonial in ritual of *kabumi*. Ritual of *kabumi* is an expression of

⁹ Shanti dyah puspa ratri, *Cerita rakyat dan upacara tradisional perang obor di desa Tegalsambi Kecamatan Tahunan Kabupaten Jepara Propinsi Jawa Tengah : Tinjauan Folklor*, Sekripsi, Fakultas Sastra dan Seni Rupa, Universitas Sebelas Maret, Solo, 2010, p. 60

gratitude to God. The expression of gratitude to God is done islamically. Because, the most of religion in Tegalsambi society is Islam. They hold *slametan*¹⁰ And they pray together in mosque and *punden*¹¹. One of *punden* is the grave of kyai Dasuki. Kyai Dasuki is a figure who has contribution to increase agriculture in Tegalsambi village. Although, there is an animism culture in ritual of torch war tradition, but its culture acculturate with Islam.

The tradition of torch war is a festival for Jepara society, especially Tegalsambi society. The most of local tourist and out of town interests to see a ceremony of torch war. So, the government of Jepara promotes this tradition as a tour destination every year. The Regent of Jepara has contribution in the process of torch war in Tegalsambi village.

Sir James Frazer in his book entitle the golden bough discusses his theory about magic. The meaning of magic according to Frazer is a spurious system of natural law as well as a fallacious guide of conduct.¹² It means that magic is a conviction and human practice to influence the power of nature with manipulates the power of nature. He also discusses about the ceremony of fire in Europe. The ceremonies of fire in Europe have magic element and myth. Primitive people in Europe consider that fire can avoid a disaster and the influence of black magic to human, animal and plan.¹³ For example in Eifel Mountain, German. When the smoke blows towards the corn-fields, this is an omen that the harvest will be abundant. The heat of the flames acting like sunshine on the corn.

Logically, fire is hot which can burn or hurt. But in tradition of torch war, fire is not danger and frightening. Fire is a ceremonial for

¹⁰ *Selametan* is a social activity or ritual done by Muslim java. *Selametan* is hold when someone have agenda or in java language is *hajatan*, see Sutiyo, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta, cet-1, 2013, p 41

¹¹ The meaning of *punden* in Java language is a person who has been sacred.

¹² Daniel L. Pals, *Intruducing Religion: readings from the classic theorists*, OXFORD University Press, New York, 2009, p.40

¹³ Sir James Frazer, *The Golden Bough*, p. 566b. Retrieved on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>

Tegalsambi society. It pushes a writer to inspect a torch war tradition from magical aspect. So, in this process of mini-thesis writing, a writer raises a title “MAGICAL ELEMENTS OF TORCH WAR TRADITION IN TEGALSAMBI VILLAGE, TAHUNAN, JEPARA (A Magical Analysis using Sir James Frazer’s Theory)”.

B. Research Question

Based on the background above, so the research questions in this research are:

1. What is the meaning of torch war tradition for Islamic society in Tegalsambi ?
2. What are magical elements in torch war tradition using Sir James Frazer’s theory?

C. Aim and Significant Research

1. Aim of Research

Based on research questions above can be known the Aim of research, which are:

- To know the meaning of torch war tradition for Islamic society in Tegalsambi village.
- To know magical elements in torch war tradition using Sir James Frazer’s theory.

2. Significant of Research

This result of research is hoped to give some benefits, which are:

- It gives information about magic in tradition of Java. So society doesn’t forget the history of magic in Java.
- It can know about the development of conviction which is followed by Tegalsambi society, where there is acculturation between Java culture and Islam.

- This research is hoped to add a information about tradition of torch war to local society and foreigner. In addition to keep, it will add income and promote this culture as a tour destination in Jepara.

D. Prior Research

This research have similarity and dissimilarity with one of research previously, which had been done by Dyah Puspa Ratri (UNS:2010), entitled “*Cerita rakyat dan upacara tradisional perang obor di desa Tegalsambi kecamatan tahunan kabupaten jepara propinsi jawa tengah (tinjauan folklor)*”. The similarity in this research with Dyah’s research is torch war tradition as the object of research. But there is dissimilarity between both. Dyah’s research describes all of about torch war tradition generally base on story of Tegalsambi society. And she gives a priority to story structure in her mini thesis. Whereas in this research, writer will take specific case in torch war tradition, that is magical elements. The data about magical elements is gotten from story of Tegalsambi society. But this research will use a magical theory from Frazer to explain magical element in torch war tradition.

Unsur Magis dalam Jatilan dan Relevansinya terhadap Pemahaman Aqidah (Studi Kasus di Desa Wonorejo kec. Pringapus Kab. Semarang), by Ratih Karim Astuti, 2015, UIN Walisongo, Semarang. The result of Ratih’s research is the understanding of spirits. She explains about similarity between *roh* concept in Islam and Java tradition. Conviction of *roh* or spirits in jatilan tradition can increase someone faith, if the level of faith and religious knowledge which is had strong enough. But, if the level of faith and religious knowledge is so weak, he will be polytheist or unbelief to the existence of God.

Ilmu Magik Ditinjau dari Aspek Metasfisika Jawa, by Mistoyo, 2004, IAIN Walisongo, Semarang. The result of Mistoyo’s research is the practice of magic to control all of thing in nature. This practice have 2

aims, that are: white magic (good purpose) and black magic (bad purpose). And then, writer concludes that Islam rejects or refuses the magic practices, because it will distance human from God.

Mantra Pengobatan di Desa Gantang Kecamatan Sawangan Kabupaten Magelang (Kajian Struktur dan Fungsi), by Bayu Wiratmojo, 2015, Universitas Sebelas Maret, Surakarta. The result of Bayu's research is although the society of Gantang village has known another sources health, such as use medical, but Gantang society still uses spell or magic formula as medical treatment to cure a disease.

E. Research Methodology

1. The Type of Research

Base on the problems in this research, writer will use the analysis of descriptive method. This method is used by researcher who tries to describe the phenomenon and analyze the magic elements on tradition of torch war in Tegalsambi village. To describe this result research, researcher will use the field research as the type of this research. The Field research is a method to collect the qualitative data.¹⁴ The collecting of data is gotten from field research in Tegalsambi village, Jepara. And after the data is observed from various aspects, this research will use the research of qualitative method.

2. Approach of Research

This research approach uses a phenomenology approach. Phenomenology approach is a research which observing about phenomenon in human life, where researcher try to enter in conceptual world of subject.¹⁵ without having followed the perception of researcher (*verstehen*). Or without involving personal emotion.

¹⁴ Lexy J. Moleong, M.A., *Metodologi Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung, cet-24, 2007, p. 26.

¹⁵ M. Syahrani Jailani, "RAGAM PENELITIAN QUALITATIVE: Ethnografi, Fenomenologi, Grounded Theory, dan Studi Kasus", *Jurnal Edu-Bio*, vol.4, p. 44

Researcher goes to field to observe a phenomenon about magic in field naturally. According to Edmund Husserl one of point about Phenomenology is epoche. Epoche is bracketing or there is no presumption to influence the understanding about object. He believes that a science unlimited in empirical thing, but it will include un-empirical phenomenon too, such as perception, thought, conviction the subject about “something” beyond himself.¹⁶

3. Source of Data

There are two data sources which are used by writer in this research, which are:

a. Primary Source

Primary source in this research is the collection of data which is resulted from observation, interview and documentation of torch war tradition in Tegalsambi village.

b. Secondary Source

Secondary Source is the type of data which can be become as the supported of primary source. Secondary data is gotten from some books, previous research and another source which relates to the problem in this research. Writer uses a book of Sir James Frazer entitle *The Golden Bough*. It supports to analyze the phenomena of magical elements in torch war tradition in Tegalsambi village, Tahunan, Jepara.

4. Method of Collecting Data

a. Observation

Observation based on experience directly. And then, observer writes a true activity and a true event. This observation is done to optimize the ability of research about the aspect of motive,

¹⁶ Muhammad Idrus, *Metode Penelitian Ilmu Sosial: Pendekatan Kualitatif dan Kuantitatif*, Erlangga, Jakarta, ed -2, 2009,p.58

conviction, attention, unconscious behavior, habitual, and others.¹⁷ Observer focuses at all of activity in tradition of torch war. Observation is done from before and after ceremony.

b. Interview

Interview is a conversation which has a specific purpose. The interview has purpose to construct about person, event, feeling, motivation and others.¹⁸ An interviewer will interview some informants as figures and Tegalsambi society. Especially as an executor of tradition.

c. Documentation

Documentation is all of script which can be used as supporting and completing data in this research. Documentation concludes the monument, image, tape, microphone, disc, and other.¹⁹

5. Method of Analyzing Data

The concept of data analysis in this research is the qualitative of data analysis. The qualitative of data analysis is an effort which is done to work of data, organize of data, chose of data, synthesize of data, look for and find a pattern, and find something important. So, it can be learned to person.²⁰

Writer analyzes the qualitative of data which uses analysis of descriptive method. The analysis of descriptive method is a method to get conclusion which base on phenomenon and social fact to understand a knowledge element, and describe in a conclusion. In this step, researcher interpreters and analyzes a data which is gotten from

¹⁷ Lexy J. Moleong, M.A., *Metodelogi Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung, cet-24, 2007,p.174 -175

¹⁸ Lexy J. Moleong, M.A., *Metodelogi Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung , cet-24, 2007, p.186

¹⁹ Burhan Bungin, S.sos, M.Si, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial lainnya*, cet-4, Jakarta: Kencana,2010, p.122

²⁰ Lexy J. Moleong, M.A., *op. cit.*, h. 248

the result of observation and interview about tradition of torch war. A data fact doesn't have a meaning without interpretation. A data fact is given a meaning with the interpretation of specific, logic and systematic.²¹ The data will be interpreted with Frazer's theory about magic.

F. Structure of Writing

A writer will describe about relation between a chapter with another chapter to make easy this research process. So, a writer will explain the systematic of research, which are:

Chapter I contains introduction. In this chapter is a general explain about the process thesis writing which include background, research question, aim and significant of research, methodology and systematical writing.

Chapter II contains the main theory. In this chapter will discuss about theories. Theories are used to analyze the third chapter which relates with tradition, such as: magic, religion, culture and myth. It will be divided some sub- chapter.

Chapter III contains the research data. This chapter will explain all of data which relates with tradition of torch war. There are some sub-chapter and discusses about geography location of Tegalsambi village, the history of torch war tradition, ceremony, medicinal treatment, and myth.

Chapter IV contains analysis. This chapter will explain the analysis of main problem. It contains the meaning of torch war tradition for Islamic society in Tegalsambi village and magical element in torch war tradition using Sir James Frazer's theory.

Chapter V contains closing from all of research process which includes conclusion, suggestion, and closing.

²¹ Sudarwan Danim, *Menjadi Peneliti Kualitatif: Ancangan Metologi, Presentasi, dan Publikasi Hasil Penelitian untuk Mahasiswa dan Peneliti Pemula Bidang Ilmu – ilmu Sosial, Pendidikan, dan Humaniora*, CV. Pustaka Setia, Bandung, cet-1, 2002, p. 88

BAB II

MAGIC, RELIGION AND MYTH IN HUMAN CULTURE

A. Tradition and Religion

Tradition, religion and myth in human life is a knowledge system in human spiritual. It contains some conviction to supranatural, mystical, and human life problem. Those will appears values, meaning, and funtion which have same meaning in human life. But because of knowledge and culture, human can distinguishing a substation from tradition, religion, *religie* and myth.¹ To more clearly, Those will be discussed more deeply.

Tradition word based on Latin that is *tradere* or *traderer*. It means send, transfer, or give to saving. And according to terminology of Tradition is an idea, a conviction or a behavior from past which is inherited symbolically with special meaning to a group or society.² It describes a manner of society to interpret and understand precept ancestors, such as ethics, practice of magic and mystical. In the process of inheritance, it just doesn't happen passively, but it is constructed appropriate with the understanding of heirs in social context of their culture.³ So, appearance of tradition is a combination result between local traditions with another system of conviction.

The conviction system in a tradition will form a culture in society. Conviction system contains a set of values which guides minds, words, and an individual behavior or group. It based on religion, ideology, philosophy, world view or manner of life. The conviction system will

¹ Sardjuningsih, "Islam mitos indonesia:Kajian Antropologi – Sosiologi", *Jurnal Kodifikasia*, vol.9. No.1.p.66

² Alo liliweri, *Pengantar Studi Kebudayaan*, Nusa Media, Bandung, cet -1, 2014, p.97

³ Ahmad Khalil, *Islam Jawa: Sufisme dalam Etika dan Tradisi Jawa*, UIN Malang Press, Malang, cet – 1, 2008, p.viii

become *religie*⁴ system which develops to become religion, either monotheism or polytheism⁵ However, religion tends to monotheism, whereas polytheism is identified to tradition, myth and illogic conviction.⁶

All of human activity which has relation with religion based on soul vibration. Soul vibration is religious emotion. Religious emotion appears a profane thing such as an object, an action, or an idea to a sacred value. Religious emotion is important element in religion system with another three element; that are conviction system, ritual and follower. Religious experience has been felt through a long worship tradition. Human maintains this belief for centuries. So, religion is a part of human culture which shows a set of tradition, movement and ideology.

The discussion of tradition and religion will appear a question about what is religion include a culture?. Some anthropologists consider the religion as the result of culture. Because, it comes from a hereditary tradition. One of them is Herbert Spencer. He considers religion as residue of primitive conviction.⁷ But the other way, theologians doesn't consider religion as culture. Because, the religion is revealed by God as a guidance to human.⁸

The philosopher of religion and comparative religion has divided religion into two parts. *First*, religion comes from culture. And *second*, religion comes from revelation. Religion which comes from revelation

⁴ Koentjaraningrat distinguish understanding between *religie* and religion. *religie* is used when talking about a systems unrecognized officially by the government, ex all of mysticism sects. Whereas, religion is all religions recognized officially by the government. See Faisal Ismail, *Paradigma Kebudayaan Islam: Studi Kritis dan Analisis Historis*, Suka Press , cet -5, 2014, p.7

⁵ Alo liliweri, *op. cit*, p.109

⁶ Suci Sundusiah, "Memahami Relisme Magis Danarto dan Marques", Jurnal LINGUA, Vol.12,No.1,p.66

⁷ Adnan Aslan, *Menyingkap kebenaran : Pluralisme agama dalam Filsafat Islam dan Kristen – Sayyed Hossein Nasr dan John Hick*, ter. Munir, Alifyah, Bandung, Cet – 1, 2004, p.42

⁸ Bustanuddin Agus, *Agama dalam Kehidupan Manusia: Pengantar Antropologi Agama*, Rajawali Press, Jakarta,2006, p.37

isn't from culture.⁹ Such as *samāwī* religion, *samāwī* religion is also called as revealed religion. Whereas, religion of culture is called as earth religion, philosophy of religion, non-revealed religion, or natural religion.¹⁰ The classification of religion is divided into two kinds to avoid the generalizing in all of religions as part of culture.

Back to the definition of culture according to Koentjaraningrat, culture is a development of a compound word "*budidaya*". It based on *daya* from *budi*. It is a form of creativity, initiative, and sense.¹¹ Whereas religion doesn't result from a creativity, a initiative, and a sense. Religion is not a manifestation of an idea or a product of human thought, behavior and results of human behavior.¹² But religion (revelation) is a precept from God. And then, a creativity, a initiative, and a sense are three grace of God functioning to understand the whole truth, either about universe or God.¹³

Based on culture definition, human deed believes a revelation precept as culture. Because, it is done by human or society as believer. But, their culture is a culture which is developed from the religion precept.¹⁴ Religion is very influential to fill a culture. Because, religion determines a direction for human to build a culture.¹⁵

For religion can live and develop in society, religion must become a cultural center for the society. Religion becomes a guidance believed a

⁹ Sidi Gazalba, *Pengantar Kebudayaan Sebagai Ilmu*, Pustaka antara, Djakarta, cet – 3, 1968, p.16

¹⁰ Endang Saifuddin Anshari, *Ilmu, Filsafat dan Agama*, Bina Ilmu Offset, Surabaya, cet – 7, 1987, p. 129

¹¹ Mudjahirin thohir, *memahami kebudayaan: teori, metodologi, dan aplikasi*, Fasindo Press, Semarang, cet-1, 2007, p.18

¹² Nur Syam, *Islam Pesisir*, LkiS ,Yogyakarta, cet – 1, 2005,p16

¹³ Heniy Astiyanto, SH, *Filsafat Jawa: Menggali Butir – Butir Kearifan lokal*, cet- 1 ,Yogyakarta: Warta Pustaka, 2006, p.115

¹⁴ Bustanuddin Agus, *Agama dalam Kehidupan Manusia: Pengantar Antropologi Agama*, Rajawali Press, Jakarta,2006, p. 38

¹⁵ Sidi Gazalba, *Pengantar Kebudayaan Sebagai Ilmu*, Pustaka antara, Djakarta, cet – 3, 1968, p. 16

truth for society life. The guidance becomes the benchmark of sacred which is applied to fulfill a human need.¹⁶

The meeting between religions and cultures can be seen in the traditions and rituals of religion in society. Religion is manifested their rituals and worship in a tradition. A religious ritual contains a series of elements in its ritual, such as a sacrifice, offerings, pray, play a art and other.¹⁷ With series of ritual elements, a ritual is usually held to realize a human desire, such as obtain fertility, safety and etc.

Religion can become a part and a value in society culture. And it will become booster for society action in the community to walk appropriate culture values and their religion.¹⁸ It refers to individual relation in society life, nature, and God. Because, the real human is human being able to fulfill a desire of life in the hope of a balance between personal interests and social interests, between the spiritual and physical, between the creature with his Creator.¹⁹

B. Magic and Religion

1. The Terminology of Magic

Magic is a phenomenon which is believed by partly of human. Magic word have meaning “mysterious life”, and while the word "magical" refers to all of forms which relates unconventional. it relates to spiritual or something which is measured with rational science.²⁰ According to R.R Marett, magic is known as magi In Zoroastrian religion in Persia. Magi in Latin language is *mageia*. It can be called as religion, precept and occult practice the Zoroastrian of priest sect.

¹⁶ Mudjahirn thohir, *Kebudayaan: Teori, Metodologi, dan Aplikasi*, Fasindo Press, Semarang, cet-1, 2007 p. 47

¹⁷ Koentjaraningrat, *Pengantar Ilmu Antropologi*, Radar Jaya Offset, Jakarta, p.378

¹⁸ Mudjahirin Thohir, *op. cit*, p. 43 - 44

¹⁹ Heniy Astiyanto, *Filsafat Jawa: Menggali Butir – Butir Kearifan Lokal*, Warta Pustaka, Yogyakarta, cet – 1, 2006, p. 287

²⁰ Suci Sundusiah, “Memahami Relisme Magis Danarto dan Marques”, *Jurnal LINGUA*, Vol.12,No.1, p.127

But the meaning of magi change into magic.²¹ In *Ensiklopedi Indonesia (1990)*, magic word based on Greek “*mageia* or *techne magike*”. It means that occultism. Magic or occultism is a conviction to control the nature power and the supernatural powers to fulfill his desires.²² And another explanation of magic is a set of spells and techniques acquired with more attention to their effects (the practical side) than their principles (the theory).²³

In addition to the above terminologies, there are some views about magic from figures to deepen the concept of magic. Such as Koentjaraningrat, he says that occultism has the concept and the doctrine which is believed by humans to achieve a purpose. This meaning same with Dhavamony’s view, he says that a conviction and practice where human believes that they can influence the power of nature and human.²⁴ This conviction is done by partly human to fulfill self interest or society.

According to Edward Burnett Tylor, Magic based on composite of ideas “a tendency” which is located at the base of human ratio. Edward Burnett Tylor gives an example in primitive society, they are farmers who sacrifice a human. They have a conviction that the tears of sacrifice will call the rain to their fields. For some people, that action looks a cruel and a strange, but in the magical perspective, that action is fully rational to change the natural phenomena.²⁵

According to Malinowski, Magic is practices that don’t have technically or scientifically apparent effects. But it is believed by the

²¹ Romdon, *Kitab Mujaabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p.9

²² Hasan Shadly (ed), “Magi” dalam *Ensiklopedi Nasional Indonesia*, Jakarta: Cipta Adi Pustaka, 1990, p.27-28

²³ John Richard Bowen, *Religions in Practice: an Approach to the Anthropology of Religion*, Allyn and Bacon, USA, 2nd ed, 2001, p.84

²⁴ Mariasusai Dhavamony, *Fenomenologi Agama*, ter. Ari Nugrahanta, Irwan Susiananta at al., Kanisius, Yogyakarta, cet – 7, 2001, p.47

²⁵ Daniel I.pals, *Seven theories of religion: Tujuh Teori Agama Paling Komperhensif*, translated by Inyik Ridwan Muzir, IRCiSoD, Jogjakarta, cet -1, 2011 , p.39

actors to help their chances of success. Magic was a kind of psychology, not science. It arises out of one's awareness of one's own inability to control a situation but a desire to be able to control it. Magic is close to wish fulfillment or daydreaming.²⁶ Malinowski's interpretation same with Knight Dunlap, he says that Magic is merely the seeking for the causes which will produce the desired effects. Magic naively accepts as causes many things that do not actually have any causal relation to the desired effects.²⁷

In principally, describes of magic concept above have similarity with Frazer's thought.²⁸ According to him, magic is an effort to manipulate the power of nature for self interest or together. In his book the golden bough, he describes his idea about magic and religion. The most of his idea is influenced by his teacher. His teacher is Edward Burnett Tylor. However, Frazer ideas about magic is more extensive than E. B Tylor ideas. Because, Frazer doesn't just consider that magic as sympathy from nature laws. But, he explains it more clearly and divides it into two branches.

According to Frazer, magician believes that he can regulate the course of nature quite independently of human will. He thinks that if he acts in certain way, certain consequences will inevitably follow in virtue of one or other these laws.²⁹ So, magic is established by assumption when a ritual or action is done exactly, so, its effect

²⁶ John Richard Bowen, *op. cit.* , p.85-86

²⁷ Knight dunlap, *Religion: its Functions in Human Life: a Study of Religion from The Point of View of Psychology*, McGROW Hill Book Company, New York, 1946, p.37-38

²⁸ Frazer was born on 1854 in Glasgow, Skotlandia. He got a scholarship in collage Of Trinity, Universitas Cambridge. During became a student of Cambridge, Frazer learned a primitive culture and found his view about classical civilization. In 1980, he published the golden bough entitled a study of magic and religion. This lesson discussed about the primitive rituals, customs and beliefs. See Daniel L.Pals, *Introducing Religion: Reading From Classic Theorists*, Oxford University Press, New York, 2009, p.37

²⁹ Sir James Frazer, *The Golden Bough*, p. 566b. Retrieved on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>. p. 26b-27a

appears surely which comes as expected.³⁰ Magical practice is done by Magician with art rule or nature rule. If he doesn't follow the nature rule, so he will fail.

Primitive magician considers this world naturally uncontrolled by personal power or God. But it is influenced by "sympathy". According to Frazer, there are two branches of sympathy influence, which are:

- 1) Imitation or homeopathic magic is established a composite of ideas by similarity.³¹ It means that magician can result an effect which he just want to imitate the causes. The example of homeopathic magic: when the rain maker imitates the sound of thunder/lightning to bring rain from the sky.
- 2) Contagion magic is established at a set of ideas by the closeness. Magician does in material object (such as hair, image, nail, and etc). It will influence somebody who has a relation with material object.³² The example of Contagious Magic is voodoo. Magician tries to produce a crime from the distance either through hair or finger of victims. Other examples: some people believe that everyone is born doubles. And placenta is considered as a second child. If placenta is buried or hung in the forest, the child becomes hunters of the forest.

Some principles of magician apply their practice to manage the operations of inanimate objects naturally. In other words, he considers that the same law and the contact will have the same effect. Whereas, the real world does not work like in a pattern of sympathy or similarity. Frazer doesn't discuss closely about if the act of magic is

³⁰ Daniel I.Pals, *Seven theories of religion: Tujuh Teori Agama Paling Komperhensif*, translated b Inyak Ridwan Muzir, cet-1, Jogjakarta: IRCiSoD,2011, p.57

³¹ Sir James Frazer, *op. cit.*, p. 20b

³² Sir James Frazer, *The Golden Bough*, p. 566b. Retrieved on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>, p.42b

efficacious. He asserts that if efficacious is not magic but science.³³ So finally, Frazer concludes that magic is a spurious system of natural law as well as a fallacious guide of conduct. And when magic loses direction, religion comes to change its position.

2. The Relation Between Magic, Religion and Science

According to Frazer, magic have relation with religion, because a religion belief appears from the limited of human to influence the nature, such as believed by magic. Clearly, the displacement between the magical beliefs to religious beliefs because there is an assumption that the course of nature will be limit, elastic or variable. But, it is contrary to the magic and science, because they assume that natural processes are rigid and unchanging in their system or little change.³⁴

So, human faces the reality of their limitations to rule, control and subdue the challenges which comes from nature. In addition to the problems of nature, human faces the problem of meaning and significance of the events in this world, such as a dead. So, humans are forced to seek other powers beyond this world. And finally, religion is solutions to their problems.

Religion believes that there is somebody who controls the course of nature and of human life. It means that there is a higher power than human. According to Frazer, religion is a something a super power. Religion assumes that the world directed by conscious agents.³⁵ So, magic belief is replaced by religion. Although primitive

³³ Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1,2002, p.12

³⁴ Daniel L.Pals, *Introducing Religion: Readings from the Classic Theorists*, Oxford University Press, New York, 2009, p.52

³⁵ *Ibid.*, p.52

society replaces the ruler of nature (natural principle) to a God. But, they combine these two systems; that are magic and religion.³⁶

Human persuades nature to his desire with spells and other. Before he tries to persuade and appease God. Magic is universally practiced, whereas religion has a meaning as a propitiation or conciliation to a Higher Power.³⁷ So, there is a phase of intellectual that they try to force the great powers of nature to do their pleasure. Before they think an aura to support them with dedication and prayer.

Tylor considers that religion generally similar with magic, because both are found on a combination of ideas uncritical and irrational. It have similarity ideas with Frazer's thought where Frazer as his student. Frazer also considers that magic and religion is built by irrational. But, they have dissimilarity, that is: Tylor considers that magic and religion is built by animistic belief. Tylor consider that religion appears from a conviction about souls. It's not human souls, but another soul; such as souls of nature or spirits. Whereas, Frazer considers that religion appears because of human awareness. Human faces the reality of their limitations to rule, control and subdue the challenges which comes from nature.

Diferrent with E. B Tylor, Frazer interests in the differences between religion and magic. Religion rejects the principle of magic, because God is controlling nature. So humans are required to prayer and other rituals, not say magical spells. The purpose of human effort gets His help. So, the function of religion releases the human mind from the shackles of magic beliefs.³⁸ His thought based on his view about primitive human. Primitive human has two kinds of view life about world. *First*, the world is controlled by personal being who also

³⁶ Daniel I.Pals, *Seven Theories of Religion: Tuju Teori Agama Paling Komperhensif*, ter. Inyak Ridwan Muzir, IRCiSoD, Jogjakarta, Cet-1, 2011, p.61

³⁷ Daniel L.Pals, *op. cit*, p.54

³⁸ Daniel I.Pals, *Seven Theories of Religion: Tuju Teori Agama Paling Komperhensif*, ter. Inyak Ridwan Muzir, IRCiSoD, Jogjakarta, Cet-1, 2011, p.59

have motivations like human. *Second*, the nature is a sequence event which follows specific rule and same without personal being act. Religion based on first life view. Whereas, magic based on second life view So, Frazer considers that magic is different with religion.³⁹

There is a difference between magic and religion according to Koentjaraningrat, its difference, religion teaches human to surrender to the higher power. Whereas, magic teaches human to try and make the high power to do his desire and do what he want to achieve.⁴⁰ So, magic relates with the human powers or the human potential that is not accompanied by elements of the request, such as religion. This difference is same with the opinion of Knight Dunlap, Religion is impractical, and then, magic is practical.⁴¹

Additionally, Carl Gustav says some factors about the difference between magic and religion, which are:

- a) Human behavior: religion shows subservient attitude. Whereas, magic shows a forcing attitude and selfish.
- b) Relationships with society: religion is socially. Whereas, magic is individually.
- c) Purpose: closeness or union with God is the purpose of religion. Whereas, magic calculates the purposes of life.
- d) Additional factors: religion is the conviction to something of power in the universe greater than human.⁴²

Malinowski argues about the difference between magic and religion, such as in the book of Mariasusai Dhavamony "*Fenomenologi Agama*", that magic is individually, whereas, religion

³⁹ Romdon, *Kitab Mujaabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1,2002, p.11

⁴⁰ Koentjaraningrat, *Pengantar Ilmu Antropologi*, Radar Jaya Offset, Jakarta, 2000, p. 379-380

⁴¹ Knight Dunlap, *Religion: Its Function in Human Life: a study of Religion from Point of View of Psychology*, McGROW Hill Book Company, New York, 1946, p.35

⁴² Mariasusai Dhavamony, *Fenomenologi Agama*, ter. Ari Nugrahanta ed, Kanisius, Yogyakarta, cet -7, 2001, p.55-56

is socially.⁴³ This difference is same with the opinion of Emile Durkheim. According to him, religion can not be separated from the idea of community, because priest is a part of a wider community. Whereas, magic is an effort between magician and individual who consults with him. They do not have a bond as members of the same moral community.⁴⁴

In Frazer's view, religion and magic have similarity. Its both try to explain the workings of nature for the human interests.⁴⁵ Either it is socially or individually. Because religious practices and magic is done by humans to get compensation from the ritual that he done.

Frazer's thought is not stop in magic and religion. He continues his thought about science. Science have relation with magic and religion. because science is development of human thingking which bases from magic. Frazer doesn't just admit that magic belief is replaced by religion. but also, he admits that religion will be replaced by Science.

According to him, Region is replaced by science because religion is considered which has weakness. Its weakness is religion claim which finds a truely God. He considers that this claim is not different with magic principle where magic and religion is built by irrational. Whereas, science is a magic without fault because science is rational. It can know about nature laws definitely.⁴⁶

C. Magical Element in Islam

1. The Islamic View about Magical Element

⁴³ Mariasusai Dhavamony, *Fenomenology Agama*, ter. Ari Nugrahanta ed, Kanisius, Yogyakarta, cet -7, 2001, p. 52

⁴⁴ Emile Durkheim, *The Elementary Forms of the Religious Life*, translated from french by Joseph Ward Swain, A Free Press Paperback, New York, 1965, p. 59 - 60

⁴⁵ Emile Durkheim, *The Elementary Forms of the Religious Life: Sejarah Bentuk – Bentuk Agama paling dasar*, ter. Inyak Ridwan Muzir ed, IRCiSoD, Jogjakarta, cet – 1, 2011, p.8

⁴⁶ Daniel I.Pals, *Seven Theories of Religion: Tuju Teori Agama Paling Komperhensif*, ter. Inyak Ridwan Muzir, IRCiSoD, Jogjakarta, Cet-1, 2011, p.69

Magical Element can be showed in Al Quran and Hadith. Recognition of magical element implies in Al Qur'an about a Moses Prophet who faces wizard from a pharaoh (*Firaun*). They can change a rope into a snake. To face the intelligence of a wizard, Moses Prophet is given miracles by Allah. He can change a rope into a snake. It's showed in at Taha :20

قَالَ أَلْقِهَا يَمُوسَىٰ ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

[Allah] said, "Throw it down, O Moses." So he threw it down, and thereupon it was a snake, moving swiftly.

The act of Moses prophet can be understood as the recognition of Islam on magic. Because it contains the magical elements where its extraordinary. It means that it did not go according to the law of causality or natural laws.⁴⁷

The magical elements can also be found in a hadith of prophet which tells about the ability of *al-Fātihah* to treat disease, which is:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا فِي سَفَرٍ فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَلَمْ يُضِيئُوهُمْ فَقَالُوا لَهُمْ هَلْ فِيكُمْ رَاقٍ فَإِنَّ سَيِّدَ الْحَيِّ لَدِينٌ أَوْ مُصَابٌ فَقَالَ رَجُلٌ مِنْهُمْ نَعَمْ فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ الرَّجُلُ فَأُعْطِيَ قَطِيعًا مِنْ غَنَمِ فَأَبَى أَنْ يَقْبَلَهَا وَقَالَ حَتَّىٰ أَذْكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى نَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَقَيْتُ إِلَّا بِفَاتِحَةِ فَتَبَسَّمَ وَقَالَ وَمَا أَذْرَاكَ أَنَّهَا رُقِيَةٌ ثُمَّ قَالَ خُنُوا مِنْهُمْ وَاضْرِبُوا لِي بِسْطَمٍ مَعَكُمْ

⁴⁷ Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Cet – 1, Jogjakarta: Lazuardi, 2002, p.25

The hadith above about some companions of prophet go on a journey, and then they come through a Arab tribe. And some people ask them,” is there anybody among you who can recite ruqya, because a chief tribe is bitten an animal?” after that one of friend answers it, “yes, there is”. And then he come to a chief tribe and directly, he recite *suratul-Fātihah* to him. After that, a chief tribe *is cured*. So, as expression of gratitude, Rasulullah friend is given sheep. But, he is not brave to accept it. He says that” I must inform it to Rasulullah.” Finally, he came to Rasulullah and says that, “ya Rasulullah, i just do ruqyah to him with recite *Fātihah*.” Rasulullah smiles and asks him,” don’t you know if *Fātihah* is used to ruqyah? The next the Prophet said: “because of it, take it (sheep) and assign a share for me as well.” {Muslim 7/20}.⁴⁸

The use of Al Quran verses in the treatment is based on the belief to Allah who can heal. Islam admits a magic which arises from the power of God. Not arising from natural law or common law. Character or nature of the objects is created by Allah SWT. And usually, His power uses *sunnatullah* or natural law which inherits in the character or the nature of all beings in the universe.⁴⁹ Such as, sunshine provides a benefit for human life, plant and animal.

The Magical elements in a objects can become religious, if it contains a conviction that the powers appear from the power of God, and not its object. Because the object have the ability to cure or have power else because of the will of Allah, if God does not want, the object will not cause any power.

2. Magic in Islamic Culture of Java

⁴⁸ Shahih Muslim, Retrieved on 21 May 2017 from <http://www.shahihmuslim.tk/2017/02/memanterai-gigitan-binatang-dengan.html>

⁴⁹ Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p.27

Islam in Indonesia, especially in Java is Islamic mysticism. The Islamic Society of Java is very closely with mystical behavior. It has the character of a moderate and an accommodative to the local culture and belief.⁵⁰ So, the magical elements in the culture of Indonesia will have a place in the culture of Islam as a new comer. It proves that the existence of a ritual tradition in Java, is pre-Islamic practices, which isn't lost by the scholars. One of them is a tradition which has magical elements.

According to C.C Berg, one of the characteristics in Java society is magic. They believe in something which has magic or *sekti*⁵¹, such as objects, words, texts, and stories.⁵² Magic is part of the Java primitive culture which is inherited from generation to generation. This conviction gets a syncretism with various of religion precept suitable with their cultural of social context, especially Islam.

Acculturation and adaptation of the Islamic Javanese are called Javanism. Javanism⁵³ is mixture of mystical conviction from Hindu Buddhist concept until Islam concept. It is called as Islam variant. The spread of Islam in Java doesn't able to eliminate the element of mystique. So the preservation of Java - Hindu - Buddhist still exists.⁵⁴

⁵⁰ sutyono, , *Poros Kebudayaan Jawa*, cet-1, Yogyakarta: Graha Ilmu, 2013, p. no 27

⁵¹ Word of *sekti* for Javaness people shows a power concept, potentiality, prominent. *Sekti* bases on sansekerta word "*sakti*" that is power, dominance. See Rokhmah Ulfah, *Ajaran Mistik dalam Serat Wulangreh Pakubuwono: Sebagai Pembentukan Kehalusan*, IAIN Walisongo , Semarang, 2011, p.28

⁵² Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p.39

⁵³ Javanism in general opinion contains on the art, culture, tradition, ritual attitude, as well as the philosophy of Javanese people. The follower of Javanism doesn't considers their precept as a monotheistic religion. they see Javanism as a set of perspectives and values, and followed with "*laku*". See Ensiklopedia, Seni Budaya dan warisan Indonesia, Jilid Agama dan Kepercayaan, PT Aku Bisa, Jakarta, 2014, p.68

⁵⁴ Moh Roqib, *Harmoni dalam Budaya Jawa: Dimensi Edukasi dan Keadilan Gender*, STAIN Purwokerto Press, Purwokerto, cet -1, 2007. P. 85

Magic is part of Javanism conviction. In Javanism precept, society has a sense approach or psychotherapy to achieve a higher existence as a human. Certainly, it includes the views of Javanese in the Java world, behavior, and the inner for Javanism.⁵⁵ the inner is a form of efforts to increase inner powers. Inner power is used to influence the universe power or the big universe. It is carried out by all of nature power which influences the lives of them and their families defeated. This effort is reached by behavior or feeling “*Perih ing batin*” (smarting at heart) with a certain way. Such as eat and drink with insipidity and etc.⁵⁶

The movement of mysticism generally is a mystical movement of magic. This movement aims to create a close relationship between human and God and try to develop the power of *linuwih*. The Power of *linuwih* is abilities beyond the ability of an ordinary human in the form of witchcraft. The Power of *linuwih* is a power ethically used to prosperity human. For example, a shaman with his practices cures people from their disease which uses a supernatural power or bring rain and the expulsion of disease.⁵⁷

In magic practice, magic is closely relation with nature. Because magic functions to fulfill the human desire and as a danger repellent from nature. Nature in here is the supernatural from God, other spirits on the will of God, and the mystical and magical powers.⁵⁸ So in its practice, the acculturation between the Islam precept and various symbols of Javanism is shown in Javanese tradition which has magical elements, such *keris*, puppets, flowers,

⁵⁵ Sulkhan Chakim, “Potret Islam Sinkretisme: Praktek Ritual Kejawaen”, *Jurnal Dakwa dan Komunikasi*, Vol.3, No.1, p.

⁵⁶ Sutyono , *Poros Kebudayaan Jawa*, cet-1, Yogyakarta: Graha Ilmu, 2013, p.3

⁵⁷ Mistoyo, *Ilmu Magik Ditinjau dari Aspek Metasfisika Jawa*, Sekripsi ,Fakultas Ushuluddin IAIN Walisongo, Semarang, 2004 p, 57 & 62

⁵⁸ Sardjuningsih, “Islam Mitos Indonesia: Kajian Antropologi – Sosiologi”, *Jurnal Kodifikasia*, vol.9. No.1, p. 86

and spells. And symbols is shown by the Java society to keep a relations with others, nature and God.

Javanism precept also emphasizes to the concept of balance.⁵⁹ The concept of balance in Javanism precept is the relationship between microcosm and macrocosm. The macrocosm in mind of Java is the attitude and life view to universe which contains a supernatural powers and a mysterious thing. Whereas, microcosm is the attitude and life view to real world.⁶⁰ The primary purpose from this relation gets a unity between human (microcosm) with his world (macrocosm) in harmony.⁶¹ Basically, this conviction explains that human can't escape from supernatural entities. And therefore, human believes to supernatural powers.⁶²

The concept of balance in Javanism have similarity with Islamic precept, because Islam is a faith systematically and a God provisions who controls all of livelihoods and human life in a variety of human relations, either with human and human relations with nature, or human relations with God.⁶³ The concept of balance can be seen in the Islamic tradition of Java; that is *slametan*. *Slametan* is regarded as an important activity for safety, tranquility and preserving the cosmos.

Islam and Javanese show a harmonious suitability. Both establish a new paradigm for the revival of Javanese culture and the development of Islam intensively in society life. So, Islam in Java society does not deny the magical elements in an Islamic

⁵⁹ Ensiklopedia, Seni Budaya dan warisan Indonesia, Jilid Agama dan Kepercayaan, PT Aku Bisa, Jakarta, 2014, p.68

⁶⁰ Sutiyono, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta, Cet – 1, 2013, p.108

⁶¹ Capt. R.P.Suyono, *Dunia Mistik Orang Jawa: Roh, Ritual, Benda Magis*, PT LkiS Pelangi Aksara, Yogyakarta, cet-1, 2007, p. 41

⁶² Mudjahirin Thohir, *Memahami Kebudayaan: Teori, Metodologi, dan Aplikasi*, Fasindo Press, Semarang, cet-1, 2007, p.107

⁶³ Endang Saifuddin Anshari, *Ilmu, Filsafat dan Agama*, Bina Ilmu Offset, Surabaya, cet – 7, 1987, p.172

tradition of Java. Because it has a function to corroborate the existence of relationship human to nature and God. And the magic which have a conviction to the spirits gives a meaning that it describes the victory of culture on nature and human superiority on nonhuman.⁶⁴

D. The Myth in Religion

The myth is born of human confrontation with his environment. Because, myth is a story form to explain and give to human to be able to escape from danger. According to the terminology, the word of myth comes from the Greek "*muthos*". It is interpreted as a story or something people say. And according to the term, myth is a statement, a story, or the flow of a drama.⁶⁵ Stories in myths usually include religious stories or folklore sacred (sacred folk tales) which tells about the origin of incident earth, God, people or society.⁶⁶

Mircea Eliade also argued that the myth which excites the imagination, common will, emotions and the nature of subconscious to see behind of the natural. Myth is the story of the supernatural world to bring in the natural world.⁶⁷ Such as sky, water, air and others implies power, change, breath and admiration which contain supernatural aspects. Therefore, she concludes that the myth is a story that is sacred.⁶⁸

Myths relates to religion, because the myth have an existential function for humans. Myths in the society life are something sacred and meaningful, so the myth becomes a model for human action. Such as

⁶⁴ Clifford Greetz, *Agama Jawa: Abangan, Santri, Priyai dalam Kebudayaan Jawa*, translated by Aswab Mahasin & Bur Rasuanto, Komunitas Bambu, Depok, Cet-2, 2014, p. 27

⁶⁵ Mariasusai Dhavamony, *Fenomenology Agama*, ter. Ari Nugrahanta ed, Kanisius, Yogyakarta, cet -7, 2001, p.147

⁶⁶ Machrus, " Mitos dan Kekuasaan: Makna Mitos dalam Kekuasaan Raja – Raja Mataram Islam", *Jurnal Teologia*, Vol.19, No.1, p. 228

⁶⁷ Bustanuddin Agus, *Agama dalam Kehidupan Manusia: Pengantar Antropologi Agama*, Rajawali Pres, Jakarta, 2006, p.133

⁶⁸ Machrus, *op. cit*, p.228

Malinowski's thought, he says that the myth is a story to apply a certain trust. And it acts as a novice event at a ceremonial rite, or as a fixed model of moral behavior or religious.⁶⁹

Myths and religions have similarity to sanctify a something. Holy or sacred is not the nature of objects. But it is given by human to sanctify the objects of sanctified. Therefore the beliefs, myths and dogmas explain the characteristics of the object. Whereas, the treatment is called a sacred when something sacred revered, respected, worshiped and treated with ordinances and certain ceremonies.⁷⁰ Such as, the holy month of *Ramaḍān* is treated resist eating and drinking during the day.

In myth, ritual and worship is directed to personal names, characters, and a certain history. The mythical idea not only determines specific character of God as in religion, but also spiritual beings and keepers are placed on the two specific natures.⁷¹ However, myth and religion can be combined in practice. Society trust to spiritual beings and the natural keepers makes them to do specific rituals for the purpose. Universally, myths and religions are practiced, but the myth becoming a model for human action to escape from disaster. Whereas, a religion is a propitiation or conciliation to a higher power is God.

E. The Relations of Myths and Cultural

Regardless of right or wrong, the myth is a reality in society, because myth is a conviction in the society.⁷² Myth is a story used by a culture to explain and understand some aspects of reality or nature.

⁶⁹ Mariasusai Dhavamony, *op. cit*, p.150

⁷⁰ Bustanuddin Agus, *op. cit*, p.85

⁷¹ Emile Durkheim, *The Elementary Forms of the Religious Life: Sejarah Bentuk – Bentuk Agama Paling Dasar*, ter. Inyak Ridwan Muzir ed, IRCiSoD, Jogjakarta:, cet – 1, 2011, p.128

⁷² Machrus, “ Mitos dan Kekuasaan: Makna Mitos dalam Kekuasaan Raja – Raja Mataram Islam), *Jurnal Teologia*, Vol.19, No.1, p. 231

According to Barthes, myth is a way of thinking from a culture about something, a way of conceptualizing or understanding something.⁷³

According to Edward Burnett Tylor, myth was born from a combination of logical ideas. They explain the facts of nature and life with the help of analogies and comparisons. Such as, it gives the analogy between natural events to human behavior.⁷⁴ For example: thunder sound is analogized to the sound of angry people. And rainwater is analogized with tears. it will be easy to understand why every mythical about natural forces always in a fairy story, where natural events is seen as such as the behavior of animals and humans.

And according to Mircea Eliade, Myth is showed by a fact that popular memory which applies in an analog process of articulation and interpretation tightly on phenomenon and historic figure.⁷⁵ Its process appears important value from folklore which is not located at fact testable. But it is more at memories, impressions and understanding to past phenomenon which has important value for its folk. So that folklore is still remembered.⁷⁶

Myth is one of conviction system in social life and power which regulates society. The function of myth in culture is reveals, raises, and formulates a trust, protect and consolidates a morality, ensures the efficiency of rite, and gives rules to guide human.⁷⁷ Myth is important aspect in ritual of human culture, because ritual will not have soul without myth. It means that ritual will be abandoned by follower.

⁷³ John Fiske, *Cultural and Communication Studies: Sebuah Pengantar Paling Komperhensif*, ter. Yosai Iriantara dan Suband Ibrahim, Jelasutra, Yogyakarta, Cet-3, 2006, p.121

⁷⁴ Daniel I.Pals, *Seven Theories of Religion: Tuju teori Agama Paling Komperhensif*, ter. Inyak Ridwan Muzir, IciRSoD, Jogjakarta, Cet – 1, 2011, p.40

⁷⁵ Mircea Eliade, *Mitos Gerak Kembali yang Abadi: Kosmos dan Sejarah*, ter. Cut Ananta, Ikon Teralitera, Yogyakarta, Cet -1, 2002, p.39

⁷⁶ Mudjahirin Thohir, *Memahami Kebudayaan (teori, metodologi, dan aplikasi)*, Fasindo Press, Semarang, cet -1, 2007, p.101

⁷⁷ Mariasusai Dhavamony, *Fenomenology Agama*, ter. Ari Nugrahanta ed, Kanisius, Yogyakarta, cet -7, 2001, p. 151

BAB III

PERANG OBOR (TORCH WAR TRADITION) IN TEGALSAMBI VILLAGE, TAHUNAN, JEPARA

A. The Condition of Tegalsambi Village

1. The Geography of Tegalsambi village

Tegalsambi village is one of village in Tahunan subdistrict, Jepara. The distance between Tegalsambi village with capital sub-district is 6 km. And the distance between Tegalsambi village with capital district is 4 km/mil northwest. Tegalsambi village having wide region is 142, 50 Ha. It is divided into some utilization, such as settlements, rice fields, garden, cemetery, yard and general infrastructure. The region of Tegalsambi village is divided eight areas with 12 Rt and 2 Rw, that are: Bejagan, Mororejo, Gegunung olo, Gegunung Bagus, Tegal, Bendo, Kauman, and Jrasah. The region of Tegalsambi village is limited by some villages, which are:

- 1) The north : Karangkebagusan village
- 2) The south : Demangan village
- 3) The east : Mantingan village
- 4) The west : Teluk Awur village

Geographical condition of Tegalsambi village is lowland area with high spot of sea level 20.00 mdl. And it has fall of rain intensity 1.763,00 mm and has average temperature 29.00 oC. So, the most of society in Tegalsambi village has profession as farmer, craftsman, and fisherman.

2. The Demography of Tegalsambi Society

Based on monograph data in Tegalsambi village on 2015, total of villager is 4866 peoples. The total of male population is

2459. And total of female population is 2407. So, the total of male population is greater than the total of female population.

a. The Total of Population According to Age Level

The population of Tegalsambi village can be seen from levels of school age, young age and old age. It influences to see the development of social and culture in Tegalsambi village, the following table recapitulation of the population based on age level, below:

| No | Age level | Male | female |
|-------|-----------|------|--------|
| 1 | 0 – 4 | 198 | 197 |
| 2 | 5 – 9 | 211 | 205 |
| 3 | 10 – 14 | 222 | 219 |
| 4 | 15 – 19 | 213 | 212 |
| 5 | 20 – 24 | 216 | 210 |
| 6 | >25 | 1399 | 1364 |
| Total | | 2459 | 2407 |

Quoted from monograph of Tegalsambi Village on 2015 until December

b. The Education Level of Tegalsambi Society

Education is one of important thing to develop a village. Tegalsambi village have some school buildings both formal and informal. There are education levels in Tegalsambi village which is divided some education levels; it begins from low education until high education. Education level in Tegalsambi village is good enough. The following table recapitulation of the population based on education level, below:

| No | Education Level | Male | Female |
|----|---------------------|------|--------|
| 1 | Not / yet to school | 41 | 40 |

| | | | |
|-------|------------------------------------|-------------|-----|
| 2 | Haven't finished elementary school | 808 | 824 |
| 3 | Graduated elementary school | 464 | 442 |
| 4 | Graduated junior high school | 226 | 206 |
| 5 | Graduated Senior high school | 658 | 647 |
| 6 | Diploma Degree (D-1) | 15 | 10 |
| 7 | Associate degree | 24 | 22 |
| 8 | Bachelor | 21 | 23 |
| 9 | Undergraduate degree | 82 | 109 |
| 10 | Post graduate degree | 4 | 0 |
| Total | | 4636 people | |

Quoted from monograph of Tegalsambi Village on 2015 until December

c. The Economy Condition of Tegalsambi Village

Economy condition of Tegalsambi village can be described in terms of livelihood source. Livelihood source is a sector which becomes income as source of society to fulfill human need. Tegalsambi society has some job. The following table recapitulation of the population based on job, below:

| No | Kind of Job | male | Female |
|----|----------------------------|------|--------|
| 1 | Farmer | 202 | 48 |
| 2 | Laborer of Farmer | 21 | 26 |
| 3 | Government employees (PNS) | 12 | 16 |
| 4 | Craftsman | 206 | 6 |
| 5 | Trade of Grocery Items | 8 | 13 |
| 6 | Fisher | 75 | 2 |
| 7 | Mechanic | 8 | 0 |
| 8 | Nurse | 2 | 2 |
| 9 | Midwife | 0 | 1 |

| | | | |
|----|---|-----|-----|
| 10 | TNI | 1 | 0 |
| 11 | Police | 1 | 0 |
| 12 | Teacher | 31 | 36 |
| 13 | Pitchman | 0 | 5 |
| 14 | Carpenter | 421 | 0 |
| 15 | Bricklayer | 17 | 0 |
| 16 | Housemaid | 0 | 29 |
| 17 | Lawyer | 1 | 0 |
| 18 | Architecture / Designer | 3 | 0 |
| 19 | Entrepreneur | 176 | 81 |
| 20 | Not having a permanent job | 129 | 164 |
| 21 | Not yet working | 910 | 913 |
| 22 | Housewife | 0 | 826 |
| 23 | Pensioner | 15 | 13 |
| 24 | village officials | 12 | 2 |
| 25 | Casual worker | 151 | 156 |
| 26 | Tailor | 0 | 17 |
| 27 | Labour services of trade in agricultural products | 2 | 5 |
| 28 | owner hotel and lodgment | 1 | 1 |
| 29 | Owner of food stall and restaurant | 5 | 14 |
| 30 | Driver | 16 | 0 |
| 31 | Equipment rental services | 1 | 0 |
| 32 | Chef | 0 | 9 |
| 34 | Makeup artist | 0 | 4 |
| 35 | Employees Honoree | 15 | 18 |
| 36 | Barber | 1 | 0 |
| 37 | Welder | 2 | 0 |
| 38 | Religious leader | 7 | 0 |

| | | | |
|----|-------------|-------------|---|
| 39 | Broadcaster | 7 | 0 |
| 40 | Total | 4866 people | |

Quoted from monograph of Tegalsambi Village on 2015 until December

d. The Total of Religious Followers Tegalsambi Society

The Majority of religion in Tegalsambi village is Islam. So, there are some infrastructure worships, such as mosque and *musolā* (small mosque). The follower of religions is not only Islam but also Christian. And The followers of Christian is just 2 families. They execute religious activities with peacefully and harmonious. The following table recapitulation of the population based on the total of religious followers, below:

| No | Religion | Male | Female |
|-------|-----------|------|--------|
| 1 | Islam | 2457 | 2405 |
| 2 | Christian | 3 | 2 |
| Total | | 2460 | 2407 |

Quoted from monograph of Tegalsambi Village on 2015 until December

B. The History and Historical values in Torch War tradition

1. The Torch War History

At the time of Demak kingdom, lived a wealthy farmer which named Kiai Babadan who have many buffalos and cows in Tegalsambi village, Jepara. Certainly, he couldn't graze his cattle by self. And then, he asked his neighbor to graze his cattle. His neighbor was Ki Gemblong.

Although heavy, Ki Gemblong accepted this work. But, Ki Gemblong didn't his work rightly. The other way, he neglected buffalos and cows. So, Kiai Babadan's cattle became lean and sickly.

Initially, Ki Gemblong still could hide cattle condition. But finally Kiai Babadan saw it. He became angry when seeing his cattle condition. His cattle became lean and sickly which was caused by Ki Gemblong. Kiai Babadan was very angry, so he hit Ki Gemblong with using torch from the dried coconut leaf. But, Ki Gemblong didn't accept Kiai Babadan deed. So, he also took a dried coconut leaf and it was kindled as torch to face Kiai Babadan. And then, they fought. It can be called as torch war between Kiai Babadan and Ki Gemblong.

This fight became a violent fight. So, it appeared wildfire at stable of cow and buffalo. Finally, all of animals in stable ran. But, it was very strange because the cattle becoming healthy. After, they knew it, finally they finished their battle. Based on oral tradition, it developed in Tegalsambi society, since the time, the heredity of Kiai Babadan and Ki Gemblong did torch war tradition to cast out all of evil which brings disease.¹ And it was described as sacred tradition because of their conviction.

Althought their conviction is strong. But, in its development, torch war tradition isn't sacred as well as ritual in religion. it is caused because of developmen in society thought. Tegalsambi society can diferentiate between tradition and religion. Torch war tradition is considered by Tegalsambi society as a tradition of art where torch war tradition as culture from ancestor. So, Tegalsambi society still keep and conserve it in their village.

This tradition does not just show the performance of torc war. But, Tegalsambi society makes this tradition more interesting. They make same event to add tourist interest. Such as *wayang*, drama performance, and expo. Many tourist come to see this tradition. It gives profit for Tegalsambi society, especially to increase their economic in Tegalsambi Village.

¹ Quoted from data in *balai desa Tegalsambi* .

The tradition of torch war has become a festival for Jepara society, especially Tegalsambi society. It becomes one of tour destination in Jepara. So, this tradition get a special attention from the government of Jepara and a Regent of Jepara always has contribution in the process of torch war in Tegalsambi village. It gives a profit for Jepara, especially Tegalsambi society to increase the development of social and culture in Tegalsambi village.

2. Historical value in torch war

Folklore of Tegalsambi society is able to give historical values for society. It contains behavior and attitude. It's important to build the character of human life. It is showed by character of figures in torch war history. One of historical values in Folklore of Tegalsambi society is a mandate. It's described by kiai Babadan give a mandate to KI Gemblong. Ki Gemblong have to implement his mandate rightly. Because, it can become a modal to get a trust from people. But, Ki Gemblong didn't his work rightly. so, he get punishment.

Another of historical values in Folklore of Tegalsambi society is responsibility. In folklore, ki Gemblong as worker isn't responsibility to keep the cattle rightly. He neglected cattles. So, Kiai Babadan's cattle became lean and sickly. It make Kiai become angry. So, torch war history teaches society how important responsibility in human life. Especially responsibility as worker. Because it has good effect and avoid any trouble in his work.

Historical value about torch war tradition does not just found by character of figures. It has historical value implicitly. It appears values or concepts about the conviction of magic. It is described when fire burns stable of cow and buffalo. And then, all of animals in stable ran and become healthy. Because of it, Tegalsambi society believes that torch war have influence for their

life and make it to become tradition in their village. So in its development, torch war tradition gives some benefits for Tegalsambi society in their social life and economic.

C. The Performance of Torch War Tradition

Torch war is a tradition of Tegalsambi society hereditarily. The performance of torch war tradition is accompanied with *kabumi* or *Sedekah bumi*². In performance of torch war tradition is done by two group, which are, *first bayan lengger* as caring for heirlooms, and *second, bayan dempel* as informant in torch war tradition.³ The both are very important in torch war tradition.

sedekah bumi is held with torch war tradition. So, there are some rituals before the performance of torch war; such as *sedekah bumi* generally, Tegalsambi village also holds some rituals; such as *barian* or *selametan*, *pengajian* and other. For more details, torch war tradition has some rituals, which are:

1. The Rituals Before Torch War

Before a performance of torch war, there are some rituals done by Tegalsambi society, which are:

a. *Barian* in Mbah Tegal grave

*Barian*⁴ in Mbah Tegal grave is held on Monday of *Pahing* at 28 March 2016, Tegalsambi society holds *Barian* or *Selametan* in *punden*⁵ Mbah Tegal. Another name of Mbah

² *Sedekah bumi* is village festival proposing to honor the founder of the village (*danyang*) which have participated to keep the village from supernatural influences. This event is usually held after the harvest, see Mudjahirin Thohir, *Memahami Kebudayaan (teori, metodologi, dan aplikasi)*, Fasindo Press, Semarang, cet -1, 2007, p.131

³ .Mr.Zainal Arifin on 23 September 2016

⁴ Mr.Masrukin said that *barian* based on arabic "*baria minannar (بريء من النار)* ".it's mean as survivors of hell. It's taken on 28 March 2016

⁵ *Punden* is a sacred grave. A grave become as *punden* is a figure grave having a special power and giving a value for people who live. they give a respect by a way of a ritual around the grave. See Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi, dan Aplikasi*, Fasindo Press, Semarang, cet -1, 2007,p.119

Tegal is Kiai Dasuki. He is one of important figure in development of Tegalsambi village. He is also called as *dayang desa*⁶. *Barian* in *Mbah Tegal* grave is held on 13. 00 a.m. Tegalsambi society comes and brings food in *punden Mbah Tegal*. But, not all of Tegalsambi society attends that ritual. They are People around the grave and some village officials attend this ritual. The agenda in *barian Mbah Tegal* contains *tahlilan* and *sholawatan*.

b. *Barian* of Mbah Gemblong

Barian of Mbah Gemblong is held on Thursday of *kliwon* at 31 March 2016. This *Barian* is held in the intersection of village on 18.30 p.m. but it isn't like *barian* generally, Mbah Gemblong doesn't have a grave, but some people can see body of Mbah Gemblong in the intersection of village. Mbah Gemblong is one of figure in the story of torch war in Tegalsambi village. He is a shepherd in that story.

Like in *barian* previously, Tegalsambi society comes and brings a food. This agenda contains *tahlilan* and eat together. After *barian*, there is a new tradition. It is a throwing rice to every driver who passing in the intersection of village. throwing rice is done by young people. The meaning of this Tradition gets different opinion; such as some people say that the throwing rice is exchange. And other side, it is not worth.

c. *Barian* in Mbah Sudi Moro grave and Kyai Rofi'i grave

In one day, there are two rituals in two different places, that are Mbah Sudi Moro grave and Kiai Rofi'i grave in Baitul Dzakirin mosque. That both agenda is held on Monday of *wage*

⁶ *Dayang* is considered as the spirits from a deceased historical figures, like as founder of the village. He is called as *danyang*, he is actually buried in near the village center. See clifford geertz , *Agama Jawa: Abangan, Santri, Priyai dalam Kebudayaan Jawa*, ter. Aswab Mahasin & Bur Rasuanto, Komunitas Bambu, Depok, cet-2, 2014, p. 23

at 04 April 2016 on 13.00 a.m. that agenda contains *tahlilan* and eat together.

- d. *Barian* Kyai Babadan, Mbah Surgi Manis, and Mbah Tunggul Wulung.

In one day, there are three rituals in three different place, that are Kyai Babadan grave, Mbah Surgi Manis grave, and Mbah Tunggul Wulung grave. This *Barian* is held alternately.

- e. *Barian* in Mbah Sorogaten grave

Barian in Mbah Sorogaten grave is held on Friday of *pahing* at 22 April 2016. This *Barian* is held in Mbah Sorogaten grave on 13.00 a.m. This *barian* contains *tahlilan* and eat together.

- f. *Istighāthah*

Istighothah word bases on arabic “*ghawtha*”. It is meant as a help. Whereas, the terminology of *Istighāthah* is ask something to disappear a difficulty or sadness, and pray to Allah. In shortly, *istighāthah* is a *pengajian* agenda which contains prayer, *dhikir* and *bersholawat* to get a help from Allah SWT.⁷ *Istighāthah* is held on Friday night of *wage* at 29 April 2016.

- g. *Rosulan* and *khataman* Al Qur'an

Rosulan is tradition of cleanng village containing a pray Islamicly. A pray is taken from Prophet recommendations, he is the Prophet of Muhammad SAW.⁸ *Rosulan* is held on Monday night of *Pahing* at 01 – 02 May 2016 in village meeting hall. Whereas, reciting Al-Qur'an is held in *Baitul Dzakirin* mosque.

⁷ Umi Wakhidatul Mubarak, *Pengaruh Kreatifitas dalam mengikuti Pengajian Istighosah Malam Senin Terhadap Implementasi sikap Sabar: Studi Terhadap Ibu –Ibu Jamaah Istighosah malam senin di dusun Sruwen 03 tahun 2011*, Sekripsi, Sokolah Tinggi Agama Islam Negeri Salatiga, 2011, p.17

⁸ Dr. Sutiyono, *Poros Kebudayaan Jawa*, Graha Ilmu, Yogyakarta, Cet – 1, 2013, p.65

h. The Ritual of heirlooms and torch war

The Ritual of heirlooms and torch war is held on Tuesday night of *pon* at 02 – 03 May 2016. This Ritual contains to treat heirlooms with giving flowers and other. This Ritual is held in the village chief's house.

i. Slaughter of buffalo

The Slaughter of buffalo is executed on Tuesday *pon* at 03 May 2016. The parts of buffalo are used for offerings, such as blood, meat and innards. The offerings are put in some places, such as the village chief's house, graves, village meeting hall, and storage space heirlooms. Besides of used for offerings, meat of buffalo is also divided and is eaten by Tegalsambi society.

j. The performance of Puppets

The performance of puppets is held from morning until night. The story of puppetry revolves about *Dwi Sri* and others. *Dwi Sri* is a java mythology who brings fertility on agriculture areas.

2. The Procedure of Torch War

The performance of torch war is held on 20.00 p.m. a leader village wears tradition of Java clothes. He is paraded from his house until to the intersection of village. He is accompanied heirlooms which are brought by *bayan lengger*, such as a *Gendir Gambang Sari* sword and a *Sari* sword⁹, a statue, and a *beduk dobo*. It is an inheritance from Sunan Kalijaga to *Kebayan* from Tegalsambi. In other side, village officials and some the players of torch war join in that accompaniment. After they arrive in the intersection of village, a traditional leader lights *kemenyan* and pray to get blessing to *dayang* (the authority of Tegalsambi

⁹ Gendir Gambang Sari and Sari sword are belived by Tegalsambi society from a splinter of wood which is used to build the Demak mosque.

earth). Before torch war is begun, the regent of Jepara speeches and lights the torch.

Torch war is done by 50 people of Tegalsambi village. They tend to use clothes which protect their body from torch blows. Because, torch can makes a human skin to become a blister. They are paraded from a village chief's house and are gathered in the intersection of village. Performance of torch is done from four directions; that are north, south, east and west. So, the players are divided to four directions. Accompanied by *Gending Kebo Giro*, they comes from four directions and they meets in the intersection of village.¹⁰ And then, they hit mutually with torch. Torch in torch war is dried coconut leaf and dried banana leaf. Its both are shaped a long stick. So it can be used to hit or stick. The war ended when the torch is exhausted.

After The torch war ended, the player of torch war gather in a village chief's house to pray together and cure a burn injury caused by torch war. Not only the players, the audience which injury also is cured with coconut oil.

3. After Torch War Tradition

After torch war tradition, Tegalsambi society holds *pengajian* in the pavilion village hall on 4 may 2016. *Pengajian* is a end sign a series of *sedekah bumi* rituals and torch war in Tegalsambi village, Jepara.

D. The Treatment of Burn Injury

The treatment of burn injury uses coconut oil. Coconut oil is smeared to human skin injured. Coconut oil is believed to cure a burn injury until 3 days only. In addition to cure a burn injury, this coconut oil can also cure a possessed. Because commonly, some people trances when performance of torch war.

¹⁰ . Mr.Muslih on 24 September 2016

Coconut oil is made by family of village chief or someone who is commended by family of village chief. It is a mixture from coconut oil with former flower of heirloom ritual as long as one year. The heirloom ritual is done by *bayan lengger* and village chief in village chief's house. It is done to respect a ancestor which occupies heirlooms, he is Mbah Kisi or Ki Songgo Buwono.

E. The Myths about A Torch War

Myth is one of Java ethics which have a real meaning. It should be explained to make easily the understanding of people. Myth appears about a mysterious story which gives guidance and a course to society. Myth stories are a symbol sparking a human experience, such as kindness symbols and wickedness symbols, live and death, sin and purify and other. So, the society have a guidance about live.¹¹

There are some kinds of myth in Java. One of them is a myth of *wasito sinandi* (vague advice). It's about a story. To understand the true meaning, it must interpret the name of the character, object, action figures, etc.¹² Such as in folklore about torch war in Tegalsambi village, Jepara.

Torch war in Tegalsambi village tells about action of figures which appears an extraordinary. And it have inspired a Tegalsambi society to keep a torch war tradition. In folklore about torch war, torch war is done by Mbah Babadan and Mbah Gemblong which is believed to cure the cattle who sick. So in its practice, it has become a tradition for cattle owner to contribute dried coconut leaf. It's meant to avoid a disaster for their cattle. There are some myths in torch war tradition, which are:

- a) The myth about disaster, if there isn't torch war tradition

Torch war tradition is believed to avoid a disaster in Tegalsambi village. They believe that, if there isn't torch war

¹¹ Mudjahirin Thohir, *Memahami Kebudayaan (teori, Metodologi, dan aplikasi)*, cet -1, Semarang: Fasindo Press, 2007, p.107

¹² Budiono Herusatoto, *Mitologi Jawa*, Cet -1 ,Depok: Onkor Semesta Ilmu, 2012, p.82

tradition, it can appear a disaster; such as disease and other. So, Tegalsambi society isn't brave to disappear a torch war tradition.

Torch war tradition was ever disappeared. Because a Kyai considers that torch war tradition is an idolatrous. But, the wife of village chief become crazy and many people got a sick, such as fever.¹³ After that event, all of Tegalsambi society element intends to execute torch war tradition every year. It has function to avoid undesirable.

b) The myth about the effect coconut oils

Coconut oils are believed to cure a burn injury quickly without medical advice. An injury in a human skin doesn't appear scorch as it should. It will heal within 3 days.

In other sides, Coconut oils can cure a possessed. Tegalsambi society considers as miracle from God. It isn't only believed by society, but village leaders believe it.¹⁴

c) The myth about the slaughter of buffalo

The slaughter of buffalo is must a young buffalo male. The buffalo is also never used to work. They believe that the slaughter of buffalo can disappear a folly. A young buffalo is described as the spirit of seeking knowledge. Whereas, buffalo never works is the described of somebody who doesn't have experience. So, buffalo does not have the experience must be cut. The buffalo is cut to disappear a folly, and it will become a wise man, cleverness and an experience. And the purpose of buffalo slaughter is Tegalsambi society must studies to disappear a folly.

d) The myth about the appearance of spirits

There are some spirits appears in torch war tradition. One of them is a tiger in Tegalsambi village. It always appears in the evening after the slaughter of buffalo. In other side, there is Mbah

¹³ Mr.Zainal Arifin on 23 September 2016

¹⁴ Mr. Muslih on 24 September 2016

Kisi. He is a spirits who occupies a heirloom in a village chief's house. Their appearance indicates asking eat or offerings.¹⁵ That offerings contains a meat and blood buffalo, flower, rice ball, *kupat* and *lepet* , banana, market snack, coconut, egg, red and green porridge, salt, and pure water in a jar, and etc.

e) The Myth about the player of torch war

The player of torch war must based on Tegalsambi society. Whereas, people from outside the village isn't brave to become a player of torch war. If it is done, it will appear a disaster, such as pain. Mr. Muslih (42) tells that, there is person from Teluk village who joins torch war, but when chased, he hides because of pain.¹⁶

F. The Society Response about Torch War Tradition

The effect of contiguity Islam with local tradition creates two types the Islamic Javanese people; that are student of traditional Muslim and Islamic Javanism. That both have similarity, they admit Islam as their religion, but, they have dissimilarity to occupy Islam, attitude and religious action. Islamic student occupies the precept of Islam, that is Al Quran and hadith as dominant values become an action reference. And for Islamic Javanism, Java culture is occupied more dominant than the precept of Islam. The precept of Islam is chosen selectively to complete a java culture.¹⁷

Dissimilarity in Islam of Java appears diversity of response to local tradition. Some anthropologist thinks that the Hindu ritual of Java is cosmology rule and Islamic theological. And some theologian thinks about shirk in the Hindu ritual of Java. The complexity of interpretation to a variety of rite and a conviction of Hindu – Java appears controversy in Muslim about definition of shirk. It isn't curious, if not all of Java people

¹⁵ Mr. Zainal Arifin on 23 September 2016

¹⁶ Mr. Muslih on 24 September 2016

¹⁷ Mudjahirin Thohir, *Memahami Kebudayaan (Teori, Metodologi, dan Aplikasi)*, Fasindo Press, Semarang, cet -1, 2007,p.241

agree to interpretation of “Right” at an inheritance of culture cultural and their religious.¹⁸

Such as, torch war tradition still existing is the result of mixture between local traditions with Islam precept. The element of local conviction is still believed strongly, such as giving offerings, spell and etc. It appears diversity of response or opinion. There is response society about torch war tradition. One of village officials (Zainal arifin, 60) admits that there are some figures who doesn't approve the torch war tradition. Their reason about torch war tradition is idolatrous. However, torch war tradition is still held. And it can't disappeared. Because Tegalsambi society have a strong conviction to its effect, if there isn't torch war tradition. And another reason is torch war has been become culture in Tegalsambi village. So, performance of torch war tradition has become a decision of village. And it can't be disturbed.¹⁹

In other sides, harmonious social is very needed to continue a local tradition. Harmonious social is created with decreasing individual interest or a group to give space for other person interest or other group. So, it creates an openly culture, progressive and transformative; such as in torch war tradition. It is still held because the three of society level in Tegalsambi village. They support torch war tradition. The third of society level in Tegalsambi, that are *umārā* (leader), *ulamā'* and Tegalsambi society. According to Masrukin (42), during the three of society level are mutually supportive, so tradition of torch war will still exist.²⁰

G. Magical Elements in Torch War Tradition

¹⁸ Umi Wakhidatul Mubarak, *Pengaruh Kreatifitas dalam mengikuti Pengajian Istighosah Malam Senin Terhadap Implementasi sikap Sabar: Studi Terhadap Ibu –Ibu Jamaah Istighosah malam senin di dusun Sruwen 03 tahun 2011*, Sekripsi, Sokolah Tinggi Agama Islam Negeri Salatiga, 2011, p.17

¹⁹ Mr. Zainal Arifin on 23 September 2016

²⁰ Mr. Masrukin on 28 March 2016

According to Romdon magical element have exceptionally characteristic which doesn't like causality law or nature law.²¹ It's mean that magical element is something which relates with beyond the capability of human or human reason. Magical elements in torch war tradition can be seen from folklore of Tegalsambi society. It can be divided to become some conclusion, which are:

1. Influence of torch war tradition

For Tegalsambi society, torch war tradition is important tradition in Tegalsambi village. In response of Tegalsambi society above that tradition has become a decision of village and they must hold it every year. Although, some people suggest to lose it. They have reason to keep it. One of reason in effect or influence of torch war tradition for their life. They have strong conviction about effect if there isn't torch war tradition in their village. There are two effects if torch war tradition is not held, which are:

a. Tegalsambi society Get sick

Previously, Tegalsambi society doesn't hold torch war tradition. Because some people consider it as an idolatrous. But after that most of Tegalsambi society get fever. So, to avoid it, Tegalsambi society start to hold torch war tradition again. After that, Tegalsambi society who get sick is cure.

b. Possessed by spirit

Another effect when Tegalsambi society doesn't hold torch war tradition is a wife of village chief become crazy. She disengage her clothes and walk out from her house. After the incident of a village chief wife, Tegalsambi society has solution; that is torch war tradition is held again in their village. After that, a wife of village chief become normal.

²¹ Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p.25

From the incidents above causes Tegalsambi society to believe in conviction concept like spirit or all of thing which contains magical concept. So, they consider a torch war tradition has capability to avoid disaster. So, they consider a torch war tradition as danger repellent or prevent disaster. Their conviction causes a torch war tradition still exist until now.

2. The efficacy of coconut oil

One of Tegalsambi conviction which contains magic is coconut oil. Coconut oil is traditional medicine which is belived to cure a burn injury quickly without anything. Coconut oil is believed by Tegalsambi society as miracle from God. Mr. Muslih as one of player in torch war tradition tells that it makes An injury in a human skin doesn't appear scorch as it should. and It will heal within 3 days.²²

²² Mr. Muslih on 24 September 2016

BAB 1V
MAGICAL ELEMENTS OF TORCH WAR TRADITION

A. The meaning of Torch War Tradition for Islamic Society in Tegalsambi Village

1. The Awareness of Society about a Supernatural Existence.

Awareness of society about a supernatural existence can be seen in process of torch war tradition. Before the performance of torch war tradition, there two kinds of ritual, which are: Islamic ritual and Javanese ritual. *First*, Islamic ritual is done because of awareness society about a God existence. God is top of all supernatural. Because God as creator and He cannot be seen by human. However, He always watches, looks and controls them. Many of Islamic ritual are done by Tegalsambi society, which are reciting Quran, *pengajian*, *tahlilan*, *yasinan* and the various of Islamic ritual.

Second, Javanese ritual is done by Tegalsambi because of awareness society about spirits existence in their area. Spirits can be called as a supernatural thing because the inability of humans to see it. Because, human cann't look it. Tegalsamabi society admits the existence of spirits. It can be described on their conviction and their ritual in the torch war tradition. There is an element of conviction in the spirits who influences human life in the ritual of torch war tradition; such as a spirits brings diseases, disasters, and etc. There are some spirits existence which is believed by Tegalsambi society which are:

- 1) Mbah Kisi or Ki Songgo Buwono is a spirit who is described by Tegalsambi society as an ancestor. He occupies heirlooms in Tegalsambi village. Every Thursday night, *bayau lengger* and village chief execute ritual in village chief's house.

- 2) Spirits in some place. Tegalsambi society makes offerings and laid it in some places, such as grave, intersection of village, and etc. The offerings contains a meat and blood buffalo, flower, rice ball, *kupat* and *lepet*, banana, market snack, coconut, egg, red and green porridge, salt, and pure water in a jar, and etc.
- 3) A tiger is one of spirits that always appears in the evening after the slaughter of buffalo. its appearance indicates asking eat or offerings.

One of the torch war rites shows the elements of a conviction to spirits, such as giving of offerings, heirlooms ritual and etc. The offerings for spirits have function to avoid a disaster which is caused by them. So, they don't disturb and a good act to human. The offerings don't only keep a human from spirits disturbances but also, the offerings have function to avoid disaster for animals and plants. Whereas, the heirloom ritual have function to care the heirlooms and honor the ancestors. Because, the heirlooms in Tegalsambi village are believed as a heritage from Sunan Kalijaga to *Kebayan* of Tegalsambi.

Their conviction about spirits is strong. But, it does not make Tegalsambi society to neglect religious service as a Moslem. They realize that Islam doesn't teach to give offerings, caring of heirloom and etc. However, their responses merely keep the environment and respect to their ancestors. So they don't feel to worship it. And they regard that it isn't shirk. It can be described that the conviction of Tegalsambi society is part of the cosmology concept.

Their conviction about a supernatural existence as part of cosmology Java because it shows the existence of relationship human to nature and God. It is described in two rituals which is done by Tegalsambi society where their purpose is to gets a unity between human (microcosm) with his world (macrocosm) in harmony.

The obedience of Tegalsambi society to God is a form of belief from human that He is a central to all of ritual and human as His creature. So before the implementation of torch war tradition, they fill a ritual with an Islamic content, such as reciting Al Qur'an, *sholawatan*, and etc. Whereas, the obedience of the spirits is to expect their good act, and subdue their bad act.

2. The Torch War Tradition Is Part of *Kabumi*.

Each ritual has its own uniqueness, such as the *Kabumi* ritual of Tegalsambi society. Its uniqueness will appear on the variety of rituals held by Tegalsambi society in this rite. This ritual has a sacred thing, such as the beliefs or rituals in this rite.

Kabumi ritual is gratitude expression of Tegalsambi society to God; because, it is held when Tegalsambi society begins to harvest. The Tegalsambi society always holds *kabumi*¹ every once a year. Such as *kabumi* generally, they visit some the graves of village founders. It's called as *punden*. This tradition is not just in Tegalsambi village, but most of village especially in Jepara, have *kabumi* tradition. This tradition contains the meaning of a close relationship between the human worlds in the limited cosmos with the grave world in the unlimited cosmos. In this activity, the society meets and prays through the intercession of dead person with the hope of their prayers were answered. In that event, they pray and saying of *sholawat*. In other side, society eats together in grave of founder village.

The Society action is a form of sanctification to a grave. The sanctification contains mythology and mystification. The mythology and mystification doesn't come alone, but there is a process of

¹ *Kabumi* or *sedekah bumi* is a ritual village purposing to respect a founder village (*danyang*) whom has joined to alienate a village from a bad influence supernatural. Usually, this agenda is held after harvest season, see Mudjahirin Thohir, *Memahami Kebudayaan (Teori, Metodologi, dan Aplikasi)*, Fasindo Press, Semarang; cet -1,2007, p.131

institutionalization and habituation. The preserve of myths is used a variety of mediums and instruments which supports it, such as *pengajian, tahlilan, yasinan* and the various of Islamic ritual.²

Kabumi event in Tegalsambi has a torch war tradition. Many people know with the tradition of torch war than the *kabumi* events in the Tegalsambi village. In fact, *kabumi* is the primary event in the tradition of the torch war. Because the tradition of torch war is an art and a part of *kabumi* ritual in Tegalsambi village.

The tradition of torch war has a strong Javanism conviction. it is balanced with a variety of ritual which contains Islam; such as reciting Al Qur'an, *tahlil*, pray and other. It can be considered as the procession of purification. Because, the worship is just given to God. So all of human sacrifice is only given to God.

The tradition of torch war can be considered as a ceremonial from *kabumi* ritual. Winnick distinguishes between ritual and ceremonial. Ritual according to Winnick is a set of action which involves religion or magic, it is pressed through a tradition. Whereas, the ceremony is a fixed pattern of behavior which associating with a variety of life stages, proposing religious or esthetic, and confirming the celebration in the group.³

The One of the village officials, Zainal Arifin (60) considers that the tradition of torch war is an art appearing from Tegalsambi folklore. Torch war is not associated as a form of gratitude as in religion. Torch war is only an art in the culture of Tegalsambi society.⁴ However, the variety of rituals contains religious values very coloring to support the arts. So, the torch war can be considered as a ceremonial for Tegalsambi society, because torch war is the summit procession of *Kabumi* ritual.

² Nur Syam, *Islam Pesisir*, LkiS, Yogyakarta – 1, 2005, p. 249

³ *ibid*, p.17- 18

⁴ Mr.Zainal Arifin on 23 September 2016

The Procession of *kabumi* ritual is a process leading to the discovery of a blessing. That process is done to sign the existence of religious and social in society life. And the tradition of torch war in *kabumi* ritual has become a festival or ceremonial. It symbolizes that *kabumi* in Tegalsambi village not only the ritual of religious, such as reciting Al Quran, *Rosulan*, *pengajian* and other Islamic rituals, but also a ceremonial. The tradition of torch war is called a ceremonial or festival because the measure of people comes to see it. Many people come to see the tradition of torch war. So, that event can improve the economy local of Tegalsambi society. That event can be said to present the important moments; that are a ritual, a ceremonial, an art, and an economic activity.

B. Magical Elements of Torch War Tradition Using Sir James Frazer's Theory

The magical elements are things relating with beyond the capability of human or human reason. In the tradition of torch war, the Tegalsambi society has some conviction regarding it. It can be described into two magical elements in the tradition of torch war, which are:

1. The interpretation of Fire

The fire is believed to has a influence in the growth of plant and the welfare of human and animal, either positively by stimulating them, or negatively by averting the dangers and calamities which threaten them from such causes as thunder and lightning, conflagration, blight, mildew, vermin, sterility, disease, and not least of all witchcraft.⁵ In book of *golden bough*, Frazer mentions two theories about fire, which are:

- a. The solar theory is said by Wilhelm Mannhardt. He considers fire as the charms of sun. In magical ritual, it can

⁵ Sir James frazer, *The Golden Bough*, Picked on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>, p.563b

be entered on the principle of imitative magic. The supply of sun is needed to human, animals, and plants. With kindling fires on earth, it imitates the great source of light and heat in the sky. so, fire have a stimulant effect and positively.

- b. The *purificatory* theory is opinion of Dr. Edward Westermarck and Prof Eugen Mogk. They say that fires have no necessary reference to the sun. But it is just sanctification in intention. Fire is designed to burn up and destroy all harmful influences from witches, demons, and monsters, or etc. So, fires in *purificatory* theory have character a disinfectant and negatively. It's mean that fires used to chase away evil.

Because the both of theories above argue about the fire; so Frazer analyzes the both of theories. He admits the rightness of two theories. However, he distinguishes them. He says that in first theory, imitation of sunshine is primary and original. Whereas, *purificatory* theory is associated with first theory as secondary and derivative.⁶ So, the both of theories are complementary. If the both of theories are applied in the tradition of torch war in Tegalsambi village, so it appears some conclusion; which are:

- a) The time of torch war tradition coincides summer.

The tradition of torch war is held in March until May. The tradition of torch war is accompanied with *kabumi* ritual in Tegalsambi village. In the local wisdom in Java, there is the term of Pranoto mongso. *Pranoto mongso* is the arrangement systems or time scheduling of season in traditional agrarian

⁶ Sir James frazer, *The Golden Bough*, Picked on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>, p.564b

society. These systems are based on experience instinct and intuition of ancestors as a guide to manage and provide a direction on the agrarian perpetrators.⁷ The time *Pranoto mongso* in March to May, which are:

| No | Time (<i>mongso</i>) | Signs and activities carried out |
|----|--|---|
| 1 | <i>Kasepuluhana</i> aged 24 days (26 March – 18 April) | Rice began to yellowing, begin to harvest and many animals that were pregnant |
| 2 | <i>Desta</i> aged 23 days (19 April – 11 Mey) | The Perpetrators of agrarian began to harvest. |

Pranoto mongso above illustrates that the March to May is the month of summer. When viewed through the weather, this month is the summit of sunshine so clearly in sky.

The tradition of torch war has a conviction which contains magical element. If this tradition is associated with Frazer's magical theory, so the torch war includes in the category of magic imitative. Fire in the tradition of the torch can be considered as the symbol of the sun, because the farmers are harvesting in Tegalsambi village.

b) The manner of torch war using fire as main media.

Some of country holds a festival of fire. The manner of their celebration suggests a conscious imitation of the sun. One

⁷ Muh Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal*, Gadjah Mada University Press, Yogyakarta, Cet – 1, 2012, p. 39 -41

of them is festival of fire in in Eifel Mountain, German. When the smoke blows towards the corn-fields, this is an omen that the harvest will be abundant. The heat of the flames acting like sunshine on the corn. Another example is the French in a rainy June belief that the lighting of the midsummer bonfires will cause the rain to cease appears. And they disperse the dark clouds and make the sun to break out. And it dries the wet earth and grows trees.⁸

In the tradition of torch war, a fire is the most prominent object. Fire can be regarded as magic imitation of sun. Because, players hit each other with a torch or flame in torch war games. The heat of fire touches a human as sun's heat which provides benefits for human life. Its benefit is not only for humans, but also for the live of animals and plants..

c) Fire is considered as a safety and a prevent disaster.

The torch war is believed by Tegalsambi society to prevent disaster, such as illness, magic, etc. In the folklore of Tegalsambi society, the torch war is done by Kiai Babadan and Mbah Gemblong which causes the sick animals to be cured.

The torch can be presented a symbol where as an instrument to expel the evil forces which brings disease and disaster and etc. This ceremony can be interpreted that a fire is used as a purification agent. So that fire can purify humans, animals and plants by burning and consuming a dangerous element which threatens all of creature from disease and death.

2. The interpretation of Coconut Oil

Coconut oil is a vegetable oil fulfilling a variety of human life. Besides useful as edible oil and cooking oil, the oil is used as

⁸ Sir James frazer, *The Golden Bough*, Picked on 17 december 2015 from <http://www.templeofearth.com/books/goldenbough.pdf>, p. 566b

a raw material to making soaps, cosmetics, hair oils and drugs. In Tegalsambi village, coconut oil is believed by the people to cure burns from the torch war. The efficacy of coconut oil is regarded as a miracle of God. Coconut oil is traditionally made by Tegalsambi society. As for How to make it, Coconut milk is heated until it becomes *blondo*⁹. And then, coconut oil is separated from *blondo*. And then, Coconut oil is mixed with a former ritual of flowers for one year.

Actually, the efficacy of coconut oil has been known by health sector. Many researchers are research the efficacy of coconut oil. They call it as Virgin coconut Oil (VCO). Virgin coconut Oil (VCO) is made from coconut meat. Coconut is processed in low temperature, so the content of essential in oils maintained. VCO has a chemical composition which has fatty acid content. And evidently, it has a positive influence on human health. There are 10 positive roles of coconut oil for human health, which are:

- 1) The coconut oil contains a combination of fatty acid composition with an amazing cure power.
- 2) The population of people which consumes the lots of coconut oil is the healthiest society in the world.
- 3) The lauric acid in coconut oil can kill bacteria, viruses, and reduce the threat of infection or disease.
- 4) The coconut oil can reduce hunger.
- 5) The coconut oil capable to improve *expenditure energy*. It can help burn fat.
- 6) The fatty acids in coconut oil are converted into ketone. It is able to reduce seizures or convulsions.
- 7) Coconut oil can repair or decrease blood cholesterol and having opportunities to reduce the risk of heart.

⁹ *Blondo* is the precipitate is resulted in the making of coconut oil

- 8) Coconut oil is able to protect hair from damage, moisturize the skin, and the sunscreen function. So that coconut oil can be used as a cosmetic.
- 9) The fatty acids in coconut oil can repair brain function in Alzheimer's patients.
- 10) Coconut oil can reduce harmful fat in the abdominal cavity, the abdominal space and organs.¹⁰

In other sides, Virgin Coconut Oils has able to moisturize the injury, accelerate cell metabolism, anti-inflammatory, and anti-infection in burns chemical.¹¹ Some disease can be cured with Virgin Coconut Oils, such as HIV, Measles Virus, Herpes simplex virus, Helicobacter pylori and other.¹² The ability of virgin coconut oil kills bacteria and viruses. It is based on *lauric acid* content. Coconut oil contains lauric acid as high as 53%. *Lauric acid* is a saturated fat. And it is also called as *medium chain fatty acid*. In the human body, *lauric acid* will be changed into monolaurin. Monolaurin is a monoglyceride compound which has characteristic anti-viral, antibacterial, and anti-protozoan.¹³ *Lauric acid* in coconut oil works with dissolving the

¹⁰ F.G. Winarno, *Kelapa Pohon Kehidupan*, PT Gramedia, Jakarta, cet – 1, 2014, p.84-91

¹¹ Anggun Hibah Jannah Tamara, Yayun Siti Rohmah, dll, "Pengaruh Aplikasi Virgin Coconut Oil Terhadap Peningkatan Jumlah Fibroblas pada Luka Pasca Pencabutan Gigi pada Rattus Novergicus", *Odonto Dental Journal*, Vol.1, No.2, p. 30

¹² Davina D.Bawalan, Keith R.Chapman, *Virgin coconut Oil: Producing Manual for Micro- and Village- Scale Processing*, FAO Regional officer for Asia and the Pasific, Thailand, First published, 2006, p.87

¹³ Dave R. Willy Umboh dan Wanto, Pemanfaatan dan pemasaran biobriket dan asap cair, Retrieved on 30 September 2016, 14:36:25, p.20 from <http://www.ttplibrary.org/Afbeeldingen/Training%20materials%20X110/Teachers/11.%20Pemanfaatan%20dan%20Pemasaran%20Biobriket%201.pdf>

bacterial membrane which forms a lipid. It will disrupt the bacterial resistance to the bacteria become inactive.¹⁴

The capability of Coconut oil to cure a burns injury can be proven by the discussion of Umm Balqis, Rasmaidar, and Marwiyah in *Jurnal Medika Veterinaria*. They prove to a white rat (*rattus norvegicus*). However, they does not only use a coconut oil, but also use the leaves of ambarella leaf (*Spomdias dulcis F*) which have an inhibit function at bacterial cell membrane. Coconut oil is able to accelerate the curing of burn injury and repair of body tissues.¹⁵ In the discussion on 03 - 02- 2010, Fitria Puspita, a general medical student in UMY, said VCO was able to cure a burn injury. The capability of VCO cures a burn injury. Because VCO contains *lauric acid and kaprit acid*.¹⁶

If it is connected between the efficacies of coconut oil with Frazer's magical theory, so its conclusion, the coconut oil cannot be associated as in magical theory by James Frazer. Because, coconut oil have been proven scientifically, that it can cure an injury including a burn injury. It is described in Chapter II that Frazer does not discuss accurately about how if magic act worked or efficacious. He asserts that if efficacious is not magic but science.

Frazer says that Magic is the brother of science, but also a magic is the brothers of false from science, because the magic is a false. So, the magic will not be effective. Magic is a human

¹⁴ Umm Balqis, Rasmaidar, dll. “, Gambaran Histopatologis Penyembuhan Luka Bakar Menggunakan daun Kedondong (*Spomdias dulcis F.*) dan Minyak Kelapa pada Tikus Putih (*rattus norvegicus*) “, *Jurnal Medika Veterinaria*, Vol.8,No.1, p.33

¹⁵ Umm Balqis, Rasmaidar, dll. “, Gambaran Histopatologis Penyembuhan Luka Bakar Menggunakan daun Kedondong (*Spomdias dulcis F.*) dan Minyak Kelapa pada Tikus Putih (*rattus norvegicus*) “, *Jurnal Medika Veterinaria*, Vol.8,No.1, p.31

¹⁶ Fitria Puspita, *VCO Dapat Sembuhkan Luka Bakar*, Retrieved on 18 October 2016 <http://www.umy.ac.id/vco-dapat-semuhkan-luka-bakar.html>,

activity to control the surrounding nature. But its manner doesn't like science which shows a relationship correctly.¹⁷ He concludes that the science is a magic without fault. Because science is a rationality to know natural laws certainly.

Fundamentally, Frazer's thought about magic, religion and science is intellectual phase. It is mean that Frazer Human persuades nature to his desire with spells and other. Before he tries to persuade and appease God. And when human considers religion as irrational, they will replace it or get intellectual phase to science. Because science is considered as rational. So, there is historical evolution phase in human thought. Human intellectual have influence in human life to determine a guidance life. But, it is not just the influence from human intellectual. Because, many thing which human can not be with human intellectual. Because, human have limitation to understanding all of event. So, face the problem of meaning and significance of the events in this world, such as a dead.

Frazer's thought which considers magic, religion and science as intellectual phase fundamentally is not exact with reality in Tegalsambi village. The element of magic, religion and science in Tegalsambi village is not intellectual phase fundanmentally. The conviction element, such as magic, religion and science does not have same meaning for Tegalsambi society. They can distinguishing a substation from magic, religion and science. Especially, the can distinguishing between tradition and religion. magical element in torch war is just as tradition. Or they just conciders it as an art. Whereas, religion which believes to God is not a false such as Frazer thought. Actually, the religious of Tegalsambi society is strong. They believe to God as high power. They contains this tradition with many Islamic content. They still have religious in modern era where tecnology and science is developing.

¹⁷ Romdon, *Kitab Mujarabat: Dunia magi Orang Islam – Jawa*, Lazuardi, Jogjakarta, Cet – 1, 2002, p.12

BAB V

EPILOGUE

A. Conclusion

From this discussion, it is concluded that:

1. The tradition of torch war gives a description about meaning of torch war for Islamic society in Tegalsambi village, which are:
 - a. Tegalsamabi society admits the existence of supernatural. Supernatural is divided into 2; that are God and His creator, such as spirits. The existence of supernatural has a definition that they have an influence in human life, either good or bad. So, human holds a ritual, such as give offerings, mean to keep humans from potential of spirits disturbances. However, they do not worship the spirits, because the owner all of spirits power in creature is God. So, human tries to form harmonious relations between human, nature and God.
 - b. The torch war tradition is part of sequence in *kabumi* ritual in Tegalsambi village. So, *kabumi* is the primary event in the tradition of the torch war. And the torch war is a ceremonial from *kabumi* ritual or art for them. From this ceremonial, society can improve their economy. *Kabumi* have an Islamic religion ritual strongly which is accompanied with the torch war as ceremonial. And overall, it can be said to present the important moments; that are a ritual, a ceremonial, an art, and an economic activity.
2. There are two kinds of magical element of torch war tradition using Sir James Frazer's Theory
 - a. Fire is believed by Tegalsamabi society which has an extraordinary influence on human life. It can be proved by folklore in Tegalsambi village. Society conviction about

magical element in folklore, apparently it can be studied through a magical theory according to Sir James Frazer. The results of that assessment:

- a) Fire in torch war tradition can be analogized as sunshine. Sunshine is the summit of sunshine so clearly in sky. It's seen from the date of implementation of the torch war tradition, coinciding with that weather. So, fire includes in the category of magic imitative. Fire is imitated as a sun.
 - b) Torch war is played with hitting the opponent, so that the opponent will be hot. The manner of torch war games can be analogized as a hot of sun. The heat of fire touches a human like a heat of sun which provides benefits for human life.
 - c) The torch war is believed by Tegalsambi society to prevent disaster, such as illness, magic. The torch can be presented to expel the evil and prevent disaster. So fire isn't meant as a danger, but a fire is a purification agent.
- b. In Tegalsambi village, coconut oil is believed by the people as a miracle to cure burns caused by the torch war. Evidently, it can be proved scientifically. The efficacy of coconut oil have known health sector. They call it as Virgin coconut Oil (VCO). (VCO) have *lauric acid (medium chain fatty acid)*. *Lauric acid* will be changed into monolaurin in human body. Monolaurin has a characteristic anti-viral and antibacterial. So, it can accelerate the healing of wounds and repair damaged tissue, such as burn injury. Because efficacy of coconut oil can be proven scientifically, so coconut oil cannot be associated in magical theory by Sir James Frazer if magic act worked or efficacious, it is not magic but science.

B. Suggestion

The magical elements in the tradition of torch war have diverse responses, especially some rituals in torch war tradition. And many people consider a phenomenon of magic as a shaman science. Because its existence is accompanied by the supporting medium, such as offerings, spells, heirloom and etc. It is considered normal, because everyone has a view of different side. But, if the magic phenomena is studied deeply, it will bring a special meaning where it cannot be regarded as a particular science. And that meaning has something sacred for follower.

The tradition of torch war has a local conviction strongly, so Islam can not to lose wholly. It has the potential of discord in society. Because not everyone can understand a tradition without ignoring *syari'at* (Islamic law) and other. Before it happens, the authors hope everyone can respond it wisely.

C. Closing

All thanks to Allah who has been blessing and guarding the author to conduct this little thesis. It is a great thing that this little thesis has been finished by the author.

Although in this little thesis, the researcher has tried to work maximally, yet the author considers that the work is still far from perfectness and also less satisfying. Constructive critiques and comments are always needed by the author.

At least, the author hopes that this work will be valuable and beneficial for the author especially and the others who concern on any other fields relating to this study generally.

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Software

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LAMPIRAN 1

1. Barian in Mbah Tegal grave



2. Barian mbh Gemblong di perempatan jalan desa Tegalsambi



3. Slaughter buffalo



4. Offerings



5. The picture of Bayan Lengger bringing heirloom of village



6. The opening of perang obor (torch war tradition) by a regent of Jepara



7. The picture of players in perang obor (torch war tradition)



Picture source from <http://news.liputan6.com/read/2212996/meriahnya-tradisi-perang-obor-di-kabupaten-jepera>

8. The picture of coconut oil and flower i



LAMPIRAN 2

Transkrip wawancara peneliti dengan Bapak Zainal Arifin (60) – as bayaan lengger dan perangkat desa

1. Bahan – bahan apa saja dalam pembuatan minyak kelapa? *Kalau bahan minyak emang khusus dari kelapa yang udah tua yang siap / istilah jawa diklentik atau minyak kelapa di masak sendiri dari keluarga petinggi atau siapa yang disuruh, lalu terus jadi minyak. tapi kalau bahan yang dibuat obat – obatan itu nanti dicampur . masalah campuran, memang petinggi mempunyai tradisi istilahnya ya pusaka. Itu ditempati namanya danyang. Danyang itu tidak kelihatan tapi ada. Danyang itu dirumahnya pak petinggi. Namanya mbah kisi songko buono. Setiap kamis malam jum'at itu dihormati istilahnya tidak musryik tapi itu tradisi, diuri – uri setiap kamis malam jum'at diberikan kembang telon atau kembang borek . habis itu, jangka waktu satu tahun, kembang itu dikumpulkan semua jadi obat – obatan dicampur dengan minyak kelapa tadi.*
2. Apa benar minyak kelapa hanya dibuat istri pak petinggi saja? *Masalah pembuatan, istri petinggi kesimpulannya, siapa yang disuruh menjadi kewenangan ibu petinggi tidak harus ibu petinggi.*
3. Dalam penyembuhan luka bakar, apakah medis digunakan atau hanya minyak kelapa? *Penggunaan minyak khusus digunakan untuk obor – obor dan bagi siapapun yang kena diolesi dengan minyak kelapa yang dicampur kembang tadi, jadi tidak hanya pemain perang obor saja, kalau da orang luar kena api. Dan hanya menggunakan minyak itu.*
4. Bagaimana makna tradisi perang obor? *Tradisi obor sejak dulu memang tidak bisa dihilangkan, sudah kejadian akan dihilangkan kesimpulannya a ditinggal. Istrinya bapak petinggi secara tidak disengaja lepas dari pakaian, sesudahnya itu selanjutnya ya.. terus diuri –uri dilestarikan jadi tidak bisa meninggalkan obor – obor. obor bermakna obor pas waktu gelap kan menjadi padang terang itu obor. Lah kesimpulannya dulu , itu muali mbah babadan dan mbah gemblong, itu kan istilahnya juragan dan pango. Itu dulunya kejadian obor – obor itu. Insyaallah di catatan udah ada.*

5. kapan penyembelihan kerbau? *Pemotongan kerbau itu pas hari h sedekah bumi harinya senin pon. Jadi dagingnya disedekahkan seluruh desa tegalsambi dan siapapun yang datang boleh makan – makan. Seluruh masyarakat yang datang ke balai desa disuruh makan. Tidak hanya, masyarakat tegalsambi tetapi warga luar desa seperti penjual malah yang kerap makan. Dulunya dibagikan setelah pemotongan. Kerbau yang dipotong belum pernah dipekerjakan dan belum pernah menikah. Biar gimana, menurut saya kerbau mudah lincah – lincahnya mencari ilmu, lah orang yang tidak mencari ilmu kan buta tidak mengerti pengalaman. Makanya kalau tidak mengerti pengalaman maka dipotong biar hilang kebodohnya nanti menjadi kebijakan, kepintaran dan pengalaman. Itu masalah kerbau yang dipotong tidak hanya seekor kerbau. Itu setiap tahun tidak pernah dihilangkan. kerbau itu istilanya menghilangkan kebodohan. Maka masyarakat desa Tegalsambi kalau tidak ingin ada kebodohan harus belajar.*
6. Apa Alasan perang obor pernah tidak diselenggarakan? *Para kyai punya pendapat itu dihilangkan saja, satu, karena tenaganya merepotkan kan ada pemain, membuatnya, terus obornya tidak pasti ada didesa ini, masalah blarak. Seperti sekarang juga, para kyai berpendapat itu udah dihilangkan saja, karena musrik begitu. Itu tidak dapat dihilangkan istilanya itu budaya dulu dilestarikan. Seperti bayan lengger kenapa kok dia merawat yang ndak jelas pusaka atau apa, itu istilanya pusaka tiban, bentuknya itu reng dari demak. Bayan lengger bersama bapak petinggi setiap kemis malam jum'at merawat pusaka yang ada dirumahnya. Fungsinya ,enjadi obo t2an tradisional, perang obor tidak bisa diganggu gugat. Dan akan ada seterusnya. Kalau ditinggal maka ada sabab musababnya ada balak. Makanya masalah musrik dan tidaknya itu tergantung orang yang menjalankan.*
7. Pak mengenai cerita auman harimau itu masih ada ? *Masih ada, setiap bapak petinggi sesudah motong kerbau, malamnya dia muncul. Tapi tidak semua melihatnya.*
8. Biasanya pementasan wayang menceritakan apa pak? *Pokoknya masalah pertanian yaitu dewi sri. Kalau malam sesuai permintaan pak petinggi.*
9. Apa saja Nilai islam dalam tradisi perang obor? *Jika islam dikaitkan dengan obor – obor. yang menjalankan kan orang islam berartikan islam. masalah*

penilaian islam, tasyakuran mensyukuri semua orang islam harus bersyukur. Perang obor tidak menyimpang dari islam karena yang menjalankan orang islam. obor tidak dapat dikatakan rasa syukur. Tetapi obor termasuk kesenian atau tradisi.

LAMPIRAN 3

Transkrip wawancara peneliti dengan Bpk Setiyo muin (62) as ketua adat

1. Bagaimana sejarah tradisi perang obor? *Galsambi iku ada tokoh masa dulu pak yai namanya kyai babadan sama mbh gemblong. Mbah yai punya ternak banyak yang menggembala mbah gemblong. Antara mbah gemblong dados penggembala iku carane ternak banyak, lah ternak banyak iku makanannya kurang banyak. Jadi kurus – kurus. Yang punya ternak mengetahui hewannya kurus. Lah ternyata mbah gemblong menggembala sambil mencari ikan dan di bakar. Dan yai babadan mengetahunya “ u menggembala kok mencari ikan, jadikan ternaknya kurus – kurus” . kyai babadan marah dan menjadi perang obor. dulu, bleman – perang2an. Lalu pas kabumi dilaksanakan perang obor. tapi, tokohnya banyak, ada tunggu wulung, datuk sulaiman, tegal, sudi moroh, niku tokoh2 masyarakat biyen.*
2. Apa saja mitos perang obor? *mbah ganyang boten trimo woten perang obor. tek boten woten sedekah bumi masyarakate podo sakit, dong pak petinggi damel keselamatan.*
3. Sesajen itu diletakkan dimana saja pak? *Pas hari sedekah bumi, sesajen diletakkan oleh ibu perangkat. Diletakke di 9 makam sesepoh.*
4. Kegunaan sesajen untuk apa pak? *Tek carane selamatan, menghormati sesepuh niku mau, ben slamet dusun tegalsambi kales omo boten kenopo –nopo,*
5. Dalam sesajen, isinya apa saja pak? *Jajanan pasar, daging, dara dan jeroan kerbau,*
6. Makna tradisi perang obor,? *Setiap gadah hewan ken damel perang obor, setor obor ten deso, geh gansal wonten seng enem, pituh, tek kebone banyak yo.. betoh banyak.*

LAMPIRAN 4

Transkrip wawancara peneliti dengan Bpk Muslih (42 tahun) as pemain perang obor

1. Bagaimana persiapan para pemain sebelum main perang obor? *Wonten ritual sing dijelok kang slamet , rituale kang tengah prapatan iky ingkang wastane mbah gemblong. Lah mbah gemblong istilahe sesepuh mriki, lah kados kulo kan mboten menangi.*
2. Pak, apakah bapak merasakan sakit ketika terkena api obor? *Mboten ngerasake sakit, lan lukae mboten borok. Mboten tatu belang,mboten bekas.*
3. Berapa hari proses penyembuhan? *Ngeten, misale dalu ngeten main obor langsung disukani niku, lah barangekan ten kembor niku, lah seumpamane boten pemain nek seumapamane penonton kengen saget mendet niku. Betoh mantok yo saget. Penyembuhane tergantung, biasane paling lama yo 3 dinten empon gareng.*
4. Selain minyak kelapa adakah bantuan medis dalam menyembuhkan luka bakar? *Kadose mboten wonten, nek sing kulo rasake ge'rah lah kulo derek main, mboten nate medis – medis paling kados sabar, contone niku tergantung kulit tiyang kulitkan mbenten – benten, wonten sing coro kulite pun elek tapi paling cepet 2 dinten utowo 3 dinten empon garing.*
5. Bisakah pemain perang obor dilakukan oleh orang luar desa? *Geh ngeten istilahe niki kan sedekah rukun tiang kedah galsambi, kecuali misale kados kulo derek pemaine biasane tek boten asli tiang mriki kene saget nderek tapi akhire nyepeng obor ngoten pun delek. Ten empon delek mboten saget ketingal. Contone pak suwot tiang telok , ternyata nyepeng obor sepisan gebok de'e langsung ndlesep mboten wonten ngetok. Lah coro piyambake pegen jajal. Lah barang koyok niku ampon dijajal – jajal. Makane tek mboten tiang galsambe pakte mboten ansal, tek tiange nekat, te nopo2 yo mboten tanggung jawab*
6. Pak bagaimana proses main perang obor? *Ngeten mbk, wektu dari omahe pak petinggi para pemain diarak kan kumpul arah perempatan. Lah kalau main kan*

ada 4 titik dibagi ke 4 titik lah paling banyak diarah pak petinggi . kalau gak dibagi gitu kan gak bisa main. Obor katah geh dangu, tapi tek kedek yo cepet.

7. *Apa Makna tradisi perang obor? Tek miturut versi kan katah, tiang pinter katah, sak ngertos kulo kan ngeten sih.. biyen sedekah rukun kan ngeten coro sing gadah kewan , lah obor – oboran gawe nyelametke doh panen ten saben2 kan doh kebyok – kebyokan niku . lah alhamdulillah kayok sapi niku pon doh waras dadi dianake sampai niki.*
8. *Sebagai orang islam, jenengan mengartikan tradisi ini seperti apa? Ngeten mbak, nek jenengen agama kale adat kan mbenten , kan orang masing – masing islam geh tujuane sami namin ibarate kan mlampahe ibarate islam budha, sak derengen islam kan budha riyen. Makane ten mriki kados koyok ngoten namine sak niki kan islam budha artine islam budha kan kadang enten kenduran . tek kulo penting niate, kayok ngo ziarah mbah tegal. Lah kulo nyuwon ten Gusti Allah dengan lantaran mbah tegal.*

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