

## CHAPTER III

### IMPLEMENTATION OF WIJI DADI IN SURAKARTA WEDDING TRADITION

#### A. Definition of *wiji dadi*

Cycle of Javanese life has values and norms of life heredity. These norms and values are used to get the balancing of life order. It is made basing on societies' need that continued as a tradition. These traditions are applied in a tradition ceremony. Then, every region has a different tradition based on the society's truth. Cycle of Javanese life is begun from pregnancy until death.<sup>1</sup>

Chronologically, the series of Javanese wedding ceremony are *siraman*, *midodreni*, marriage settlement, *panggih* or meeting ceremony, wedding reception, and past-wedding.<sup>2</sup> In the meeting ceremony or *panggih* that based on Javanese wedding tradition is being after doing the marriage settlement. Meeting ceremony is begun by putting the betel. Then it is continued by stepping on egg, *sindur binayang*, *pangkon timbang*, *tanem*, *kacar kucur*, and *sungkeman*.<sup>3</sup>

*Wiji dadi* or stepping on egg ceremony is a ceremony which is being after putting the betel. Step on egg or *ngidak endhog* is traditional ceremony which is doing in the wedding ceremony of Surakarta style. For Yogyakarta style, egg does not put in the bottom, but it is put on a tray. The ceremony is led by the bride's make up and wiped the egg to bride and bridegroom's forehead. Then, the egg is

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<sup>1</sup> Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, Pradnya Paramita, Jakarta, 1997, p. 117

<sup>2</sup> *Siraman* was conducted before the marriage day. Each of the bride and bridegroom are conducted *siraman* in their home. Then it is continuing with *midodareni* in the night which has expected that the bride is very beautiful. In the morning, they conduct a marriage settlement based on their each religion. The next agenda is conducting *panggih* and reception based on their economic condition. Three or five days later were being *ngunduh mantu* in the bridegroom's house. *Ibid*, p. 143

<sup>3</sup> Artati Agoes, *Kiat Sukses Menyeleggarakan Pesta Perkawinan Adat Jawa Gaya Surakarta dan Yogyakarta*, Gramedia, Jakarta, 2001, p. 43

broken by the bride's make up.<sup>4</sup> Moreover, in the Sundanese wedding ceremony it is namely *nincak endhog* ceremony which has the same procedure with *wiji dadi*.

### **B. The Procedure of *wiji dadi***

The procedure of *wiji dadi* is the bridegroom steps the egg until broken by his right-foot without footwear. When the bridegroom broke the egg is witnessed by the parents. The bridegroom is stand position by the left-foot and the bride squats in front of him. Then, the bride cleans up his foot with the water of *bunga setaman* and dries up with towel.

*Wiji dadi* shows the bridegroom breaks the egg does not use the footwear. It is difficult deed because the function of the footwear protects the food from the risks. This is mean that doing the house hold life is not easy, many things which have to fill the daily's family. It is not permitted for the bridegroom who has the main role in his family as the paterfamilias hangs the helpings to the parents or other. So, he has to be hard work to fill his daily's family.

Then, the bride, who will be a mother in the family, has obligation to obedient her husband order sincerely and gloriously. Besides that, they shouldn't forget the parent's services that have been protected and cared them full affection.

### **C. The Material of *wiji dadi***

*Wiji dadi* needs some materials which will contribute to realize this ceremony. The material of this ceremony is an egg, *ranupada* or tray, *bokor*, water dipper, water of *bunga setaman*, towel, and water of pitcher.

*Ranupada* or tray is a place to wash foot, and it is a symbol of wife's obedient to her husband.<sup>5</sup> *Bokor* is water place which is contained the water of *bunga setaman*, consisting of rose, jasmine, and Kananga. *Bokor* is made from

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<sup>4</sup> *Ibid*, p. 46

<sup>5</sup> see [http://biyas-w--fisip08.web.unair.ac.id/artikel\\_detail-41419-Umum-Upacara%20Wiji%20Dadi%20%20dalam%20Pernikahan%20Adat%20Jawa%20.html](http://biyas-w--fisip08.web.unair.ac.id/artikel_detail-41419-Umum-Upacara%20Wiji%20Dadi%20%20dalam%20Pernikahan%20Adat%20Jawa%20.html) posted on January 7<sup>th</sup>, 2012

copper or metal, so it is not easy to leak. So, *bokor* symbolizes a power. While, a water dipper is used to take the water that as symbol an expectation of wife facilitation towards serving her husband.

*Bunga setaman* symbolizes the fragrance of love and feels in the house hold life and saves face of their family.<sup>6</sup> Besides that, it is an expression toward getting goodness and happiness in the house hold life. Water of pitcher symbolizes the open minded of the couple so they can think limpidly and quietly; like the character of water. Then, the egg puts on a tray which is closed with white cloth<sup>7</sup> symbolizes happiness and sadness in the house holds life.

#### **D. The Meaning of Egg**

Egg has the deep philosophical meaning. The meaning of egg is rising when the egg is broke by outside power, so the life inside will break. But, a new life will begin if the egg is broke by inside power.

Egg symbolizes a beginning of life. Also, it symbolizes an expectation of generation. Then, egg has the specific meaning which is showed through parts of the egg itself. The skin of egg means happening place or building bound, the white part of egg means pureness and wife's service. The yellow part of egg means greatness.<sup>8</sup>

Also, egg symbolizes the virginity of female and does not touch her inside. So, nobody holds the egg's substance without broken it firstly. The meaning is a male not tasted a pleasure without broken those female's virginity. This broken egg symbolizes as hymen broke to become embryo.

Splitting up the egg means splitting a hymen<sup>9</sup> as the biological obligation<sup>10</sup> between husband and his wife to continue the generation, so it is

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<sup>6</sup> Artati Agoes, *Op. cit.*, p. 46

<sup>7</sup> *Ibid*, p. 44

<sup>8</sup> See [www.scribd.com/doc/35037067/30/Upacara-Wiji-Dadi](http://www.scribd.com/doc/35037067/30/Upacara-Wiji-Dadi) published on January 7<sup>nd</sup>, 2012

<sup>9</sup> Hymen is a part of outside organ of female reproduction. Female reproductions materials are divided into 2 kinds, which are inside and outside organ. Inside organ is belonged to *ovarium* that

namely *wiji dadi* (become a seed). Therefore, someone who does this ceremony because of some reasons believes that this ceremony containing of meaning and moral value toward their house hold life.

### **E. Tradition and The Society**

Tradition comes from *traditium* means everything that is inherited from the past. Tradition is the product of human creativity and the work passed down from generation to generation. That tradition is applied on customs, arts, and property. In addition, the word tradition is a translation of *turats*. This word is infinitive form which has mean all humans inherit from both are either property or nobility from their parents.<sup>11</sup>

Tradition means everything which is accepted from the ancestors, belonging to custom, habit, and precept. Based on these sources, it is clear that the tradition is a legacy of the past that was preserved until now. Legacy of the past belonging to values, social norms, patterns of behavior and customs that are the manifestation of various aspects of life.<sup>12</sup> Generally, the tradition used to refer the values, norms and customs of the past, but it is acceptable and followed by certain groups even defended.<sup>13</sup>

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produce ovum, *tuba fallopi* is functioned as ovulation place, uterus has function as growing place of embryo and vagina is functioned as entrance place of sperma when coitus time. Whereas, outside organ consist of *mons pubis*, *bibir mayor*, *bibir minor*, *klitoris*, *vestibula*, *mulut uretra*, and *mulut vagina* which has hymen.

<sup>10</sup> Biologically, egg is produced with meeting process between male's semen (spermatozoa) and women's semen (ovum) in uterus. Uterus is a part of inside women reproduction<sup>10</sup> which has function as implanted place of embryo. This process is called fertilization process. Fertilization process is begun from entranced ovum to tuba fallopi and fertilized by spermatozoa through ejaculation. Although, it's a lot of spermatozoa ejaculated, only one spermatozoa which can pierce to ovum. If ovum failed to fertilize, it would become a blood and leave as menstruation. But, if it successes, will grow up become zigot. In womb, zigot grow be an embryo. After four month, this embryo became a fetus because it was being respiration system and perfectly organ so ready to born in the world.

<sup>11</sup> Ahmad Ali Riyadi, *Dekontruksi Tradisi*, Ar-Ruzz, Yogyakarta, 2007, p. 119

<sup>12</sup> file Pdf <http://lib.uin-malang.ac.id/files/thesis/fullchapter/04210073.pdf>

[downloaded on november 7](#), 2013

<sup>13</sup> Imam Bawani, *Tradisionalisme dalam pendidikan Islam*, Al Ikhlas, Surabaya, 1990, p. 23

Thus, that tradition that has been accepted by the society will be alive in their supporter's life. So the tradition will become a source of the person's behavior. Then, the tradition is something that has been conducted for a long time and become a part of the life of a group. The emergence of the tradition is an effort to perpetuate the human's experience through stories heredity. This tradition is a source of information that is used as guide to determine the society's perspective to solve the problems.

The tradition did not contain a bad unsure because of need to review and research again. It is different with traditionalism; an act which a priori viewed that the ancient tradition is right, so it must be followed and endured.<sup>14</sup> Therefore, a Muslim have to critical and unjustified without search their unsure.

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ  
 ءَآثَرِهِمْ مُّقْتَدُونَ ﴿١٤﴾ \* قُلْ أُولُو عِلْمٍ لَّا نَسْتغْنِي عَنْكُمْ بِاللَّهِ وَرَسُولِهِ أَلَا نَكْفُرُونَ ﴿١٥﴾

Just in the same way, wherever we sent a Warner before you to any people, the wealthy ones among them said: We found our fathers following a certain religion, and we will certainly follow in their footstep.” He said: “what! Even if I brought you better guidance than that which you found your fathers following? They said: “for us, we deny that you (prophets) are sent (on a mission at all).”<sup>15</sup>

There is many kinds the form of the tradition, such as ceremony. Ceremony is a form of public awareness before they have recognized handwriting. This is not a form of formal ritual ceremonies such as flag ceremonies that often commemorated by us. In this ceremony contains the sacral value and it is supported by the local community namely traditional ceremonies.

<sup>14</sup> Nurcholis Madjid, *Islam Doktrin dan Peradaban*, Paramadina, Jakarta, 2005, p. 552

<sup>15</sup> Qs. Az-zuhuf(43): 23-24, Abdullah Yusuf ‘Ali, *The Holy Qur’ān Text and Translation*, Kuala Lumpur, Islamic Trust, 2005, p. 606

The ceremony is a series of actions or deeds that are bounded by certain rules based on customs, religions, and beliefs of a particular society. While, traditional ceremony is a ritual which is conducted by the generations occurring in a particular area. This ritual is a form of society's behavior in the past, such as, differentiating of the traditional ceremony. The ceremonies consist of burial ceremony, wedding ceremony, and ritual adoption chieftain.

For anthropological viewed, ceremony has two aspects, namely the ritual and ceremonial. According to Winnick (1977), ritual is a set or series of acts, usually involving religion or magic, with the sequence established by tradition. Rite is not exactly the same with the cult, because the rite is an act that is done every day. According to Van Gennep, ceremonial rites are belonging to birth, puberty, marriage, and death. While, ceremony is unchanging pattern of behavior, which is associated with variation in the stages of life, religious purposes and strengthen the celebrations of groups in certain situations. It is like ceremony of animal renewing, new fire, etc.<sup>16</sup>

Javanese society is<sup>17</sup> admirer and supporter of cultural institutions or Palace as the central of Javanese culture,<sup>18</sup> especially in Yogyakarta and Surakarta Palace; the heritage of Mataram Palace. The tradition was found in the implementation of traditional ceremonies, including the ceremony of birth, marriage, and death. But, basically traditional ceremonies and traditional marriage in Indonesia are the same area, is sacred and hope unto Allah to obtain safety and happiness in the future.<sup>19</sup>

Tradition lived in the society's life. In addition, the society is association of people who live together in a long time, have system and social structure. So, the existence of the tradition means religious expression media, held the group, and

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<sup>16</sup> Nur syam, *Islam Pesisir*, LkiS, Yogyakarta, 2005, p. 18

<sup>17</sup> Limitation of Javanese society did not put on categories of *santri and abangan*, but the society who has loyalty to Javanese culture

<sup>18</sup> Muhammad Damami, *Makna Agama dalam Masyarakat Jawa*, LESFI, Yogyakarta, 2002, p. 13

<sup>19</sup> Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, Op. cit., p. 173

entrenchment of the group. A tradition which is preserved by the society could be the local wisdom of a particular region, because it is a specific character and property of this region.

Tradition can be developed into a local wisdom because it becomes a source of the society's knowledge. Besides the tradition, the society's knowledge came from history, art, religion, interpretation, formal and informal education, and other wisdom. Local wisdom is one of cultural product. As the cultural product, the local wisdom builds on value, norm, and rule which have been conducted to the act. Furthermore, local wisdom is world live, science, and other strategy of live which is being activity of the society to fade their live problems.<sup>20</sup> According to John Haba, local wisdom referents to some cultural properties which grow and develop in the society, are known and believed as the important unsure to strengthen the social relation among the society.<sup>21</sup>

Many experts give restrictions on ritual. According to Glukman, ceremony is association of human activities complexity and technically, but involved a human's behavior in the social relationships, whereas rituals are more restricted category of ceremonies, but symbolically more complex because it is associated with social and psychological case deeper. The character of ritual refers to the nature and purpose of the mystic. According to Dhavamony, the difference both are in the action aspect that involved something mystical or not. According to him, ritual is divided into 4 parts; (1) magic action uses the materials which have mystical forces (2) religious action as the cult to the ancestors (3) constitutive ritual changes the social relations by reference to definition of mystic rites to

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<sup>20</sup> Sukendar, dkk, *Kearifan Lokal dalam Pelestarian Sumber Daya Air di Kecamatan Sempor Kabupaten Kebumen*, IAIN Walisongo Semarang, Semarang, 2010, p. 19

<sup>21</sup> Based the definition, local wisdom has role on resolution conflicts among the ethnics. The function of local wisdom is a). The identity of ethnic b). The Element of solidarity among the ethnic, c). Not force, d).give motivation about togetherness I the community, e).change the way of thinking and interaction between person and group, and f). Motivate the solidarity. See Irwan Abdullah, (ed). dkk, *Agama dan Kearifan Lokal dalam Tantangan Global*,

make life special (4) factitive ritual is not used to improving productivity and material of a group.<sup>22</sup>

Turner (1966) said that generally ritual divided into 2 parts; life crisis ritual and ritual of affliction. Life crisis ritual is ritual which is doing base on life circle man and ritual of affliction is ritual which is being on difficulty problem. Life crisis ritual is organized in the some stages in the human life, such as ritual of birth and marriage.<sup>23</sup>

This tradition spreads in the Indonesian society's life widely. It is caused Indonesia has wide regions and spreads the ethnic nation in the whole regions. Each ethnic has different customs as a symbol of the uniqueness and richness of Indonesia, such as Java.<sup>24</sup> These symbols are viewed in the society's life dominantly.

Symbol is a complex and unclear term. According to Cassirer, the symbol is part of a world of human meaning and significance lies in the designated referent. Then, according to Rodney Needham (1979) said that the function of symbol, "social symbols is not only merely to mark or entrance the importance of what symbol is, but also to evoke and sustain an emotional eminent to what declare does to be important in the social group in Quentin". From these statements, it is clear that symbol is not only has meaning, but encouraging to do something ideal.<sup>25</sup>

Then, society is association of people who live in a particular area in the long time period and have the same rules to reach the same goal.<sup>26</sup> While, humans are people who living in the society. In anthropology aspect, definition of human

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<sup>22</sup> *Ibid*, p.19

<sup>23</sup> Anasom, (ed.), *Merumuskan Kembali Interelasi Islam-Jawa, Gama Media*, Yogyakarta, 2004, p. 189

<sup>24</sup> Java is an island which has inhabitant more than 64% or about 96 million. While, definition of Javanese people is people who use Javanese language as their dialects in the daily life and lived in central or east Java and everyone who come from this region. See Franz Magnis Suseno, *Etika Jawa Sebuah Analisa Falsafi Tentang Kebijakanaksanaan Hidup Jawa*, Jakarta: Gramedia, 1984, p. 11

<sup>25</sup> Anasom, (ed.), *Op. cit.*, p. 184

<sup>26</sup> Joko Tri Prasetya, *Ilmu Budaya Dasar*, Rineka Cipta, Jakarta, 1991, p.36



being is divided into 2 parts; biological and socio-cultural human. The human is studying anatomy in biology, then, in the socio cultural studying all of aspects of human being. The association of the human being is built a tradition; something that has been conducted for a long time and become part of the society's life.

Discussion about the society, it is not separate from their faith. This case is focused on tradition and Javanese's faith because of relation with tradition and Javanese custom.

Javanese society has tradition which has been preserved until now. Javanese society is a unity of community who held by norms of life because of history, traditions, and religion. The smallest part of society is family. This family that live around of relative environment namely villager. Then, they associate in the region. Each of the regions has norms, languages, customs, and values.<sup>27</sup> Javanese relative system is viewed in custom law. They work together to help each other or *saiyeg saega praya*. Therefore, the Javanese society is the unity of society, not alliance of individual.

In addition, the Javanese society is divinity society. It can be seen from many faiths and traditions that embraced by the society as the influence of culture in the past. Their faith is divided into 3 classifications are pre-Hindu Buddhist period, at the Hindu Buddhist, and the arrival of Islam period.

#### 1. Pre- Javanese Hindu Buddhist period

The society's belief in pre- Javanese Hindu Buddhism is divided into two parts, namely animism and dynamism.

Animism is a belief of the existence of spirit that is being in objects, plants, animals, and humans alone. Everything which is able to move is belonging to live object which has magical power. By the belief, they assume that is the

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<sup>27</sup> Budiono Herusatoto, *Simbolisme Dalam Kebudayaan Jawa*, Adipura, Yogyakarta, 2000, p.

spirit outside the human's power. Thus, they pray through ceremony within offering toward out of the spirit.<sup>28</sup>

To bring the ancestors, the society invites *perewang* to lead the ceremony. Besides that, they make statue of the spirits in order to get the ancestor into the statue. This ceremony is involved within giving offerings and burning incense or others as something which has favored by our ancestors. The ceremonies are being the sound and dancing toward the ancestors happy and pleasing and approving to give blessings for their families. This religious ceremony is found at the time, but it has different form and function, such as *barongan and wayang show*.

In this ceremony not only being *Perewang*, but also offerings toward *danyang or mbahurekso* which is on river and under the plant. The offerings used to support their belief to the power of spirits and a request media to *mbahurekso* toward protect their self from disturbance of the spirit.<sup>29</sup>

While, dynamism is a faith to object which has a power outside our self. The function of object is increasing the inner power through magical object or *jimat*, such as dagger, spear, *Songsong jene*, agate, *akar bahar*, and tiger nail.<sup>30</sup> This is conducted to increase the inner power of someone toward influence the world.

Thus, the basic thought of anymism and dynamism is faith that the world is inhabited by spirits and supernatural force. This belief becomes Javanese natural belief pre-Islamic society. The basic concept of the natural belief<sup>31</sup> is opinion that the nature inhabited the spirit. Besides that, the nature is viewed as the more strengthen (*adikodrati*). Thus, the human being make good relation with

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<sup>28</sup> Darori Amin, (ed)., *Islam dan Kebudayaan Jawa*, Gama Media, Yogyakarta, 2000, p. 6

<sup>29</sup> *Ibid*, p. 8

<sup>30</sup> *Ibid*, p. 10

<sup>31</sup> The natural belief or namely natural religion is spirituality of the nation which has grew spontaneously within the nation itself. See *Sejarah Peradaban Islam di Indonesia*, SKI UIN Yogyakarta, Pustaka, Yogyakarta, 2006, p. 16

outside power of them toward prosperity. This aim is reached through symbol to make easier understanding and description about *adikodarti*. The function of symbol is holding the solidarity among the society as the follower of the belief.<sup>32</sup>

## 2. Javanese tradition and belief at Hindu-Buddha period

Tradition of Hindu comes from India. In Java, the arrival of Hindu was begun from using quantification of *Saka*; which symbolized fall out of animism. The name of *Saka* was dependent on *Aji Saka*; a son of Brahma who came from India. He went to Java and arrived in *Medangkamulan*; at the time was led by *Dewatacengkar*. Both made a battle between *Aji Saka* and *Dewatacengkar*. But, the winner was *Aji Saka*. *Dewatacengkar* had to give *Medangkamulan* as *Aji Saka*'s mine. It is happened on 78 M. Besides that, a lot of places on Javanese island use name from Sanskrit. Relief of Borobudur temple cannot be interpreted without knowing about the Indian treatises of Mahayana.<sup>33</sup>

Basically, the culture which is being during at Hindu-Buddha period is infestation of Javanese Hindu-Buddha beliefs of Java. These activities are applied in the ceremonies which can be seen at the time. The ceremony is performed to get prosperity of Gods. This phenomenon can be seen in the case of buffalo sacrifice which contained by Indian mythology. In Central Java and East Java are being statue of *Durga Mahesuramardini*, it meant *Durga* who slaughtered a buffalo. Louis Charles Damais argues that "grave stones" in the Javanese language namely *maesan*. It is caused replacing tether monument of buffalo (*Maesa*) are used to slaughter it in the burial ceremony before Islam.<sup>34</sup>

Hinduism brings belief about gods or idols who rule the world.<sup>35</sup> They are like Brahma, Vishnu and Shiva (the god of the Mountain King) and others. King

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<sup>32</sup> *Sejarah Peradaban Islam di Indonesia*, SKI UIN Yogyakarta, Pustaka, Yogyakarta, 2006, p. 18

<sup>33</sup> *Ibid*, p. 17

<sup>34</sup> Darori Amin, *Op. cit.*, p. 17

<sup>35</sup> Budiono Herusatoto, *Op. cit.*, p. 39

of the Mountain Gods was the official god of Majapahit kingdom.<sup>36</sup> He was not Siwa and Buddha, but a blend of both as king and ruler of all Gods *istadewa* (*the hyang ning inisti hyang*). Besides that, other faith being on the Holy book, receipt, the bad spirit, nature's law, *samsara* (affliction), and *moksa* (eternal happiness). Whereas, the teaching of Buddha being on *Kasunyatan* (eternal rightness) consist of 4 points are *dukha* (affliction), *samudaya* (cause of affliction), *nirodha* (low profile), and *marga* (disengagement).<sup>37</sup> The God of Buddha namely *Sang Hyang Adi Budha*.

The Influence of Hinduism is really strong in Javanese society. It is caused that Hinduism gives and brings up the Javanese culture parallel with the big kingdoms by the faith of animism and dynamism which has some traditions and custom roles specifically. Besides that, Hinduism improves the philosophy of life, insight the universe, and the theories of state that is ruled by the kings as representative of gods toward regulate the society's life; he is person who blessed by the gods.<sup>38</sup> Thus, Hinduism is based on animism and dynamism; it makes the human establish the relationship with the gods and spirits directly.

The culture of Hindu-Buddhist is understood and studied by the Javanese scholars that focused on pantheist mystical philosophy. It views that man is the little universe or *jagad cilik* and reflection from the big universe or *jagad gedhe* and God or *Brahman*. The main character of mystical teachings is mythological belief and educational system. So, the mystical Hinduism-Buddha gives authority to the king as God king.<sup>39</sup>

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<sup>36</sup> *Majapahit* kingdom was built on 1293 M and collapsed on 1500 M. It is the biggest of Hindu's kingdom in East Java and paid big influence to Javanese society of Hindu's belief. *Majapahit* kingdom was the last kingdom in Indonesia. According to *Negaraker-tagama*, the region authority of Majapahit belonging to *Jawa, Sumatra, Semenanjung Malaya, Kalimantan, and east Indonesia*. This kingdom reached the glory at *hayam wuruk* (1350-1389) with *patih gajah mada* which popular with their oath namely *sumpah amukti palapa*.

<sup>37</sup> Darori Amin, *Op. cit.*, p. 122

<sup>38</sup> Ibtihadj Musyarof, (ed.), *Islam Jawa*, Tugu, Yogyakarta, 2006, p. 37

<sup>39</sup> *Ibid*, p. 48

### 3. Javanese traditions and beliefs in the Islamic period

Islamic religion entered in Indonesia before 13<sup>th</sup> century under the influence of Malacca. It was undeniable that the entrance of Islam in Java related to the collapse of Malacca to Muslim traders. The religion developed from Malacca to some cities in the coastal area until the eastern Indonesian archipelago before 1511 M. The region was explored by the Muslim traders. Similarly, the Javanese people tried to spread Islamic teaching in the region.<sup>40</sup> The big influence of Islamic teaching was dominated in Gresik and Tuban, because they were crowded ports as the entrance gate to Majapahit kingdom.

Early, Islam did not spread into inland areas of the palace as popular with Hindu's culture. Then, Islam only spread to the farmer and backwoodsman. According to history, Islam came and spread to Indonesia had been influenced by the mystical teachings.<sup>41</sup>

Koentjaraningrat explained that the various religiosity of the Javanese Muslim society divided into 2 groups, namely *Islam Jawa* and *Islam santri*. The first group was less loyal to Islamic teaching and mixed of syncretism elements pre-Hindu and Islam. Then, the second group was more obedient to conduct the Islamic teaching namely puritan. But, they were still influenced by animism, dynamism, Buddha and Hindu.<sup>42</sup>

With almost the same substance, according to Geertz, Javanese society is divided into 2 groups based on the religious stage is *abangan* and *santri*. Both are belonging to Islam nominally. But, the first group concerns their lives and believes on tradition before Islam namely *abangan or kejawen*. While, the second group realizes their self are Muslim and tries to live based on Islamic teaching namely

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<sup>40</sup> Abu Su'ud, *Islamologi Sejarah Ajaran dan Peranannya Dalam Peradaban Umat Manusia*, Rineka Cipta, Jakarta, 2003, p. 122

<sup>41</sup> Ibtihadj Musyarof, (ed.), *Op. cit.*, p. 50

<sup>42</sup> Darori Amin, (ed.), *Op. cit.*, p. 92

*santri*.<sup>43</sup> The group of *abangan* usually comes from the associations; the group who tries to apply the life perfection of human being through some practices is ascetic, meditation, and mystic. Here, almost of *priyayi* traditional have to call as *kejawen*, despite they recognize the Islamic teaching. The group of *santri* manages their live based on Islamic rule; despite they conduct their religious deed mixed by unsure of Javanese local tradition.<sup>44</sup>

Meeting process between Javanese culture and Islam make paradigms. The first, islam is otonomy religion so did not need aculturate with Javanese culture. The basic of the paradigm is viewed Islam from textual aspect. Whereas, other paradigms look at Islam as the improving on the religio before, not clean. This paradigma looks at Islam from substantive aspect that emphasizes aculturation of the Islamic religion in the society's life.

Combined between Islam and local tradition built some religious varieties in the society. Firstly, Islam and local tradition absorption and destroy each other which happened in the early Islamic entrance in Java. Secondly, Islamic religion makes the basic of society's life. It is the effects of aculturation between Islam and local tradition.<sup>45</sup>

The developing of Islamization in Java got after collapsing the kingdom of Majapahit in the 16<sup>th</sup> and 17<sup>th</sup> which was changed by Islamic kingdom of Demak. This period was marked by the appearance of the religious leader who spread Islamic teaching around of Java. They were popular with *Walisongo* and spread Islamic teaching peacefully. It was conducted by *Sunan Kalijaga* who combined between Islamic teaching and Javanese culture through syncretism.

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<sup>43</sup> Group of *priyayi* is carrier the cultural of Javanese tradition perfectly around of the Palace of Surakarta and Yogyakarta. Until now, *priyayi* develops the varieties of Javanese art, such as dance, orchestra, wayang, and batik. Esthetic and religious expectations are around of them. See Franz Magnis Suseno, *Etik Jawa Sebuah Analisa Falsafi Tentang Kebijakanaksanaan Hidup Jawa*, Jakarta: Gramedia, 1984, p.13

<sup>44</sup> *Ibid*, p. 14

<sup>45</sup> Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi, dan Aplikasi*, Semarang, Fasindo Press, 2007, p. 241

Etymologically, syncretism from *syn* and *kreiozein* means combining the elements which are contradiction. Then terminologically, a school of philosophy and theology to compromise the different and contradiction object. Simuh said that syncretism in religion is an attitude that does not view about the right or wrong or not question about whether or not of the religion. For those follower viewed that all of religion is true and good. Therefore, they tried to combine the good elements from the various religions which different from other.<sup>46</sup>

In the explanation above, knew that Islam which develops in Indonesia is Islamic mystic which is marked by tolerance and adaptation with local belief and culture. Thus, Islamization process in Indonesia is continuing for the previous faith, not changing the faith and religious local action.<sup>47</sup>

These actions have positive and negative impact. The positive impact is syncretism as a media of the society to accept Islamic teaching easier. Then, the negative impact is difficult to distinguish between the real tradition and Islamic teaching.

The practice of syncretism occurs in several aspects of life, such as belief, ritual, literature, and so on. An example of syncretism in ritual is ceremony of *midodareni*. *Midodareni* is a ritual which is conducted in the night before wedding celebration. This ritual is used to invite the angel that will give beauty to the bride, and protect the couple from dangers before and after ceremony. Therefore, the bride should not sleep until midnight. She was accompanied by her close relative to spend the last night of his youth. For Muslims, this event is conducted with *tahlil*, reading *al-barjanji*, *sholawat*, and so on.

The society's responses to syncretism are divided into 3 groups. The first group rejects of syncretism. They conduct the Islamic teachings nicely and be careful on the local tradition. The action of group is based on Al-Qur'an and

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<sup>46</sup> Darori Amin, (ed.), *Op. cit.*, p. 87

<sup>47</sup> Azumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, Mizan, Bandung, 1994, p. 35

hadith teaching, so the ritual which not appropriates with the teachings is illegitimate done.

The second is moderate group. A person who is being in this group assumed that proselytizer has to use *al-hikmah* (the wise ways). Therefore, *slametan* ritual of the life cycle which does not explain in the Qur'an and hadith is not prohibited, but allowed to conduct the ritual within combining the Islamic unsure.<sup>48</sup> This is conducted by the proselytizer toward accepted by the society who had the previous faith and local traditions.

Syah Waliyullah Ad- Dihlawi gives suggestion to the case of tradition and local culture. He said that is being difference between *Islam universal* and *Islam local*. Islam universal is contained the concrete basic teaching that does not change by space and time. While, Islam local has specific character that is determined by the situation and particular area.<sup>49</sup> Furthermore, every place found Islam within the local tradition, such as Islam Jawa, Islam Amerika, Islam Persia, and so on.

The third receives the syncretism wholly. This is caused their less knowledge about Islam, so they cannot distinguish between Islam and tradition. Because of these combining make the society assumes that the tradition which cannot be separated from religion. Thus, they were burdened by two elements of religion and traditions are regarded as religion.

Religion is conviction system and applied action of the society to intertpet and response to their feels. As the conviction system, religion be a part of and contens of the cultural system in the society. Besides that, religion becomes activator and controller of the society's action toward action based on their cultural and religion.<sup>50</sup> Furthermore, all of the society's action is influenced from

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<sup>48</sup> Darori Amin, (ed.), *Op. cit.*, p. 109

<sup>49</sup> *Ibid*, p. 110

<sup>50</sup> Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi, dan Aplikasi*, Semarang, Fasindo Press, 2007, p. 43



the value system which has source from their religion teaching and applied in the action symbols.

Religion is conviction system individually and involved their emotions and thinks of individual. This is applied in the religion actions (ceremony, praying, and action) which has individually or social character of the part or whole society.

The existence of religion in the society's live must be orientation which has believed their rightness. Thus, religion is the being conviction in the society's live, not a religion which has being base on the teaching of alqur'an and hadits. Islamic religion has general character, but the society's conviction has local character; it is based on environment, history, and culture of the society.