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JURNAL BUDAYA ISLAM

**THE ROLE OF IBU NYAI FOR THE DEVELOPMENT OF LOCAL
COMMUNITY-BASED PUBLIC HEALTH SERVICES**

Samsul Arifin, Mokhammad Baharun, Rahmat Saputra

**MAPPING RELIGIOUS ACTIVITIES AND PLURALITIES IN
HOUSES: CASE STUDY AT BALUN VILLAGE LAMONGAN**

*Agus Subaqin, Antariksa Sudikno, Lisa Dwi Wulandari,
Herry Santoso*

**EFFECT OF TAREKAT KHALWATIYYAH-SAMMAN ON
FISHERMEN'S WORK ON THE SOUTH COAST OF SOUTH
SULAWESI**

*Abdul Malik Iskandar, Syamsul Bachri, Muhammad Masdar,
Nurmi Nonci, Faidah Azuz, Harifuddin*

**RELIGIOUS MODERATION VALUES IN THE LOCAL WISDOM
OF REOG DADAK LAR PITIK**

*Ulfi Andrian Sari, Ali Nasith, Azharotunnafi, Hayyun
Lathifaty Yasri*

**IMPACT OF FANDOM CULTURE ON FAMILY HARMONY
FROM ISLAMIC PERSPECTIVE**

Siti Nazla Raihana, Muhsan Syarafuddin





EL HARAKAH Jurnal Budaya Islam (ISSN 1858-4357 and E-ISSN 2356-1734) is peer-reviewed journal published biannually by Maulana Malik Ibrahim State Islamic University (UIN) of Malang. The journal is accredited based on the decree No. 200/M/KPT/2020 on 23 December 2020 by the Minister of Research and Technology of Indonesia, for the period December 2019 to June 2024 (SINTA 2). The journal emphasizes on aspects related to Islamic Culture in Indonesia and Southeast Asia and local wisdom. We welcome contributions from scholars in the field. Selected papers are written in English or Arabic.

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TABLE OF CONTENTS

THE ROLE OF IBU NYAI FOR THE DEVELOPMENT OF LOCAL COMMUNITY-BASED PUBLIC HEALTH SERVICES

Samsul Arifin, Mokhammad Baharun, Rahmat Saputra..... 1
DOI: 10.18860/eh.v25i1.19620

MAPPING RELIGIOUS ACTIVITIES AND PLURALITIES IN HOUSES: CASE STUDY AT BALUN VILLAGE LAMONGAN

Agus Subaqin, Antariksa Sudikno, Lisa Dwi Wulandari, Herry Santoso..... 19
DOI: 10.18860/eh.v25i1.20310

EFFECT OF TAREKAT KHALWATIYYAH-SAMMAN ON FISHERMEN'S WORK ON THE SOUTH COAST OF SOUTH SULAWESI

Abdul Malik Iskandar, Syamsul Bachri, Muhammad Masdar, Nurmi Nonci, Faidah Azuz, Harifuddin..... 47

DOI: 10.18860/eh.v25i1.18093

RELIGIOUS MODERATION VALUES IN THE LOCAL WISDOM OF REOG DADAK LAR PITIK

Ulfi Andrian Sari, Ali Nasith, Azharotunnaifi, Hayyun Lathifaty Yasri..... 68
DOI: 10.18860/eh.v25i1.19664

**IMPACT OF FANDOM CULTURE ON FAMILY
HARMONY FROM ISLAMIC PERSPECTIVE**

Siti Nazla Raihana, Muhsan Syarafuddin 93
DOI: 10.18860/eh.v25i1.21178

**SATRIA PININGIT: THE CONCEPT OF LEADERSHIP
BASED ON JAVANESE LOCAL WISDOM**

Yeni Mulati, Eny Purwandari..... 113
DOI: 10.18860/eh.v25i1.20826

**SUFISTIC MEDITATION AS A FORM OF HAPPINESS
TRANSFORMATION**

Naan, Siti Aisyah..... 137
DOI: 10.18860/eh.v25i1.18767

**ISLAMIZATION PROCESS OF THE TELLUMPOCCOE
ALLIANCE: THE HISTORY OF BONE, SOPPENG AND**

WAJO

Fadli, Aman, Irvan Tasnur..... 156
DOI: 10.18860/eh.v25i1.20612

**ISLAM AND TRADITIONS OF THE BUGIS PAGATAN
COASTAL COMMUNITY**

Zulfa Jamalie, Fasih Wibowo 180
DOI: 10.18860/eh.v25i1.20731

**TOLERANT AND MODERATE ISLAMIC RELIGIOUS
PRACTICES IN PESANTREN AL-QODIR**

Miftahuddin 199
DOI: 10.18860/eh.v25i1.18342

THE ROLE OF IBU NYAI FOR THE DEVELOPMENT OF LOCAL COMMUNITY- BASED PUBLIC HEALTH SERVICES

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Received: January 12, 2023

Revised: April 9, 2023

Accepted: May 14, 2023

Abstract

People with mental disorders are continually increasing every year. However, they are very few who seek treatment. The causative factor is the limited mental health services. One solution is to develop services based on Islamic boarding schools or pesantren. For pesantren, mental health is part of da'wah bil-irsyad or counseling. This paper aims to describe the role and potential of ibu nyai (female scholars of pesantren) in developing local community-based public health services. The study used a qualitative method with an ethnographic-hermeneutic approach. The results show that firstly, ibu nyai had the potential as leaders for female students, many are highly educated, some have colleges and health facilities, and some have sizeable social capital.

Second, *ibu nyai* had a concern for health services because of her theological motivation and passion for *da'wah*. Third, *ibu nyai* has a powerful social network, which is expected to be helpful as a communication strategy for strengthening public health. Islamic boarding school-based public health has its own appeal and market share. This research is useful for developing public health science based on local wisdom.

Masyarakat yang mengalami gangguan jiwa setiap tahun selalu meningkat. Mereka sedikit sekali yang berusaha mencari pengobatan. Faktor penyebabnya, karena terbatasnya layanan kesehatan mental. Salah satu solusinya, mengembangkan layanan yang berbasis pesantren. Bagi pesantren, kesehatan mental termasuk bagian *dakwah bil-irsyad* atau konseling. Tujuan tulisan ini untuk mendeskripsikan peran dan potensi *ibu nyai* dalam mengembangkan layanan kesehatan masyarakat berbasis komunitas lokal. Penelitian ini menggunakan metode kualitatif dengan pendekatan *etnografi-hermeneutik*. Hasil penelitian menunjukkan bahwa pertama, para *ibu nyai* berpotensi sebagai pemimpin bagi santri perempuan, banyak yang berpendidikan tinggi, ada yang memiliki perguruan tinggi dan fasilitas kesehatan serta memiliki modal sosial yang besar. Kedua, *ibu nyai* memiliki kepedulian terhadap layanan kesehatan karena motivasi teologis dan semangat *khidmah* dalam ber*dakwah*. Ketiga, *ibu nyai* memiliki jejaring sosial yang sangat kuat, yang diharapkan bermanfaat sebagai strategi komunikasi dalam penguatan kesehatan masyarakat. Kesehatan masyarakat berbasis pesantren memiliki daya tarik dan pangsa pasar tersendiri. Penelitian ini berguna untuk mengembangkan ilmu kesehatan masyarakat yang berbasis kearifan lokal.

Keywords: *health services; ibu nyai; local wisdom; networking; social capital*

Introduction

People who experience mental disorders every year always increase. According to the 2018 Riskesdas Survey, seven out of 1,000 households have mental disorders. However, 7% live in rural areas, and very few tried to seek treatment. The contributing factor is the limited health services.

Also, the number of mental hospitals throughout Indonesia is only 45 in big cities with a limited number of psychologists and psychiatrists (Sari et al., 2020).

This fact showed that it needs local community-based services to overcome the scarcity of mental health services. Experts offer services that integrate multicultural, multilingual, and multiregional. The study of mental disorders cannot be separated from the traditions and culture of the community; so that people's lives are happier (Novianti et al., 2020). By integrating cultural understanding, linguistic diversity, and community engagement, individuals can access the support they need to lead fulfilling and happier lives. As we continue to recognize the importance of local community-based services, we move towards a more inclusive and equitable mental health system.

Pesantren also provide mental health services to their students because Pesantren are educational institution as well as da'wah services. Mental health includes the *bil-irsyad* da'wah section or counseling (Arifin, 2021; Arifin et al., 2022). The most crucial figure in the pesantren's life is kiai and ibu nyai. Their role is huge. Ibu nyai plays a role in enlightening their students, female guests, and the surrounding community (Amalia & Arifin, 2018; Ibrahimy & Arifin, 2019). Many ibu nyai act as representatives of pesantren caregivers in several pesantren. They act as the leaders for female students. The pesantren separates male and female students. Ibu nyai is the determinant in making several pesantren decisions concerning female students. She also holds the baton as a leader in several pesantren, specializing only in female students.

The role of religious leaders is vital to reorient culture and carry out transformations, significantly to strengthen public health. The roles of kiai and ibu nyai are not stagnant but are transforming. According to Nursyam, kiai not only act as cultural brokers, mediators, or both but can also act as community developers in a broad sense (Nursyam, 2005). By embracing their evolving roles as community developers and leveraging their influence, they can foster positive change, reduce stigma, and promote community well-being.

The success of developing the issue of community strengthening in Indonesia is due to incorporating the issue of strengthening into the local Islamic style. Therefore, efforts that continue to socialize health issues by the pesantren-based community movement are optimistic that they will succeed. According to the study results, local institutions are strategically positioned to participate in discourse and community-strengthening programs, including public health issues. The examples are pesantren, art groups, other social institutions, and social figures (Isfandari et al., 2019; Lestari & Wulansari, 2018). However, local health institutions, such as Posyandu, need to be optimized. Some poor and remote rural communities still need to entirely have good access to facilities related to basic health services. Likewise, doctors, nurses, and midwives have not been evenly distributed, even in many areas where the ratio of midwives is below the standard (Ambarita et al., 2019).

Several research results on health services have yet to focus on the participation of ibu nyai. Most of these studies are about the characteristics of health campaign messages (Basri & Darmajaya, 2016); the health communication campaign model (Wahyudin, 2016); the use of campaign media either through print media, Instagram, or YouTube (Marfa et al., 2019; Novita et al., 2020); community-based mental health service (Ruud & Friis, 2021; Youwei et al., 2020); as well as in terms of health campaign management (Pratiwi, 2019). While these studies offer valuable insights into various aspects of health campaigns, they often need to pay more attention to the unique perspectives, contributions, and potential involvement of ibu nyai in promoting and addressing community health issues. The role of ibu nyai within religious communities and their close connection with community members position them as influential figures who can contribute significantly to health promotion efforts.

This paper leads to three focus studies on the role of ibu nyai in developing local community-based health services. First is the potential of ibu nyai, who can be involved in strengthening public health services with local wisdom. Second is the concern of the ibu nyai of pesantren for public health services. Third, the ibu nyai's social network is expected to be helpful as a communication strategy for strengthening public health.

Method

The location of this research is in Situbondo Regency, as it has hundreds of Islamic boarding schools, one of which is the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo. The reason is that the Pondok Pesantren Salafiyah Syafi'iyah has a faculty of health and cares for public health. Besides that, Pondok Pesantren Sukorejo has 16,247 students and hundreds of thousands of alumni from various regions, even abroad. The population of Situbondo is 99.18% of the total 690,368 Muslims. In addition, there are 667 mosques, 4,311 prayer rooms, 410 madrasas, and 186 Islamic boarding schools. Because of this, Situbondo is known as the city of "santri (students)" and "bumi shalawat (the earth of shalawat)" (BPS, 2020; Pangkalan Data Pendidikan Pondok Pesantren (PDPP) Kemenag RI, 2020).

Strengthening community-based public health services in Situbondo Regency needs to be optimized. However, it can work together with *ibu nyai* because the population with monthly health complaints reaches 40.59%. Health facilities also need to be improved. Situbondo Regency has five hospitals from seventeen sub-districts; one maternity hospital; nine polyclinics; twenty health centers; fifty-one sub-health centers; thirteen pharmacies; 925 Posyandu, and 101 Ponkesdes. Meanwhile, the number of health workers is 169 doctors, 552 nurses, 330 midwives, and 51 pharmacists.

This study used a qualitative research method with an ethnographic-hermeneutic approach. The data of this study were sourced from field notes of observations and in-depth interviews during the study. This research took four months. The data collection method involves fundamental informant techniques and purposive sampling techniques. There were fifteen informants in this study. The stages of data analysis can be simplified into three streams of activities that coincide, namely data reduction, data display), and conclusion drawing.

Finding and Discussion

The Potential of Ibu Nyai Pesantren

Ibu nyai pesantren in Situbondo Regency has great potential to strengthen local community-based public health services actively. Some

potential ibu nyai, among others: First, many ibu nyai have a college education. Almost all of the ibu nyai at the Pesantren Salafiyah Syafi'iyah became lecturers at Ibrahimy University with an educational background of magister and doctoral degrees.

Second, there is one ibu nyai whose pesantren has a Faculty of Health Sciences and health facilities. For example, Ibu Nyai Juwairiyah was once the Faculty of Health Sciences dean. She also owned the As'adiyah Clinic.

Third, some ibu nyai are active in the political arena. For example, Ms. Nyai Khoirani, the caretaker of the Miftahul Ulum Besuki pesantren, is now the Deputy Regent of Situbondo. It showed the potential of ibu nyai to transcend traditional boundaries and actively contribute to the political arena. Their involvement brings unique perspectives, experiences, and a deep connection to the community.

Fourth, the ibu nyai has significant social capital. This social capital is because the people of Situbondo are very religious and fanatical about their kiai and ibu nyai. Ibu nyai, with her potential, plays an active role in every student's decision maker. Almost every pesantren policy concerning female students and the female environment must involve and have the blessing of the ibu nyai. With all the potential of the ibu nyai, it can be used to strengthen pesantren community-based health.

Fifth, Ibu Nyai protected and maintained the health of her disciples through prayer and *riyadhah 'ubudiyah*. The worship practice at *Riyadhah 'ubudiyah* or Pondok Sukorejo is known as 'gerbat.' In the context of counseling, gerbat is one of the essential behavior modification techniques for Islamic boarding schools (Arifin & Munfaridah, 2018). 'Gerbat' technique decision-making because gates are used to maintain mental health. One of the wisdom of 'gerbat' is the process of healing a broken heart. Ibrahim Al-Khawwas offers his five recipes for enlightening the mind, specifically, reading the Qur'an while contemplating its meaning, emptying the stomach, praying at midnight (*qiyam allail*), praying at dawn, and making friends with pious people, praying yourself (Yasid, 2007).

Mental health is essential for Islamic boarding schools. Because the focus of Islamic boarding school counseling is on the individual and the community, not on the issue of the person seeking advice, the human

mind (personal and social) needs to be addressed, not the problem. This guidance is because we believe that if people become a *khaira umma* person, their problems will resolve themselves (Arifin, 2020). In addition to mental or spiritual health, Islamic boarding schools greatly emphasize physical health. According to Kiai As'ad, health is a personal duty (*fardhu 'ain*), similar to maintaining a healthy body. In fact, according to Kiai As'ad, the first duty of the prosecutor of knowledge is to maintain good health. Kiai As'ad also seeks knowledge of the supply of medicines and health sciences. In addition, Kiai As'ad says piety and worship require a strong and healthy body (Hasan, 2003).

With a clean soul and lots of *dhikr* and thinking, a person becomes calm, serene, peaceful and feels very good. The Sukorejo Islamic Boarding School considers that if the *gerbat* is done properly and correctly, it will affect the behavior of the person doing it. *Gerbat* generally has two parts—first, the birth format (*shurah zhahirah*), namely all acts of worship. Second, the innermost nature (*haqiqah bathinah*) is the essence that does not appear as sincere, humble, and *khudhu'* before God. Because worship, etymologically, means *al-khudu' wa al-tadzallul*, submission and humility. From several documents of Kiai As'ad's letters to the pesantren administrators regarding *gerbat*, there are several keywords: *ridha*, sincere, *khusyu'*, and *istiqamah* so that his prayers and wishes are accepted, fulfilled, and *mustajabah*. Therefore, if we are righteous in worship (ritually righteous), we will automatically be righteous socially. If not, it means that in performing worship, we only practice the aspects of *shurah zhahirah* and do not touch the aspects of the inner truth. Thus, in worship, we lose the "soul."

An external effort by an Islamic boarding school as a mental health is to keep students' minds at peace. It corresponds to the counseling focus of Islamic boarding schools. Islamic boarding school counseling focuses on the individual and the community rather than counselor issues. The human mind (personal and social) needs to be addressed, not the problem. The ministry believes that problems can be solved naturally if people become their personal *khaira ummah* (Arifin, 2020; Arifin & Munfaridah, 2018)

The strengthening of public health services in Situbondo district should be scaled up because 40.59% of residents had health problems in one month. Medical facilities also need to be improved. There are 169 doctors, 552 nurses, 330 midwives, and 51 pharmacists. Most importantly, there is no mental health service in Situbondo District (BPS, 2020). Thus, the Islamic boarding school nyai women have potential in education, politics, facilities, and other social capital to develop public health.

Concern for Health Services

The concern among pesantren, especially ibu nyai, for health services is considerable. Caring is a person's ability to pay attention, serve, and help others to perform health services. However, the concern in this paper is more directed at rationalizing the religious meaning of the ibu nyai (Arifin, 2020). The reasons for the concern of pesantren to have concern for health services, among others, are, first: in the view of pesantren, maintaining health is included in the five universal principles (*al-kulliyât al-khams*) to realize the benefit of society.

According to K.H. Afifuddin Muhajir from the Salafiyah Syafi'iyah, all benefits should refer to these five principles, for example, health. Spiritual health refers to the principle of maintaining religion (*hifzh al-dîn*), mental health refers to the existence of reason and freedom of thought (*hifzh al-aql*), body or physical health refers to the principle of safety of the soul and all members of the body (*hifzh al-nafs*), economic health refers to property ownership (*hifzh al-mâl*), and social health refers to maintaining honor (*hifzh al-nasl and hifzh al-'irdh*). The reasons for the five universal principles to realize these benefits have motivated ibu nyai to take care of health services (Interview, Ibu Nyai Rom, 21 October 2021).

Second, one of the obligations of an ibu nyai is to pay attention to the health of her students and provide health facilities. One of the ibu nyai, an alumnus of Pondok Salafiyah Syafi'iyah Sukorejo, quoted the opinion of K.H.R. As'ad Syamsul Arifin that one of the obligations of the kiai or nyai's is to pay attention to the health of his students and provide health facilities (Interview with Ibu Nyai Nurul, 4 December 2021).

According to ibu nyai, health is human nature. If someone is unwell, it must be because something is damaged or not working correctly. Humans account for a substantial proportion of natural, environmental, and self-destructive injuries. It was achieving a healthy life through two patterns: prevention and treatment. Ibu nyai promotes a comprehensive approach to achieving a healthy life by emphasizing prevention and treatment. This approach recognizes the multifaceted nature of human health, encompassing physical, mental, and spiritual dimensions. It acknowledges the significance of addressing internal and external factors influencing well-being, such as environmental conditions and personal choices.

There are two patterns of prevention: "do something" and "do nothing". Doing something means striving to be healthy, strong, and disease-resistant, eating enough, eating regularly, exercising enough, and keeping things clean. Inaction does not mean destroying the system or order God has perfected—pollution, littering, drinking, smoking, overeating, irregular eating, etc. In the meantime, the curative effort to live a healthy life consists of repairing what has been damaged—the disease when it actually spreads. It involved first aid, medication, doctor visits, etc.

Third, providing health services is part of worship because worship requires physical strength and a healthy soul. Health is one of human nature. If someone is not healthy, it must be because something is broken or not functioning. Humans have an immense contribution to natural damage, environmental damage and self-destruction. Healthy living is obtained with two patterns of prevention and treatment. That is why health services are needed.

Worship requires physical strength and a healthy soul. The ibu nyai agree that we must maintain a healthy and clean lifestyle because taqwa to Allah requires excellent health. In the view of ibu nyai, Islam is not just dealing with spiritual or physical problems but taking care of both together. There must be a balance between something physical and spiritual because mental and physical health mutually influence.

Ibu Nyai's Social Network

A pesantren's ideal ibu nyai mother figure is expected to have a solid mass base at the bottom (*grassroots*) and a strong network. One of Kiai As'ad's messages to Salafiyah Syafi'iyah Sukorejo students who will stop staying is that he practices his knowledge in the prayer room around his house (Hasan, 2003). One of the meanings behind the message is for Sukorejo's students to master the center of a strong network and interaction with the community. The mosque or mushalla in the countryside is one of the communication centers and a community gathering place. The mosque or mushalla is a cultural sphere that brings together various segments of society, which can produce a distinctive culture (Nursyam, 2005).

In community strengthening, competence in communicating and building networks must be owned by someone, including public health workers. It must have a strong mass base below or within the community and, simultaneously, have a strong network to the top or other organizations. Several networks of pesantren nyai women—in the context of direct interaction with the community—are still well-maintained in Situbondo regency.

The first is the network of routine activities. This routine activity is held monthly and organized by the ibu nyai of the pesantren. For example, dhikr events, istighatsah, and regular recitations. Members of this activity across regions. The greater the influence of an ibu nyai, the more members and broader the reach. For example, Ibu nyai Uswatun Hasanah, the holder of the Nurul Qoni' Pondok Salafiyah Syafi'iyah Dormitory, has a Samawi *dhikr* activity every Friday or *Jum'at Legi*. Ibu nyai Zainiyah As'ad, initiated this activity. The members of the dhikr reach thousands of people. The place is at the Pesantren Al-As'adiyah Balikpapan.

Another routine activity is the commemoration of pesantren holidays. There is also a network of routine activities for the women of the prayer room. In the mushalla network, the routine activities are organized by students, alumni, or followers of particular ibu nyai. Usually, the leader of this activity is the nyai mushalla or the nyai at the village level. They are alumni of certain pesantren or have studied the Koran to a certain ibu nyai. In some areas, the teachers of the Koran in the mushalla are not only men, but many women are involved. They teach female students. They not

only have an influence on the mushalla students but also their parents. They also lead several activities in the village. These activities include *jam'iyah maulid diba'*, *yasinan*, and *sarwah* (recitation of tahlil for ancestral spirits). Its members are only limited to that area.

Second, a network of temporary activities organized by the ibu nyai. This activity usually involves hundreds to thousands of people from several regions, depending on the influence of the ibu nyai's or the pesantren she cares for. The community organizes another network of temporary activities and invites ibu nyai, for examples, *walimah* circumcision, bridal, and recitation events. Ibu nyai acts as a speaker. Most of the participants are around the place. However, if the speaker is well-known, the people attending the event can reach hundreds or thousands.

Third is the network of pesantren students. Pesantren santri network is a network of activities held by educational institutions, santri, and Pesantren alumni. This network of activities is in the form of social services carried out by students, especially during the Ramadan holiday. Ibu nyai acts as a speaker at some of these activities. Ibu nyai's involvement contributes to the holistic development of students, fostering their personal growth, leadership skills, and a deeper understanding of their role in promoting health and well-being within the pesantren.

Fourth is the traditional medicine network. So far, many kiai is trusted by the community to offer solutions to their inner problems. However, it is more than the kiai who do this. Ibu nyai is often asked for help by the community. Within the community, kiai has long been regarded as trusted figure offering solutions to various inner problems. However, it is also essential to note that ibu nyai also frequently receives requests for help from the community and plays a significant role in providing assistance.

The empowerment movement, including linking to public health services carried out by ibu nyai, is significant in influencing the socio-religious transformation of the community. At least two important reasons pesantren are centers for strengthening public health. First, the number of pesantren spread throughout the archipelago. According to data from the Ministry of Religion of the Republic of Indonesia, in 2020, the number of pesantren was 27,722 with 4,173,586 students (Pangkalan Data

Pendidikan Pondok Pesantren (PDPP) Kemenag RI, 2020). Second, regarding human resources, pesantren as workers are ready to be empowered as agents of community strengthening because, so far, they have volunteered to serve and fight for their community (Arifin & Zaini, 2014).

The figure of the ibu nyai is recognized as not as a public figure with a relatively high level of face-to-face with the community. The recitations and networking conducted by the nyai are public spaces that become an effective medium for conveying ideas, including strengthening local community-based public health services. Through their sphere of influence, the ibu nyai can become a significant intermediary for both parties, the ibu nyai and the community (Ibrahimi & Arifin, 2019; Machfutra et al., 2018; Nursyam, 2005; Zaini & Arifin, 2016).

Ibu nyai are known as figures who are good at bridging the interests of the people and the authorities. The role of this mediator has been described well by K.H.R. As'ad Syamsul Arifin is like a good tree, one with strong roots, branches that soar to the sky, and fruit that can be picked at any time. It means the pesantren must have roots in the lower society. As for the branches, the pesantren must have access to the top (bureaucratic elites and politicians). As a result, the existence of the pesantren is felt by all parties (Hasan, 2003).

At a certain level, the pesantren also functions as a "mouthpiece" of the community or a mediator between the interests of the community and the government. Sunan Kaligojo formulated this ideal picture. Sunan Kalijogo gave a symbol by building mosques, pavilions, and squares that always sided by side with the Javanese government from the center to the district. The mosque symbolizes the ulama, the *pendopo* symbolizes the ruler, and the square symbolizes the people. Its location is always side by side without any domination. Both the pesantren who empower the community and those who act as mediators for the people and rulers, their position must be neutral (Hasan, 2003). From a historical and sociological perspective, the kiai and ibu nyai who organize the people from the real steps in front of their eyes are a true picture of him as a religious figure. A nyai mother will make changes in her community. There will be interactive communication, not one-way communication. It is one of the keys to the

successful leadership of an ibu nyai (Arifin & Zaini, 2014; Ibrahimy & Arifin, 2019).

Pesantren care about health; there is a balance between physical and non-physical health. According to Kiai As'ad, health is classified as an individual obligation (*fardhu 'ain*) as well as maintaining body health. In fact, according to Kiai As'ad, the first task of the student of knowledge is to maintain health. Kiai As'ad also obliges the students to provide medicines and know health sciences. In addition, Kiai As'ad says piety and worship require a strong and healthy body (Hasan, 2003).

The pesantren's view of this physical and spiritual balance aligns with the Javanese view, namely that humans consist of physical elements and spirit or soul. The spirit gives power, strength, and power, while the physical stores and maintains the spirit. The interpretation of Islam in the context of Javanese culture is everything that is composed of the container (*lahiriyah*) and content (*batiniyah*). The purpose of the container is to preserve, hold, and limit the content, but the purpose of the content is precisely to "break down" it. Javanese mystics believe content is more important because it is the key to mystical unity. However, by accepting the cosmological and metaphysical relationship between the concept of container and content, both cannot be ignored (Zaini & Arifin, 2018). In other words, there must be harmony between the container and the contents.

The pesantren's view of this healthy lifestyle has similarities with members of the ibu nyai network, both theologically and sociologically. Several studies on communication psychology show that some aspects of psychology are decisive compared to others. Social networks in the psychological context are known as relationships, while in the social context they are known as social networks (Arifin & Baharun, 2022; Wulandari & Rahmi, 2018). Relationships in the pesantren network are not only physical networks but also spiritual ones. This spiritual relationship is the key to therapeutics among pesantren (Arifin, 2020).

The findings of this study have certain potential limitations. As it included a relatively small number of informants, it may restrict the diversity and representativeness of perspectives within the Situbondo community. Besides, the unique characteristics of Situbondo, such as its

high concentration of Islamic boarding schools and religious institutions, influence the results and may not be fully transferable to areas with different demographic or cultural profiles. This study also had a limited timeframe, which was done in four months, which may have restricted the depth of data collection and the ability to capture long-term patterns and changes in the community's health landscape. In addition, the interpretations and analysis of the data are influenced by the researchers' perspectives, experiences, and preconceptions. Steps were taken to mitigate bias through an ethnographic-hermeneutic approach, but it is essential to acknowledge that some level of subjectivity may still exist. Despite these limitations, the findings of this study still offer valuable insights into the potential for optimizing community-based public health services and collaborating with ibu nyai in Situbondo Regency. Furthermore, they serve as a starting point for further exploration and development of strategies to improve health outcomes and enhance the delivery of healthcare services in the region.

Conclusion

Ibu nyai pesantren has great potential to be utilized in strengthening public health services with local wisdom. They act as leaders and decision-makers for female students. Many ibu nyai have received higher education. They also became academics and politicians. They have a large enough social capital.

Ibu nyai has a high health concern. For pesantren, health services are an obligation because it is included in the five universal principles (*al-kulliyât alkhams*) to realize the benefit of society. Moreover, providing health services is part of worship because worship requires physical strength and a healthy soul. Therefore, in the view of pesantren, there must be a balance between physical (body) and spiritual (heart and mind) health. In this case, ibu nyai is a role model for female students in developing health concerns.

Ibu nyai has a very close social network, including outward and inner relationships with her followers. In addition, there are social networks that are routine and temporary, social networks organized by students and the general public, and social networks for traditional medicine.

The potential of ibu nyai, their concern for health, and the large social networks of ibu nyai should be used to strengthen community-based public health services. The government can work with mothers to strengthen community-based health services, especially for women. For example, the government can work with ibu nyai through the pesantren health center to educate female students.

On a broader scale, the Health Institute belonging to the Nahdlatul Ulama Executive Board is superior in seeing the opportunities and potential of Islamic boarding schools by mobilizing Islamic boarding schools to improve and develop public health services. PBNU Health Institute to cooperate with several parties to develop public health services initiated by Islamic boarding schools.

Acknowledgment

The authors thank the committee of The 2121st Annual International Conference on Islamic Studies (AICIS) 2022 Ministry of Religion of the Republic of Indonesia for the chance to present this article at the annual event.

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MAPPING RELIGIOUS ACTIVITIES AND PLURALITIES IN HOUSES: CASE STUDY AT BALUN VILLAGE LAMONGAN

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Received: February 2, 2023

Revised: May 31, 2023

Accepted: June 2, 2023

Abstract

Religious activities are basic things that are indispensable in life and are primary needs that must be met. Religious plurality is a social reality in life; it is a challenge to create religious harmony, but on the other hand, it is prone to conflict. The study aims to map religious activities in the settlement of religious plurality, namely Islam, Christianity, and Hinduism, in Balun village, Lamongan. It applied an environment behavior study approach with a place-centered mapping method to find individuals or groups using and accommodating their behavior in a certain time and space, with aspects studied, namely religious activities, space, and time. Data were obtained from direct observation and interviews with purposive, systematic samples. The results showed that religious activities at home with religious plurality were mapped into two categories: the religious activities of individuals or groups

according to their religion; and the religious activities by inviting citizens to their religion and different religions. Mapping of space use showed that the use of semi-public and public space in the home for religious activities result in flexibility in spatial functions and changes in sacred-profane spatial boundaries. The research contributed to the theoretical development of using shared space in the home and creating a space of tolerance in Balun village's religious life.

Kegiatan keagamaan merupakan hal mendasar yang sangat diperlukan dalam kehidupan dan menjadi kebutuhan primer yang harus dipenuhi. Pluralitas agama termasuk realitas sosial dalam kehidupan; merupakan tantangan untuk menciptakan kerukunan umat beragama, namun di sisi lain rawan konflik. Kajian ini bertujuan untuk memetakan aktivitas keagamaan dalam penyelesaian pluralitas agama, yaitu Islam, Kristen, dan Hindu, di desa Balun, Lamongan. Penelitian ini menerapkan pendekatan kajian perilaku lingkungan dengan metode place-centered mapping untuk menemukan individu atau kelompok yang menggunakan dan mewadahi perilakunya dalam ruang dan waktu tertentu, dengan aspek yang dikaji yaitu kegiatan keagamaan, ruang, dan waktu. Data diperoleh dari observasi langsung dan wawancara dengan sampel purposif, sistematis. Hasil penelitian menunjukkan bahwa kegiatan keagamaan di hunian dengan pluralitas agama dipetakan menjadi dua kategori yaitu kegiatan keagamaan individu atau kelompok menurut agamanya; dan kegiatan keagamaan dengan mengajak warga untuk beragama dan berbeda agama. Pemetaan pemanfaatan ruang menunjukkan bahwa pemanfaatan ruang semi publik dan publik di rumah untuk kegiatan keagamaan mengakibatkan terjadinya fleksibilitas fungsi ruang dan perubahan batas ruang yang sakral-profane. Penelitian ini berkontribusi pada pengembangan teori pemanfaatan ruang bersama di rumah dan penciptaan ruang toleransi dalam kehidupan beragama di Desa Balun.

Keywords: *house; mapping; plurality; religious activity*

Introduction

Spiritual needs are one of the basic needs vital for humans to gain faith, hope, and meaning in life. While plurality is a social inevitability in life, one of them is religious plurality. Religious plurality is a challenge and opportunity to coexist in religious diversity with harmony and mutual respect. On the other hand, it is also prone to being a source of conflict and discord. The view of the plurality of several religions shows that in Islam, it is accepted as a historical fact colored by the plurality of human life, both in thinking, feeling, dwelling, and acting (Alamsyah, 2017). Christians bring God's message of salvation through Jesus Christ, and religious pluralism is critically accepted (Rambitan, 2017).

The issue of plurality and harmony is challenging for religions, including Hinduism (Mambal, 2016). Based on this, it is significant to investigate how a society responds to religious differences and diversity (Prasetyo, 2013) and manifest this attitude into the concept of activities and the use of religious space in their lives. To understand the living culture of the community, the study of religious space in religious plurality settlements is crucial (Agustapraja & Aslamiyah, 2022).

Balun is a village in Turi District, Lamongan Regency, East Java Province, located about 4 km north of the center of Lamongan City. Lamongan is one of the regencies in East Java province, located at 6°51'54"-7°02'06" S and 112°04'41"-112°03'12" E. In general, the characteristics of the people in the Lamongan Regency area are homogeneous. However, several villages in the area have heterogeneous communities; such as Balun Village, which has a plurality of religions, namely Islam, Christianity, and Hinduism (Profile of Balun Village, 2018).

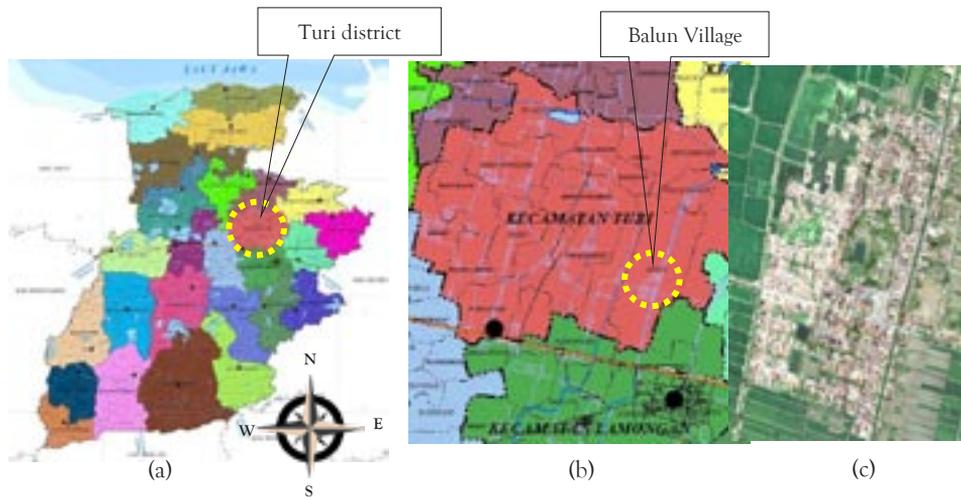


Figure 1. The research location;
 (a) map of Lamongan regency, (b) map of Turi district, (c) village map of Balun

The Balun village community is unique in its activities and use of religious space that accommodates various religious activities from the three religions. In addition, the religious plurality also extends to the family structure, but relations between individuals in the family and between religious groups run very well. The religious activities of the Balun village community are supported by worship facilities in mosques, churches, and temples located in one area in the residential area. They are adjacent to each other and connected by roads and public open spaces in the form of fields. Although the condition of the community is very plural in terms of religion, the fact shows that the people of Balun village are known to be very harmonious and tolerant. Hence, relations between individuals and religious groups run very harmoniously. It is based on direct observations and in-depth interviews about religious activities in each religion in Balun village. This fact is supported by several studies in Balun village, which state that religious values as a foundation for strengthening tolerance are built based on behavioral values, social values, and moral commitment in daily life (Alfariz, 2011). Religious moderation in Balun village occurs in the socio-cultural aspects of the community. It cannot be separated from the role of education in the family (Musdalifah et al., 2021). Religious tolerance is based on local wisdom, including praying for the deceased regardless of religious background. Religious tolerance in Balun village is fostered with inclusive

activities to strengthen a sense of communal solidarity, cohesion, tolerance of interfaith gatherings, and conflict resolution (Azizah et al., 2020).

Based on this interesting phenomenon, this study explored the mapping of activities and the use of religious space in houses in religious plurality settlements in Balun village, Lamongan. It is related to the pattern of space utilization for religious activities by applying an environment behavior study approach with a place-centered mapping method to identify the use of space for religious activities by individuals or groups. Studies on the use of space for religious activities showed that religious activities in public spaces in the form of road corridors, with the participants exceeding the capacity of space, causing density so that it becomes uncomfortable (Sudiaryandari et al., 2016). It requires the place centered mapping technique to examine the use of space by individuals or groups of space and their environment to accommodate their behavior in certain forgings, situations and times.

Religious activities are related to traditional and religious rituals. Traditional rituals are customs that the community has traditionally applied to this day and, by some people, are considered true values and are still being carried out. In contrast, religious rituals are worship activities based on the rules of each religion's teachings based on the scriptures. Religious space is a sacred space where activities related to religion and belief are highly valued and respected. The process of activities in religious spaces is based on religious knowledge and community traditions. Sacred values are applied to distinguish religious buildings or spaces from others (Pataruka, 2018). The diversity of space used in residential homes is often not only used according to its function, but sacred space is also sometimes not only used for worship. Therefore, it is important to understand the diversity of space used for religious activities, how the space is used, and the experience of its users.

Mapping religious activities describes activities observed by individuals or community groups in religious spaces, with measurements of physical traces of their movements and mapping of their behavior in those spaces. It aims to find out the behavioral phenomena of individuals or groups of people related to the spatial system of religious space. Behavioral mapping of religious activities is made by drawing/sketching through the area where humans carry out religious activities, identifying the type and frequency of the behavior, and showing the relationship between behavior with a specific design. It concerns religious activities in homes with a plurality of religions:

1) Islam, 2) Christianity, 3) Hinduism, 4) Islam-Christianity, 5) Islam-Hinduism, and 6) Islam-Christianity-Hinduism. The purpose of this study is to identify the pattern of space utilization for religious activities and how to modify the behavior of religious activities. The expected result is the mapping of religious activities at home with religious plurality in Balun village, Lamongan.

Method

The research to map religious activities and spaces in residential houses in religious plurality settlements in Balun village applied an environment behavior study approach. It employed a place-centered mapping method in residential houses with the religious plurality to find individuals or groups using and accommodating their behavior in a certain time and space. Behavior mapping aims to understand life experience, place, and behavior (Little, 2020). The steps in place-centered mapping are: 1) Sketch a place setting that includes all physical elements affecting the behavior of space users. 2) Make a list of behaviors to observe and define each behavior's symbol. 3) In a certain period, recording various behaviors occurring in the place using symbols on the base map that has been prepared.

The aspects of mapping activities and religious spaces studied are religious activities, space, and time of activities. Various religious activities in residential houses in Balun village consist of Islam, Christianity, and residential houses with religious plurality, namely Islam-Christianity, Islam-Hinduism, and Islam-Christianity-Hinduism. Data collection involved direct observation and in-depth interviews of thirty respondents from systematic purposive sampling. The observation type was non-participatory observation, while the in-depth interview was done with a semi-structured interview system. The researchers prepared interview guide using an open-ended question model and then continue a more specific discussion based on participants' answers.

The research location is in Balun village, Lamongan, which represents the issues and phenomena expressed in the background of this research. The selection of Balun village is relevant because this village is well known as a residential area with a plurality in terms of religion, namely Islam, Christianity, and Hinduism. Therefore, the criteria for selecting study cases

in this study are 1) Religious plurality enters the family structure, and 2) various religious activities occur on a micro-scale (residential houses). Furthermore, the data obtained from the data collection process was then analyzed using several theories on spatial mapping focused on religious space theory, religious activities, and religious plurality on the occupancy scale (residential houses).

Finding and Discussion

The mapping of religious space in residential houses in religious plurality settlements in Balun village was studied based on the religious activities of each religion, space for religious activities, and time of implementation of religious activities. Understanding sacred space and its place in everyday life is very important by looking at the community's religious activities and how the space of these activities is realized (Jones, 2019). Religious space is created by using space for religious activities permanently and temporarily, which has implications for spatial patterns and arrangements at micro, meso, and macro scales. The pattern and spatial arrangement for religious activities will affect the boundaries of sacred and profane zones. Spatially sacred space occupies a central position (Sardjono & Harani, 2018); it is a sacred space with fear and reverence, silence, and soul thrill. At the same time, the profane is something ordinary, general, unsanctified, and temporary outside the religious (Dhavamony, 1995). The results showed that the integration of the sacred-profane zone would have implications for the formation of territorial centers and sacred-profane territorial boundaries, which in this case is called the spatial pattern of religious space.

Religious activities within the scope of residential houses in the Balun village settlement are religious activities in residential houses inhabited by families and family members with various religions, namely: a) Islam, b) Christianity, c) Hinduism, d) Islam-Christianity, e) Islam-Hinduism, and f) Islam-Christianity-Hinduism.

Islam

Religious activities in Islamic houses consist of five daily prayers, death rituals, *yasiinan* and *tahlilan*, and *Sholawat Nariyah*. Five-time prayers are routine worship carried out five times daily, namely dhuhur, asyar, maghrib, isha', and dawn prayers. Death rituals are prayers for family members who have died by holding *Yasinan-Tahlilan* and commemorate the passing after 1-3, 7, 40, 100, and 1000 days. *Yasinan-Tahlilan* is recitation of Quran in group held at home alternately every Tuesday after maghrib; one group has about 150 people. *Sholawat Nariyah* is a prayer activity by young women carried out at home every Monday after Magrib; one group has about 75 people.

Based on the mapping procedure on the use of religious activity space in residential houses using the place-centered mapping method, applying the stages of steps, namely; 1) create drawings of floor plans and physical elements of space that can affect the behavior of space users, 2) make a list of the behavior of users of religious space and make codifications, 3) record behavior that occurs in religious space and 4) record the time religious activities take place, namely daily, weekly, monthly and certain times if there are activities. For example, five-time prayer activities are carried out in a special prayer room (*musholla*) or carried out in the bedroom with space use activities are prayer and prayer with implementation times according to the provisions of prayer times, namely dawn, dhuhur, asyar, maghrib, and isha'.

On the other hand, death-ritual activities are carried out in the family room, living room, terrace, yard, and front street of the house, with space-use activities including; reading Surat *Yasiin*, *tahlil*, praying, and eating together. These activities are carried out on particular days after the passing of the death. *Yasiinan* and *tahlilan* activities are carried out in the same rooms as death-ritual activities with almost the same space and are carried out once a week. As for *Sholawat Nariyah* activities, the use of space and time of implementation is almost the same as *Yasiinan* and *Tahlilan* activities, but the activities are in the form of reading the *Sholawat* of the Prophet Muhammad SAW. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 1.

Table 1. Mapping religious activities in Islamic residences

| Religious activities | Rooms | Activities | Time |
|---------------------------------------|--|---|---|
| 1. Pray five times | special prayer room (<i>musholla</i>), sleeping room | pray | Subuh, dhuhur, asyar, magrib dan isya' |
| 2. Death rituals | living room, living room, terrace, courtyard, street | read yasin, tahlil, pray and eat together | 1-3, 7, 40, 100, 1000 days (if there is a death of a family member) |
| 3. <i>Yasinan</i> and <i>Tahlilan</i> | living room, living room, terrace, courtyard, street | reading yasin and tahlil | Once a week |
| 4. <i>Sholawat Nariyah</i> | living room, living room, terrace, courtyard, street | Reciting the Prophet's prayers | Once a week |

Mapping religious activities on the use of space in Islamic residential houses can be grouped into several space zones based on their nature: private, semi-public, and public. The private zone is a special room for worship and a bedroom that is used for worship activities by the residents of the house; the semi-public zone is the family room, living room, and terrace, and the public zone is the courtyard; the road in front of the house is used for religious activities that are carried out by inviting community members. The pattern of use and spatial arrangement of religious activities in Islamic residences can be graphically seen in figure 2.

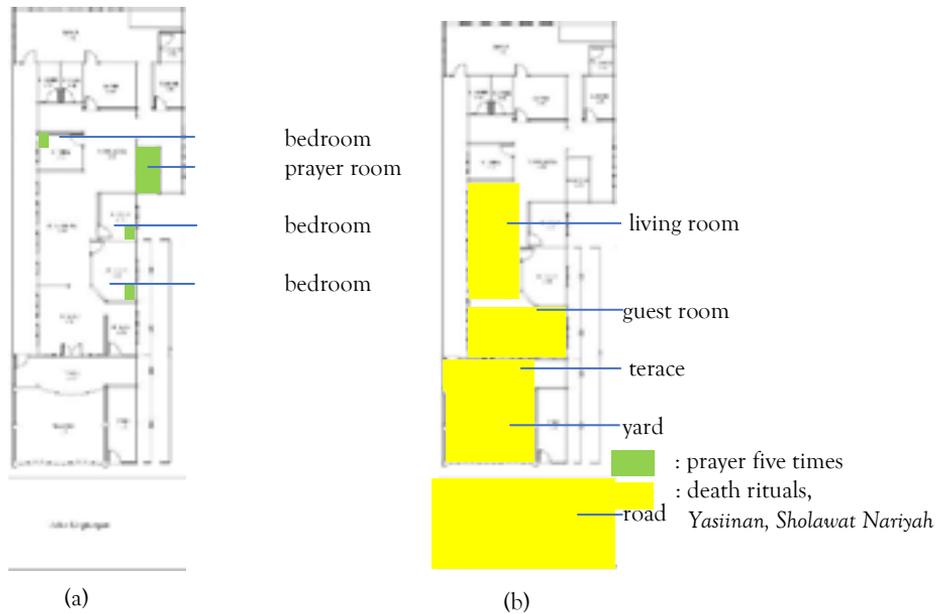


Figure 2. Religious spaces of Islamic residences; (a) Religious activities by residents, (b) Religious activities by inviting citizens



Figure 3. Religious spaces and activities of Islamic residences; (a) Front street of the house, (b) yard, (c) terrace, (d) guest room, (e) living room, (f) prayer room

Based on the tables and figures of the mapping results of religious activities above, it shows that religious activities in Islamic residential houses can be mapped into two, namely: 1) Religious activities by residents, either individually or together, carried out in private rooms, namely prayer rooms (musholla) or bedrooms. 2) Religious activities by inviting the community, carried out in the family room, living room, terrace, yard, and front street of

the house with the use of space for religious activities adjusted to the number of activity participants and the capacity of space.

The results of mapping religious activities, spatial patterns of space were formed based on the structure, territory, and dynamics of religious space. The space territory is formed from changes in the function of space and spatial territory boundaries. While the dynamics of space are formed from; changes like space use, changes in spatial boundaries, spatial practices, spatial representation, and space representation. The spatial pattern of religious space in Islamic residences is as follows; 1) Religious activities by residents either individually or together, namely praying five times. It formed a pattern of using space in clusters in the prayer room (musholla) or bedroom of each occupant, with the orientation of the room facing the Qibla (west) according to the provisions in prayer worship. There is a change in the territory of the room in the form of a change in function, namely the addition of functions in the bedroom for worship activities with territorial boundaries in the form of a private room area, namely the prayer room and the bedroom. In addition, there are dynamics, namely changes like private bedrooms into sacred private spaces, changes in space boundaries for religious activities (prayers). The spatial practices where religious space is a private space, representation of space where religious space is sacred, and representation space in the form of prayer mats to form a sacred space. 2) Religious activities by inviting the community, namely death-ritual activities, *Yasinan-Tahlilan* and *Sholawat Nariyah*; Forming a cluster-linear pattern of space use, namely the family room-living room-terrace-courtyard-street with an orientation facing towards the leader of religious activities. There is a change in the spatial territory in the form of a change in function, namely changes in the function of semi-public space and public space for religious activities. There is no firm territorial boundary, and it is adjusted to the area of use of religious activity space. In addition, the occurrence of spatial dynamics in the form of changes like semi-public and public spaces in residential houses turning into sacred spaces, changing the boundaries of semi-public spaces and public spaces into one space for religious activities, Spatial practices are formed where religious activities utilize space inside the house and space outside the home. The representation of religious activity space is a sacred space and the representation room in the form of an area for religious activities is characterized by an activity room in the form of a mat or carpet.

Christianity

Religious activities in the house of Christianity consist of daily prayer and Bible study, devotion to people's homes, and death rituals. The daily worship such as common prayer is done at the dinner table in gratitude to God. Bible study involves exploring and understanding the teachings and messages within the scriptures. The devotion within the people's home is held every Friday night (around 7.00 PM), or the time can be adjusted if there are community activities. The devotion of residents' homes is carried out in turns. There are six groups of people's house devotion, groups of 40 people. Home devotional activities are a means of spiritual formation and praise (3-4 praises). The death rituals or memorial service is done for commemorating the death of family members on 1-3, 7, 40, 100, and 1000 days

With the same procedure in mapping the use of space, religious activities in Christian homes include daily worship activities in the form of joint prayer, which are carried out in the dining room/table, while Bible study is in the family room area. These activities are held periodically at meal times together and certain times. Devotional activities of residents' homes are carried out in the living room and terrace with space-use activities in the form of praises to God and closed with prayer. While death rituals are executed in the family room, living room, terrace, yard, and front street of the house, with space use activities including praise, prayer, and eating together. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 2.

Table 2. Mapping religious activities in Christian homes

| Religious activities | Rooms | Activities | Time |
|-------------------------------|-------------------------|---|---|
| 1. Daily worship | | | |
| a. Common prayer | dining room | prayer | breakfast, lunch, and dinner hours |
| b. Bible studies | living room | The study, meditate on the content of scripture | evening |
| 2. Devotion in People's Homes | living room and terrace | Spiritual formation and praise (3-4 praises) | Friday night (at 7.00 PM) or the time can be adjusted |

| | | | |
|-----------------------------------|--|-------------------|---|
| 3. Death rituals/memorial service | living room, living room, terrace, courtyard, street | Prayer and praise | 1-3, 7, 40, 100, 1000 days if there is a death of a family member |
|-----------------------------------|--|-------------------|---|

The results of mapping religious activities on the use of space in residential houses can be grouped into several space zones based on their nature: private, semi-public, and public. The private zone in the service area, namely the dining table, is used as a room to pray in gratitude for the blessings and fortune of God Almighty. The semi-public zone is the family room as a place for reflection and Bible study with family, the living room and terrace for devotional activities. The public zone, namely the yard, the front street of the house is used for death saving activities by inviting interfaith community members. The pattern of use and spatial arrangement of religious activities in Christian residences can be graphically seen in figure 4.



Figure 4. Religious spaces of Christian residences; (a) Religious activities by residents, (b) Religious activities by inviting residents

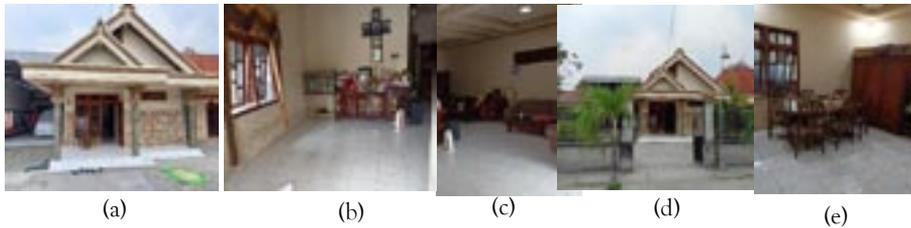


Figure 5. The religious activity room of a Christian residence;
 (a) terrace and courtyard, (b) living room, (c) family room, (d) courtyard and street, (e) dining

The mapping of religious activities, spatial patterns of religious space in Christian residences were formed as follows; 1) Religious activities by residents either individually or together, namely daily worship activities in the form of joint prayer and Bible study; Forming patterns of cluster room use in dining rooms and family rooms, space orientation is centered in the dining table area and family room. The territory of the room changes in the function of the dining room and family room for prayer and Bible study with territorial boundaries, namely the dining table and family room area. There is a spatial dynamic, namely a change like space to be sacred; space does not have firm boundaries for religious activities; the formation of spatial practices of religious space in service and semi-public spaces; and the representation of space as a sacred space that is silent and peaceful. 2) Religious activities by inviting the community, namely death ritual activities and the devotion of residents' homes, form a pattern of using cluster-linear space, living room-terrace of the house for religious activities, and the orientation of the room facing towards the leader of religious activities. The spatial territory changes in function of semi-public space for religious activities and territorial boundaries adjusted to the area of use of religious activity space. The dynamics of spatial functions in the form of changes like semi-public space in residential houses turning into sacred spaces, the boundaries of semi-public space into one space for religious activities, spatial practices of religious money by utilizing space inside the house and outside the home, the representation of religious space is a sacred space. In contrast, an activity room in the form of a sacred pedestal characterizes the representation space for religious activities.

Hinduism

Religious activities in Hindu houses consist of daily worship, *Catur brata Nyepi* day, *tingkeban*, and death rituals. Daily worship is performed three times a day: morning, afternoon, and evening/night, done on average 10-15 minutes each time. The prayer room (holy room) is equipped with *plangkiran*, a place containing the holy water and *sajen* in the form of leaves, fruit, flowers, water, and fire which are packaged beautifully to be offered to God. Prayer can be done in the bedroom or any room as long as it is clean. Prayers are performed facing East. *Catur brata Nyepi* is the silence day when Hindus pray and do self-reflection with the four prohibitions: not to light fires, or lights (as fire symbolizes anger, and all bad thoughts), not carry out daily activities, not traveling outside the home, and not having fun. *Tingkeban* is performed as traditional baby shower to celebrate the expectant mother's pregnancy in the seventh month, to pray for the health and safety of both the mother and the baby. Death rituals are to commemorate the deceased on the 1-3, 7, 40, 100, 1000 days.

With the same procedure in mapping the use of space, religious activities in Hindu residences, it includes; daily worship activities in the form of prayers carried out in a special prayer room or the bedroom. In addition, *Tingkeban* and family death rituals are carried out in the family room, living room, terrace, yard, and front street of the house. In contrast, *Catur brata Nyepi* is carried out in the family room or bedroom. The results of mapping the space of religious activities, the use of space, and the time of activities can be seen in table 3.

Table 3. Mapping religious activities in Hindu residences

| Religious activities | Room | Activities | Time |
|----------------------|--|--------------------------------------|--------------------------------|
| 1. Daily worship | Bedroom | Pray | morning, noon, evening |
| 2. <i>Tingkeban</i> | family room, living room, terrace, yard, and front street. | speech of religious leaders- praying | If a family member is pregnant |

| | | | | |
|----|--------------------------|--|---|--|
| 3. | Death rituals | family room, living room, terrace, yard, and front street. | speech of religious leaders- praying | 1-3, 7, 40, 100, 1000 days to commemorate the deceased |
| 4. | <i>Catur brata Nyepi</i> | Living room, bedroom | self-reflection prohibition from fire, work, traveling, and entertainment | 06.00 AM to 06.00 AM the next day |

The mapping of religious activities in Hindu residences can be grouped into several spatial zones: private, semi-public, and public. The private zone is a bedroom and a special prayer room. The semi-public zone is the family room, living room, and terrace. The public zone is the yard; the front road of the house. The pattern of use and spatial arrangement of religious activities in Hindu residences are presented in figure 6.

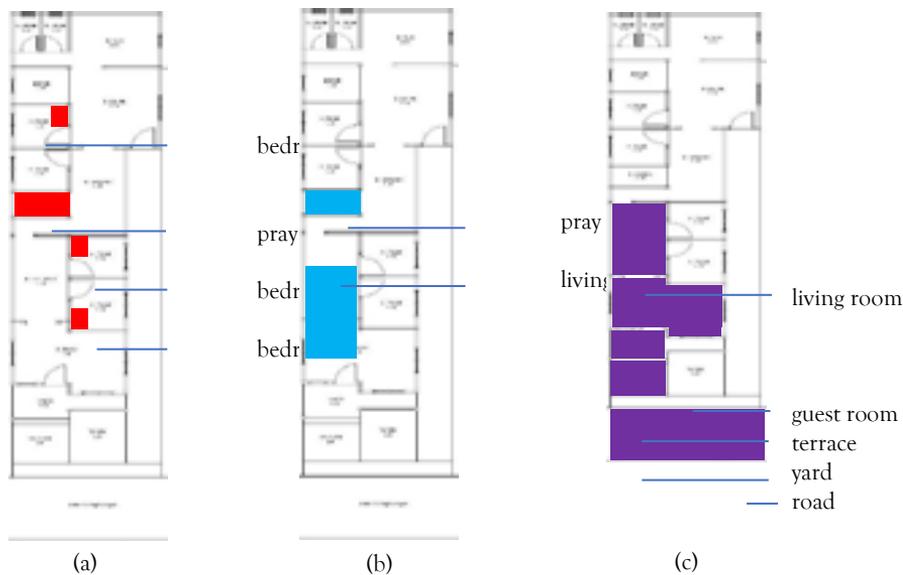


Figure 6. Religious spaces of Hindu residences; (a) Religious activities by residents, (b) Religious activities by inviting residents

- : Daily prayers
- : *Catur brata Nyepi*
- : Death rituals and *tingkeban*



Figure 7. Religious activity room of Hindu residence;
 (a) living room, (b) family room, (c) terrace, (d) courtyard and street, (e) prayer room

The mapping of religious activities, spatial patterns of religious space in Hindu residences were formed as follows; 1) Religious activities by residents of the house, either individually or together, namely daily prayers, form a pattern of using cluster space in the prayer room or bedroom with an orientation facing East. The territory of the room changes the function of the bedroom used for prayer. In addition, there are dynamics, namely changes like the bedroom becoming sacred, changes in spatial boundaries in the area used for prayer, which is spatially a sacred space, a representation of sacred space, and a silent representation space. 2) Religious activities by inviting the community, namely death and death ritual activities that form a pattern of using cluster-linear space; living room-living room-terrace-yard and front street of the house for religious activities, with room orientation facing towards the leader of religious activities. Changes in territory that occur due to changes in functions in semi-public spaces to the public in residential houses for religious activities with territorial boundaries adjusted to the area of use of religious activity space. Space dynamics occur in the form of changes like space; semi-public and public spaces in residential homes turn into sacred spaces. The boundaries of semi-public spaces change into spaces for religious activities that are spatially practical. The religious space utilizes space inside and outside the home that represents sacred space, with space of representation. An activity room in the form of a holy and holy pedestal marks the area for religious activities.

Religious Plurality

A residential house with a plurality of religions in Balun village is a residence with family members with religious diversity, namely between; Islam-Christianity, Islam-Hinduism, and Islam-Christianity-Hindu. Religious activities are carried out following the provisions of each religion. Activities and religious spaces in residential homes with religious plurality can be seen in table 4.

Table 4. Activities and religious spaces in homes with religious plurality

| Religion | Activities | Room |
|-----------|------------------------------------|--|
| Islam | Pray five times | prayer room (musholla)/bedroom |
| | <i>Yasinan</i> and <i>tahlilan</i> | living room, living room, terrace, courtyard, street |
| | <i>Sholawat Nariyah</i> | living room, living room, terrace, courtyard, street |
| Christian | Common prayer | dining room |
| | Study the Bible | living room |
| | Devotion in people's homes | living room, terrace |
| | Death rituals | living room, living room, terrace, courtyard, street |
| Hindu | Daily prayers | prayer room/bedroom |
| | <i>Tingkeban</i> | living room, living room, terrace, courtyard, street |
| | Death rituals | living room, living room, terrace, courtyard, street |
| | <i>Catur brata Nyepi</i> | prayer room/bedroom/living room |

Islam-Christian Religion

Religious activities in houses with a plurality of Muslim-Christian religions are carried out according to their respective religions. The daily activities of each religion are carried out in the bedroom (there is no special room for worship). Religious activities that invite the public are carried out according to their respective religions and held in the living room, terrace, even to the courtyard and the front road of the house according to the capacity of the space. The results of mapping the use of Muslim-Christian Protestant religious space can be seen in figure 8.

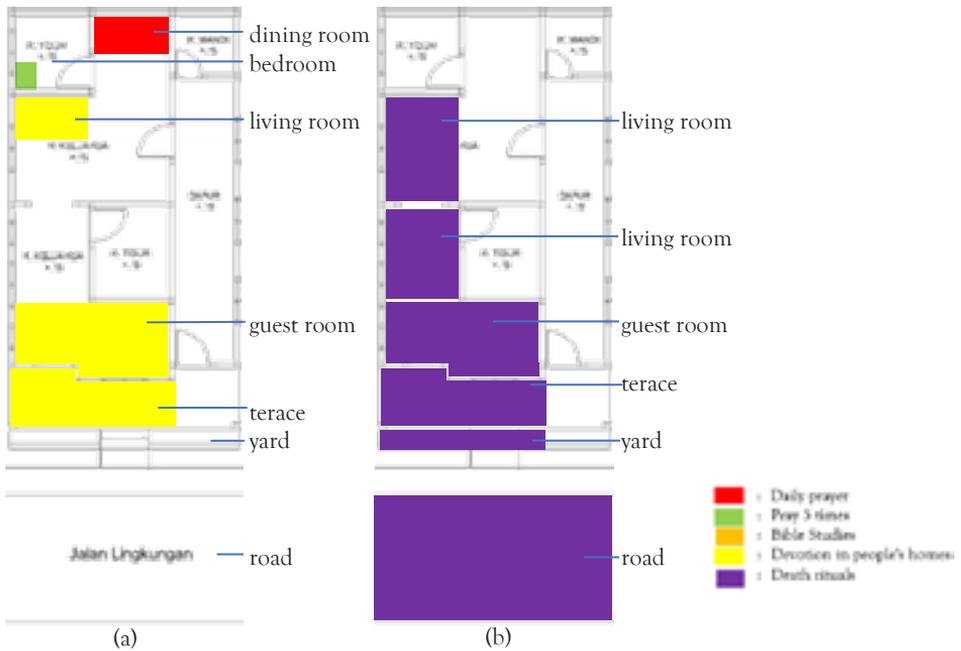


Figure 8. Religious spaces of Islamic-Christian residences;
 (a) Religious activities by residents, (b) Religious activities by inviting residents



Figure 9. Religious activity room of Islamic-Christian residence;
 (a) front street of the house, (b) terrace, (c) living room and family room

Based on the results of the mapping of religious activities, spatial patterns of religious space in residential houses with a plurality of Islamic-Christian religions were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form a pattern of

using cluster space for individual worship of each religion and central; centering in the living room, living room, terrace and front street of the house, with space orientation; individual worship; to Qibla for prayers, joint activities; in the direction of the activity leader. Space territory occurs due to changes in function; the living room, living room, terrace and front street of the house became a space for religious activities and territorial boundaries. The area in the house starts from the family room to the front street of the house, and there is no firm limit, depending on the capacity of the room and the number of participants. The dynamics of space function occur due to changes. Private and semi-public spaces become spaces for religious activities and cause changes in spatial boundaries that adjust to their spatial needs. Spatial practice; religious space is a sacred space, a representation of space. The house's atmosphere becomes sacred, representing a sacred space.

Islamic-Hindu religion

Religious activities in Islamic-Hindu residential houses are carried out according to their respective religions. Prayers for Muslims and prayers for Hindus are held in the bedroom. Religious activities by inviting the community are carried out according to the provisions of their respective religions. The living room, family room, terrace, and front street of the house are religious activity rooms that are used if there are Islamic or Hindu religious activities.

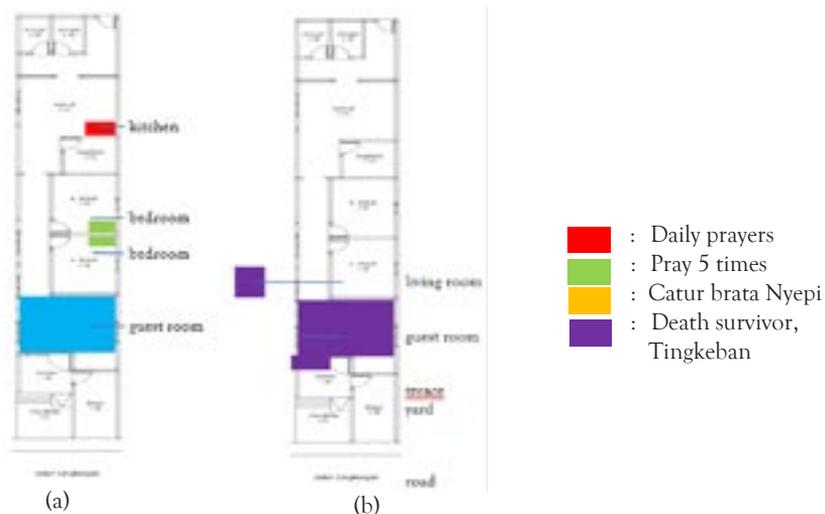


Figure 10. Religious spaces of Islamic-Hindu residences;
(a) Religious activities by residents, (b) Religious activities by inviting residents



Figure 11. Religious activity room of Islamic-Hindu residential house; (a) front street of the house, (b) yard and terrace, (c) living room, (d) family room

The spatial patterns of religious space in residential houses with Islamic-Hindu plurality were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form patterns of space use: clusters; individual worship of each religion and central. Centered in the family room, living room, terrace, yard and front street of the house. Space orientation is to Qibla for Muslims, and East for Hindus. In joint activities, it is in the direction of the activity leader. The formation of territories changed in function; family rooms, living rooms, terraces, courtyards, and front streets of houses become religious activity spaces and territorial boundaries. The occurrence of spatial dynamics in the form of changes like space, private space, and semi-public space for religious activities, changes in spatial boundaries. The spatial boundaries adjust to the needs of religious space.

Islamic-Christian-Hindu religion

Religious activities in residential homes with a plurality of Islamic-Christian-Hindu religions are carried out according to their respective religions. Prayer services are in a special bedroom prayer room (*musholla*). Prayer activities and *Catur Brata Nyepi* for Hinduism are carried out in the bedroom, and there is no special room for worship for Christians. Religious activities that invite the community are carried out according to the provisions of their respective religions. The use of space in Muslim, Christian, and Hindu residential houses is illustrated in figure 12.

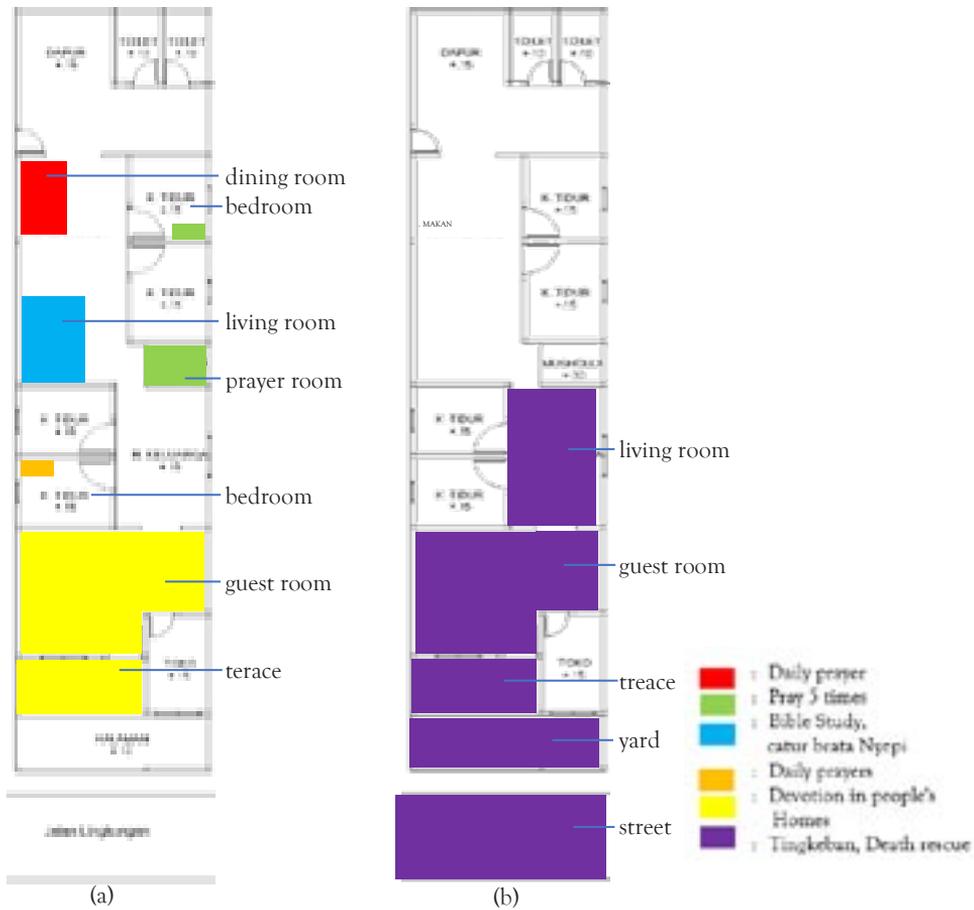


Figure 12. Religious spaces of Islamic-Christian-Hindu residences; (a) Religious activities by residents, (b) Religious activities by inviting residents



Figure 13. Religious activity room of Islamic-Hindu residential house; (a) front street of the house, (b) courtyard, (c) terrace, (d) living room, (e) prayer room

The mapping of religious activities, spatial patterns of religious space in residential houses with Islamic-Hindu plurality were formed as follows; 1) Religious activities by residents and 2) Religious activities that invite the community to form patterns of space use: clusters; individual worship of each religion. Central; Centered in the family room, living room, terrace, yard, and front street. Space orientation; individual worship; to Qibla (prayer), prayer (Hindu) facing east, joint activities; in the direction of the activity leader. Space territories are formed due to changes in function; family rooms, living rooms, terraces, courtyards, and front streets of houses become religious activity spaces and territorial boundaries; The area in the house, starting from the family room to the front street of the house, there is no firm limit, depending on the capacity of the room and the number of participants in religious activities.

Based on the results of mapping religious activities in residential homes, religious plurality shows that: 1) Religious activities of residents of each religion are carried out in private and semi-public spaces quite flexibly. 2) Religious activities that invite the community are carried out in semi-public spaces (family rooms, living rooms, terraces) and public spaces (yards to the front street of the house); the use of space for religious activities is very flexible according to the capacity of space. The family room, living room, terrace and yard, and front street of the house function for religious activities, so there is a change in space use in residential homes; private spaces can become semi-private or public, where it happens definitely and routinely (Indeswari et al., 2013).

Religious space is created by using space for religious activities permanently and temporarily, which has implications for the pattern and spatial arrangement in residential homes. The pattern and spatial arrangement for religious activities will affect the boundaries of sacred and profane zones. The results show the integration of sacred-profane zones, which will have implications for the formation of territorial centers and sacred-profane territorial boundaries. Changes in the function of space can result in changes in territory, namely private, semi-public, and public territories (Altman, 1984). The study results found changes in the territory of semi-public-public space for religious activities with very flexible territorial boundaries so that the territorial boundaries of sacred-profane space are very flexible in the micro, meso, and macro spheres. The flexibility of territorial

boundaries creates a common space for religious activities for one religion and interfaith, forming a space of tolerance.

Space dynamics occur due to changes like space use that the space production process can understand; the space production process consists of spatial practice, production, and reproduction of spatial relations between objects and products of space that ensure the continuity of production of social space and its cohesivity, representations of space; relating to the form of imaging as well as symbols and representational space; The state of the space presented (Levebvre, 1991). Space dynamics can occur harmoniously because of the balance between humans and the environment, even though there are changes in spatial boundaries, both physical and social boundaries (Markus & Cameron, 2002). The dynamics of space use in residential houses occur very flexibly according to the type of activity and the capacity of space use, and this makes community relations with religious plurality harmonious and not prone to conflict. For example, the family room, which was originally semi-public and even private, became public for religious activities, so control over space boundaries became looser; there were openness and closure arrangements for an individual by forming control boundaries (Razali & Talib, 2013). These changes include changes in the function, the character of space, and the meaning of space related to the context of time and influenced by human activities (Santosa et al., 2014).

The use of space in the house for religious activities, in addition to creating spiritual space, is also a space for the existence of religion and religious and cultural identities that require space. In its development, it tries to dismantle the boundaries of space (Setiawan, 2018). The use of the same space for various religious activities is formed in the same space (Ayu et al., 2015). Behavior based on mutual respect between family members and the community, concern, and common goals can strengthen the realization of spatial territory even though it is different (Rochimah & Asriningpuri, 2018).

Conclusion

Research on mapping religious activities aims to determine the use of space and the pattern of spatial structure, territory, and dynamics of spatial functions in residential houses for religious activities. The method applied is limited to place-centered mapping, which is a technique to examine the use of space by individuals or groups in a certain place and time situation;

methods can be developed in person mapping centered on observing the flow of movement and behavior of a person specifically in several places at certain times, on finding out in detail a person's behavior in the use of space. The results of mapping religious activities in the residential houses of religious plurality settlements in Balun village, Lamongan, show that religious activities determine the basis for each religious community's formation and use of space. Religious activities in the family environment (individually or in groups of family members) to community participation (religious activities by inviting citizens) are based on tolerance and togetherness without distinction of religion. The use of space in the house for religious activities is formed by utilizing the space of the family room - living room - terrace - front street of the house. The use of space for religious activities is adjusted to the number of activity participants and space capacity. As a result, there is a change in profane space into sacred space (religious activity space), forming flexibility in spatial functions and changes in the territorial boundaries of sacred-profane space. The time of implementation of religious activities is adjusted to the provisions of each religion while respecting each other and maintaining togetherness.

This research contributes to the theoretical development of alternating use of space in the house of religious plurality to create a space for religious tolerance in family and community life in Balun village. Further research that can be carried out is about the existence of tolerance for the use of space for religious activities on the scale of family life in connection with the socio-cultural development of the community. In addition, it can be used by urban planning experts and stakeholders in planning and structuring residential areas with religious plurality.

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EFFECT OF TAREKAT KHALWATIYYAH-SAMMAN ON FISHERMEN'S WORK ON THE SOUTH COAST OF SOUTH SULAWESI

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Received: November 16, 2022

Revised: March 16, 2023

Accepted: March 27, 2023

Abstract

Coastal fishermen communities hold religious rituals as Sufism practices. One of which is Tarekat Khalwatiyah-Samman, which affects their daily work. This paper aims to identify the substance of the Khalwatiyah-Samman teachings. It deciphers the effect of this teaching on the work of fishermen on the south coast of South Sulawesi. This research is qualitative with social and empirical approaches. Data collection was done through in-depth interviews, observation, and literature study. It employed qualitative data processing and analysis. The results showed that the substance of the Khalwatiyah-Samman teachings lies

in its three doctrines: the purification of the soul, the concept of the essence of God, and the concept of human essence. In addition, the influence of Khalwatiyyah-Samman's teaching on the work of fishermen on the south coast of South Sulawesi is the emergence of attitudes in work such as complacency; God has determined everything, and they do not have a competitive spirit and spirit of achievement. Accordingly, the substance of the Khalwatiyyah-Samman teaching is that God has determined all human actions, and humans only live it. Moreover, the effect of the Khalwatiyyah-Samman teaching is to form an attitude of fatalism in fishermen or resignation.

Masyarakat nelayan di wilayah pesisir memegang teguh ritual keagamaan sebagai praktik Sufisme. Salah satunya yaitu Tarekat Khalwatiyyah-Samman yang berpengaruh terhadap pekerjaan sehari-hari nelayan. Tulisan ini bertujuan memahami substansi ajaran Tarekat Khalwatiyyah-Samman. Penelitian ini mengungkap efek Tarekat Khalwatiyyah-Samman terhadap pekerjaan nelayan di pesisir selatan Sulawesi Selatan. Penelitian ini bersifat kualitatif dengan pendekatan sosial dan empiris. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan studi literatur. Kajian ini menggunakan pengolahan dan analisis data kualitatif. Hasil penelitian menunjukkan bahwa substansi ajaran Tarekat Khalwatiyyah-Samman terletak pada tiga doktrinnya yaitu penyucian jiwa, konsep esensi Ketuhanan dan konsep esensi manusia. Pengaruh tarekat Khalwatiyyah-Samman terhadap pekerjaan nelayan di pesisir selatan Sulawesi Selatan adalah timbulnya sikap dalam bekerja seperti cepat puas, segala hal telah ditentukan oleh Tuhan, mereka tidak memiliki jiwa bersaing dan semangat berprestasi. Karena itulah substansi ajaran Khalwatiyyah-Samman adalah semua perbuatan manusia telah ditentukan Tuhan dan manusia hanya menjalaninya. Adapun efek Tarekat Khalwatiyyah-Samman adalah membentuk sikap fatalism pada nelayan atau kepasrahan.

Keywords: *effect; fatalism; fishermen-community; Khalwatiyyah-Samman teaching*

Introduction

In general, coastal communities in Indonesia are religious people. They showed their religiousness in the many rituals they held long ago (Tajuddin, 2019). These rituals are mostly related to his work as a fisherman

and are related to the sea. Seas are their source of livelihood (Torreon & Tiempo, 2021). Therefore, they hang completely on the seas and must maintain it so that it produces continuously when they go to sea. The fishermen also maintain a good relationship with the sea (Arifin et al., 2018) by making food offerings or sacrificing certain animals in the middle of the sea. Most fishermen's rituals in Indonesia are still characterized by animism and dynamism (Syarief, 2021). Animism and dynamism are beliefs that consider that certain objects have supernatural powers and can provide help, a belief that reeks of heresy and superstition that have converged into an inseparable form of belief in people's daily lives (Hasan, 2012). Fishermen believe that the sea has a guardian of supernatural beings who can be angry and happy depending on the rituals and sacrifices (Fitrisia, 2014; Karlina & Eriyanti, 2022; Syarief, 2021).

The entry of Islam in the fishing community, especially on the south coast of South Sulawesi, was first in the form of *Tarekat* and not formal Islam or Sharia (Agustang, 2010). It is due to the fact that bound can accommodate the local beliefs of fishermen while formal Islam does not accept it. In addition, the early generation of Islamic propagators did preach the essence of Islam. *Tarekat*, also known as a Sufi order or Sufi brotherhood, is a term used to refer to the various spiritual paths or schools within Islam that focus on the inner, mystical dimensions of the faith. The word "tarekat" comes from the Arabic word "tariqa," which means "way" or "path." Thus, the fishing community's beliefs became more assertive with the entry of Islam into fishing communities characterized by Sufism. This Sufism is in line with the belief in supernatural things, and it does not interfere with the habits of the fishing community (Nihayatul et al., 2019). Through Sufism, such fishermen's local beliefs become legal and can be understood as part of Islam.

In general, coastal fishing communities have the same work culture, such as fast satisfaction (Silooy, 2017), not having a competitive spirit (Syaiful, 2019), resignation to fate or destiny, momentary or short-term orientation, and lack of future orientation (Iriani, 2019). For them, God predetermines everything, and humans only live up to these provisions. The theological perspective views the culture as fatalism or *jabariyah*. (Hakim, 2015). Fatalism, also known as *jabariyah* or determinism, is a philosophical and theological concept that suggests all events and outcomes are predetermined and inevitable. It posits that everything in the universe,

including human actions and choices, is predestined and beyond individual control. The dominance of fatalism culture in fishing communities is one of the indicators of the causes of their poverty in addition to structural aspects in the form of social and political access (Hakim, 2016). Empirically, the fishermen on the south coast of South Sulawesi are primarily poor, as seen in their daily lives. It can be seen that their homes are small in size, their children's education is also low, and they have no job alternative (Anriani et al., 2017). This situation is evident in almost all traditional fishing communities on the south coast, including Takalar Regency, Jeneponto Regency, and Bantaeng Regency. The area also has the same characteristics as Makassarese ethnicity.

Some studies on religious characteristics in fishing communities include the Sufism teachings in the pesantren that train them to accept nature sincerely, happily and strive to become human beings with good character. The concept of the Sufism teachings leads to the concept of *akhlaqi* Sufism directed at increasing the obedience and closeness of santri, especially fishermen residents, to Allah by carrying out His commands and staying away from His prohibitions (Alam, 2020). Besides, the culture of fatalism (resignation) is the cause of fishermen's cultural poverty. Resignation as part of the cultural aspect became an integral part of the social life of fishermen as they believe that God has determined this life, whereas man only lives it like poverty. They are poor because they are God's provisions and cannot be rich (Hakim, 2019). Another research on the fishermen community in West Sulawesi showed that the Makkuliwa ritual and Islamic elements have the same pattern as an affirmation of something that has power beyond human reason. Thus, these two cultural elements influence each other at the level of practice, spiritual space, and beliefs of the fishing community. This tradition then becomes a series of ceremonies as a form of affirmation of Allah as the ruler without having to change the whole series and practice of the Makkuliwa ritual that has long been maintained. (Tajuddin, 2019).

All of the studies on the fishermen's communities generally focused on the teachings of *Tarekat* that shaped the belief of the fishing community to surrender to God. However, only a few have examined the effects of the *tarekat* on their work as fishermen. Therefore, this study examines the effect of *Tarekat Khalwatiyyah-Samman* on fishermen's work in the fishing community. Thus, this study is concerned with the following questions: (1)

What is the substance of the teachings of the *Khalwatiyah-Samman* Order? (2) How does the *Khalwatiyah Samman* order affect fishermen's work on the south coast of South Sulawesi? The contribution of this research is oriented to provide input for policymakers in filtering new understandings of the beliefs of local communities.

Method

This qualitative research uses social and empirical approaches (Creswell, 2013; Oetomo, 2015). The empirical reality of the traditional fishermen's society (poverty) is the result of their knowledge and belief. This belief is a socially constructed evolution. Data were collected through in-depth interviews about the teachings of *Khalwatiyah-Samman* that influence the fishing community, observations about the living conditions of fishermen, for example, their house condition, their children's education, and literature studies about the belief of traditional fishermen and practices. The informants were five fishermen determined purposively. Furthermore, the data is processed and analyzed qualitatively using a three-step method: data reduction, categorization, and conclusions (Bungin, 2015; Suyanto, 2015).

Finding and Discussion

The substance of *Khalwatiyyah-Samman* teachings

The entry of the congregation into the fishing community on the south coast of South Sulawesi caused changes in the religious way of the fishing community. As a result, their local beliefs that resemble animism and dynamism get equivalence in Islam. However, these beliefs are separate from the teachings of *Khalwatiyah Samman*. Karaeng Muh. Said (77 years old) is a religious figure affiliated with *Nahdlatul Ulama*, one of Indonesia's largest and most influential Islamic organizations. He stated that the entry of *tarekat* teachings to the coastal area was its compatibility with the habits of fishermen so that they felt not disturbed when performing rituals. Instead, they were given a good response by the local early Islamic propagators who are generally community leaders. The community also made them an example (Interview, October 25th, 2020).

In addition, Abidin (78 years old) emphasized that the harsh and challenging natural environment made them depend on something

supernatural or supra-natural, like the ancients' beliefs. Fishermen believe that something beyond humans has the power to act beyond human capabilities that can save or harm depending on the human's submission to it (Interview, October 27th, 2020).

In essence, local beliefs and Islamic teachings have common ground on the occult aspect. It is this aspect of the occult that attracts fishermen to embrace Islam. In the teachings of *tarekat*, this aspect of the occult is very concerning and is the core teaching of *Khalwatiyyah-Samman*, making this a doctrine of its teachings.

The Doctrines of *Khalwatiyyah-Samman*

Every religious group must have a doctrine that encourages and binds group members to obey and believe in the group and its teachings. Moreover, *tarekat* is a straight prophetic path that must be traveled. It is as stated by an informant Manabba (70 years old) that the word "*al-thariqah*" derived from the Arabic word, which literally means the path, but that term referred to the way to God in order to get God's love by obeying his teachings as in Q.S. Al Jin: 16. The meaning of this verse is "If only they run the firm on *al-tariqah*, then Allah would have bestowed upon them the water of true life that is abundant." It's an energizing doctrine for us as followers of it (Interview, October 25th, 2021).

Furthermore, Yusuf Dg. Sarro (69 years), a *Khalwatiyyah* figure at the location explained that Sheikh Yusuf al-Makassari was a scholar of the *Ahlus Sunnah Wal Jama'ah* and motivated the people of the Banten area and Bugis Makassar against the colonialist through the doctrine of spiritual teachings of his order. He had 29 pieces of great work as a spiritual guide for life (Interview, October 30th, 2021).

Furthermore, all 29 pieces of Syeh Yusuf's work have been specified in writing *Muzdalifah Sahib* (Masri, 2019). All the entitlements are (1) *Al-Nafhatu as-Sailaniyah*. (2) *Zubdatu al-Asraar*. (3) *Qurratu al-'Aini*. (4) *Syurutu al-'Arifi al-Muhaqqiq*. (5) *Tajul al-Asraar*. (6) *Tuhfatu al-'Amri Fadhilat Dzikri*. (7) *Mathaalibu as-Salikiyn*. (8) *Sirru al-Araar*. (9) *Tuhfatu al-'Abraar*. (10) *Kaifiyatu al-Zikir*, (11) *Al-Wahsiyat al-Munjiya 'Anil Mudharrat*, (12) *Tanbiyhu al-Maasyi*, (13) *Mir'atu al-Muhaqqiqiyn*, (14) *Tartybu al-Wariydi*, (15) *Fathu ar Rahman*, (16) *Asraaru as - Shalawaat*, (17) *Barakaatu as - Sailaniyah*, (18) *Al-Fawaa'ih al-Yusufiah*, (19) *Muqaddimah al-Fawaa'id*, (20) *Bidayatu al-Mubtady*, (21) *Daf'u al-*

Bala'u, (22) *Fathu Kaifiyatu al-Zdikri*; (23) *Kaifiyat al-Munghi wal Itsbaat*, (24) *Risalat Ghayat al Ikhtishar*, (25) *Tahshilu al-Inayat wal Hidayah*, (26) *Hablu al-Waryd*, (27) *Tuhfatu al-Labiyb*, (28) *Safinatu an-Najat*, dan (29) *Tuhfatu ar-Rabbaniyah*. It is the core teaching of the *Khalwatiyah-Samman*, which is summarized into three main doctrines, namely (1) the doctrine of inward purification towards Allah SWT; (2) the conception of God's form and its properties; and (3) the conception of human essence (Arifin; et al., 2017). The three teachings are the hallmark of this *tarekat*, and its followers must practice them because they are oriented toward the inner purity of their followers. The three core teachings are explained as follows.

The Doctrine of Soul Sanctification

According to informants who are followers of *Khalwatiyah Samman*, the sufis agree that the only way to approach God and witnessing is through purification and sanctity of life. In terms of Sufism, it is called sanctity hearts, as in the liver contained a variety of worldly tendencies that became a wall on *kasyaf* or openness for the trip. The human heart is a reflection or emission of substances of holy God; the heart should reach the level of purity and perfection. Therefore, it required education and mental training with the arrangements on disciplinary attitudes and behavior. Moreover, it needs the personal formation of high moral character, the direction of the center of thought, and a sense of the sacred object of transcendental spirituality (Nurhikmah, 2017).

In the context of soul purification, an *Anrong* teacher or the traditional teacher of *Khalwatiyah* in the Arungkeke district suggest *salik* or students forming attitudes and behavior of daily living a positive form of (1) *husnu al-dzan*, well thought of fellow human beings, and especially to God; (2) *husnu al-khuluq*, the good morals to every creature even more so to his creator; dan (3) *husnu al-adab* (Askahar, 2019), namely courtesy towards all beings because it is seen that all that is the reality and the nature of Allah Ta'ala. Wise men prosecuted priority *Husnu al-adab* to Allah, such as willingness to accept what has been given by God even if demands are not following expectations. Civilized to God is *taslim*, which handed over all affairs to Allah and willingly (the pleasure) accepts what is given as it is (Ulfa et al., 2022).

Except for the three positive attitudes and behavior of the *Salik*, it also recommended refraining from attitudes of negative behaviors such as (1) *hasad*, the envy of the favor of God to others with the desire for the provision of the deleted; (2) *riyaa*, the tendency for displaying wealth or his deeds to gain the praise of others or to be admired; and (3) *ghibah*, the curse and reveal something about another person to mock or insult. Third negative attitudes and behavior should avoid (purified) before undermining the mind or *qalb* (Fahruddin, 2016).

In the process of the congregation's inner purification and inspiration teachings, Sheikh Yusuf set up some *maqam* or station. In the form of levels of depth of understanding and experience of the teachings of the congregation reflected in the attitudes and behavior of each *salik* as described by Ustadz Kadir Kasim (80 Years) founder Babussalam boarding school located in the village Bonto Bangun District of Arungkeke Jeneponto region suggested three *maqam* or levels, namely: "...(1) *maqam Bidayah*. (2) *maqam tawassuth*. (3) *akhashshul khawash*". *Maqam bidayah* is the level of the congregation for the beginner class (lay). At this level, the student or *salik* obtains *akhyaar* or noble congregation in the form of training multiplying prayer, fasting, reading the Qur'an, pilgrimage, jihad in the way of Allah, and the like, multiplying good deeds outward or inward. *Maqam tawassuth* is the congregation level for *khawas* group that has risen from the *maqam Bidayah*. At this stage, the *Salik* obtain training institutes in the form of inner *mujaahadah* to change the character and bad behavior into good, purify the mind, and cleanse the heart, spirit, and *sirr* (secret), will raise the inner and charitable deeds to multiply outward. *Maqam akhashshul khawash* is in the form of level institutes for the *muqarribin* group (most specific). At this level, the *Salik* obtain expert congregations of remembrance and love of Allah (*muqorrobin*). (Haliadi et al., 2016)

At each *maqam*, the role of the Sheikh (*Khalifah*: Arab or Anrong Teacher: Bugis Makassar) is needed to achieve what is called an *Al-hal* form of courage for the *Salik* at all levels towards toward higher station to see God with the eyes of the heart. The basic teachings of the *Khalwatiyyah-Samman* congregation as quoted from the *Nafhatu as-Sailaniyah* book, namely repentance, ascetic, resignation, *qona'ah*, solitude, inclination, pleasure, *zikh* *Zahir*, and *muroqabah*.

The first principle is *taubat* or repent to Allah Ta'ala from all spiritual sin and physical sins. Repent of sin for leaving religious obligations, such as leaving one of the Five Pillars of Islam. Repent means promising oneself to leave the sin and will not repeat it.

The second principle is ascetic life or *zuhud* by leaving world affairs. It means reducing the desire in the world with the realization that the pleasures of this world are only temporary, while the hereafter is eternal. The knowledge that underlies the ascetic life is one's faith and a blend of *khauf* (anxiety) and *raja'a'* (hope). The third principle is *tawakkal* or resignation on Allah, submit to all matters, attitudes, and actions to God. Resignation regards *qodha*, Allah's invention and creation of this pre-eternal recording and destiny. It also concerns *qadar*, the result of Allah's knowledge and the manifestation of Allah's power.

The fourth principle is *qanaah*. It means feeling a provision of Allah. By holding this principle, one will limit the need for lust from the love of the world and luxuries. When one embraces *qanaah*, they develop a mindset that is free from excessive attachment to worldly possessions. This detachment allows individuals to focus on the pursuit of spiritual growth, fostering meaningful relationships, and engaging in acts of charity and kindness towards others.

The fifth principle is *uzlah*. It means the solitude or away from the crowds of people who are full of vice and crime. *Uzlah* encourages individuals to withdraw from the company of those who engage in immoral or harmful activities, as it can negatively influence one's character and spiritual well-being. In a world where negative influences can be pervasive, *uzlah* serves as a protective measure for individuals to safeguard their faith, values, and integrity.

The sixth principle is *tawajjuh*, or inclination, defined as a mental attitude that always feels the majesty of the natural creation and beauty. Moreover, it is accompanied by a tendency to drown himself over favor he felt. This Sufi attitude delivers inner purity and increases the love for God.

The seventh principle is *sabar* or patience above all the trials experienced by restraint. It is the ability to control himself against something concerning himself and his family, either favored or despised. It means enduring the risks and suffering that happen to him because of the provision of God.

The eighth principle is *ridha*. It means willingly receives *qadha* (Allah's invention and creation of this pre-eternal recording and destiny) and *qadr* (the result of Allah's knowledge and the manifestation of Allah's power). One practicing *ridha* means submitting all matters to Allah.

The ninth principle is *zikir zahir*, or a form of worship remembering God at any time and place through the recitation of *La Ilaha Illallah*. Salik which still at the station of *Bidayah* have to practice more on *La Illallah* sentences, were for a different *salik on tawassuth maqam*, the remembrance of *Allah-Allah* pronunciation, and for salik who are at the station of *akhashshul khawash* remembrance with pronunciation *Huwa...Huwa*. The need for appreciation of the meaning of each pronunciation of remembrance, not just utter by the tongue but concentrating feelings and thoughts in dealing with God, in which the vibrations of remembrance should flow throughout the body. For a Sufi, *zikr* is key to leading a mortal situation with Allah.

The tenth principle is *muraaqabah* which means to see with a heart full of sincerity to Allah. This obligation is shown in the hadith of the Prophet Muhammad, "*worship Allah as if you see Him. If you do not see Him, He saw you.*" In his treatise entitled *Zubdatu al-Asraar*, Sheikh Yusuf explained further that *muraaqabah* is a mental attitude that always looks with the heart to God in any circumstance, place, and time.

The ten basic teachings of *Khalawatiyyah-Samman* are oriented to the end goal: purifying the mind or *qolbu*, heightening the character, deepening the desire for closeness to God, and cultivating a love of Him to attain the pleasure of God. Finally, it results in the absolute dependence of all events on God's will in His destiny, free from all human action, making ascetic piety lies not in the empirical world but in the fate of it. A high spirit for social, economic, and political achievement is believed to be causally related to fate, fortune, and achievement but is seen as less trust in the "allowance" of God.

Khalwatiyyah-Samman congregation views the life meaning with the effort of Jabariah theology as only a modest course, and all the affairs of Allah (ascetic piety) are different from the Qadariah theology that performed much effort to make a breakthrough with high rationality. Related to this, Husin et al. (2020) state that we could pave the attachment of everything besides Allah by emptying the heart of the world's love and eliminating all negative thoughts. It is the result of the *zikr*. Thus the teachings of *Khalawatiyyah-Samman* viewed this as an effort to "escape" from the real world into the

unseen world. It means the tendency to ignore the mundane tasks that have implications on the weak instrumental values related to the effort to achieve prosperity in the world and maintain it.

The Concept of God's Essence

Sheikh Yusuf, referring to Surah Al-Mujadalah verse 7 and Surah Al-Hadid verse 4, developed the concept of *ihathah* (covers) and *al-maiyah* (with) in light of the nature of God. God is always with humans where they are, and God includes *ala-kulli* (everything) with his knowledge. It is as described by Syech Yusuf in his treatise titled *as-an-Nafhatu Sailaniyah*, whose substance is "Allah Ta'ala that is unseen, again the most unseen, and no one knows his *haqiqah*, except himself. He includes *ala-kulli* (all that exists) outwardly and inwardly, without mixing and fusionHe and all that is perfectly and watched without adjustment and not like it" (Hamid, 1994).

The formula above is the basic theory of immanence which states that God is present everywhere. He is always with humans wherever they are. God is present as *dziil* (shadow), reflected by the many mirrors, but this does not affect the plurality of His unity. God is very close to his servants. Besides Surah Al-Mujadalah and Surah Al-Hadid, there is still other surah designated as a basis for the conception of divinity referred. They are (1) Surah Al-Baqarah verse 115. This verse means "To Allah belongs the East and the West, wherever you turn, there is the face of God; (2) Surah Al-Baqarah verse 186. The meaning of this verse is "When the servants ask the concerning Me, (answer) that I was close"; (3) Surah Al-Hadid verse 3. The meaning of this verse is "He is the beginning and the end, who was born and the mind, and He is aware of everything (business); and (4) Surah At-Thalaaq verse 12. This verse means, "And Allah, His knowledge really covers everything."

The Unity conception mentioned above, for Sheikh Yusuf, intended to his *salik* not easily slip into the form of God and understand that it is present everywhere. That could mean God transformed into rocks, trees, and other natural objects or incarnate in humans. The concept of *al-ma'iyah* (along) and *al-ihathah* (reporting) God is in science, as in Surah Ath Thalaaq: 12, namely, "Indeed God his science covers everything."

Furthermore, Sheikh Yusuf explained that the participation of God and His reporting to His servants should not be viewed separately, namely *al-ihathah al'maiyah*. God is close to his servants as well as nature and his

reporting as reporting to his with some specific properties. It does not mean participating in two things simultaneously in one stream, but his participation covers. The concept of *alihathah al-ma'iyah* is inseparable, like a creator with his creation. *Uluhiyat* properties include everything.

Participation and coverage of the Lord to His servant are for those who always remember God, especially those who are mortal with him. In his treatise entitled *Zubdatu al-asraar*, page 31, Shaykh Yusuf argued that the servant of remembrance at all times and in all places would be sustainable longing and love. Therefore, God will love him and be with him.

The Concept of Human Essence

In accordance with aspects of human beings, Sheikh Yusuf determines the classification of the *nafs* or soul by pointing out a few verses of the Al-Quran as its foundation, namely: (1) *nafs ammarah*, according to Surah Yusuf 53, *nafs* serves to encourage people to misbehave and obedient to the will or *syahwat*, so that his actions away from the nature of perfection. Therefore, *nafs* is recommended by Sheikh Yusuf to be killed; (2) *nafs lawwamah* is the type of passion that brings restlessness and restlessness over the temptations of earthly life. These *nafs* usually bring people closer to the evil deeds; (3) *nafs mulhimah*, according to Surah Asy-Syams 7-8, namely *nafs* that the rays of sanctity have inspired; and (4) *as muthmainnah*, according to Surah Al-Fajr 27-28 that *nafs* that have been surrendered to the will of God, the soul is already calm and avoid doubts.

This process of remembrance approach led to a religious experience known as a mystical experience or Sufism experience. The emergence of mystical experience led to the charges against specific *zikr* rituals that were previously possible only personally but later became a collective need for the people of Jeneponto South Sulawesi. It is evidenced spreading *Khalwatiah-Saman* congregation in South Sulawesi, the main area of the islands.

Here comes the sociological phenomenon, where "something" that originally is not worship then develops into worship due psychologically, humans hope to get something in the future to commit acts that become "worship." On the other hand, they have a fear of the future if it is abandoned. Their hopes and fears then formed worship into "custom" of horizontal society with its implementation, but it has a vertical dimension

objective. The habit of the order of remembrance of *Khalwatiyah-Saman* comes from "the depths of the soul" executing.

By deepening religious experience, more people feel pleasure. As a result, the person's soul gets healthier. With a healthy mental condition, there will be too personal with the mental hygiene (Westerhof & Keyes, 2010; Tremblay et al., 2021), in which the person in his life always feels calm, safe and secure (Jalaluddin, 2001). Efforts to find it is to resign or complete submission to God. Manifestations are to show love to perform rituals in remembrance as an attitude that eventually gave birth to God's "allowance." This resignation bore the symbol of pessimism for themselves adherents as the background of *Khalwatiah* congregation has implications for the underdevelopment of instrumental values in his life.

Effect of *Khalwatiyah Samman* on Fishermen's Work

The force that had a bad influence on the low productivity of fishermen has long undermined the fishermen's society. Therefore, the strength is from Sufism which affects the cultural life of the fishing communities. When the lean season arrives, they are unemployed rather than finding another job to deal with the uncertainty of income. In comparison, some work can be like a bricklayer or construction worker and plantation (Yuerlita, 2013). It happens because of the patron-client system that ensures their families basic needs and because of cultural orientation only limited work for a living. The reason they are unemployed is due to the season. They did not try to find other jobs to supplement their income because they believed that whatever is done, this life will never change because God already determines life. They said "*mannapole apa nijama takkullei ta'roba tallasaka kaantu dalleka le'bami nipattantu rikaraeng Allah Ta'ala.*" (Makassar language).

There is also an indication that fishermen are complacent when they have obtained results, so they choose the job of fish retailers instead of big fishermen (Belwal et al., 2015). There are also those whose income is enough to live on, especially enough to eat tomorrow. This is indicated by a 'fatalistic' cultural orientation, such as fishermen who resignedly accept their fate because they have to bear debts due to production results not covering production costs that financiers have calculated. They believed that sustenance is the same as death. Whatever is done, if Allah destines it, that

is the result. According to them, the income is just for food, let alone a 'boss' that guarantees them. They said “*Sukkuruminne tawwa rinigappayya nasaba' niamo nikanre siagang punna la'busuki niaji parangka'ka assaretawwa angnginrang'*. It means efforts to illuminate the cultural orientation will expire at the conclusion that they work only for a living. There was a fisherman that indicated the nature of complacency when it had gained results. Many of those do not go to sea because it already has a sufficient supply of fish to eat the next day. According to them, provision is the same to the end; whatever is done when God destines it that results. In the concept of Cluckhohn cultural orientation, they belong to the fatalistic group (Ahmad, 2022; Hakim, 2019). On the other hand, when the fish season and getting adequate results did not direct to the stability of subsistence but directed to fulfill of consumer goods. Fatalistic cultural orientation, consumption, and uncertainty level of income indicate the weakness of fishermen's instrumental values.

Regarding productivity, in general, they believe that the results of operations are very dependent on the sustenance (fate or divine); sustenance everyone has been determined (both quality and quantity) by the Almighty (Encep & Surya, 2017; Hasmy, 2017). It shows a systematic dependence on life "worldly" above "religion" is sacred, where no earthly value unless connected with "religion." Labor and the plight were not based on efficiency for productive work ethic. "God's allowance" with observance of sharia, on the one hand, work efficiently, and sustenance obtained are interrelated but not causal.

For fishermen with the understanding "*that anjo nikanaya assele' batuji ridalleka*" means that *hassele* or *dalle* does not refer to rational and systematic work but refers to the abstract and mysterious *Erona Kareng Allahu Taala* ("God's favor"). Fishermen, in general in the research area, believe that the number of fish in the catch belongs to God's "favor," which is absolutely under his will. Therefore, all that can be done is to pray and improve sharia, not increase professional skills in fishing.

Ultimately, such a belief gives birth to the absolute dependence of all events on God's "favor" in his destiny, which is independent of all human actions. It made ascetic piety not located in the empirical world but in that destiny. They firmly hold that belief, even to the extreme, they consider that no matter how good (modern) the equipment or the sincerity of one's efforts have absolutely no significant influence on the size of the catch.

On the other hand, God's "favor" is also supernatural and mysterious, which cannot be recognized after the event. Therefore, the high spirit of economic achievement is supposed to be causally unrelated to fate, sustenance, and achievement unless there is a lack of faith in God's favor. This understanding is seen in different groups of fishermen. However, the group of fishermen more inconsistent with the *erona Kareng Allahu Taala* or the "favor of God" appear more productive, even though they are viewed and see themselves as less pious.

In the end, such a belief gives birth to the absolute dependence of all events on the "imposition" of God in His destiny which is independent of all human actions, making ascetic piety not located in the empirical world but in that destiny. They strongly believe in that belief, even to the extreme they emphatically throw out the answer "no matter how good (modern) the equipment or the sincerity of one's efforts have absolutely no significant influence on the catch size.

Moderate fishermen believe that "sustenance has indeed been determined, but humans do not live like stones." This view allows a number of other fishermen to get more production than their peers. They can leave the confinement of religious beliefs in the form of "ascetic piety," which shackles every effort of the fishing community in general. This attitude is relevant to the concept of work ethic.

Overall, the fishermen hold the beliefs taught by Islam through priests beliefs, religious leaders, and parents. Eventually, it led to the absolute dependence of all the events on God's "allowance" in His Providence that is free from any human action. It makes the ascetic piety lies not in the empirical world but in the fate of it. In the south coast fishing community, belief and submission to God is a hereditary tradition preserved through rituals led by *Pinati*. The *pinati* have the same belief that the level of sustenance for each human being has been determined, but humans need to know how much sustenance is. Humans only seek, and God determines it. *Pinati* took the analogy that "if a person has been determined as much as one glass of water, for example, then that one glass must be sought, but no effort will be able to exceed the size of the glass of water in question, because if it exceeds the size of the glass, the water in the glass will be spilled or transferred to others".

Seeking sustenance can be done in two ways, namely by inner means (occult) and by outward means (effort). On the basis of the influence of

Islamic teachings in South Sulawesi, especially the *Khalawatiyah-Samman* teaching, which takes more Sufi paths from Tuanta Sheikh Yusuf Al Makassar al Banteni. The inner (occult) way is more dominantly believed to be the only "best" way in the search for sustenance. It can be seen in the salvation ceremony ahead of each fishing season in honor of the Prophet Khaidir, who, according to the local community, is the "father" of Sheikh Yusuf. The ceremony is a way of requesting that they be safe at sea and obtain abundant sustenance. They believe that the Prophet Khaidir will appear in his white robe, a sign of good fortune. However, it is challenging for fishermen to witness the case.

The fishermen communities are accustomed to the old belief tradition (ancestors) that in the unseen world, as in the real world, every place is inhabited (controlled) by spirits. They communicate with spirits traditionally through offerings and prayers from a pinati. This tradition has been going on since pre-Islamic times until now. Similarly, sustenance - fate - destiny is seen from the supernatural world because it comes from God. The unseen world is controlled by God's messenger. Therefore, the issue of a better livelihood (increasing income, welfare, luck, and so on) must be pursued in a supernatural way as well, namely by paying homage to the residents (rulers) who are sacred. Thus in the Makassar Bugis community, especially in rural areas, there is a "dualism of belief," on the one hand believing in spirits as the bearer of sustenance originating from ancestral beliefs; on the other hand, because they have embraced Islam, they also believe in God as the provider of sustenance.

Through this inner way, the local fishing community tends to be passive so that instrumental values do not develop; they prioritize "prayer" through rites and mysticism rather than efforts to develop their instrumental values. Herein lies the relevance of what McClelland states: cultures with low nAch may devote more attention to preserving their traditions, especially in a religious environment (Halemba, 2023).

In general, the results of this study are in line with the finding on fatalism and poverty in fishing communities (Hakim, 2019) and research on the living Qur'an of the fishermen community of Pambusuang village, Balanipa sub-district, Polewali Mandar regency, West Sulawesi" (Tajuddin, 2019). It also supported the finding on the fishermen of Grajagan village, Purwoharjo sub-district, Banyuwangi regency, which states that all of the teachings of tarekat in traditional fishing communities tend to have the

character of *jabariyah* or fatalism and no character of *qadariyah* (Nihayatul et al., 2019). This is due to the harsh marine environment and the influence of past beliefs that are animist and dynamic. Thus, it is understandable that traditional fishermen need a mindset for achievement and progress. However, the results of this study have limitations, including this study did not cover the variables of change in the fishing community and the *Khalwatiyah Samman* order, and the scope of research was small in one fishing village. Therefore, further research is needed with wider variables and areas.

Conclusion

In the southern coastal communities of South Sulawesi, the first Islamic teaching to spread was *Khalwatiyah-Samman*. The fishing community easily accepts this teaching because it has many similarities with the beliefs of fishermen who are still influenced by animism and dynamism. Moreover, *Khalwatiyah-Samman* is spread by community leaders so that the fishing community believes and follows it. The fishing community is familiar with the tradition of the old beliefs (ancestor) that in the unseen world, as in the real world, every place is inhabited (controlled) by the spirits. They communicate with the spirit of traditional spirits through offerings and chanting from a priest. This tradition lasted from the pre-Islam until now. Similarly, fortune, fate, and destiny are seen from the unseen world because they come from God. An unseen world dominated by the messenger of God. Therefore, the issue of a better life (increased income, prosperity, good fortune, and so on) must be taken by means of the occult. Similarly, by way of tribute to the occupant (ruler) was sacred. Thus, the Bugis-Makassar society, especially in rural, contained a "dualism of trust"; on one hand, believing in ghosts as carrier sustenance sourced from ancestral beliefs, while as they had embraced Islam, they also believed in the Lord God as the giver of sustenance.

The inner way of local fishing communities tends to be passive so that instrumental values do not evolve; they prefer the "prayer" in the form of rites and mystical rather than attempting to develop their instrumental values. Herein lies the relevant statement that a culture with a low Need for Achievement (N-ach) probably devotes more attention to preserving its

traditions, especially in the religious sphere. This is the effect of them being attached to their work as fishermen.

Acknowledgment

The authors would like to thank all of the people in the location who provide the required data provide the required data. Also, thanks to all village staff for the excellent service in the location.

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RELIGIOUS MODERATION VALUES IN THE LOCAL WISDOM OF REOG DADAK LAR PITIK

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Received: January 14, 2023

Revised: April 10, 2023

Accepted: May 14, 2023

Abstract

Reog art has become the identity of the Ponorogo district. Paguyuban Singo Mudo in Sidoharjo village, Ponorogo regency, is the only one that preserves the unique local wisdom of reog, namely reog dadak lar pitik. This reog was made because the community in Sidoharjo had difficulty getting peacock feathers and tiger skin as basic reog ingredients, so they were replaced with dadak lar pitik and civet skin. Then reog dadak lar pitik is believed to be a tradition to bring rain. This research aims to analyze the values of religious moderation in the local wisdom of reog dadak lar pitik. This research was conducted using a qualitative approach with ethnographic methods. The data collection tools were observation sheets, interview sheets, documentation, and Forum Group Discussion (FGD). The findings are first, preserving local culture can be seen

in people who still uphold the reog dadak lar pitik performance as a means of bringing rain. Second, tolerance is seen in people who still respect the opinion of the belief that this reog can bring rain, even though many people no longer believe it. The third is the absence of conflict of belief, whether those who believe in the myth of reog dadak lar pitik can bring rain, because this reog was used as a means of da'wah. Fourth, patriotism is depicted in the characters of the reog actors who have a patriotic spirit.

Kesenian reog menjadi identitas kabupaten Ponorogo. Paguyuban singo mudo di Desa Sidoharjo, kabupaten Ponorogo satu satunya yang melestarikan kearifan lokal reog yang unik yaitu reog dadak lar pitik. Reog dadak lar pitik dibuat karena masyarakat di Sidoharjo kesulitan mendapatkan bulu merak dan kulit harimau sebagai bahan dasar reog sehingga diganti dengan dadak lar pitik dan kulit musang. Kemudian reog dadak lar pitik dipercaya sebagai tradisi untuk mendatangkan hujan. Tujuan penelitian ini untuk menganalisis nilai-nilai moderasi beragama dalam kearifan lokal reog dadak lar pitik. Penelitian ini dilaksanakan menggunakan pendekatan kualitatif dengan metode etnografi. Alat pengumpul data menggunakan lembar observasi, lembar wawancara, dokumentasi, dan Forum Group Discussion (FGD). Temuan penelitian ini pertama melestarikan budaya lokal tampak pada masyarakat yang masih memegang teguh pertunjukan reog dadak lar pitik sebagai sarana mendatangkan hujan. Ke dua, toleransi terlihat pada masyarakat yang tetap menghargai pendapat kepercayaan bahwa reog dadak lar pitik dapat mendatangkan hujan, walaupun banyak masyarakat yang sudah tidak percaya. Ke tiga perdamaian tampak dari tidak adanya konflik kepercayaan baik yang percaya dengan mitos reog dadak lar pitik dapat mendatangkan hujan atau tidak, karena reog dadak lar pitik dijadikan sarana dakwah. Ke empat, patriotisme tergambar pada tokoh-tokoh pemeran reog yang memiliki jiwa patriotisme.

Keywords: *local wisdom; religious moderation; reog dadak lar pitik*

Introduction

The local wisdom of Reog Ponorogo is still considered magical and mystical for most people. Some people say that the existence of physical elements in the form of statues and gates that represent the art of Reog Ponorogo brings mystical value. The emergence of this image is related to the rituals formed by the community both before and when carrying out Reog art performances on various occasions. Reog art performances are also known for various types of counter-productive behavior with noble values in their cultural symbols. Counter-productive behaviors that appear in the implementation of the Reog performance are giving offerings before the performance, drinking alcohol, saweran (giving money as a gift to *jathil* dancers by touching the "sensitive" parts of the dancer) and adopting mystical powers (Kurnianto, 2016). In addition, the burning of incense and even the emergence of the phenomenon of possessed performance performers is one of the things that sticks in people's minds (Yurisma et al., 2015). Moreover, ritual offerings that are closely associated with supernatural powers are carried out sacredly by special people from Reog artists who can penetrate the relationship with the supernatural world (Utari & Prastiawan, 2019).

This mystical image gradually eroded with the naming of the area from Wengker to Ponorogo, an effort to Islamize the region by Bathara Katong in 1496. The naming carries the philosophy that every human being has an inner secret that, if honed sustainably with spiritual exercise in peace of mind, can give birth to an understanding of identity and harmony in life. The development of Islam in Ponorogo influenced changes in rituals and the image of mysticism, which subsequently disappeared (Damayanti et al., 2021). The concept of Islamization brought by Bathara Katong places Reog as a regional art that functions as a medium for spreading Islamic teachings (Rofiq, 2017). In addition to the Islamization of Ponorogo by Bathara Katong, Reog, as an ancestral heritage art, also has a thick Islamic philosophy. The Islamic values contained in Reog art include the value of leadership, the value of mutual respect, the value of harmony, as well as the value of togetherness, and the value of friendship among Muslims in Ponorogo (Handayani, 2021). It was also added that the Islamic values contained in the Reog Ponorogo art, even in each element, are still not widely known by the public (Alfiati, 2018).

Sidoharjo village in Ponorogo regency is the only village with local wisdom reog Ponorogo that is different from the others. Sidoharjo village has one reog Ponorogo paguyuban that is *singo mudo*. Paguyuban *singo mudo* was formed to preserve the reog *dadak lar pitik* culture, which characterizes the reog in Sidoharjo village. One form of preservation effort is by continuing to carry out Reog *dadak lar pitik* performances when there is a drought, and farmers have difficulty with water so that the harvest becomes reduced. The Reog *dadak lar pitik* performance is intended to pray to God by praying together and reading *tahlilan* at the tomb of Mbah Gedong as an elder spreading Islam in Sidoharjo village. Through this preservation effort, Sidoharjo villagers can indirectly absorb and understand the Islamic values contained in the art of Reog *dadak lar pitik*. Thus, religious moderation based on local wisdom will be realized in Sidoharjo village.

Local wisdom is one of the instruments for forming religious moderation in an area to maintain differences in peace. It is applied through the realization of an attitude of tolerance, openness, and moderation in various diversities (Arafah, 2020; Sutrisna, 2021). Some of the values found in Islam Wasatiyyah are understanding the principle of balance in man in the form of physical and spiritual, understanding in man as an individual and social being, and acceptance of various diversity and differences (Sya'bani, 2021). The Ministry of Religious Affairs states that religious moderation can be realized in several attitudes: national commitment; tolerance; non-violence; and accommodating local culture (Ali, 2020). It also added that attitudes that reflect the values of religious moderation include *i'tidal* (straight and firm), *tawazun* (balanced), *tasamuh* (tolerance), *shura* (deliberation), *musawah* (egalitarian), *aulawiyah* (prioritizing priorities), *ishlah* (reform), and *tathawwur wa ibtikar* (dynamic and innovative) (Fahri & Zainuri, 2019). In line with the opinion of Helmy et al. (2021), religious moderation, or what is called Wasatiyyah Islam, is described as a moderation value in Islam, emphasizing justice, balance, and tolerance.

Many previous studies have investigated religious moderation in Indonesia, and the religious moderation in the perspective of local wisdom. In this case, local wisdom of reog ponorogo nuanced religious moderation has not been much explored. Nur (2020) examines religious moderation from the perspective of local wisdom in Sintuwu Maroso. Similarly, Aksa et al. (2020) found that the Donggo community in Bima has the culture and

local wisdom values that are worth emulating in instilling an attitude of religious moderation among the community. Suarnaya (2021) also examines the local wisdom-based religious moderation model in Pegayaman village related to Hindu-Islamic cultural acculturation implemented in maintaining unity and integrity towards a safe, peaceful and harmonious society. Based on previous research, religious moderation tends to relate to culture, traditions, customs, and community life that has been lived for generations. This research follows up on previous studies on religious moderation from the perspective of local wisdom of community culture. The difference between this research and previous findings on local wisdom was in the research locus taken in the Ponorogo area, which is famous for its reog Ponorogo culture. The current study examines the culture of reog *dadak lar pitik* in Ponorogo. This typical reog culture is studied from the perspective of religious moderation.

Referring to some of the conditions above, this research was conducted to identify the values of local wisdom in the art of reog *dadak lar pitik* in Sidoharjo village. In addition, it examines the function of local wisdom in building religious moderation in this village. This research is significant since, in the modern world, the practice of mysticism is considered taboo. It can lead to conflicts between people who are still fanatical and moderate people who have realistic thoughts about the times. This research looks at how religious moderation is formed between members of different communities towards the preservation of reog *dadak lar pitik*.

Method

This research used a qualitative approach with an ethnographic method. It examined the values of religious moderation in the local culture of reog *dadak lar pitik*, which requires actual field data. The researchers tried to examine the values of religious moderation contained in the reog *dadak lar pitik* culture. The local wisdom of reog *dadak lar pitik*, which is identical and only preserved in the area alone, becomes the attraction of the uniqueness of reog Ponorogo culture in general. The uniqueness of the culture will be associated with religious moderation related to nationality, tolerance, peace, and the local wisdom of the local community. In addition,

the strong local wisdom of the community with the reog *dadak lar pitik* becomes a spirit that supports religious moderation. The research location is in Sidoharjo village, Jambon sub-district, Ponorogo, East Java. This village also has unique characteristics in the local wisdom of Reog Ponorogo, which is different from other regions. Reog ponorogo in Sidoharjo village is called reog *dadak lar pitik*.

The research instruments used observation sheets and interview sheets. Data collection techniques covered observation, interviews, documentation, and discussion group forums (FGDs). Observation was done to observe how the behavior of people in Sidoharjo village in building and maintaining local wisdom of reog Ponorogo nuanced religious moderation. After the observation was done, an in-depth interview was conducted with the informants as a crossover of the observation results and to complete the lack of data from the observation results. Interviews are addressed to the chairman of the paguyuban reog, reog ceremony elders, reog actors in the Singo Mudo paguyuban and religious leaders in Sidoharjo Village. To complete the data, documentation is also needed in the form of field notes about reog ponorogo obtained from reog paguyuban and reog ceremony elders, data from the village office, and data from journal articles that support this research.

This research used triangulation techniques to check data sources with other data so that it has a point of truth that can be accounted for. Thus, it can result in the presentation of the data that is considered credible. Data analysis in this study used an interactive model: data collection, condensation, data display, and conclusions drawing.

Finding and Discussion

Reog *Dadak Lar Pitik* of Paguyuban Singo Mudo

No one knows for sure when reog *dadak lar pitik* started in Sidoharjo village, but according to elders and reog artists, reog *dadak lar pitik* is estimated to have existed in 1940. Sulyono, an elder and culturist of Sidoharjo village, said the following:

Reog dadak lar pitik has been around since before independence, but determining the exact year is difficult because, according to my parents, when I was 8 years old, they used to watch reog as a teenager. If the teenagers' age is 15-18 years old, then the timeline would be around 1940.

The history of reog dadak lar pitik is based on Figure 1; according to several opinions of Sidoharjo village elders, in ancient times, there was an *aulia* (righteous person) named Sheikh Hasan Muhidin, better known as Kyai Muhidin. He was a courtier of Ki Ageng Pandanaran who came from Bayat village, Wedi district, Klaten regency. Kyai Muhidin was sent to preach or explore the teachings of Islam to the Southeast. After a long journey, he arrived in a forest where he felt tired and thirsty and then drank from one of the springs; the place was named Banyurupan. Then he continued his journey and arrived at a hill where he heard the sound of a rebab (a traditional musical instrument). Then the place was called Thuk rebab.

The journey continued towards Mbobo, where Kyai Muhidin met a resident named Jo Semito. Kyai Muhidin told Jo Semito about the sound of rebab. He also said that the purpose of this trip was on Ki Ageng Pandanaran's orders to explore Islam's teachings. Then Jo Semito was told to look for the sound of the rebab. Jo Semito walked to the east, while Kyai Muhidin stayed in a place not far from Mbobo.

In the morning, Jo Semito returned to Kyai Muhidin's hiding place to inform him that the rebab sound came from a Wayang Kulit performance at a resident's house in the Mbandut area. But Jo Semito was surprised to see Kyai Muhidin sick in his meditation. Jo Semito was confused because he felt that the place was considered inappropriate for treating him, then Jo Semito and the residents covered the place 'with a cloth called gedong so that the place was called Gedong by the residents. In his sickness, Kyai Muhidin advised Jo Semito and the local residents three things. First, he advised the residents to continue to explore the teachings of Islam; second, if one day he died, he asked to be buried in the cemetery; third, he also asked to always be prayed for once a year to coincide with the day of his death. Kyai Muhidin then died on Friday Pon. The burial place of Kyai Muhidin is currently known as the grave of "Mbah Gedong."

After 35 days, precisely on Thursday, Pahing, armed with his skill, Jo Semito held a performance of reog *dadak lar pitik* (chicken feather reog) and Wayang Kulit Art in the evening with the intention that people would flock to Gedong. When the community had gathered, Jo Semito invited them to pray together and gave insight into continuing the struggle of Kyai Muhidin in studying Islam following Kyai Muhidin's message. In the middle of the show, there was heavy rain, which made some residents believe that if the Reog *dadak Lar Pitik* was held and a shadow puppet show followed the evening, it would rain.



Figure 1. Historical Photo of Mbah Gedong's Tomb (Kyai Muhidin)
(Source: Sidoharjo village documents)

The people who held the reog *dadak lar pitik* were farmers hoping for a rainy season that did not come. Those hit by famine experience economic and food difficulties. The use of *dadak lar pitik* (chicken feathers) as a substitute for peacock feathers and tiger skin is replaced with civet/mongoose skin because of the limited and expensive price of peacock feathers and tiger skin. It is based on the interview with the Head of Sidoharjo village that the difficult economy in the area encouraged residents to innovate instruments to make reog. Reog *dadak lar pitik* has its traditional purpose, namely as a ritual to bring rain accompanied by a shadow puppet show or *wayang kulit* at night. Now the *wayang kulit* performances are rare due to limited funds.

During the PKI era in 1965, reog *dadak lar pitik* disappeared because it was one of the organizations that had its license revoked. It was in line with Mr. Tukijan's opinion that in the year when the PKI rebellion was rampant, reog could not play because it was thought that we were involved in the PKI. It was numerous so that the reog association was banned.

In the 1970s, Nahdlatul Ulama' (NU) attempted to revive the reog, but with Islamic overtones (Danu, 2012). After that period, several organizations tried to show their existence again. Until several times the reog organization experienced a change of players and a change of association. In 1981, the art of reog *dadak lar pitik* was re-emerged with a new management led by Tukijan. He was the 2nd generation preservationist of the reog *dadak lar pitik* of Karangsegon paguyuban. He believed the series of traditional ceremonies with the art of reog *dadak lar pitik* needed to be preserved. That year, Tukijan and association members held a meeting and planned to buy Reog musical instruments. Reog musical instruments can be purchased using money from joint contributions.

Reog *dadak lar pitik* began to be abandoned since reog *obyong* existed because, during this time, reog *dadak lar pitik* was only used as a traditional ceremony to bring rain, not for performances. In 2000, Sidoharjo village began to reactivate the reog art group that had once existed. In this year, Sulyono was recruited as a member of the reog art group in Sidowayah, which was named Singo Mudo reog art group led by Sindung and continued by Sulyono since 2007. Until one day, the Sidoharjo village area experienced a long dry season, The people of Dukuh Sidowayah suggested Sulyono to

hold a traditional ceremony to ask for rain. They played reog with dadak merak and female Jathil dancers. After the performance was over, it did not rain, and the dry season was getting longer. People who believe in the myth say that it is because the reog was not *dadak lar pitik*, and the Jathil dancers were not male dancers. Finally, it rained after presenting reog *dadak lar pitik* and male jathil dancers.

In 2017, reog *dadak lar pitik* began to be performed for the public to enliven the anniversary of Sidoharjo Village. In 2020, the management change was carried out, only changing the chairman. The chairman was led by Achmad Bayu Iskandar. In 2020 when the pandemic hit Indonesia, all activities, including reog *dadak lar pitik*, were restricted. However, because some regulations regarding restrictions could be controlled again, reog *dadak lar pitik* was performed again in December 2020 to bring rain. In 2022, reog *dadak lar pitik* was again performed at the beginning of the year in the general public.

Religious Moderation Values in Reog *Dadak Lar Pitik* Performances

This local wisdom is a cultural tradition inherited by the previous generation (Sibarani et al., 2021). Local wisdom in this study has two contexts, namely reog *dadak lar pitik* itself as local wisdom, while the second meaning in one of the values of religious moderation is how people's attitudes towards the results of community culture, namely reog *dadak lar pitik* which functions as a tradition of bringing rain. The relationship between religion and culture in society often clashes between religious views and cultural rituals that are part of local wisdom (RI, 2020). The balance in religious moderation between religion and culture is important to maintain social harmony.

Reog *dadak lar pitik* is one of the arts owned by the Ponorogo community, precisely in Sidoharjo village, which is predominantly Muslim. According to the population data in the village, it is recorded that out of 5,646 people, there are only two adherents of other religions, namely Christianity and the others are Muslim (Sidoharjo Village Profile 2020). The people of Sidoharjo Village, Jambon District, Ponorogo Regency, still uphold Javanese customs. It can be seen from people who still carry out Javanese traditions such as traditional ceremonies, clean village traditions,

mitoni, kenduri, nyadran, asking for rain, and others. The traditional ceremony of asking for rain is inherited from the ancestors with the aim that the springs do not dry up and the farmers can plant so that they can harvest and fulfill their needs. The religious moderation values of reog dadak lar pitik are visualized in Table 1.

Table 1. Values of religious moderation in reog dadak lar pitik

| Aspects | Reog Instruments | Moderation Value |
|------------|--|---|
| Traditions | Pilgrimage, <i>tahlilan</i> , and <i>kenduri</i> at the grave of mbah gedong. Drinking dawet | Local wisdom |
| Tools | <i>Dadak Lar Pitik</i> <i>Caplokan</i> /mask <i>Slompret</i> , <i>Kendang</i> , <i>Kenong</i> , <i>Ketipung</i> , <i>Angklung</i> , <i>Gong</i> (traditional musical instruments) | Local wisdom, peace, patriotism, tolerance |
| Clothing | <i>Udheng</i> /hat, <i>penadhon</i> /outer, <i>usus</i> /rope, <i>Jathil</i> costume | Local wisdom, tolerance, peace |
| Music | Religious Javanese and <i>sholawatan</i> songs | Patriotism |
| Figure | <i>Singo barong</i> /lion king dancer <i>Jathil</i> /group dancer <i>Bujang Ganong</i> /male dancer | Peace |
| Play | <i>Jalan trap</i> /hiking <i>Dhodhok</i> /squat pose <i>Nyembah</i> /worship act | Respect |

Reog dadak lar pitik activities carried out in the dry season before the rainy season have been hereditary. The purpose of the Reog dadak lar pitik art performance is to ask Allah SWT to immediately bring rain so that farmers can immediately work on their land. Before the performance is held, the *kenduri/slametan* process (festive gathering) begins at the grave of Mbah Gedong to commemorate events and ask for blessings. *Kenduri* is categorized as the most popular custom in Java, which is local wisdom in the form of activities carried out by local communities in building social order and strengthening friendship (Sumbulah et al., 2022). *Kenduri* is held in the morning before noon, attended by the surrounding community, village officials, and community elders. During the *kenduri* procession, the

community brings food eaten by residents in the courtyard of the grave of mbah gedong.

In line with Muqoddam and Maghfiroh (2019), people think the essence of *kenduri* is to send prayers and shadaqa. Similarly, with the reog *dadak lar pitik* tradition during the *kenduri*, the community prays for kyai muhidin by reading *tahlil*. This tradition brings together reog culture with Islam, although the elements of reog art do not show any inheritance of Islamic cultural values (Mujahidin, 2017). It showed an acculturation or a unifying medium for Javanese culture and Islam (Rohmah et al., 2022).

In the afternoon, it is followed by a pilgrimage to the grave of mbah gedong with the aim of religious tourism (Kessler, 1992; Luz, 2020) to commemorate the services of mbah gedong. When making a pilgrimage to the grave of mbah gedong, the reog players perform the tradition of *jalan trap*, *dhodhok*, and *nyembah*. This tradition aims to honor mbah gedong, the kyai who spread the teachings of Islam in Sidoharjo village. The *jalan trap* is carried out by all residents and reog actors, starting from the village elder's place to the front gate of the mbah gedong tomb. The main motivation for carrying out the *jalan trap* is a ritual (Husein, 2018) that must be performed before entering the door of Mbah Gedong's tomb. From the front of the gate, the *dhodhok* walk is started by only the reog actors of *dadak lar pitik*. Arriving in front of the grave of mbah gedong, the reog players perform the tradition of worshiping the grave of mbah gedong. The three plays are performed to honor the dead mbah gedong. It can be seen from the non-verbal language "*jalan trap*, *dhodhok*, and *nyembah*," including non-verbal language to honor people (Retnaningtyas et al., 2019).

After finishing paying respects at the grave of mbah gedong, the reog *Obyong* show continues until the end. People who watch the show also follow the free dance and are welcome to drink dawet dishes. Dawet is a traditional drink of the Ponorogo people. The tradition of drinking dawet has been around for a long time and includes local wisdom that still exists today. The tradition of drinking dawet after the reog *dadak lar pitik* performance is a form of gratitude (Kasnadi, 2017). Farmers convey gratitude because they can already cultivate their land. Dawet ponorogo comes from rice flour harvested by farmers.

The pilgrimage tradition is always carried out before reog is held, either reog *dadak merak* or reog *dadak lar pitik* (Purwaningsih, 2014; Wulandari, 2012). This pilgrimage tradition is continued with the performance of reog *dadak lar pitik* followed by one *pembarong*, two *jathilan*, and two *ganongan* behind it. The cast in reog *dadak lar pitik* has different characteristics from reog *dadak merak* which only consists of three roles: *singo barong* (*pembarong*), *jathil*, and *bujang ganong* (*ganongan*). Each player has different characteristics according to their character. The character's name in reog *dadak lar pitik* has the same meaning as reog *dadak merak* in general, namely the presence of the character to provide moral lessons and maintain community peace.

The first central figure in *dadak lar pitik* is *singo barong*, who carries the reog weighing approximately 50 kg. *Singo barong* has strong human characteristics but has pride, lust, and great anger. Another characteristic of *singo barong* is also the mask worn. Originally, *singo barong* used a mask made of tiger skin, but due to cost constraints and the difficulty of finding tiger skin, the reog *dadak lar pitik* was replaced with civet skin. Currently, civet skin is also increasingly difficult to obtain, so the community finally replaced it with the artificial tiger skin.

The second character is the *jathil*, who always wears a typical costume. *Jathil* symbolizes a soldier who is firm and disciplined, although in reality, when playing reog, the character of *jathil* is gentle, like a woman. In other *paguyuban*, *jathil* players have shifted from men to women (Adelita & Putra, 2017). Reog *dadak lar pitik* is the same as reog *pakem*, which honors the beautiful and graceful male *jathil*. Mr. Parno said that the *jathil* must be male; if female, no rain happens.

The third character *bujang ganong* in reog *dadak lar pitik* has the same character as reog *dadak merak*. *Bujang Ganong* is an accompanying soldier in reog. *Bujang Ganong* is one of the masked reog characters, and his dance movements are very agile (Rahmawati, 2016).

After the reog performance in the evening, a *wayang* performance is held. Similar to the reog *dadak lar pitik* series, *wayang* performances are generally held at night because Javanese people think that at night the spirits of ancestors are wandering (Anggoro, 2018). Therefore, it is necessary to pray for the spirits of the ancestors to be calm and for the community's safety.

Wayang is closely related to Javanese mythology which describes the mindset of Javanese society and tells the conflict between good and bad (Sumbulah et al., 2022). Initially, traditional wayang performances aimed to worship the spirits of ancestors (Awalin, 2018). During the time of Sunan Kalijaga, wayang was one of the cultures used as a medium for spreading Islam in Java (Anggoro, 2018). Like the history of reog dadak lar pitik, the puppet show was held because Kyai Muhidin at that time heard the sounds of the rebab crowd, which turned out to be a shadow puppet show. The people in Sidoharjo village believe that during the dry season, the farmers will hold a reog *dadak lar pitik*, and the night must hold a puppet show. If there is no puppet show, it is believed that it will not rain. In line with the opinion of the village head: "If there are no puppets in the morning and night, it is believed that it will not rain." According to the informant, Mr. Katiman, puppet shows have good exemplary values. Wayang is a symbol of ethics, which reflects the character of the puppet characters. Each puppet story of the characters presented in the puppet show represents the general attitude, character and character of humans, namely good and bad (Purwanto, 2018).

The series of activities are solely to preserve the culture and customs of the local community so that they do not become extinct and can be continued by the current generations. Our young generation together preserve the culture and customs passed down in our area so that the **culture** can remain sustainable.

Religious Moderation Values in Reog Dadak Lar Pitik Art Elements Performance

Equipment

Dadak lar pitik, as the first equipment that must be present in the reog performance, is the top part of the mask used by the warrior. Lar pitik or chicken feathers function as decorations replacing peacock feathers as a pure identity of a reog art. In essence, lar pitik and peacock are symbols of beauty and goodness, originally a symbol of a means of dhikr or prayer beads that reflect the obedience of a servant's worship. It implies preserving culture, especially religious culture, in each individual.

The second component in the Ponorogo reog art performance is *caplokan*, a part of the mask used in reog art performances. Typically, the *caplokan* used in reog art generally comes from tiger skin. However, in the art of reog *dadak lar pitik*, the basic material for making *caplokan* is civet/fluwak skin, which, later, due to the scarcity of civets, is now replaced by artificial leather. This flexibility in using the basic material of the *caplokan* without reducing its essence contains the value of preserving local culture. *Caplokan* is a symbol of an individual's inner and outer physical strength in defending the country. It contains various moderation values in the form of patriotism. The unity of *dadak lar pitik* and *caplokan* that form a reog mask contains the value of faith, especially for adherents of Hindu and Buddhist animism and dynamism. It is because of the pre-performance rituals performed to bring the "spirits" of the tiger and peacock, with the aim that the performance can be carried out safely and orderly as the image of the tiger and dazzlingly beautiful as the image of the peacock (Fisabilillah et al., 2022).

The next component is *the slompret*, a musical instrument that is blown to give a signal or sign that the performance activity begins. The blowing of the *slompret* provides a melody that brings a joyful atmosphere, sounded just before the gamelan begins. *Slompret* comes from the Arabic word *suwarun*, which means warning of the day of resurrection and the last day when all deeds must be accounted for. Next is the *kendang*/drum, which in reog music instruments controls fast or slow rhythms. Its presence causes this instrument to get the main portion of an art performance (Setyawan et al., 2017). Its sound is "dang dang dang" in which *ndang* means immediately, meaning that humans immediately worship Allah or immediately get closer to Allah (Hanifah & Mudhofir, 2021). It is also interpreted as a drum from Arabic, namely "Qada'a" which means brake. Everything must be controlled, including emotions, will, and ego. Thus peaceful communication between individuals in society will be formed.

Kenong, as the fourth component used in reog performances, is a tool made of iron and bronze, which is round and has a bulge in the center. The shape of the *kenong* musical instrument is the same as the shape of the gong, but the size is smaller and slightly fatter. It is placed in a small container so that when tapped, it does not make a sound too loud but is still clear (Fitrianingrum, 2016). The way to play this instrument is by hitting it with a

beater. Because the size of the *kenong* is small, the beater also adjusts; the beater of the *kenong* instrument is smaller than the gong beater. The pair of *kenong* can produce the sound “*nang ning nong nung*”, *nang* means “*ana*” or exist, *ning* means clear, *nong* means “*plong*” or understand, *nung* means “*dumunung*” or realize. It means that after humans have practiced thinking with a clear heart, they can understand so that they realize that there is certainly someone who created them, namely Allah. It is derived from the Arabic “*Qanaah*,” which means accepting fate. It means that life is closely bound by destiny, and humans must realize it wholeheartedly (Hanifah & Mudhofir, 2021). All maximum efforts, if unsuccessful, must be accepted as reality. The religious moderation contained in the philosophy of *kenong* is that with individual acceptance of destiny, he can appreciate the differences around him. Thus, peace between humans can be realized with full awareness.

Ketipung is a component in the traditional musical instrument of the reog that looks almost the same as a drum made of wood, and the upper end of the bottom is covered with animal skin; the difference is that the size of the *ketipung* is smaller than the drum. How to play it by being hit using a flexible beater usually made of rubber which is elongated along approximately 20 cm and at the end of the beater is round. The function of this *ketipung* is to add *rempeg gendhing* (festive). *Ketipung* comes from the Arabic word “*Katifun*” which means reply. Philosophically, the meaning is that every action will get its accountable reply. It means justice that all actions will have an impact according to the good and bad of the action itself. Thus, this justice will result in peace as a manifestation of religious moderation.

Angklung is a musical instrument made of bamboo pieces lined up as many as three in a row. How to play this musical instrument by shaking. The right *angklung* player tempo setting will produce a rhythmic sound. The reog *dadak lar pitik* used two pieces *angklung*. It comes from the Arabic “*anql*,” which means transition. It means moving from bad to good or changing for the better; various forms of problems can be minimized so that they can produce peace and tranquility.

Gong is also one of the important musical instruments in the art of reog *dadak lar pitik*. The function of the gong instrument is to give a sign or used as a bass. It is made from metal smelting, such as bronze or brass, and

copper. Gong is a large round shape whose front and center surfaces are round; it is the part that will be hit with a beater so that it produces sound. How to play the *gong* instrument is by hitting using a beater made of cloth resembling a fist-sized bundle. The shape of the *gong* used in reog *dadak lar pitik* is now similar to that in karawitan music. However, it is said that the shape of the *gong* in ancient times was different from now; the statement expressed by Mr. Indadi and Mbah Tukijan (interview on June 22, 2022) that in the past, the art of Reog *dadak lar pitik* used a *gong* with a smaller size, or it could be called *kempul*. The last reog musical instrument sounded is the *gong*, which means finished. The sound "Gung" means the Greatest.

Performance Outfit

The clothing components used in reog *dadak lar pitik* performance are *udheng*, *penadhon*, and *usus*. Concerning religious moderation, the following is an explanation of the three components of clothing:

Udheng is a property tied around the head of a *jathilan* dancer. The type used is called *udheng tapak dara* or *gadhung melati*. *Udheng* is also the same as head coverings such as *blangkong*. The use of *udheng* should not be careless but must be used properly and correctly. *Udheng* comes from the word *mudheng*, which means understanding or strong understanding; humans must understand the main purpose of life in the world. It must be with knowledge and get closer to God Almighty to increase that understanding. Derived from the Arabic "ud'u," which means to invite or encourage. In running their lives, it means that humans are encouraged to always pray and preach or call other humans to the way of Allah. The value of religious moderation contained in *udheng* is the value of patriotism and loyalty to Allah.

Penadhon is a dancer's outfit worn by *warok* or *pembarong*. It is black with a red border. *Penadhon* is as outerwear or vest. It comes from the Arabic word "fanadun," or weak; it means that every human being has weaknesses and shortcomings, so it needs tolerance to appreciate the various weaknesses and shortcomings of the people around them. Thus, the value of religious moderation here is tolerance that must be nurtured and developed to create a peaceful society.

Usus is the white rope dancers use to fasten their pants approximately seventy centimeters to one meter long. *Usus* comes from the Arabic "ususun=hablun," which means rope or bond. It means that humans must hold on to the rope of Allah in a vertical relationship to God Almighty and fellow humans or creatures horizontally. Thus there is a balance between the afterlife, the world is related to interactions with humans, and the afterlife is related to interactions with Allah. With the balance between relationships with humans and God, each individual is expected to place himself according to his rights and obligations. Thus, it is expected that the resulting order will impact the realization of a peaceful life so that the value of peace becomes the value of religious moderation contained in this element of clothing.

Jathil costume covers: a) *dingkikkan* pants, b) *Jarit parang barong*, c) *Boroboro samir*, d) *stagen*, e) *epek timang*, f) red and yellow *sampur*, g) long-sleeved white shirt, h) *gulon ter*, i) *srempang*, j) *binggel*, and k) *udheng* (Warsini, 2022).

Song Accompaniment in Reog Dadak Lar Pitik Performance

Reog is one type of art performed using song accompaniment and various forms of dance by various plays. Musicianship as an accompaniment to Reog performances is carried out by reog Ponorogo artists. Various forms of standard Reog Ponorogo music with decorations and musical interludes were created by the music players. In essence, there is an adjustment between the music presented with the type of dance with the form of *gendhing* or music or with the part of the dance performed (Achmadi, 2014; Handayani et al., 2021). The overall structure of the musical accompaniment is related and under the scenes or dance movements performed by the play in charge, for instance, reog Ponorogo music and *singo nebah* music accompanying the procession, *singo barong* dance, and *ganongan* dance. Likewise, the *jathilan* offering dance is accompanied by the *lancaran ricik-ricik* music, the war scene is accompanied by *sampak* music, and the *ndadi* or trance dance is accompanied by *udan mas* and *jaranan* music (Kristiandri, 2019).

Overall, reog Ponorogo as one of the identities of Ponorogo regency, is a performing art that contains religious values, especially Islam and cultural values. However, the existence of two types of reog art in Ponorogo, namely reog stage and reog *obyog*, makes both types seem to lose some of

their identity. It is due to the different characteristics of the two types of Reog. Reog stage is performed as an art form that tells the story of the history of Reog itself, with the characteristics of staying away from drunken activities, drinking, and exotic dance performances. In contrast, reog *obyogan* is a reog performance that shows exotic dances with drunken activities and drinking (Achmadi, 2013).

Conclusion

Reog *dhadhak lar pitik* is a typical reog from Sidoharjo village, Jambon sub-district, Ponorogo regency. For the people of Sidoharjo village, Reog *dadak lar pitik* is an art performance and contains elements of mysticism in the form of symbols of requests for rain. The reog *dadak lar pitik* performance is a form of Reog *obyog* developed by the local community as a form of innovation due to the limited cost of procuring peacock lar and tiger skin.

The history of the emergence of reog *dadak lar pitik* is one of the things that must be traced to extract data on the values of religious moderation contained in this art. The presence of Kyai Muhidin, who was a courtier of Ki Ageng Pandanaran and came from Bayat Village, Wedi District, Klaten Regency. Kyai Muhidin was sent to preach/explore the teachings of Islam to the Southeast. Until the development of Kyai, Muhidin was sick and advised three things to Jo Semito and also the surrounding residents; First, he advised the residents to continue to explore the teachings of Islam; secondly, if one day he died, he asked to be buried in the cemetery, thirdly he also asked to always be prayed for once a year to coincide with the day of his death. It contains the value of patriotism in the God Almighty. Likewise, the various sequences of reog *dadak lar pitik* performance activities and the various elements and components contained therein have their philosophy and meaning regarding religious moderation.

Some values of religious moderation in the reog *dadak lar pitik* performance are preserving local culture, tolerance, peace, and patriotism. Preserving local culture can be seen in the people who still adhere to the reog *dadak lar pitik* performance as a means of bringing rain. Tolerance can be seen when people in this modern world still respect, people who still adhere to the mystical belief of reog *dadak lar pitik* as a means of bringing rain, and

people who do not believe in reog dadak lar pitik as a means of bringing rain. There is no conflict of belief on this. In terms of the value of peace, it can be seen in the use of reog *dadak lar pitik* as a means of propaganda, meaning that the performers and artists of reog are still well received by the community even though they do not know whether the figures in reog are Muslim or not. even now, even though many members of the public no longer believe in the myth of the reog performance to bring rain, the community is still trying to preserve reog *dadak lar pitik*. The value of patriotism can be seen from the history of the emergence of reog *dadak lar pitik*, where despite being squeezed by the economy, limited and the scarcity of basic materials for making reog, residents never gave up making this art still exist by utilizing the basic materials available in their environment.

Acknowledgment

In preparing and implementing this research activity, the authors would like to thank the Research and Community Service Institute of UIN Maulana Malik Ibrahim Malang for providing the opportunity and grant funds to carry out and complete this research.

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IMPACT OF FANDOM CULTURE ON FAMILY HARMONY FROM ISLAMIC PERSPECTIVE

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Received: May 15, 2023

Revised: June 3, 2023

Accepted: June 8, 2023

Abstract

The development of fandoms is very rapid; all artists have their fandoms. Almost everyone joins a fandom for leisure, and it is very accessible. These fandom activities certainly impact the fan's life and relationship with the family. This study explores fandom culture's impact on family harmony and Islamic views of fandom. Fandom is an activity that describes the closeness between fans and their idols based on cultural products. It used a qualitative case study approach with a purposive sampling of thirty informants. The result shows that fandom has five negative impacts on family harmony, namely: (1) neglecting family members from their obligations; (2) causing addiction, jealousy, and wastefulness; (3) children disobeying parental orders; (4) parents having difficulty taking care of children; and (5) poor communication between family members. Furthermore, fandom activities contradict Islamic teachings for five reasons, namely: (1) music and singing; (2) lousy consumerism; (3)

wasting time; (4) the wrong community; and (5) bad lifestyle. Family members should advise each other so that no member joins the fandom, thereby endangering the harmony of the family.

Perkembangan fandom sangat pesat, semua artis memiliki fandom masing-masing. Hampir semua orang bergabung dengan fandom untuk mengisi waktu luang, dan itu sangat aksesibel. Kegiatan fandom ini tentunya punya dampak untuk kehidupan sang penggemar dan hubungannya dengan keluarga. Penelitian ini bertujuan mengeksplorasi dampak budaya fandom terhadap keharmonisan keluarga dan pandangan Islam terhadap fandom. Fandom merupakan aktivitas yang menggambarkan kedekatan antara penggemar dan idolanya yang didasari oleh produk budaya. Penelitian ini menggunakan pendekatan kualitatif bersifat studi kasus dengan pengambilan sampel secara purposive sampling dari tiga puluh informan. Penelitian ini menunjukkan hasil bahwa fandom memiliki lima dampak negatif terhadap keharmonisan keluarga yaitu: (1) melalaikan anggota keluarga dari kewajibannya; (2) menimbulkan kecanduan, iri hati, dan keborosan; (3) anak tidak mematuhi perintah orang tua; (4) orang tua kesulitan untuk mengurus anak-anak; (5) komunikasi yang tidak baik antar anggota keluarga. Selanjutnya, kegiatan fandom menyelisihi ajaran agama Islam dengan lima alasan yaitu: (1) musik dan nyanyian; (2) konsumerisme yang buruk; (3) membuang waktu; (4) komunitas yang buruk; (5) gaya hidup yang tidak baik. Hendaknya anggota keluarga saling menasehati satu sama lain agar tidak ada anggota yang bergabung dengan fandom, sehingga membahayakan keharmonisan keluarga tersebut.

Keywords: *Fandom culture; family harmony; Islamic view.*

Introduction

Fandom is an activity that describes the closeness between fans and their idols, which is based on cultural products (Sumardiono, 2022). Fandom is also a subculture that offers a space for the community that allows all diverse groups of people to form a unity with the same interests (Hanjani et al., 2019). Fandom – the state of being a fan – is usually linked to popularity rather than high culture. People who appreciate high culture,

often as passionately partisan as pop culture's "fans," are described as "connoisseurs" or "aficionados" rather than fans (Jensen, 1992). The term "fandom" is rooted in the designation of certain sports fans, who used to be called "sport-fanatics." The Merriam-Webster Dictionary traces the use of the term back to 1903.

Fandom culture has advanced significantly throughout time. Beatlemania first stunned the world in the 1960s. It was followed by Boyband and Girlband Fever in 1990. The next was a resurgence of rock music, Bieber Fever in 2010, and then a boyband's emergence in 2010, shocking the world with the brilliance of its five members who debuted on X-Factor UK in 2010.

One Direction, often shortened to 1D, is an English-Irish pop boy band formed in London in 2010. The group comprised Louis Tomlinson, Harry Styles, Niall Horan, Liam Payne, and Zayn Malik until he departed from the group in March 2015. One Direction is one of the biggest boy bands in the world, and its fans, known as "Directioners," have become one of the fastest-growing fandoms (Celebmix, 2017). Over 300 shows played across four sold-out world tours, four No. 1 albums on the Billboard 200, six Billboard Hot 100 top 10 hits, four Video Music Awards, 28 Teen Choice Awards, two Saturday Night Live appearances, and billions of streams. It was all made possible by the group's fervent international fanbase, characterized by its rabid devotion. It was also accelerated by the rise of social media and music streaming, ultimately rivaling the fandom of any other boy band in history (Paul, 2021).

One Direction is currently on hiatus. It is not uncommon to see a music group's members take time to focus on solo endeavors or other projects outside the original group's confines (Calcagno & Denis, 2022). In early 2015, Facebook announced that Zayn Malik would leave the band. The four remaining members released a final album and announced an extended hiatus in August 2015. (Dambrosio & DiFiore, 2023). This boy band is no longer active, but the One Direction fandom is still active and growing, making history (Paul, 2021). Especially during the 2020 pandemic, many new fans discovered One Direction through social media like TikTok or Twitter, especially during One Direction's 10th-anniversary celebration. The Directioners fandom even won the award for the best fandom in 2016; they got the award because they are loyal, dedicated, and passionate. The

Directioners fandom also received this award because they actively contribute to society by donating to needy communities, such as people with disabilities and environmental conservation organizations.

One Direction's fandom in Indonesia is one of the most massive; even One Direction members acknowledged this at a concert held on March 25, 2015, in Jakarta. The enthusiasm of One Direction fans was enormous; even the South Jakarta Police had to liquidate One Direction's ticket sales in Kota Kasablanka, South Jakarta (Pamungkas, 2014). Indonesia is also one of the biggest One Direction supporters; it can be proven from album and single sales data as well as song streaming data on various music platforms.

When someone joins a fandom, they dedicate their time to their idol and the community through fandom-related activities. For example, writing fanfiction, listening to songs, attending concerts, promoting albums, attending meetings, watching movies, selling merchandise, etc. Directioners in Indonesia actively write fanfiction on Wattpad and AO3, attend concerts by One Direction members, and promote their songs. One Direction fans also manage fan accounts on various social media platforms, such as TikTok, Instagram, and Twitter. Time taken up for various fandom activities will reduce time with family because each fandom member is a family member, whether as a wife, mother, child, husband, father, brother, sister, aunt, or other family member.

The family is the smallest unit in society but has a significant role in a cultured nation and state (Wahid & Halilurrahman, 2019). Based on this understanding, it is evident that everyone in the fandom is part of the family. A good family is a harmonious family. The qualities of harmony are congruence, appropriateness, and concord. An excellent and harmonious family respects one another, is orderly, is disciplined, and encourages virtue. It also has a strong work ethic, is devoted to elders, loves knowledge, and makes the most of free time. Besides, it can provide for the family's fundamental needs and is peaceful (Basri, 1996). A harmonious family is one where there is love, harmony, and respect among members in order to foster a sense of calm and tranquility, which is further anticipated to lessen societal issues that exist in society (Arintina & Fauziah, 2014).

Harmonious families must communicate and spend time together to avoid family conflicts. Fandom activities have a very high intensity; almost

every time activities are carried out within the fandom community, they have a very high level of participation. For this reason, it needs an explorative study to find out whether there is a correlation between fandom cultural activity and family harmony. This research identified what impact family members feel when one of their members joins a fandom, and with that, the public can further consider whether joining a fandom is good. Apart from that, with this research, the public also knows what Islamic views are on fandom.

Research discussing fandom culture has been conducted by Sa'diyah (2019) by linking fandom with communication science. Her study showed that fan culture can be seen in four contexts on the internet: communication, creativity, knowledge, and civic power. Research on fandom with a social science focus was also carried out by Kusuma et al. (2020), indicating that global fandom also functions as a social agent. Fandom influences fans to participate in various social movements, such as organizing charity events. Apart from that, research on fandom and its relation to economics has also been carried out by Dinningrum & Satiti (2021). They concluded that consumers constantly perceive the products they buy as a sign of their connection to their idols. By exchanging enjoyment from actively interacting and exchanging online feedback, fans are willing to perform fan service on their terms to personalize customization following their interests as active and devoted customers.

The impact of One Direction's fandom still needs more exploration, so it becomes the concern of this study. Commonly, K-pop fandom is the subject of research. In addition, this research also links the cultural and religious aspects. It also linked culture and psychology to examine further whether dense fandom activities significantly impact family harmony through the Islamic perspective on fandom.

Method

This study used a qualitative approach with a case study type. Case studies are carried out on events or ongoing symptoms, not symptoms that have occurred. The informants selected by the researchers were family members who joined the One Direction fandom or those who had a family relationship with someone who joined the One Direction fandom in South

Jakarta, with the assumption that they were people who knew in depth about the concern of this research.

Purposive sampling from key informants and snowball sampling were used to gather the data. The researchers collected data, conducted interviews with informants, and made observations to get detailed results describing how the problem in this study was formulated. In-depth interviews were conducted with thirty informants who met the research criteria, followed by an interview with a marriage and family counselor. The criteria set by the researchers were that the informant had joined the One Direction fandom or had a family member who had joined it for at least two years, so they knew and felt a real impact on their lives. After the interviews, the researchers analyzed the data using a coding system: reviewing and examining existing raw data by labeling it as words, phrases, or sentences. The selected coding means that some, or more, of the informants, felt that impact on their lives.

Finding and Discussion

The Impact of Fandom on Family Harmony

Harmony in the family needs to be adequately built to create good communication relations between its members. Understandably, the characteristics of a good and effective family are equality and justice for each family member (Wood, 2016). After going through the interview process with some informants, the researchers found several impacts of fandom on family harmony, namely:

Neglecting family members from their obligations

Every family that operates properly must have rules and regulations that apply to it. Each family member has defined rights and obligations. In essence, the roles of husband and wife in the family complement each other. The two and the other family members cooperated in various fields, including economics, education, politics, and religion (Riady, 2021).

However, joining a fandom can impact the negligence of family members in carrying out their responsibilities. As expressed by Yuni, a mother of a One Direction fan since 2016, her child was so serious about

watching 1D funny videos that sometimes she cried about missing them, so she could not be bothered. Therefore, she often neglected her domestic job, such as doing the dishes (Yuni, Interview February 24, 2023).

Farah, a student who is a fan of One Direction, expressed a similar sentiment when she said, "Being active in fandom is busy, so the schedule is tight; sometimes I watch award shows until 3 o'clock, so I do not do campus assignments, I don't iron clothes, and I don't sweep the floor in the afternoon either. So sometimes my sister and mother often nag at me." (Farah, Interview February 26, 2023).

Causing addiction, jealousy, and wastefulness

Fandom is driven by hedonic and eudaimonic motivations, as these theories are still relevant (Delmar et al., 2016). Participating in a fandom increases spending among family members, which leads to arguments between family members. It is closely related to one of the causes of family conflicts, namely money management. Jess, a wife who is a One Direction fanfiction writer on AO3, explained that,

"If you've joined a fandom, be prepared to be financially impacted, which ultimately will impact family harmony. The merchandise is costly, not to mention the shipping costs to Indonesia are really expensive! Also, if you've already bought one, you'll definitely want to rebuy it so that your collection is complete. So, yeah, it's rather addictive. Not to mention concert tickets! Subscription to Spotify (a digital music streaming service) and purchasing fan-made goods as well! It harms family harmony because my spouse must feel that spending money on unimportant things is particularly useless, as a result of which we frequently argue." (Jess, Interview February 22, 2023).

Alya, a high school student who has been a One Direction fan since 2020, reinforces this statement:

"It's really wasteful when you join a fandom; you have to buy things even though they're not real merch, and it's also pricey because it has the One Direction fandom name. The products are excellent, and since I want to be recognized as a 1D fan, I will undoubtedly want to purchase them repeatedly to give the impression that I am a bigger enthusiast. If that is the case, it would be wasteful; I would still be wasting my parents' money; my mother would be upset; my sister would be irritated; she would be very envious of me since my mom gave me money to buy things; and as a result,

we would argue frequently. Yet, the main issue was that we started quarreling out of jealousy because I was wasting money." (Alya, Interview February 28, 2023).

Devi, a marriage counselor, admits that she has often conducted couples counseling sessions where the main problem stems from fandom and matters of financial spending. She stated that fandom matters and selling merch items, although it seemed trivial, is fatal since it can lead to divorce. Some couples had domestic conflicts centered around jealousy and fandom (Devi, Interview February 28, 2023).

Children disobeying parental orders

Children have personality potential according to their parenting style and environmental influence (Muthmainnah, 2015). The environment and daily activities, such as the intensity of exposure to the world of fandom, also affect a child's personality and obedience level. It is conveyed by Sabrina, a sister of a One Direction fan. She said her younger sister was preoccupied with fandom-related activities such as scrolling through Twitter and watching TikTok videos. She refused to help her parents when she was busy with One Direction (Sabrina, Interview, February 26, 2023).

Sucipto, a father of two daughters who are One Direction fans, also admitted that all of his children ignored him since they were busy with Harry and Louis (One Direction members). He offered her youngest daughter take extra lessons after school to help her get ready for college, but she declined, saying she needed to watch Louis' tour on Instagram every night. The same thing happened to his eldest daughter, whom he encouraged to pursue a career in pharmacy because she had outstanding potential. However, she chose to major in English literature to learn the language and be ready to meet Harry (Sucipto, Interview February 24, 2023).

Parents having difficulty taking care of children

The main task of parents is to take care of their children in terms of education. A mother and father have a crucial role in children's education so that children become smart and continuously excel in all fields, including the family, school, and community (Arsyad, 2017). However, a father or mother's involvement in fandom can negatively impact family harmony when children are sidelined because fandom is considered more important.

Shofi, a mother who has been a One Direction fan since 2010, admits, "Sometimes when it's late at night, especially when the fandom is bustling; for example, there is an award ceremony or a music video about to be released, I just leave my children alone and let them have fun playing alone." (Shofi, Interview February 27, 2023).

It is in line with what was conveyed by Tasya, a 1D fanfiction connoisseur who is also a mother of three children; she stated, "It's really a hassle taking care of toddlers. My daily activities are reading fanfic and managing blogs about fanfic, so it's already like work; so I get confused sometimes when my children are fussy; I have to read fanfic, and it takes up quite a bit of time." (Tasya, Interview, February 22, 2023).

This statement is corroborated by Maulida's statement, a mother of four who recently discovered One Direction after the 2020 pandemic, she said,

"Sometimes during the day, I don't take care of my children; thank God, they're old enough to be able to take care of themselves. I'm always busy. It's challenging to look after my kids because I spend too much time on Tiktok and watching YouTube video interviews. I don't monitor my kid's study during the night of Louis' tour; I'll be in my room watching him perform and let my kids do whatever they want." (Maulida, Interview February 26, 2023).

Poor communication between family members

Sumakul (2015) found that children who grew up in a disharmony family environment were at greater risk of experiencing personality disorders and becoming antisocial. A peaceful, happy, and prosperous family is the dream of every human being. It requires communication to create a harmonious family (Arwan, 2018). Unfortunately, joining a fandom harms family communication; twenty-five out of thirty informants admitted that fandom activities take time, so family members spend less time chatting.

Lia, a One Direction fan who runs an updated account, thinks, "It's only natural that my family and I don't communicate properly. From morning to night, I'm glued to my laptop and cellphone in my room, checking for information on The Boys (the One Direction members). So, yeah, it is true that the communication is poor because I only talk to them when it is necessary." (Lia, Interview, February 26, 2023).

Gina, a One Direction fan brought up religiously, admitted that her relationship with her parents is terrible and her communication is limited. She said that "My mother and father don't like that I'm still enthused about 1D because I already know it's against Islamic teachings and bad for me to be wasteful and depressed. They disagree with me joining the fandom, so I eventually stopped talking to them; I live in a boarding house now, and I communicate with them only about 4-5 times a year if it's necessary." (Gina, Interview, February 25, 2023).

Further discussion with Devi, who is a family counselor, revealed that fandom can harm communication. Fandom and family communication are very closely related. Someone is lonely in the family, so they look for distraction and join the fandom. It could also be that someone joins a fandom and eventually detaches or disconnects from other family members because of the fandom's excitement, the euphoria of new friends, and endless exciting activities (Devi, Interview, February 28, 2023).

From the explanation above, it can be seen that there are several impacts of fandom on family harmony, namely: (1) neglecting family members from their obligations; (2) causing addiction, jealousy, and wastefulness; (3) children disobeying parental orders; (4) parents having difficulty taking care of children; and (5) poor communication between family members.

Islamic View of Fandom

Islam is a perfect religion that has regulated all aspects of human life. The characteristics of Islamic teachings include various fields, such as the field of religion, Muramasa, which includes issues of education, science, culture, society, economics, politics, life, environment, health, and work, and Islam as a scientific discipline (Nasrullah, 2015). Islam is a religious teaching with norms that must be obeyed based on the revelations of Allah, which were revealed through the Prophet.

In Islam, Allah commands Muslims to idolize Rasulullah because he has great morals and character (Pratama, 2020). The argument is stated in the word of Allah, "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers

Allah often.” (QS. Al-Ahzab [33]: 21). One of the numerous advantages of making the Prophet an idol is that Muslims who do so would receive the assurance that they will be reunited with the Prophet in heaven. He stated, "You will be with those whom you love." (Sahih al-Bukhari 3688). Based on the hadith, it can be concluded that a person will be gathered with those he loves. If one loves the righteous, then one will be gathered with them. The concern is that if he idolizes an artist, or in this case, a boy band, then he will be gathered with them. It was also emphasized in the narration of Thobroni in his Mu'jam, from 'Aisyah with marfu' (up to the Prophet) status, "No one loves the people unless he is gathered with them on the Day of Resurrection." ('Aunul Ma'bud, 11/164, Asy Syamilah).

Idolizing someone can bring them to the afterlife. If a Muslim chooses excellent and righteous people as idols, that will lead them to live in the hereafter with a group of good people who live in heaven. On the other hand, if someone has terrible people as their idols and then follows their bad behavior, they will be gathered with their nasty idols in the hereafter. Islam discourages Muslims from joining fandoms and idolizing celebrities because the Prophet should be idolized above anyone else. However, Islam also opposes joining fandoms for some additional reasons, such as (1) music and singing; (2) lousy consumerism; (3) wasting time; (4) the wrong community; and (5) bad lifestyle.

Music and singing

There are many arguments indicating the prohibition of music and singing, both coming from the Al-Qur'an and the hadith of the Prophet; among them are the words of Allah: "But there are some who employ theatrics, only to lead others away from Allah's Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment." (QS. Luqman [31]: 6). In this verse, the scholars interpreted *lahwal hadith* (useless speech) to mean singing and musical instruments. Moreover, the words of the Messenger of Allah: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. (Sahih al-Bukhari 5590)

Syaikhul Islam Ibnu Taimiyah Rahimahullah said, "None of the four madhhab scholars disagree about the prohibition of musical instruments." Imam Abu Hanifah detests singing and considers listening to it a sin. Imam Malik bin Anas declared, "Whoever buys a slave and it turns out that the slave is a singer, then he should return the slave because there is a disgrace." Imam Asy Syafi'i said, "Singing is a pointless thing that I don't like because singing is evil." If anyone is addicted to listening to singing, then his testimony is rejected." Imam Ahmad bin Hambal remarked, "Singing grows hypocrisy in the heart, and I don't like it either." Based on these four scholarly opinions, it is clear that music is forbidden in Islam, while in fandoms, almost all activities contain music, which is very distracting. Thus, joining a fandom is forbidden because it is feared that it will lead to neglecting the Qur'an and straying away from Islam.

Bad consumerism

When someone joins a fandom, it is not uncommon for them to begin spending their money on fandom-related goods, such as photo cards, keychains, tote bags, posters, concert tickets, t-shirts, hoodies, and other apparel (Shin Min-jung, 2018). *Tabdzir* is squandering and spending one's wealth badly, which can be called lousy consumerism. It is the information conveyed by Al-Mawardi. Abu Ubaidah said, "A person who is redundant (*mubadzir*) is a person who is excessive, who spends and destroys wealth." (Tafsir Zadul Masir, 3:20).

Someone is considered to act *tabdzir* or has bad consumerism if they use their wealth for immoral acts or use it for permissible things but spend it all. Allah Ta'ala mentions in the Quran, "Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully. Surely the wasteful are 'like' brothers to the devils." (QS. Al-Isra' [17]: 26 - 27).

This great hadith shows the obligation to regulate the expenditure of wealth by using it for good things and acceptable to Allah because, on the Day of Resurrection, humans will be held accountable for the wealth they spent while in the world. It shows that joining a fandom will undoubtedly cause the fan to have a lousy consumerism trait because many fandom activities are contrary to Islamic law, and will spend much money to buy fandom needs. For this reason, Islam prohibits its people from joining fandoms because, in the hereafter, wealth will be judged on how it was

obtained and where it was spent. Furthermore, the fan with this bad consumerism trait will take a long time to be accounted for.

Wasting time

Joining a fandom is very time-consuming; there are always activities, from streaming new singles to promoting albums, watching award shows, drawing, reading and writing fanfiction, and many other activities. While in Islam, a Muslim should make the most of his time because it is precious. Ibnu Qayyim Al-Jauziyah rahimahullah said, "If you are not preoccupied with good things, you will surely be preoccupied with bad things." (Al Jawabul Kaafi, 156).

It is a rule in life. If time is not filled with positive activities, it must be filled with opposing activities. Therefore, joining fandoms is not recommended by Islam because it is very time-consuming for things that could be more useful. Time has excellent virtue in Islam, so humans are commanded to use time as well as possible. As with wealth, time will also be held accountable regarding what the age was spent doing in the afterlife. Because humans live only once, this opportunity should not be wasted; use this time for worship that is obligatory and *sunnah* (following Prophet's practices), not to be busy with *makruh* things (disliked but not sinful) or *haram* (prohibited by Sharia). Meanwhile, with the fandom's varied and endless activities, whether on weekdays or weekends, whether on summer holidays or year-end holidays, joining the fandom is not following Islamic teachings. It is feared that people will neglect their duties and become too busy with fandom activities.

Bad community

When people join fandoms, they frequently connect with friends from that fandom and sporadically with members of other fandoms. Naturally, this connection will involve criticisms and disagreements; for instance, the Grammy Award for Album of the Year is frequently cited as a point of contention. This argument frequently results in criticism, jeers, and insults. Islam forbids disparaging, mocking, or insulting people. Allah declares:

"O believers! Do not let some 'men' ridicule others; they may be better than them, nor let 'some' women ridicule other women; they may be better

than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers." (QS. Al-Hujuraat [49]: 11).

Bad speech is clearly forbidden in Islam, as Allah says above. Moreover, the human tongue is among the things that will be held accountable for in the hereafter. Meanwhile, joining a fandom has the tendency to influence its community to speak badly and criticize others. Thus, joining a fandom should be avoided because the behavior of its community is contrary to the teachings of Islam and the behavior exemplified by the Prophet. It is feared that by joining a fandom, a person will develop bad habits or personality traits because it is clear that the people around him influence a person's character.

Bad lifestyle

Typically, people who join fandoms will try to follow the lifestyle of their friends in the fandom or even their idols. Fans will attempt to purchase clothes, cosmetics, musical instruments, food, and other items owned by their idols. It is not uncommon for fans to smoke, drink alcohol, go to clubs, and dress like their idols. In general, Muslims are prohibited from resembling unbelievers in terms of their specialty. This resemblance is known as *tasyabbuh*. From Ibn 'Umar, the Prophet said, "He who imitates any people (in their actions) is considered to be one of them." (Sunan Abi Dawud 4020).

Islam instructs its followers to be *shut*, which means to abandon what is not beneficial for the hereafter. It means that a Muslim's lifestyle should be simple, not excessively using wealth to support his lifestyle and not following his lust for his appearance and lifestyle. That is why fandoms are not in line with Islamic teachings, because fandom communities and their artists tend to influence fans to have lifestyles that are contrary to the principle of *zuhud*. It can range from small things, such as the fan's hairstyle or diet, to things blatantly against Islam, such as the fan becoming a smoker or LGBT supporter.

The results of this study indicate that fandom has a significant negative impact on family harmony. The relationship between a husband and wife, or parents and children, can be threatened by joining a fandom. The responses of the research subjects are in line with Parlia's theory (2020) that although fandom seems to bring people together, it can often divide and foster certain types of bad behavior.

Gerungan (2004) states that family harmony will form wholeness in family interaction; normal (harmonious) social interactions take place, and aggressive actions accompany no mutual hostility. Family harmony is the unity of the family, the compatibility of the relationship between husband and wife, and the presence of calm. This harmony is characterized by an orderly home atmosphere that is not prone to conflict and is sensitive to household needs. Sahli (1994) has a further opinion that family harmony is formed when the husband and wife live in peace, both physically and mentally, because they feel pretty satisfied with everything that exists and what has been achieved in carrying out household tasks, both internal and external. It also concerns sexual livelihood and the associations between family members in society in a harmonious household.

There is a very high correlation between good communication, orderliness in the home, and family harmony. According to the findings of this study, family members who participate in fandom tend to lessen family harmony because they frequently become preoccupied with fandom-related activities, impeding open communication and a welcoming environment in the home.

Islam also prohibits a person from joining a fandom due to the negative consequences it will have on both the individual and their family, as well as other factors. Fandom-related behaviors and lifestyles—such as those involving music, alcohol, smoking, the normalization of the LGBTQ+ community, and others—violate Islamic precepts.

This research still requires further exploration to find out other impacts of fandom from a psychological aspect, for example, analyzing the impact of fandom on adolescent mental health. Therefore, further researchers can study participants who come from other backgrounds, such as domicile, age, marital status, or other professions. In addition, future researchers can also develop quantitative studies to confirm these impacts

on family harmony. Therefore, the contribution of the following researchers is very significant in uncovering what previous researchers have not touched.

Conclusion

Fandom culture significantly impacts family harmony, so this study states that fandom has a negative impact on family psychology. Apart from being inadequate from a psychological point of view, fandom is also bad from a religious point of view because several things in fandom differ from religious teachings. Family members should advise each other so that no member joins the fandom, thereby endangering the harmony of the family.

The implication of this study is that fans who have joined the fandom can reflect and learn lessons and reduce the adverse effects they have been exposed to on their families. In addition, family members who also feel family disharmony because one of their members joined the fandom can see the root of the problem and begin to improve their family harmony. Moreover, considering the development of increasingly rampant fandoms, it is necessary to conduct more in-depth research, especially from the social and political aspects.

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SATRIA PININGIT: THE CONCEPT OF LEADERSHIP BASED ON JAVANESE LOCAL WISDOM

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Received: March 3, 2023

Revised: June 5, 2023

Accepted: June 8, 2023

Abstract

The discourse on Satria Piningit has been regarded only as a mystical prophecy that emerged during the succession of national leadership in Indonesia. Many political figures use Satria Piningit to get the people's support so they can be elected as leaders. It is hoped that this support will emerge; the prediction about Satria Piningit's arrival is a prevalent discourse among the Javanese people. This article aims to conduct a literature study on Satria Piningit's discourse as a leadership regeneration concept based on Javanese local wisdom. It used the systematic literature review method of fifteen articles that discuss Satria Piningit's discourse as a leadership concept. The concept of Satria Piningit is an idea of ideal leadership based on local Javanese wisdom that can be applied at various levels, from small to national leadership. Discourse on Satria Piningit contributed to the formation of nationalism during the Indonesian independence struggle. This discourse is also closely related to religious expression in Indonesia. The Satria Piningit leadership concept can be developed in more detail as a form of regeneration of leaders based on Javanese local wisdom.

Wacana Satria Piningit selama ini dianggap hanya sebagai sebuah ramalan bernuansa mistis yang muncul pada suksesi kepemimpinan nasional. Banyak tokoh politik menggunakan istilah Satria Piningit untuk mendapatkan dukungan rakyat hingga bisa terpilih menjadi pemimpin. Dukungan tersebut diharapkan muncul, karena ramalan tentang kedatangan Satria Piningit, merupakan sebuah wacana yang sangat populer di kalangan masyarakat Suku Jawa. Artikel ini bertujuan untuk melakukan kajian literatur tentang wacana Satria Piningit sebagai sebuah konsep kaderisasi kepemimpinan berbasis kearifan lokal Jawa. Artikel ini menggunakan metode *systematic literature review* dari lima belas artikel yang membahas wacana Satria Piningit sebagai sebuah konsep kepemimpinan. Konsep Satria Piningit merupakan sebuah ide tentang kepemimpinan ideal berbasis kearifan lokal Jawa yang bisa diterapkan di berbagai jenjang, mulai dari kepemimpinan skala kecil hingga nasional. Wacana Satria Piningit memiliki kontribusi terhadap pembentukan karakter nasionalisme di masa perjuangan kemerdekaan RI. Wacana ini juga sangat berkaitan dengan ekspresi keberagaman di Indonesia. Konsep Kepemimpinan Satria Piningit bisa dikembangkan menjadi lebih rinci sebagai salah satu bentuk kaderisasi pemimpin berbasis kearifan lokal Jawa.

Keywords: *Javanese local wisdom; leadership concept, Satria Piningit*

Introduction

The discourse of Satria Piningit is prevalent among the Javanese people. In almost every national leadership succession, this discourse is always discussed. During the 2019 Presidential Election, banknotes with a stamp reading "Prabowo: Satria Piningit Heru Cakra Ratu Adil" were circulated to the general public (Azzanella, 2018). During the 2014 Presidential Election, Joko Widodo was also touted as Satrio Piningit (Kusuma, 2013). A sociologist at Ibnu Chaldun University, Musni Umar, wrote a book entitled "Jokowi Satrio Piningit Indonesia" (Umar, 2014).

The Satria Piningit-Ratu Adil discourse has even succeeded in creating many large-scale social movements that aim to create change. During the war against the Dutch, Prince Diponegoro was considered by the community as Satria Piningit, who would solve the problems of injustice at that time and become Ratu Adil (Scheurleer, 2019). Cokroaminoto and Sukarno was also considered Satria Piningit by his supporters (Fatkhani, 2019).

The concept of Satria Piningit is considered to have originated from the prophecy of Jayabaya, the king of the Kediri Kingdom who reigned from 1135-1159 (Poesponegoro & Notosusanto, 2010). Is it true that this concept originates from Jayabaya, which is also controversial because it is considered to have no solid historical foundation? Many people wonder whether it is true that the discourse on Satria Piningit and Ratu Adil, whether as a prophecy or as a concept of leadership, originates from Jayabaya (Fatkhan, 2019). One of the reasons was that the great poets at that time, Empu Sedah and Empu Panuluh, did not even write it down (Endraswara, 2013). Almost all texts containing Satria Piningit appeared in the Islamic era, especially Mataram (Fatkhan, 2019).

In Javanese society, there is a discourse about the Jayabaya Prophecy, which is about a condition where one day there will be great chaos and can only be overcome by a Satria Piningit, who then receives a revelation as Ratu Adil. This chaos was expressed in the *Serat Jangka Jayabaya* written by Ranggawarsita, a poet of the Surakarta Palace, which means more or less: punishment for a tyrant king; in his time, many people held high degrees or had ranks but were evil and ignorant of their behavior was all odd, while those who do good are ostracized. People who do good will feel ashamed; because cheating is better (Chalik, 2015).

Ranggawarsita also wrote about the unreasonable crisis conditions in the poem "jaman edan" (Crazy Age), contained in his book entitled "Serat Kalathida"; kalathida means an era full of doubts (Wahyudi, 2014). According to Ranggawarsita, the Crazy Age (*Jaman Edan*) was an abnormal condition, chaotic atmosphere, many disasters, including social disasters, characterized by the worship of *artati* (money), the spread of *nistana* (sovereignty), and the rise of *jutya* (criminality) (Yudari & Karmini, 2021).

Satria Piningit is a figure expected to be able to eradicate society from the *kalabendu* (a period full of disasters and irregularities) and bring it to the *kalasuba* (golden era). The word "satria", according to a Javanologist from UNS, Imam Sutardjo, is defined as "a character who defends truth and justice, like the figures of the Pandawa warriors in the Mahabharata story which are made into stories in a wayang performance." Imam Sutardjo defines *piningit* as: "does not like to show off or reveal oneself" (Interview at Sebelas Maret University, on November 23, 2022).

The real Satria Piningit is a *Satria Pinandita Sinisihan Wahyu*, a warrior with a religious character who receives revelation or legitimacy, then becomes the Ratu Adil who successfully brings society to its golden age (Yuliawati, 2015). Although it is often associated with Ratu Adil, which is correlated with national leadership succession, actually Satria Piningit is not always a state leader, but also at a lower level, such as regional heads, managers, even teachers and or organizational leaders (Interview with Imam Sutardjo, at Sebelas Maret University, on November 23, 2022).

Because it is considered just a prophecy and even has a mystical nuance, the discourse of Satria Piningit Ratu Adil is widely ignored by the public, especially Indonesians who are Muslims. Those who live in urban areas and have higher education also regard this as mere occultism or superstition. In Islam, it is not recommended to believe in prophecies that are not based on valid evidence (Qardhawi, 2019; Sabiq, 2015).

Dismissing the concept of Ratu Adil as mere prophecy or even occultism and superstition, many argue that Satria Piningit and Ratu Adil are leadership concepts extracted from the local wisdom values of the Javanese people (Minardi, 2017). Satria Piningit and Ratu Adil are a concept of leadership of Islam Nusantara, even though its growth is indeed in Java (Faddad, 2017). Reading Javanese local wisdom cannot be taken literally because Javanese culture is filled with symbols, so it must be understood in semiotics (Ashab et al., 2022). Mistakes in understanding symbols can create an inaccurate explanation (Hariwijaya, 2013).

If, on the one hand, some people consider this concept to be mere superstition, the discourse of Satria Piningit is very prone to be misused. For example, in history, the Westerling rebel figure, the Ratu Adil Armed Forces (APRA) leader, used the Ratu Adil issue to gain public support (Endraswara, 2013). The Warsidi Movement in Lampung in 1989 was also associated with the Ratu Adil discourse, although many groups rejected it (Syukur, 2009).

There is so much controversy about the concept of Satria Piningit-Ratu Adil it should be able to trigger a challenge for researchers to explore in-depth. Is it true that the discourse on Satria Piningit-Ratu Adil is mere occultism or superstition, or is it a leadership concept based on local Javanese wisdom? If the concept of leadership is true, it will be very interesting to examine in more depth what the concept of leadership is really like and its

aspects and indicators. For this reason, researchers are interested in making a systematic literature review of articles, both in the form of research and literature studies, that discuss the themes of Satria Piningit and Ratu Adil. A proper understanding of Satria Piningit's discourse as a leadership concept becomes the trigger for subsequent research.

Method

This article results from a Systematic Literature Review (SLR), a systematic, clear, comprehensive, and practicable method for identifying, evaluating, and synthesizing data sets conducted by previous researchers (Okoli & Schabram, 2012). The model used is PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). Based on this method, there are three stages in the search for articles: identification, screening, and inclusion (Pati et al., 2017). Identifying articles is done using software in Harzing's Publish or Perish Windows GUI edition 8.2.3944.8118 with the keywords "Satria Piningit" and "Ratu Adil." At first, the year of publication they were looking for was 2015-2022. However, it turned out that only 276 articles were found. Because it was considered inadequate, the publication year range was increased to 2010-2022; considering that articles with this theme are rare, it is hoped that with the addition of the period, quality articles relevant to the purpose of this research can be obtained.

The search yielded 538 articles. Sixteen articles are duplicates, so they are set aside. The sixteen articles are similar, with the same author, but published by different publishers, either with the same or different titles. For that reason, we selected one of the published articles.

At the screening stage, out of 522 articles, based on reading the abstract, 493 articles were set aside because the theme specifically discussed Satrio Piningit or Ratu Adil or not in the form of articles published in reputable journals, so twenty-nine articles met the requirements. However, because the purpose of this research is to conduct a systematic literature review for articles that discuss the concept of Satria Piningit Ratu Adil as a leadership concept, we set aside ten articles that are not related to Satria Piningit Ratu Adil as a leadership concept, and four articles that are theoretically less relevant. The total number of articles that are relevant to

the purpose of this research is fifteen articles. The diagram of PRISMA in the article search is shown in Figure 1.

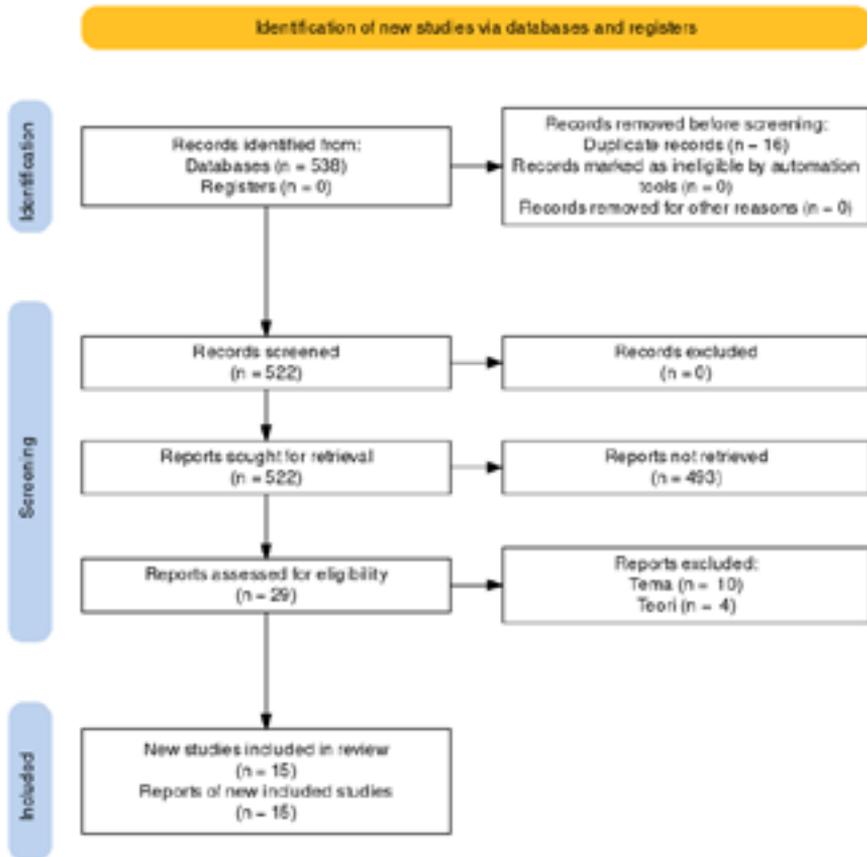


Figure 1. PRISMA diagram of the Satria Piningit concept

Finding and Discussion

From a total of 538 articles, after screening by reading titles and abstracts, fifteen journals were found that met the requirements, namely relevant to the theme of this study. The fifteen articles are as follows.

Table 1: List of Articles

| No | Title | Author | Year |
|----|--|--|------|
| 1 | Jayabaya's Vision in The Javanese Cosmology: Wise Religion, Herucokro Revelation and Black Pegasus | Saifur Rohman | 2022 |
| 2 | Ratu Adil Satria Piningit and the Crazy Age | AA. Kade Sri Yudari, Ni Wayan Karmini | 2021 |
| 3 | Serat Jangka Jayabaya: Relevance and Its Influence on the Life of the Indonesian Nation | Gery Erlangga | 2021 |
| 4 | Introducing the Kingdom of God for the Javanese | Nurwindayani | 2021 |
| 5 | Messianism in Religious Social Movements in Indonesia | Arif Subekti | 2021 |
| 6 | The figure of Ratu Adil in Jayabaya's Prophecy | Muh. Fatkhan | 2019 |
| 7 | Prince Dipanagara's Pilgrim's Staff | Pauline Lunsingh Scheurleer | 2019 |
| 8 | The Educational Value of Serat Jayabaya by Raden Ngabehi Ronggowarsito | Djoko Sumarsono, Nurpeni Priyatningsih, R. Adi Deswijaya | 2019 |
| 9 | Religion, Communism, and Ratu Adil: Colonialism and Propaganda Literature in 1920s Yogyakarta | Sri Margana | 2019 |
| 10 | Acculturation of Islam and Javanese Culture in Public Servant Ethics | Sholih Muadi, Ahmad Sofwani | 2018 |
| 11 | Serat Jangka Jayabaya, Literary Relations, History and Nationalism | Gusti Garnis Sasmita, Hermanu Joebagio, Sariyatun | 2018 |
| 12 | Dismissed Ratu Adil as a Prophecy and Presenting Ratu Adil as a Leadership Discourse | Minardi | 2017 |
| 13 | Tracing The Concept of Political Leadership of Islam Nusantara | Zaki Faddad | 2017 |
| 14 | Satrio Piningit: Political Culture Between Primordialism and Democracy | Elly Yuliwati | 2015 |

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- | | | | |
|----|--|----------------------------|------|
| 15 | The Kingdom of God in Two Faces: The Coming of the Queen of Justice and the Kingdom of God | Stepanus Istata Raharjo | 2014 |
|----|--|----------------------------|------|
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(Source: Harzing's Publish or Perish, searched October 16, 2022)

The discussion of the fifteen articles is divided into three parts; the first part involved eight articles on the concept of Satria Pininit as an ideal leadership concept based on local Javanese wisdom values. The second part covered four articles on the relationship between the concept of Satria Piningit and the formation of the character of nationalism in the Indonesian independence movement. The third part consisted of three articles on Satria Piningit as a religious expression.

The discourse of Satria Piningit as an ideal leadership concept

Fatkhan (2019) is the first article to be analyzed because it has clear information about the origins of the Satria Piningit-Ratu Adil concept. The concept of Ratu Adil is associated with the prophecy of Jayabaya, a king in Kediri who reigned in the XI century. The essence of Jayabaya's forecast is found in more than 20 primbon or divination books, and what is considered the oldest and original prophecy is the book "Asrar" or Musarar written by Sunan Giri Perapen or Sunan Giri III in 1618 AD. Apart from the book "Asrar," Another source of Jayabaya's predictions is the book *Jangka Jayabaya* which was compiled by Prince Wijil I or also known as Prince Kadilangu II, during the era of Paku Buwana II, compiled in 1741-1743 AD. The originals of these two books have just been found. However, these books inspired the creative process of later poets, including Raden Ngabehi Ranggawarsita, who was very popular with his predictions about Satria Piningit and Ratu Adil (Fatkhan, 2019).

Javanese Islamic literature developed in the Mataram phase, especially when the Mataram kingdom was still centered in Kartasura in 1680-1744 and continued in the Surakarta era. In the Surakarta era, there were three famous poets: Yasadipura I, Yasadipura II and Yasadipura III. They are grandfather, father, and son appointed poets at the Surakarta Palace. Yasadipura III is better known as Raden Ngabehi Ranggawarsita. Yasadipura I is famous for his book (called "Serat"), one of which is *Serat Cabolek*. Yasadipura II wrote *Serat Centhini* (Mustopa, 2021). The works of

these poets and other poets in Java are usually in the form of Javanese poetry sung as *tembang* (song), and the content is character education for the community (Masfiah et al., 2021). These songs are commonly referred to as Macapat. The values of wise speech are conveyed to the public through the verses that are sung. Macapat is a form of Javanese local wisdom, which was also used to spread Islamic religious values in the past (Saddhono & Pramestuti, 2018).

Two versions of the Jayabaya Prophecy are widely developed in society, namely the prediction of the Musarar Book version and the Sabdopalon version. The first version states that the Kalabendu era will emerge, which will be full of chaos—or in Ranggawarsita's diction, it is called “jaman edan” (the crazy era). Under these conditions, a Satria Piningit or Ratu Amisan with the title of Sultan Herucokro (Heru Cakra) appears who will bring the people to the golden age or the Kalasuba era. The second version comes from Sabdo Palon, which appeared at the end of Majapahit's reign. This version predicts that five centuries after the fall of Majapahit, Ratu Adil will emerge. If the collapse of Majapahit occurred in 1478, it means that five centuries later, it was 1978. In fact, from that year, until now, it turns out that nothing has been predicted (Fatkhan, 2019). So, as a prediction that the Javanese people refer to, it is not completely accurate.

In the second article, Yuliwati (2015) writes that the discourse of Satria Piningit in the current era is a necessity because the discourse popularized by Ranggawarsita has shifted into political discourse in the current context (Yuliwati, 2015). In the presidential election in Indonesia, apart from the electability and popularity of candidates, Javanese, and non-Javanese primordial backgrounds are also the main considerations for political elites when nominating their candidates. The Javanese leadership style is always separate from the local wisdom of Javanese culture, including the Satria Piningit discourse. The discourse of Satria Piningit is practically utilized by prospective leaders who participate in election contests.

Satria Piningit is a national leadership concept and symbol of renewal or regeneration. Because of that, usually, Satria Piningit is a discourse that comes from a line of challengers, not incumbents. To gain support, Satria Piningit brings up issues of change, which later be implemented when they have gained legitimacy in the form of revelation as Ratu Adil. Yuliwati (2015) cites Ranggawarsita's opinion on several

characteristics of Satrio Piningit: 1) *satrio kinunjoro murwo kuncoro* (a knight who is imprisoned, but his name smells good); 2) *satrio mukti wibowo kesampar* (i.e., a warrior whose life is full of glory, but his life is full of tests, suffering, sacrifice, full of insults and slander, but he remains patient); 3) *satrio jinumput sumelo arrange* (the warrior chosen by Allah SWT to carrying out orders and missions from Allah SWT); 4) *satria lelono topo ngrampe* (a warrior who is always close to God, modest, and always helps those in need); 5) *satrio hamong tuwuh* (full of charisma and has a certain 'luck'); 6) *satrio pambukaning gapuro* (people who carry out the migration process, move to good places); and 7) *satria pinandhita sinisihan wahyu* (i.e., a satria who is religious and receives revelation). According to (Endraswara, 2013) and Minardi (2017), this seventh type of warrior is the essence of Ratu Adil. The revelation here is the legitimation to rule as a Ratu Adil.

The third article was written by Minardi (2017). This article also highlights the concept of Ratu Adil as a leadership discourse, not a prophecy. Understanding Ratu Adil as a prophecy can be dangerous because the Ratu Adil Movement has been abused, one of which is the Westerling rebellion, with the Ratu Adil War Force movement. The Satria Piningit Leadership Concept is implicitly found in Javanese literary works, which contain distinctive leadership concepts, where the core of the Javanese leadership concept is the concept of "Manunggaling Kawula Gusti." This concept emphasizes the unity of leaders and their people to create unity (oneness). People and leaders love and respect each other (Minardi, 2017). Manunggaling Kawula Gusti can also be interpreted as a symbolic closeness of a subject/servant (human) to Gusti (his God), not literal closeness—or a human body uniting with his God, but close to the heart.

Furthermore, Minardi (2017) wrote that the concept of Ratu Adil's leadership exists in the seventh knight in the warrior classification according to Ranggawarsita, namely "Satria Pinandhita Sinisihan Wahyu." A leader with a warrior spirit is religious and has legitimacy to carry out the transformation process from the kalabendu era to the kalasuba era (Minardi, 2017). Satria Pinandita Sinisihan Wahyu is an ideal concept. The meaning of this concept is Satria Pinandita, who received revelation; in this case, it is the revelation of keprabon. In the world of wayang, to become a king, a warrior needs to get keprabon revelation, which was not necessarily obtained

because he was the son of a king, but from the Gods, or God Almighty (Sutardjo, 2006).

Satria Pinandita's diction is interesting to study. *Pinandita* means to be like a *Pandita*, a word that has a meaning similar to the first caste in Hindu concepts, namely Brahmins. Brahmins are a caste of religious leaders such as priests. Meanwhile, the warriors are the second caste, which includes kings, nobles and dignitaries, and warlords (De Graaf & Pigeaud, 2019). So, Satria Pinandita combines two castes, Brahmins and Satria. In the Islamic era, not all old concepts were removed, but there was a process of cultural acculturation between leaving Hindu-Buddhist and Islam (Rubaidi, 2019). Because Ranggawarsita, a Muslim, revealed it, Satria Pinandita may be a leadership concept offered by Java in the Islamic period, where a king ideally is a religious leader. It is reflected in the titles of Islamic Mataram kings, who always include the name 'Panatagama,' which means someone entrusted with managing religious matters.

The unification between political rulers and religious authorities started in the Mataram era, especially since the Panembahan Senapati era. Because, in the Demak era, religious authority was not in the sultanate but in Walisongo (Mujahid, 2022). In the Mataram era, the Sultan was a central figure, playing not only political roles, but also religious ones. Thus, many kings of that era, assisted by palace poets, wrote books containing guidelines or guidelines for life that their people had to carry out, which were heavily influenced by Islamic elements. Thus, Pakubuwono IV wrote *Serat Wulangreh* as a life guide for sentanas (government employees), soldiers, the people, as well as youth (Muliyono, 2017; Retnowati, 2020; Yulita & Panani, 2019), *Serat Wedhatama* and *Serat Tripama* by Mangkunegara IV, both are not as long as *Serat Wulangreh*, but also have strong character education values (Purwosaputro & Sutono, 2014; Suprpto, 2017), and so on. However, not all kings can occupy such a central position. Because of this, the king usually appointed knowledgeable people to become court poets, such as Yasadipura I, II and III.

As mentioned above, a Satria Pinandita must receive revelation to become a Ratu Adil. The concept of revelation is important in the Javanese leadership tradition. Revelation is legitimacy from the members of the community they lead. The Javanese leadership concept adheres to a leadership concept similar to Weber's theory; there are three sources of

power: tradition, charisma, and rationality-legality (Minardi, 2017). The characteristics of this kind of Javanese leadership are also revealed by Endraswara (2013), that Javanese leadership is monocentrum (centered on a single figure), metaphysical, ethical, yet pragmatic, and syncretic (Endraswara, 2013).

The concept of revelation is often understood confusingly. It is possible that what is meant by revelation is legitimacy because a leader, especially in formal institutions, needs legitimacy to have certain authority (Bass & Riggio, 2008; Dessler, 2019; Siagian, 2015). Because Javanese culture is very religious, revelation is identified with the concept of religion, like the Prophet Muhammad received revelations from God. Therefore, the Prophet carried out the *tahannuts* in the Cave of Hira to get it. Nowadays, for those who understand the Satria Piningit discourse as a mystical prophecy, it seems that the concept of revelation is taken literally. Thus, some prospective leaders, both legislative and executive candidates, performing rituals that seem absurd, such as '*kungkum*' (soak) in the river, meditates in certain places, and so on. For example, it is suspected that dozens of legislative candidates held a *kungkum* on the Srigati River in the Ngawi area just before the 2014 election (Purwanto, 2014).

In the fourth article, Yudari and Karmini (2021) also agree that the Ratu Adil Satria Piningit, contained in Ranggawarsita's *Serat Kalatidha*, is a futurological discourse. *Serat Kalatidha* contains social criticism that occurred when Ranggawarsita lived, where there was a 'crazy era,' and Satria Piningit Sang Ratu Adil symbolizes the hope that a changing era will occur. As for elaborating the Satria Piningit concept, the author refers to several leadership teachings contained in the Astabrata concept, Ki Hajar Dewantara's, Tripama's, and so on. Ki Hajar Dewantara's leadership concept is known as the trilogy "ing ngarso sung tulodho, ing madya mangun karsa, tut wuri handayani" which means giving an example in front, being an encouragement in the middle, giving encouragement in the back (Sugiarta et al., 2019). Meanwhile, Astabrata's leadership is the essence of Sri Rama's advice to Wibisana when he was about to become king of Alengka, which contains the characters of 8 gods such as Indra, Yama, Surya, Candra, Bhayu, Kuwera, Baruna and Agni (Suprpto, 2017).

The fifth article, written by Scheurleer (2019), focuses more on the figure of Prince Diponegoro (Diponegara), one of the representatives of the Ratu Adil movement in the Land of Java. Scheurleer discusses the life of Diponegoro, who is devoutly religious. When mobilizing the people to fight against the Dutch, Diponegara also used the Ratu Adil discourse. In fact, Diponegara used the name Herucokro (Scheurleer, 2019). Herucokro embodies the figure of Ratu Adil in Jayabaya's prediction. The acceptance of Diponegoro, who is a prince who is diligent in worship, to the concept of Ratu Adil, also shows that this concept is indeed more of a leadership vision in Javanese society than a prophecy full of mystical aura.

Faddad (2017), in the sixth article, tries to trace several concepts of Islamic political leadership in the archipelago. He viewed that the study of this concept in the archipelago will be separate from the concept of Javanese political leadership characteristics; Ratu Adil is included as one of the important concepts in the Javanese model of leadership. Faddad (2017) views that the two leaders in Indonesia in the old era, namely Sukarno and Suharto, had an absolute and totalitarian leadership pattern. This pattern was influenced by the Islamic Mataram leadership concept (Faddad, 2017), or the Javanese leadership pattern, which tended to make a king a central figure (Chalik, 2015). As mentioned above, the concept of leadership in Java is centralized or mono centrum. The king is considered as the representative of Allah SWT. So, Ratu Adil in the Javanese concept of leadership, as mentioned by Ranggawarsita, is a satria pinandhita sinisihan wahyu. When he is a warrior and a priest and has the legitimacy of revelation, his role is very central. According to Endraswara (2013), the imagination of the Javanese is truly great; the Javanese want to build an extraordinary palace of leadership. They have their own dream of an ideal leader. However, this idealism cannot always be realized. Because to become an ideal leader, extraordinary effort is needed, besides also requiring strong community support.

However, idealism is certainly right because it can become a standard in leaders' regeneration process. Faddad (2017) writes that Jayabaya's forecast contains predictions and imagination about future leaders. "The imagination or the shadow of the coming of Ratu Adil inspired the emergence of "heroes" leaders." (Faddad, 2017). The leader is a "flawless" figure known as Ratu Adil. On the one hand, this inspiration can have a positive impact because,

according to Faddad (2017), Diponegoro's emergence was also inspired by the imagination of Ratu Adil. Satria Piningit's leadership concept is becoming increasingly interesting to develop; it can also inspire today's younger generation. If they are given a deep understanding of the warrior's character and the sacred mission of leading the transformation towards the 'kalasuba era,' it is not impossible that many young people are called to become 'piningit knights.' Leadership regeneration in Indonesia will go well.

The seventh article was written by Rohman (2022), based on his concern over phenomena such as rampant intolerance. Rohman (2022) conducted a study of the book "Jayabaya" written by G.Rr.Ay. Brotodiningrat (without year) and "Primbon Pusaka Jawa Jangka Jayabaya Pranitiwakya" written by R. Tanojo (no year of publication). The texts analyzed by Rohman (2022) are two of around twenty books that discuss the Jayabaya Prophecy. The local wisdom values listed in the book are believed to be a solution to various problems today, including intolerance (Rohman, 2022). Javanese cosmology emphasizes the concept of harmony. There needs to be a harmony of concepts, including a good relationship between people, the environment, and the universe. The symbols in the text of the Jayabaya, such as *Herucokro*, *Kuda Sembrani Hitam*, religion and living in harmony, are a message that a leader must be fair, uphold the norms of goodness, and always develop a new social order that is getting better.

The eighth article, by Muadi and Sofwan (2018), highlights the acculturation process of Islamic culture during the Demak and Mataram periods, which greatly influenced the formation of Javanese ethics in later times. Many local wisdoms developed in Javanese, and one related to leadership is the concept of "Satria Piningit." This concept contains an ideal picture of a leader, heavily influenced by acculturated Islamic teachings that developed at that time (Mu'adi & Sofwani, 2018).

Discourse of Satria Piningit in Forming the Character of Nationalism

The ninth article was written by Erlangga (2021), and the tenth by Sasmita et al. (2018). The eleventh by Sumarsono et al. (2019), tries to dissect the relevance of the concepts of Satria Piningit and Ratu Adil in the formation of the character of nationalism, especially during the Dutch colonial period which lasted 3.5 centuries. During this period, the Satria

Piningit discourse repeatedly strengthened and succeeded in creating large waves of resistance against the Dutch colonialists. Erlangga (2021) argues that the concept of Ratu Adil makes an important contribution to forming a spirit of nationalism and influences the concept of leadership in Indonesia (Erlangga, 2021). Meanwhile, Sasmita concluded that the popularity of Serat Jangka Jayabaya, through a long process in Indonesian history, was able to instill the seeds of nationalism in the minds of the Indonesian people, so that Indonesia succeeded in gaining its independence (Sasmita et al., 2018). In more detail, in the eleventh article, Sumarsono finds the values of character education in Serat Jayabaya composed by Ranggawarsita, namely divine values, values about the relationship between humans and themselves, values about relationships between people, values related to the universe, and values related to the universe. national values (Sumarsono et al., 2019). These values sow the seeds of nationalism and heroism among the people, especially the youth.

Margana (2019), in the twelfth article, provides an interesting perspective on the concept of Ratu Adil. The article discusses the writings of the Resident of Yogyakarta, Louis Frederik Digenmas, who was in power from 1924-1927. These writings are an 'effort,' how the colonialists try to become "moral, social, and cultural guardians" of the (colonized) indigenous peoples.

At that time, three prominent socio-political organizations in Yogyakarta are Muhammadiyah, Budi Utomo, and Partai Komunis Indonesia (Margana, 2019). Seeing how fast these organizations are growing, Digenmas tries to counter them. In principle, colonial officials such as Digenmas always tried to produce literary and non-literary written materials to exercise control over society. So seriously did they take it that colonial officials strove to master the Javanese language and literature and to become 'javanists.'

According to Tsuchiya (1998) in Margana (2019), even the role of the court clerk (poet) was marginalized and became less effective. It is possible that this sparked unrest in Ranggawarsita's mind, so he finally wrote Serat Kalatidha, in which he protested against such a condition. Ranggawarsita did live in the era before Digenmas, but not that long ago, because Ranggawarsita died in 1873, and a common thread connects these various events. Ranggawarsita felt sad because his career as a court poet was

in limbo. It happened because the king of Surakarta, PB IX, did not like Ranggawarsita, son of Pajangswara or Yasadipura II, a court clerk or poet. Pajangswara was arrested and tortured by the Dutch to death because he was accused of conspiring with PB VI to help Diponegoro's resistance. PB VI himself was arrested by the Dutch and exiled to Ambon until he died mysteriously in 1849 (Purwadi, 2005; Raditya, 2017). PB IX's dislike of Ranggawarsita started from a misunderstanding; PB IX thought that it was Pajangswara who leaked the involvement of his father, PB VI, in the Diponegoro war so that he was exiled to Ambon, even though it was a trick by the Dutch to slander Raden Pajangswara (Prabowo, 2019; Purwadi, 2005; Wahyudi, 2014). Since the incident of Raden Pajangswara's arrest, the Dutch seem to have deliberately reduced the role of palace clerks, including Ranggawarsita.

Margana (2019) mentioned four stories produced to counter the people's movement, inspired by the concept of Ratu Adil. First, *Bebenduning Pangeran Dateng Nagari Inggang Resah* (God's Wrath Upon a Restless Nation). In this story, Digenmas wants to build an opinion that a 'kyai' does not have enough capacity to cure social ills. It is a veiled insult to Muhammadiyah. The second story, *Sumardi satunggaling communist ingkang enget* (Sumardi, the Repentant Communist), targets the communist movement, which was also growing rapidly at that time. That communism has failed in alleviating social problems. In the third story, *Caritanipun Kacung Diukum Pangadilan Jalaran Ngobong Omah* (The Story of Kacung, sentenced by the Court for Burning a House) tries to "stab" the natives whom he thinks prefer to party hard and go wild. To attack the concept of Ratu Adil, there is also a fourth story, namely *Caritanipun Simin Diukum Pangadilan Amarga Dadi Ratu Adil Palsu* (The story of Simin, punished by the Court for Falsely Claiming to be the Ratu Adil). In this story, the colonial government tries to deconstruct the Ratu Adil movement (Margana, 2019).

The colonial government feared the Ratu Adil movement and other religious and social movements developing in society (Margana, 2019). The seeds of nationalism spread and grew strong in the people's minds. It is natural that the Dutch colonial government feared the Ratu Adil movement. The Diponegoro War lasted for five years, from 1825-1830, created instability within the Dutch East Indies government and drained enormous funds (Poesponegoro & Notosusanto, 2008). The Netherlands was

frustrated by the financial crisis and the killing of Dutch troops consisting of 7,000 native troops supporting the Netherlands and 8,000 European troops, as well as a total death toll of 200,000 (Ricklefs, 2008).

The discourse of Satria Piningit as an Expression of Religion

In the thirteenth article, Raharja (2014) discusses the concept of Ratu Adil from a Christian perspective. In Christian teachings, this concept can be compared to God's Reign, which Christians have been waiting for (Raharja, 2014). In the fourteenth journal, the contents are more or less the same as written by Nurwindayani (2021), that the presence of Ratu Adil is the presence of the "Kingdom of Allah" from a Christian perspective for the Javanese. Fair is a leadership concept that ideal humans carry out with concepts that are also ideal and correlates with one's faith (Nurwindayani, 2021). The last article, written by Subekti, confirms Raharja (2014) and Nurwindayani (2021) that the concept of Ratu Adil is a religious expression from major religions in the world, such as Hinduism, Buddhism, Islam, Protestantism, and Catholicism. The concept of Ratu Adil is the belief in the coming of a savior or Messiah who will be sent down to help humanity from the clutches of oppressive forces. So, the concept of Ratu Adil is a Messianism movement (Subekti, 2021).

For its adherents, faith is certainly not something that must be denied. In Islamic teachings, there is a belief that Imam Mahdi will descend at the end of time and bring Islam to glory. Based on an interview with K.H. Alawy Ali Imran, studying the signs of the times (history) is essential. Believing in the presence of Satria Piningit is part of understanding the signs of the times. Satria Piningit is associated with the context of Al Mahdi and Dajjal (Mahdawiyyah vs. Dajjilah), two conflicting systems, which are truth vs. lies, where lies here are very organized and systematic, so truth must be organized and systematic to win. It shows that even in Islam, Satria Piningit is a religious expression; it is associated with belief in the presence of Imam Mahdi (Interview with K.H. Alawy Ali Imran, caretaker of An-Nuur Al Anwar Islamic Boarding School, Parengan, Lamongan, Wednesday, 14 December 2022, 10.00-12.00 WIB).

Summary of Satria Piningit Discourse as a Leadership Concept

Based on the discussion of the fifteen articles above, a summary is presented in table 2.

Table 2: Summary of the Satria Piningit Leadership Concept

| No | Author(s) | Summary |
|----|---------------------------------------|--|
| 1 | Muh. Fatkhan | Ratu Adil is a kind of Messianic movement in Java, where Ratu Adil is the hope of the people in an uncertain condition. Ratu Adil is a chosen human being who has a special relationship with God, is devout in worship, wise, capable, patient, and, most importantly, able to save society from catastrophe. |
| 2 | Elly Yuliwati | Satrio Piningit is a description of an ideal leader. Satrio Piningit is a national leadership concept and symbol of renewal or regeneration. |
| 3 | Minardi | In Javanese literature there are distinctive leadership concepts, where the essence of the Javanese leadership concept is the concept of "Manunggaling Kawula Gusti." This concept emphasizes the unity of leaders and their people to create unity (oneness). People and leaders love and respect each other. This leader is known as Ratu Adil, who is a noble knight of revelation. |
| 4 | AA. Kade Sri Yudari, Ni Wayan Karmini | The Ratu Adil Satria Piningit concept, found in Ranggawarsita's Serat Kalatidha, is a futurological discourse. Satria Piningit Sang Ratu Adil is a symbol and hope that a changing era will occur. |
| 5 | Pauline Lunsingh Scheurleer | The acceptance of Diponegoro, who is a devout prince who worships and has the followers of the clergy towards the concept of Ratu Adil, also shows that this concept is indeed more of a leadership vision in Javanese society than a prophecy full of mystical aura. |
| 6 | Zaki Faddad | Jayabaya's forecast contains not only predictions but also imaginations about future leaders. The leader is a "flawless" figure known as Ratu Adil. |
| 7 | Saifur Rohman | The symbols in the text of the Jayabaya Term, such as Herucokro, Kuda Sembrani Hitam, Religion and Living in harmony, are a message that a leader must be fair, uphold the norms of goodness, and always develop a new social order that is getting better. |
| 8 | Sholih Muadi, Ahmad Sofwani | The acculturation of Islamic culture occurred during the Demak and Mataram periods, which greatly influenced the formation of Javanese ethics in the following period. Many local wisdoms developed in |

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| | | Javanese, and one related to leadership is the concept of "Satria Piningit." This concept contains an ideal image of a leader, which is heavily influenced by acculturated Islamic teachings that developed at that time. |
| 9 | Gery Erlangga | The concept of Ratu Adil makes an important contribution to the formation of a spirit of nationalism and influences the concept of leadership in Indonesia. |
| 10 | Gusti Garnis Sasmita, Hermanu Joebagio, Sariyatun | The popularity of Jayabaya's Fiber Term was able to plant the seeds of nationalism in the minds of the Indonesian nation so that Indonesia succeeded in gaining its independence |
| 11 | Djoko Sumarsono, Nurpeni Priyatiningih, R. Adi Deswijaya | The values of character education in Serat Jayabaya, composed by Rangawarsita, are divine, regarding the relationship between humans and themselves, relationships between people, values related to the universe, and national values. |
| 12 | Sri Margana | The colonial government was very afraid of the Ratu Adil movement and other social movements that were developing in society. The seeds of nationalism spread and grew strong in the minds of the people. The colonial government tried to carry out the process of desacralizing the concept of Satria Piningit in various ways. The Resident of Yogyakarta, Louis Frederik Dingemas, who was in power from 1924-1927, published writings as an 'effort,' how the colonialists tried to become "moral, social, and cultural guardians" of the (colonized) indigenous peoples. |
| 13 | Stepanus Istata Raharjo | In Christianity, the concept of Satria Piningit Ratu Adil can be compared to the 'Kingdom of Allah (God's Reign), which Christians have been waiting for (Raharja, 2014). In this concept, the Kingdom of God is part of the Christian faith. |
| 14 | Nurwindayani | The presence of Ratu Adil is the presence of the "Kingdom of God" in a Christian perspective for the Javanese, and Ratu Adil is a leadership concept carried out by ideal humans |
| 15 | Arif Subekti | Ratu Adil is a religious expression from major religions worldwide, such as Hinduism, Buddhism, Islam, Protestantism, and Catholicism. The concept of Ratu Adil is the belief in the arrival of a savior or Messiah, so the concept of Ratu Adil is a Messianic movement. |

This article has some limitations and weaknesses caused by several things. First, the articles discussed in this systematic literature review still need to be expanded, with less varied research methods; the majority are still in the form of literature studies. Second, this article still discusses the topics of Satria Piningit as a discourse; it has yet to reach the implications of the Satria Piningit concept for increasing the capacity of human resources, especially in leadership. Based on these limitations, it requires follow-up studies exploring the concept of Satria Piningit using a more varied research method to obtain definitions, aspects, indicators and measuring instruments of the Satria Piningit leadership concept.

Conclusion

Although in Javanese society, the concept of Satria Piningit Ratu Adil is better known as a mystical prophecy, so it often results in irrational behavior among prospective leaders who wish to participate in political contests. The concept of Satria Piningit is a leadership concept based on Javanese wisdom. Of the fifteen articles, eight discuss the concept of Satria Piningit as an ideal leadership concept from the perspective of Javanese wisdom. Satria Piningit is an ideal leader who is present in times of chaos and can overcome the chaos with his abilities. Four articles discuss the contribution of this leadership concept to the formation of nationalism and heroic character, which greatly contributed to Indonesian independence. Meanwhile, three other articles discuss the concept of leadership as an expression of diversity in Indonesia, namely that the Satria Piningit discourse is part of the belief in the presence of a Savior (The Messiah) who will bring this nation to good. Even though it relates to succession to leadership at the national level, the concept of Satria Piningit can be manifested in everyday life at lower leadership levels. The concept of Satria Piningit needs to be explored in more detail as a form of regeneration of leaders based on Javanese local wisdom.

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SUFISTIC MEDITATION AS A FORM OF HAPPINESS TRANSFORMATION

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Received: December 17, 2022

Revised: April 19, 2023

Accepted: May 14, 2023

Abstract

Everyone desires happiness, but the happiness obtained often proves fleeting and deceptive, leaving us with a mere illusion of contentment. This study focuses on the discussion of Sufistic meditation as a form of happiness transformation. Through descriptive qualitative method, it analyzed how meditation, from the Sufism perspective, enhances the transformation of true happiness. In addition, it discussed the concept of happiness from several perspectives, such as the perspective of Western psychology, the Sufism, and the experts. The finding revealed that meditation in Buddhism shares a fundamental essence with the ritual practices in Islam, only the terms used vary. In Sufism, meditation encompasses words equivalent to the terms mentioned in Islam, namely dhikr, tafakkur, mujahadah, muraqabah, riadhah, and uzlah. Sufistic methods, such as mujāhadah, riḡāḡah, takhallī,

tahallī, tajallī, and so on, are some of the ways offered to achieve the true happiness. The sufistic-based meditation proves to be highly supportive to improve the transformation of spirituality and happiness.

Kebahagiaan adalah harapan setiap orang, namun pada kenyataannya, kebahagiaan yang didapatkan hanyalah kebahagiaan semu, bukan kebahagiaan yang abadi. Kajian ini berfokus pada pembahasan meditasi sufistik sebagai bentuk transformasi kebahagiaan. Melalui metode kualitatif deskriptif, penelitian ini menganalisis bagaimana meditasi dari perspektif tasawuf meningkatkan transformasi kebahagiaan sejati. Selain itu juga dibahas konsep kebahagiaan dari beberapa perspektif, seperti kebahagiaan dari perspektif psikologi Barat, kebahagiaan dari perspektif sufistik, dan kebahagiaan menurut para ahli. Temuan menunjukkan bahwa meditasi menurut agama Buddha memiliki esensi yang sama dengan praktik ritual dalam Islam, hanya istilah yang digunakan berbeda. Dalam tasawuf, meditasi memiliki kata yang padanan dengan istilah yang disebutkan dalam Islam, yaitu dzikir, tafakkur, mujahadah, muraqabah, riyadhah, dan uzlah. Cara-cara sufistik, seperti mujāhadah, riyāḍah, takhallī, tahallī, tajallī, dan sebagainya, adalah beberapa cara yang ditawarkan dalam tujuan mencapai kebahagiaan sejati tersebut. Meditasi berbasis sufistik sangat mendukung untuk meningkatkan transformasi spiritualitas pada umumnya dan kebahagiaan pada khususnya.

Keywords: *Buddhist meditation; happiness transformation; sufistic meditation*

Introduction

Life is like the sea that is always churning for power and the relentless fury of the waves crashing over every object it passes. There is not a single human being who is free from the erratic waves of life. Sadness and happiness are two things that cannot be separated from the consequences of human life's journey in the world. The anxiety and bitterness of life are necessities. Sadness and happiness are always ready to pounce and at the same time give hope to every human being. These two feelings will be positive and negative forces to make humans continue to fight for life or even drown carried by the waves (Zakaria, 2010).

It is wisdom that will lead humans to happiness. Such teachings have existed and been practised for thousands of years, from Stoic freedom, Al-Ghazali's chemistry of happiness, and even Buddhist enlightenment. Unhappy is the story of happiness. More than two thousand years ago, when the ancient Greeks first thought about the meaning of the "good life", happiness was a social asset that demanded lifelong maintenance. Today, happiness is a right everyone is born with: take a pill, be happy, do yoga, and find your happiness (Schoch, 2006).

More than two thousand years ago, the Ancient Greeks thought for the first time about the "Meaningfulness of Life" and found that happiness was one of their goals in life. It is a social asset that must be maintained and nurtured throughout life. In contrast to the millennial era, happiness is the right of every individual brought from birth, not enough to apply only in the social sphere (Schoch, 2006). Baumgardener said that happiness in psychology is called subjective well-being which is a combination of life satisfaction that creates positive energy and eliminates negative energy. A person is said to be prosperous if he fills his life with things that are clear, purposeful, and meaningful for himself and others (in Fuad, 2015).

Happiness has a different definition from pleasure. In the study of philosophy, it is defined as a sense of comfort and perfect spiritual pleasure that generates physiological and psychological satisfaction. Whereas "happy" is an emotion that arises for achieving what we want, and it can be temporary. Happiness is one aspect of life that must be fulfilled. Individuals who have achieved happiness have high creativity and progressivity and have been proven to extend life because it has an impact on health and immune system (Rofi'udin, 2013). Happiness is also closely related to the symptoms of depression. Therefore, if a person's level of happiness is high, the symptoms of depression will be lower because mental stress is defeated by a sense of peace (Qusyairi, 2015).

By nature, humans are hedonistic and materialistic, inclined towards beauty, luxury, and pleasure. If this instinct is not directed, controlled, and limited, they will never find lasting happiness, yet what they feel is false and temporary happiness (Al Mundzir, 2015). In this modern era, many people define happiness as the abundance of materials, such as living in abundance, having a job with a high salary, being financially

fulfilled, and so on. Behind it all lies happiness that transcends limitations of time and space. It is a state of mental well-being that cannot easily be attained by everyone.

In the present era, often referred to as the millennial era, individuals living in this era are characterized by their high intellectual capacity, belief, and adherence to the sophistication and advancement of science and technology. Consequently, they are carried away by social changes brought about by modernization. It causes alienation of individuals from their God because they uphold the ratio and ignore spirituality. Humans today do not get psychological peace and happiness because they have lost the true meaning of life (Husen, 2018).

Fast-paced social changes have great consequences for all levels of modern society. It is undeniable that the discoveries of science and technology outwardly provide convenience in helping humans to carry out their activities, from the difficult to the easy ones. However, not all people can take advantage of these blessings, and many also have difficulty adjusting to these changes, which in turn creates tension and eventually becomes stressful. This is a disorder that modern individuals do not realize (Mufidah, 2020).

Every individual tries to obtain happiness in different ways. Many things can be done to pursue happiness including worship rituals, such as prayer, dhikr, and so on. Indeed, happiness is influenced by many factors, external and internal. Each individual has their factors in picking up their happiness. Those who make one factor a source of happiness, not necessarily other individuals feel this way. Pujiastuti (2018) said that there are different meanings of understanding happiness in Western culture and Eastern cultures. In the context of Western culture, happiness is when someone has achieved personal achievement. In this context, individuals act because they are motivated to maximize positive effects. In contrast to Eastern Culture, happiness is interpreted as more likely to achieve interpersonal relationships. Individuals act because they want to maintain the robustness of positive and negative effects by looking at their closeness and flexibility in social relationships. According to Seligman (2005), happiness is influenced by money, marriage, gender, emotional variety, age, health, education, climate, and race.

To answer all human concerns and get them out of the endless problems of life, *tasawuf* is present as a dry-soul conditioner because it encompasses all aspects of life in the world and the hereafter. There are three objectives that Sufism presents upon answering these problems: *first*, to participate in sharing the role of saving people from the condition of confusion due to the loss of spiritual values; *second*, to introduce an understanding of esoteric Islam; *third*, reaffirming that Sufism is the heart of Islamic teachings. If this area is dry, it will affect other Islamic teachings (Rofi'udin, 2013). *Tasawwuf* is expected to restore the mindset about the meaning of life so that human physiology and psychology can be balanced again and ultimately be able to achieve real happiness.

Happiness in each person depends on its meaning and understanding (Sholihah, 2016). To obtain happiness according to Rofi'udin (2013) is to undergo meditation. The meditation method can be used as an alternative to reduce the destructive effects of various trials and tribulations of life, thus bringing up positive hormones that lead to happiness. Shapiro conducted research on meditation methods, and the results were amazing. It was found that 88% of his research subjects who did meditation felt happiness, increased self-confidence, thought positively, and were able to decide between solving the problems faced with the right choice compared to subjects who did not do meditation (in Pratama, 2017).

Meditation is better known as an important ritual in Buddhism that implies inner development or focusing the mind on a single object. The meditation taught in Buddhism does not aim to unite with God or gain a mystical experience, but the focal point is to achieve inner calm and insight, to eventually attain an unshakable state of mind, the ultimate guarantee of being free from being shackled by the impurities of the heart (Pathath, 2017). There are not too many variations to the practice of meditation in Buddhism, such as sitting, standing, or lying down. The important thing is to be in a comfortable state while focusing the mind on a single object. It turns out that looking at the theory of meditation in Buddhism is not much different from the teachings in Sufism. The ultimate goal is to gain inner peace and obtain physio and psycho balance so that the health of the body and peace of mind are always maintained (Pathath, 2017). In addition, we gain an understanding of who we are because a peaceful, comfortable life is a life where all the needs of life are fulfilled and run in a balanced

manner, namely physical, spiritual, and social. A comfortable life is a life that is safe, peaceful, and serene (Seligman, 2013).

Current studies have related between the concept of meditation to the enhancement of the soul to reach happiness, such as the findings of Rastelli et al. (2021). They conducted a comprehensive review of how subjective wellbeing is supported by training of meditation to form emotional balance, and overall happiness. The study of Klusman et al. (2020) also emphasized that regular meditation practice can lead to a deeper understanding of oneself, increased self-compassion, and a greater sense of purpose in life viewed meditation and happiness are related Besides, Crowley et al. (2022) found that the training of meditation supports the feeling of wellbeing that results in true happiness. However, it requires more exploration on how happiness transformation can be realized through the meditation based on Sufistic perspectives. Based on this, the researchers want to explore the role of meditation from the Tasawwuf perspective as a form of happiness transformation.

Methods

The current research is qualitative (Sugiono, 2013) with a literature study approach (Sugiyono, 2009). Once collected, library sources were categorized according to the research questions. After classification, researchers obtained data from the library sources. The data from the literature review was presented as research results. Then, the data were abstracted to display facts. Finally, the facts were interpreted.

Finding and Discussion

The Concept of Meditation from Buddhist Perspective

The essence of Buddhism can be found in the core of the thoughts of Siddhartha Gautama, later known as Shakyamuni Buddha. The Buddha's journey to seek enlightenment and what he did after gaining enlightenment became the core of life that many people learned and taught from one generation to another (Avezahra et al., 2021). Meditation comes from the Latin *meditare*, later transformed into *meditation*, derived from the word *med* meaning "mind" or "attention". Meditation is defined by Webster's New World Dictionary as an act of mind performed continuously, as a reflection of religious services. Meanwhile, according to

The Oxford Universal Dictionary on Historical Principles, meditation is defined as contemplation, studying, considering carefully, examining intensely, thinking repeatedly, mentally designing, thinking, and training the mind, especially for religious services (Pratama, 2017).

The definition of meditation, according to Suryani, is a process carried out consciously, and the results cannot be obtained immediately because it requires a long process. Meditation in the Complete Dictionary of Psychology means an effort made continuously in thinking activities, such as contemplation, namely contemplation and religious consideration. Meditation is also referred to as a medium of communication between the person who is meditating and God (Chaplin, 2001). Within the scope of religion, meditation is defined as a persistent engagement of mind to contemplate truths, mysteries, or objects of reverence that holds religious significance, as a means of devotional practice.

Meditation is one of the rituals that support the enhancement of spirituality. Every religion can certainly have the concept of meditation rituals; it is only that the practice varies. Buddhist meditation is known as Yoga, derived from the teachings of Buddhism. The Buddha has used a variety of terms for meditation. Two main keywords become the definition of meditation, namely: *Bhavana*, the development of the mind or the formation of ways of thinking, *Cha Visuddhi*, the cleansing of the mind and *Samadhi*, which is a state of a combination of all abilities of the mind (Rambe, 2019). The history of religions records that the practice of meditation rituals in Buddhism dates back to 500-600 BC, as part of Siddharta Gautama's journey to 'enlightenment' or 'awakening', a state of direct knowledge of the nature of things (Rambe, 2019).

Meditation is always practised by Buddhists of all schools of Buddhism, especially when performing *puja bhakti*. Meditation in Buddhism is defined as mental development or a state of mind that concentrates on one object (Seligman, 2005). In Buddhism, there are two forms of meditation: *Samtha Bhavana* meditation, a meditation that trains the mind, especially the mind centred and focused on one object. By doing this type of meditation, the inner obstacles cannot be completely removed. The impurities of the heart can only be deposited and *Vipassana Bhavana*. After one's mind becomes calm, insight comes up.

Buddhist meditation has meanings that are embodied in individual experiences (Avezahra et al., 2021): (a) *Yama*, avoiding evil deeds, which is more about self-control; (b) *Niyama*, the observance of moral rules; (c) *asana* (the most famous), posture or position, the "lotus flower" posture where one sits with the soles of the feet placed on the thighs in opposition; (d) *Pranayama*, breath practice; (e) *Pratyahara*, controlling the five senses; (f) *Dharana*, calming the mind with full concentration on an object; and (g) *Samadhi*, attaining pure consciousness in the highest level of the state.

The meditation taught in Buddhism does not aim to unite with God or have a mystical experience, nor to hypnotize oneself, rather to achieve equanimity and insight with the sole aim of attaining an unshakable state of mind, the ultimate guarantee of freedom from the bondage of impurities. Van Den Berg and Mulder in Avezahra et al., (2021) suggested that meditation can increase ego strength, satisfaction, self-actualization, trust in others, and improve self-image. Therefore, an outline of the focus of this research can be drawn to reveal happiness in Theravada monks.

In the Buddhist approach, the dimension of happiness can be explained through the notion of *Sukha*. Ekman, et al. in Avezahra et al., (2021) translated *Sukha* from Sanskrit as follows: A state of flourishing arising from mental balance and insight into the nature of reality. More than fleeting emotions or moods aroused by sensory and conceptual stimuli, *Sukha* is an enduring trait that arises from a state of mental equilibrium. It entails a structured and unfiltered conceptual awareness of the true nature of reality.

Ultimate happiness in the Buddhist perspective is defined as the presence of potential at all times (Compton & Hoffman, 2019). Rahula in Compton and Hoffman (2019) explained that Buddhism affirms a truth that is undeniable in human existence, namely the existence of constant change. Although humans have desires and have efforts to prevent things, life is always changing. When humans allow themselves to know that reality has inevitably changed, it makes humans anxious, worried, fearful, and insecure. In addition, the next cause of unhappiness is that humans crave security, stability, permanence, and perfection to end doubts and worries. On this premise, the existence of security, stability, permanence, and perfection refers to attachment and greed. To overcome the causes of unhappiness, Buddhism offers a route to happiness through the practice of

meditative disciplines. A person who experiences Nibbana will find enlightenment, each of which will increase deep insight.

De Silva in Compton and Hoffman (2019) explained that Buddhism can foster a sense of well-being by building calmness, acceptance of all aspects of life and insight into human consciousness through the practice of meditation. The happiness of Theravada monks in Indonesia cannot be separated from the Buddhist worldview delivered by Sidharta Gautama. In this teaching, there is a view that all forms are impermanent. This is based on the concept of Godhead in Buddhism, which in Pali is "Atthi Ajatam Abhutam Akatam Asamkhatam". The Supreme Godhead is that which is without me (annata), which cannot be personified, and which cannot be described in any form (Ricard, 2011). All things are impermanent including life itself. Buddhism introduces the existence of 31 realms of life. As long as humans have not achieved holiness or absolute freedom, the realms of human life will continue to change (Ricard, 2011). Therefore, Buddhism is thick with causal relationships through the law of karma and the concept of rebirth.

Happiness for Theravada monks is the creation of a clean state of mind, cleaning a condition where the mind is free from things that can fetter the self. This is realized by cultivating a lot of virtue, devoting oneself to the welfare of many people and practicing the discipline of self-management through meditation. The Bhikku way of life seems to have two opposite sides like a coin, one side is full of restrictions or prohibitions set in the precepts and Vinaya, while on the other hand, it turns out that the way of life can cause peace of mind that produces happiness. This can be discussed through the perspective of positive psychology, which includes positive feelings, such as satisfaction, happiness, and hope (Seligman, 2006).

Meditation from a Sufism Perspective

In the Islamic tradition, the word meditation is not well known, yet it has the same meaning as dhikr because its essence is both remembering God and seeking peace. Meditation as a discipline and method in the Islamic tradition only emerge after the Sufi movement (Rofi'udin, 2013). Dhikr meditation, according to Nasriati et al (2015), is a form of relaxation to reduce postoperative pain, and it also has an impact on reducing pain intensity in postoperative fracture patients. Dhikr meditation practice can

reduce pain because it stimulates the release of beta-endorphin hormone from the body as a natural morphine. Meditation aims to make alpha waves dominant in the brain. If the brain oscillates in the alpha region, many happiness hormones, namely beta-endorphin, are released.

When looking at the historical record of Islam, Sufi behaviour is very urgent in every era and situation. It cleanses the soul of despicable traits, so that the person's behaviour gives birth to actions that make him always close to Allah. Besides, not everyone chooses Sufism as a support for their spiritual life because many think that Sufism displays mystical traditions with analogous stories that are sometimes not accepted by the ratio.

In religions, there are religious phenomena that exhibit similarities and differences, one of which is meditation. In Buddhism, meditation is very diverse in styles, such as yoga meditation, Zen meditation, Samantha Bhavanameditation, and Vipassana Bhavana meditation (Rambe, 2019). In Islam, meditation is closely related to the world of Sufism. The meditative discipline is found in the Sufism tradition with its other term Islamic Mysticism or Sufism. Sufism is a Sufi mystical system that emphasizes the religious experience. Sufis are a group of Muslim ascetics who perform *mujahadah* with a long process centred on killing all the ugliness of their souls, to reach the Haqq substance or even be able to unite with Him (Taqiyudin, 2009). If identified, several spiritual activities are categorized as practices of meditation, including those mentioned by Sholihah (2016): *muraqobah*, *muhasabah*, *dhikr*, *tafakkur*, *uzlah*, and *riyadhah*.

Muraqobah is full concentration accompanied by a sense of vigilance, the strength of soul, mind, imagination, and careful examination of the servant with himself. *Muhasabah*, is continuous self-introspection of the heart and body and their ever-changing state. The person who does *muhasabah* while contemplating will be able to feel the deepest and secret movements of the heart. *Dhikr*, remembering, mentioning, and repeating while glorifying Allah's power as a spiritual practice either in *jahr* or *sirr*. In Tariqah, the experience of *dhikr* brings about a gradual inner transformation. However, the degree of this spiritual transformation depends on God's grace and sincerity of intention. True *dhikr* is a spiritual state in which a person who remembers God concentrates all his physical strength and heart on God so that his entire being is united with the absolute. *Tafakkur*, contemplating and understanding all the signs and greatness of Allah on this earth, both apparent and hidden. It is the process

of combining two sciences studied so that an understanding is achieved. *Tafakkur* will produce knowledge and deeds. If this knowledge succeeds in tapping the recesses of the heart, the state of the heart will become wise and the deeds will follow. *Tafakkur* should be done on the one third of the night because it is a time of silence, and peace, and is very appropriate for soul therapy. *Uzlah* is secluding oneself and minimizing association with society to avoid sin and evil and occupying oneself with training the soul to perform worship rituals. Al-Ghazali divides *uzlah* into two: compulsory *uzlah* and main *uzlah*. Compulsory *uzlah* is to isolate oneself from wickedness and the like, and the main *uzlah* is isolation from *al-fudhul*, which is excessive in something legalized by *shara'* and the like. *Riyadhah*, is practising diligently to reject or nullify other than Him, in the form of itself, passions, and devils. This should be continuously done by gradually reducing food because lust comes from food. It also needs abandoning one's efforts or relying on one's desires and handing them over to a spiritual teacher so that he can choose the best. Another way to do *riyadhah* is by joining a *tariqah*.

Al-Ghazali as one of the Sufi figures has a series of meditative methods. This method is called *tarekat*, which is a set of moral series that becomes the handle of Sufism followers and is used as a method of mental and moral influence (Husen, 2018). Al-Ghazali emphasized his *tarekat* on knowledge and deeds, resulting in *Muhibbah* which will later lead someone to *ma'rifatullah* (Qusyairi, 2015). Therefore, all forms and techniques of meditation in the Sufi style of Al- Ghazali will be oriented towards *ma'rifatullah*. In contrast to meditation performed in Buddhist rituals, the ultimate goal of meditation is not to unite with his God or gain mystical powers but to gain enlightenment and insight to produce a wise human being.

Concept of Happiness According to Experts

According to Seligman (2013), happiness is seen from two points of view, *morally laden* and *morally neutral*. *Morally laden* is a measure of happiness seen from developed moral values, which in essence is centred on acts of kindness. Meanwhile, *morally neutral* emphasizes subjective well-being in the form of satisfaction with life or the achievement of high enjoyment.

Many experts have put forward definitions of happiness. According to Car (2004), happiness is a positive psychological condition characterized by high levels of past satisfaction, high levels of positive emotions, and low levels of negative emotions. Seligman (2005) also mentioned that happiness deals with knowing our highest power and then developing it and applying it to serve something we believe is greater than us. Schimmel (2009) stated that it is an individual's assessment of his or her overall quality of life. Happiness is also called subjective well-being. In sum, happiness is a person's assessment of his or her entire quality of life which ultimately leads to feelings of happiness and satisfaction.

Happiness, in various languages such as English (Happiness), German (Gluck), Latin (Felicitas), Greek (Eutychia, Eudaimonia), Arabic (Falah, Sa'adah), denotes good luck, good opportunities, and good events. In Chinese (Xing Fu), happiness is composed of the combined words "lucky" and "good fortune". Different people, of different ages and backgrounds, have different descriptions of happiness. For example, if ten people are asked "what is happiness?", the answers may vary greatly. Some of them would identify happy people with those who live in big and luxurious houses, shiny cars, beautiful clothes, delicious food, beautiful wives, beautiful bodies, and so on. Some describe happiness with spree, as an interesting phrase that is quite popular among teenagers today, namely: "while young spree, old rich, dead go to heaven."

Philosophers also differ in their definitions of happiness. Some describe it as such and others see it as far beyond that. According to Aristotle, humans can see happiness far above physical pleasures. Other philosophers, such as the Hedonists and Utilitarians, define happiness as a moral foundation. Whether an action is good or bad is measured by the extent to which it brings people happiness (more precisely, pleasure). Some philosophers say that good and bad actions are not related to happiness at all because there may be actions that make the perpetrator happy but are immoral, such as corruption. According to this group, good deeds are ethical demands to fulfil obligations even though they make the perpetrators suffer (Rakhmat, 2008).

There are a lot of views and opinions about happiness, from the Greek philosopher Socrates, who said that virtue is knowledge. A knowledgeable person is automatically virtuous. The path to goodness is the best path to achieving pleasure in life. The goal of ethics for him is to

achieve happiness or pleasure in life. However, Socrates never questions what happiness or pleasure is, so his students give their own opinions.

Happiness in the View of Psychology

In Psychoanalysis view, Sigmund Freud proposed the pleasure principle as a principle for achieving happiness. In his theory, Freud straightforwardly mentions that everything perceived by mental events is automatically governed by the pleasure principle. Mental events always cause unpleasant tension but then lead to a decrease in that tension in the form of avoidance of unpleasure and then cause pleasure (production of pleasure) (Rofi'udin, 2013).

When a person feels happy, it is only a distraction from the sufferer experienced. Freud thought of it as (a) powerful deflections that cause one to make light of one's suffering; (b) substitute gratification, which will reduce the suffering; and (c) intoxicating substances (as in psychotropic drugs) that make one ignore one's suffering. Freud offers two methods to achieve happiness, namely emotional connection with others and the pleasure of beauty.

From the perspective of humanistic psychology, Abraham Maslow proposed the "pyramid of needs", theory as the basis for increasing human happiness. Maslow explained that the human base consists of five levels: 1) physiological needs, 2) security needs, 3) love needs, 4) appreciation needs, and 5) self-actualization needs (Rofi'udin, 2013).

Victor Frankl introduced "logotherapy" as a technique for making meaning of life and achieving happiness. He offers three ways to achieve meaning in life: (1) through action; (2) through valuable experiences in various mediums (artistic beauty, relational love, etc.); and (3) through suffering (Rofi'udin, 2013).

Like humanistic psychology, this psychology pays attention to the spiritual dimension, which turns out that humans have tremendous potential that has so far been neglected by contemporary psychology. The difference between humanistic and transpersonal psychology is that humanistic is more interested in utilizing human potential to improve human relationships, while transpersonal psychology is more interested in examining transcendental subjective experiences. Transpersonal happiness is achieved by the development of sublime potentials and human consciousness.

Happiness in the View of Sufistic Psychology

Islam in its practice has two teachings; outward teachings and inward teachings, both of which are integrated. It is the formal or outward teaching of Islam that regulates the lives of its adherents so that one does not clash with the other (Putri, 2018). Ibn Khaldun defines happiness as submitting and obeying following the lines of Allah's religious provisions and humanity. According to al-Ghazali in his book *Kimiya Al-Sa'adah*, the peak of happiness in humans is when he succeeds in achieving *ma'rifatullah* (knowing God) (Mufidah, 2020). The delicacy of the heart is *ma'rifat* to Allah because the heart is made nothing but to remember God. A commoner will be very happy if he meets a high official. Then, Allah is obviously the pinnacle of all kinds of happiness. According to 'Aidh Al-Qarni, happiness is the lightness of the heart because of the truth he lives by, the spaciousness of the chest because of the principles that guide his life, and peace of mind because of the goodness around him.

Overall, the definition of happiness in the Sufistic view is when a person straightens his soul and expands his chest to follow the truth to obtain ultimate happiness (happiness in the hereafter). In Sufism, scholars compiled a system that can be used to achieve ultimate happiness. This system is the basis of upbringing in spiritual training for Sufis which is arranged in three levels *takhalli*, *tahalli*, and *tajalli* (Mufidah, 2020).

Takhallī is a person's effort to cleanse himself from despicable traits, impurities of the heart, and physical and mental sin. This effort is a person's first step in taking *tasawwuf*, because these despicable traits are the main disturbers and obstacles for humans in connecting with Allah. *Tahallī* is one's effort to fill with praiseworthy qualities, illuminating the heart with physical and mental obedience. *Tahallī* is done after one cleanses himself from things that pollute his soul from various despicable traits and sins. Furthermore, it is accompanied by the illumination of the heart so that the dirty and dark heart becomes clean and bright because it is such a heart that can receive the radiance of God's light. It is through this *tajallī* that the spiritual path seeks to achieve the happiness. *Tajallī* is the feeling of divinity that reaches the reality of divinity, namely the disappearance of the veil of human traits when the face of Allah appears.

Imam Al-Ghazali divided happiness into several levels (Husen, 2018; Al Mundzir, 2015): (1) the happiness of the hereafter, which is real and lasting happiness; (2) the primacy of the intellect, which is related to the

perfection of the mind and the potential possessed by humans; (3) the virtue of the external body, which is the happiness of the physical body such as a healthy body, a beautiful physique, a strong body, and so on; and (4) virtues from outside the body. Happiness is related to factors in the surrounding environment, such as family, social, property sufficiency, honour, and others.

Furthermore, Al-Ghazali stated that happiness is a state needed by humans in life. Whatever the activity, if it does not bring a sense of happiness, the activity is not worth perfect. Many steps towards happiness have been put forward by several philosophers to scholars. Although they share the main goal (happiness), the way to achieve it is different. Likewise, al-Ghazali has a special method for achieving happiness called *kimiya' al-sa'adah*, which is composed of eight important elements (Al-Ghazali, 2001).

First, know yourself. Knowing yourself is the key to knowing God. No one is closer to the self than himself or herself. If you do not know yourself, how can you know others? The first step to knowing oneself is to realize that the self consists of an outer form and an inner form. The outer form is called the body and the inner form is called the heart or spirit. The heart is not a lump of flesh located in the left chest, but the master who controls all the other faculties within. In essence, the heart is not something sensory, but something that cannot be seen. Knowledge of the form and nature of the heart is the key to knowing God.

Second, knowing God. The knowledge of Allah is the only supreme subject of knowledge and the one who attains is bound to feel the peak of pleasure. Anyone who studies this issue will see that true happiness cannot be separated from the *ma'rifat* of knowing Allah. Every faculty in man loves everything. The *syahwat* loves to fulfil lustful desires, the anger loves revenge, the eyes love beautiful sights, and the ears love to hear melodious sounds. The human soul was created to absorb the truth. And the truth is close to the pinnacle of happiness.

Third, knowing the world. This world is a stage or marketplace that travelers stop by on their way to another place. It is a place to equip oneself with provisions for the journey. Here man uses his bodily senses to acquire some knowledge of the works of God. Man is in this world two things need to be present in him: firstly, the protection and nurturing of his soul; secondly the care and maintenance of his body. The proper care of his soul is knowledge and love of Allah. The love of anything other than Allah

signifies the ruin of the soul. The body can be said to be just a riding animal for the soul and is perishable, while the soul will be eternal.

Fourth, knowing the afterlife. The conclusion of the hereafter is through charity and ma'rifat. People who live in the world are travellers towards Allah using two systems: *mulaazamah* (constantremembrance) and *mukhaalafah* (avoiding forgetting Allah).

Fifth, *muhasabah* and *zikh*. *Muhasabah* is continuous self-criticism or introspection. People who have faith in their hearts will always review whatever is said and done, be grateful for the good and try to erase sins and mistakes by repenting. *Muhasabah* is the most important element for a believer who devotes his life to Allah.

At a time when materialism is the order of the day, where wealth, position and fame have become exalted gods, the suicide death of a great Oscar-winning actor (Robin William) is a human tragedy. This sad reality calls for a redefinition of the measures of success and happiness. The two components that have been considered, the main measures of success, namely wealth and power, need to be supplemented with more basic things. Ariana Huffington offers four elements of success: well-being, wonder, wisdom, and giving. In this new measure, success must be directly proportional to happiness. Success must be congruent with the meaningfulness of life. Therefore, the problem of every human being is how to find real happiness in life by filling it with meaningful things (Fuad, 2015).

According to Bastaman, meaningful life is the gate to happiness. It is a pattern of life that is pleasant, full of enthusiasm, passionate, and far from feeling anxious and empty in living everyday life. It occurs due to the fulfilment of positive and truly coveted values and life goals. A meaningful personal life is characterized by the following aspects in a person: harmonious interpersonal relationships, mutual respect, and love for one another; activities that are liked and produce works that are beneficial to others; the ability to overcome various life obstacles and consider these obstacles not as problems, but as opportunities and challenges; clear life goals as guidelines and directions for activities based on solid faith; a high sense of humour, that is, being able to see humorously one's own experiences, including tragic life experiences; consciously trying to improve the level of thinking; acting positively, developing self-potential, which includes physical, mental, emotional, social, and spiritual, in a balanced

manner, to improve a better quality of life and achieve a coveted self-image; and underlying all of the above with prayer, worship, and holy intentions (Fuad, 2015).

Furthermore, some components or instruments of happiness can be objectively identified in the following ways: fulfilment of physiological (material) needs, for example, eating, drinking, clothing, vehicles, houses, sexual life, physical health, and so on; fulfilment of psychological (emotional) needs, for example, the presence of feelings of serenity, peace, comfort, and security, and not suffering from inner conflict, depression, anxiety, frustration, and so on; fulfilment of social needs, for example, having harmonious relationships with people around him, especially family, mutual respect, love, and appreciation; and fulfilment of spiritual needs, for example, being able to see all episodes of life from the perspective of a broader meaning of life, worship, and faith in God (Fuad, 2015).

Conclusion

In Sufism, meditation is termed as Islamic mysticism. All ritual practices in Sufism are similar to meditation in general. It is only that meditation through Sufism has a deeper essence than that in Buddhism and other religions because the ultimate goal of meditation is not only peace of mind but also entering the transcendent dimension. There are a lot of benefits obtained when someone does meditation, to control themselves to always think positively. It has been proven through experiments that the organism's reaction to meditation is the opposite of its stress reaction, which calms the nervous system, calms the heart rate, lowers blood pressure and respiratory rhythm, and stimulates the balance of hormone release.

With meditation, a person becomes calm, achieves a balance between thoughts and emotions and can be more confident. This is what causes happiness to arise in a person. This concept of happiness is very different from that offered in contemporary deistic psychology. Happiness in contemporary psychology places humans as the central point of interpretation of the value of happiness. This can be seen from several ontologies of happiness that are observable, such as wealth, health, and education. Happiness factors go beyond these three indicators. Adrian White's "Map of World Happiness" and several other studies show this disparity and paradox. Thus, the path to happiness should be customized

according to the direction and guidance of the Master of True Happiness. Sufistic methods, such as *mujāhadah*, *riyāḍah*, *takhallī*, *taḥallī*, *tajallī*, and so on, are some of the ways offered to achieve the true happiness.

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ISLAMIZATION PROCESS OF THE TELLUMPOCCOE ALLIANCE: THE HISTORY OF BONE, SOPPENG AND WAJO

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Received: March 6, 2023

Revised: May 25, 2023

Accepted: June 2, 2023

Abstract

This research was conducted on the basis of the lack of studies that specifically reveal the Islamization of the Tellumpocoe alliance based on the history available in the field. It aimed to uncover the Islamization of three major regions, Bone, Soppeng, and Wajo. It employed a historical research method that involved collecting historical sources, drawing external and internal criticism of historical sources, making interpretation, and applying historiography/or historical writing. The results demonstrated that the initial arrival of Islam in South Sulawesi was received openly by two major kingdoms, Luwu in 1602 and Gowa in 1605. Following the conversion of the Kingdom of Gowa, attempts were made to peacefully spread the religion, facilitated by Ulu agreement between the king of Bugis and that of Makassar. However, these efforts found rejection due to the suspicion of political motives to control other kingdoms. In response, kingdom of Gowa established Telumpocoe

alliance involving three kingdoms (Bone, Soppeng, and Wajo) to stem the invasion as well as the Islamization process. However, such great power ultimately led to downfall, unable to maintain its existence. In the end, each of the kingdom that was a part of the alliance embraced Islam; Soppeng converted in 1609, Wajo in 1610, and Bone in 1611.

Penelitian ini dilakukan dengan dasar masih kurangnya penelitian yang mengungkapkan secara spesifik terkait proses islamisasi aliansi Tellumpoccoe berdasarkan fakta-fakta historis yang tersedia di lapangan. Penelitian ini bertujuan untuk mengungkap proses islamisasi tiga daerah besar yang meliputi Bone, Soppeng dan Wajo. Penelitian ini menggunakan metode penelitian historis yang meliputi heuristik/pengumpulan sumber sejarah, kritik eksternal maupun internal terhadap sumber sejarah, interpretasi dan historiografi/atau penulisan sejarah. Hasil penelitian menunjukkan bahwa awal kedatangan Islam di Sulawesi Selatan diterima dengan terbuka oleh dua kerajaan besar yaitu Luwu pada tahun 1602 dan Gowa pada tahun 1605. Setelah kerajaan Gowa memeluk Islam, adanya perjanjian Ulu Ada antara raja-raja Bugis-Makassar menyebabkan Kerajaan Gowa mencoba menyiarkan agama Islam secara damai, akan tetapi ditolak karena adanya kecurigaan adanya motif politik untuk menguasai kerajaan lainnya. Sebagai respons terhadap hal tersebut, maka didirikanlah persekutuan Telumpoccoe oleh tiga kerajaan yaitu Bone, Soppeng dan Wajo guna membendung usaha invasi sekaligus proses islamisasi yang dilakukan oleh Kerajaan Gowa. Akan tetapi, kekuatan begitu besar yang dimiliki oleh Kerajaan Gowa menyebabkan kegagalan aliansi ini untuk mempertahankan eksistensinya. Pada akhirnya masing-masing kerajaan yang tergabung dalam aliansi tersebut memeluk Islam, yaitu Soppeng pada tahun 1609, Wajo tahun 1610, dan Bone pada tahun 1611.

Keywords: *Heuristic criticism; historical analysis; Islamization; Tellumpoccoe alliance*

Introduction

This research was conducted to reveal various historical phenomena during the Islamization of kingdoms, members of the Tellumpoccoe alliance in South Sulawesi. The focus of the research revolved around the intersection between Islamic culture and local wisdom in South Sulawesi. It

mainly explored the role of Islamic culture and history within the regions of Bone, Soppeng, and Wajo to understand how Islam is firmly rooted in the regions to date.

Around the 7th and 8th centuries, Muslim traders passed by the Malacca Strait on their voyages to countries in East Asia and Southeast Asia. Based on Chinese news during the Tang Dynasty, in that century, there were already Muslim communities in Kanfu (Canton) and Sumatra (Pusponegoro & Notosusanto, 2008, p. 1). The development of international shipping between the countries of West and East Asia was due to the glory of the Muslim Ummah during the Umayyad period (Hamka, 2006, pp. 221–222), in the West and the Tang Dynasty in East Asia, and the Sriwijaya Kingdom in Southeast Asia.

Islam in Indonesia experienced rapid development for its accessibility and alignment with human nature. This was evidenced by the existence of the first Islamic empire that grew and developed in the archipelago in the 13th century. However, several sources regarding the arrival of Islam in Indonesia are diverse. Some argue that Islam came into the archipelago from the early 13th century to the 15th century (Baiti & Razzaq, 2014) and developed in the following century. At the end of the 15th century, it brought a major influence on the spread of Islam in the archipelago in general and South Sulawesi in particular, namely Pasai Ocean Kingdom.

In the process of spreading religion, scholars need to understand not only religion, *fiqh*, and *hadith* but also philosophy. With this knowledge, one can engage in effective interaction with people who have different schools of thought, for the most appropriate attitude in presenting, defending, or rejecting an argument (Thoha, 1986, p. 588). This was, then, one of the methods applied in spreading Islam across the archipelago, Sulawesi in particular.

The arrival of Islam in South Sulawesi was late compared to that of other regions in the archipelago, such as Sumatra, Java, Kalimantan, and Maluku (Sewang, 2005, p. 80) due to the fact that the dominant influence of the Kingdom of Gowa was only in the field of trade in the 16th and 17th centuries. Officially, the Kingdom of Gowa-Tallo embraced Islam in 1603 AD, as stated in Lontarak' Bilang (diary of the Kingdom of Gowa-Tallo): *Hera 1603 Hijria' Sanna' 1015, 22 Satember', 9 Jumadele' awala' malam juma' Namantama Islam Karaenga rua Sisari'battang* (Lontarak Bilang, n.d.). In 1603

AD 1015 Hijriah, 22 September, 9 Jumadil Awal, Friday night, the two king brothers embraced Islam.

According to the Lontarak, Gowa-Tallo embraced Islam and accepted it officially in the kingdom in the early 17th century (Mappangara, 2004, p. 110). Apart from that, Islam existed in South Sulawesi before the 17th century because previously there were Muslim settlements in the Jazirah Kingdom of Gowa-Tallo. Even so, Islam developed in South Sulawesi due to three scholars from Sumatra. Their arrival was a representation of Sultan Muda Alauddin Riyat Syah (1589-1604), namely (1) Eldest Khatib Datuk Sulaiman; (2) Single Preacher Abdul Makmur; (3) Youngest Khatib Abdul Jawad. The Eldest Khatib and Single Khatib were known as fiqh experts while the Youngest Khatib was a Sufi (Agussalim, 2016, p. 13). These three scholars were known as Datu Tallua (scholars who spread Islam in South Sulawesi). Islamic religious celebrations were carried out by Datuk Patimang in the Kingdom of Luwu, Khatib Tunggal Abdul Makmur in Bulukumba, and Datuk Sulaiman in Gowa-Tallo. These three Datu used different methods according to the conditions of the people in the area. After Islam became the official religion in the kingdoms of Luwu and Gowa, it began to develop in South Sulawesi.

After the Kingdom of Gowa-Tallo converted to Islam, he took the initiative to convey the truth to the Kingdoms of Soppeng, Wajo, and Bone which were the Bugis Kingdoms. However, he was rejected by the three Bugis Kingdoms because it was considered one of the political motives by the Gowa-Tallo Kingdom to control the Bugis Kingdom (Kila et al., 2018, p. 6). This led the Kingdom of Gowa-Tallo to spread Islam by fighting against the Kingdom of Tellumpocoe (Soppeng, Wajo, and Bone). There have been several studies related to Islamization in South Sulawesi, but the study focuses on the politics of Islamization, as written by Siswadi (2016) entitled "The Politics of the Islamization of the Kingdom of Gowa-Tallo against the Three Kingdoms of Tellumpocoe (Bone, Soppeng, Wajo) in the XVII Century". Rahman et al (2021) studied about Islamization in North Sulawesi in XIX Century with emphasis on political and trade networks. In addition, there is also a study on the Islamization of an alliance written by Yani (2020) entitled Islamization in Ajatappareng XVI-XVII Century. The study is very different because the process of Islamization takes place peacefully. Therefore, this research focuses on the Islamization process of the Tellumpocoe alliance.

Method

This study used historical research consisting of heuristics, criticism, interpretation, and historiography (Helius, 2007). The initial step was heuristics or collecting sources. The sources collected in this study were in the form of Lontara writings and various references related to the process of Islamization in South Sulawesi. The next step is to conduct criticism to test the validity of the various historical sources that have been obtained. Furthermore, historical and legal sources were then interpreted using another assistive science approach. In the interpretation process, to answer the research questions related to the process of Islamization of the Tellum Poccoe Alliance, this study employed a cultural science approach, which considered culture to contain symbolic meaning or cultural semiotics. Geertz (in Segal, 2003) defined religion as a system of symbols which strengthens the heart and increases motivation, which penetrates human beings and lasts long so that it becomes a reality. The final stage was historiography or historical writing in the form of scientific articles.

Finding and Discussion

Early Islamization in South Sulawesi

In general, the kingdoms in South Sulawesi originated from the descent of a person from the sky who was the messenger of the Gods or God's representative in the world, or commonly known as Tomanurung. At that time, in South Sulawesi Peninsula, people lived by the laws of nature, better known as Sianre Bale Taue.

South Sulawesi was governed by various Bugis-Makassar Kingdoms, but three prominent kingdoms, Kingdom of Luwu, the Kingdom of Gowa-Tallo, and the Kingdom of Bone held enormous power during that period. Besides, it was also well-known for the center of trading or shipping. Therefore, it appeared as one of the areas that developed in the 17th century and so on until the split of the royal alliances in South Sulawesi. It occurred because the location of South Sulawesi at that time was as a trade route. The physical form and coastline of South Sulawesi in the 16th century were not much different from that today. The distinguishing feature is the Saddang River, which previously emptied into the Makassar Strait between Sawitto and Suppa. Sidenreng and Tempe lakes are also still united in a large lake, many boats pass by on the large lake, and the source of the economy is agriculture (Pelras, 2006, p. 141). The export of various agricultural products

plays an important role in the prosperity of the newly developed kingdoms in South Sulawesi.

In the 16th century, Bugis culture was open to external influences or foreigners. Around 1550, the King of Gowa welcomed Muslim traders with preferential treatment. In 1575, Minangkabau Islamic poet, Abdul Makmur who had received Islamic teachings in Aceh arrived in Makassar for the first time to spread Islam. However, finding the fact that people ate pork and drank palm wine, Abdul Makmur moved to Kutai (Pelras, 2006, p. 158). Once upon a time, the King of Gowa sent envoys to Aceh to ask for *ulema* (scholars). In another version, the Malay Muslim community asked Sultan Muda Alauddin Riayat Syah to be sent by a cleric to spread Islam.

Around the beginning of the 7th century, three scholars were sent by Sultan Muda Alauddin Riayat Syah (1589-1604) to South Sulawesi. They were welcomed with joy, especially by the Malay Muslim merchants who had been waiting for their arrival for a long time. Based on the information, Dato Tallua (three clerics) chose to preach Islam through political means (Agussalim, 2016, pp. 31-32), so the first step was to find the most influential king around Sulawesi. South to be invited to embrace Islam so that it can help spread Islam further to other kingdoms in South Sulawesi. According to Nasikin et al (2023, p. 64), the authority of the king caused people to be highly obedient, and he was used as an example and role model by the community, the main supporter of the spread of Islam through political channels.

In 1602-1603, Islam officially entered the Kingdom of Luwu (Hamka, 2006, p. 634), and was considered a guideline in the kingdom, which was practiced through peaceful channels and gradually in the royal system (Mappangara, 2004, p. 119). In 1605, the Kingdom of Gowa-Tallo officially converted to Islam and made it the official religion of the kingdom and spread Islam to other Islamic kingdoms in two ways, by peace and by force. As explained, Gowa and Tallo accepted Islam as the official religion of the kingdom, in the Ulu Ada agreement between the Bugis-Makassar kings in the past. The agreement was Paseng pledge, which stated, "whoever finds a better way, he should let the others know". However, the Bugis kingdoms felt themselves to be strong, especially when they felt suspicious of the King of Gowa's intention to vehemently reject the invitation (Patunru, 1995, p. 99). Consequently, Gowa sent troops to spread Islam, which was known in Bugis history as Islamic warfare or *musu selleng*.

The term *musu'selleng* has different written forms depending on the sources. In *Lontarakk Bone*, specifically *Lontarakk Akkarungeng ri Bone*, it is written *musu'selleng*, while in *Lontarak Gowa*, *Lontarak Bilang* (diary) of the king of Gowa-Tallo, the term is found in Makassar language as “nabeta ri bunddu' kasallangng” (bone was defeated in the conversion war). Based on this basis, there is no need to explain the interpretation of the term *musu'selleng* according to Bugis and Gowa. The term *musu'selleng* originated from the invitation of the King of Gowa to take a new path of "Islam". Gowa's invitation was critically responded to by the Bugis Kingdoms, which were members of the *lamumpatue ri timurung* agreement (*tellu bocco*: Bone, Soppeng and Wajo). The rejection of the Gowa Tallo kingdom's invitation was closely related to the territorial expansion by the king through Islam as the media (Abdullah, 2016, p. 90; Pabbajah, 2021), giving rise to suspicion and rejection of the kingdoms in the Tellumpocoe alliance, and resulted in a war known as *musu'selleng*.

The spread of Islam was not easy. A lot of challenges were then faced by the King of Gowa during its spread in the 17th century because there were several large Bugis kingdoms that did not want to accept the teachings of Islam, such as Soppeng, Wajo, and Bone as well as very dangerous enemies for the Kingdom of Gowa in the century. These three great kingdoms united in an alliance known as Tellumpocoe for security, economic, and defense purposes. The Tellumpocoe Lontarak stated that:

Makkedai Arumpone/iana takdupang massiajing/Makkedai Arung Matowae/Napekkona Arumpone? Maseajing tanata tellu/Ate sia Wajo ri Luwu/naseajing si tanae ri Bone ri Goa/nakkeda Arumpone/Madeceng adammu Arung Matowa/Nae taroi sia masseajing tellu/Bone/Wajo/Soppeng/ Bone na Maseajing Goa/ Nae dekkio maelok mui Goa paoatai Wajo Taroni si wuno/Tattellui wi masseajing/Makado Arung Matowae/Nakkeda Pollipuk e ri Soppeng/Madeceng adamu Arumpone/ to Worowane tana ta he toldu Naiasa uwellu ellau anak e tana e ri Soppeng na ina tana eri Bone ri Wajo/ does he know Mappada worowane senraja raj e/(Hamid, 1992).

The Lontarak Tellumpocoe account above shows that the idea of making three Tellumpocoe alliances arose for the first time from Bone's idea. Initially, this idea was inappropriate for the ideas of Wajo and Soppeng, and both of them had different backgrounds. For the Kingdom of Wajo, the idea of an alliance was difficult to realize considering that Wajo was a territory conquered by Gowa, while on the other hand, Bone was friendly

with Gowa. However, the King of Bone emphasized that this was not an obstacle because the three kingdoms would unite to face it.

The Kingdom of Gowa considered that the entry of Soppeng and Wajo into the Tellumpoccoe alliance was a betrayal because the two kingdoms were considered to be subordinate kingdoms that had rebelled against the power of the Kingdom of Gowa. In Gowa's view, the new alliance made by Bone was like "beating the war drum" against Gowa. Under these circumstances, war was unavoidable, and the grudges that had been suppressed by the peace treaty that had been agreed upon flared up again (Mappangara, 2014; Arief et al., 2021).

The King of Gowa was devastated by Wajo's involvement in the Tellumpoccoe alliance. He was getting ready to launch an attack on Wajo. The King of Bone, who knew this, tried to find a way out of the conflict. Kajao Laliddong, the adviser to the King of Bone, was sent to find a way out so that the King of Gowa would not continue his desire to attack Wajo (Mappangara, 2014). The efforts made by Kajao Laliddong were not successful. The Bone envoy also conveyed to the rulers of Wajo not to be afraid in the face of Gowa's invasion. However, it did not discourage Gowa from spreading Islam in Tellumpoccoe.

Sopeng Islamization

After the King of Gowa-Tallo officially converted to Islam in 1605, further steps were taken to spread Islam to other areas in two ways, by peace and war. Several king that had close relations with that of Makassar could convert to Islam in peace, such as Sawitto, Balanipa. Bantaeng and Selayar (Sewang, 2005, p. 112). In contrast, the kingdoms that were bound in the Telumpoccoe alliance - Soppeng, Wajo, and Bone - were very sturdy and would not collapse unless the earth and sky were split as mentioned in the Tellumpoccoe Lontarak,

Nakkeda arumpone / ia na tallumu ' mpatuang idik tellu masseajing pada woroane se ama tana ta ia tellu / Bome Wajo / Soppeng / manguru jak manguru deceng / seuwa ucung / mattulu parajo tellu teppettu / serangreng tessebelleeang / makkedawang ri saliweng temmakedawang ri laleng / namana anak eppo tenna wawa to mate / taro adanna tanae tellu masseajing / Bone Wajo Soppeng / nasabbi dewata seuwwa e / tapasengeng ngi anak eppota / iya mapellai taro adan na tana e ia tellu mas seajing makkuwa ramurramunna tana na ia tellu na ottongi e batu / ia pa namarussak taro adan na tana e ia tellu mas seajing makkuwa ramurramunna tana na ia tellu na ottongi e batue / ia pa namarussak taro adan

na tana e ia tellu Bone Wajo Soppeng marussak pi peretiwi e batara e / tasengengngi tana ta tellumpocco e (Hamid, 1992, p. 35)

It means:

Arumpone said: "That's what the three of us agreed on," our three countries are brothers and sisters by one and a half. Bone Wajo Soppeng. Together in joy and sorrow. One firstborn. One middle child. One youngest child. Twisted like a Parajo. Unbroken. Hand in hand. Going out not going inside. Inherited by our children and grandchildren without being taken along to the grave. Treaty between the three fraternal countries. Bone Wajo Soppeng. Witnessed by the only God, we trust each other's children and grandchildren. Whoever violates the treaty of the three fraternal countries, country will be torn into pieces just like land crushed by stone. Will not dismiss the agreement of the three countries of Bone Wajo Soppeng unless the Earth and Heaven have collapsed. We name our country Tellumpocoe.

The Tellumpocoe Kingdom, which rejected the Makassar Kingdom's invitation for historical reasons, considered this as one of the policies of the Gowa-Tallo Kingdom to dominate the Tellumpocoe Kingdom. This refusal became the reason for Gowa to take up arms and fight the Tellumpocoe Bugis Kingdoms. Besides, there was an agreement that was mutually agreed upon between several kingdoms, which stated, "that whoever (among these kings) finds a better way, it is his duty to find that way to inform the other kings who also pledged in the agreement, "Sultan Alauddin as the XIV King of Gowa (Nur, 2007, p. 76)." This war is true as stated by J Noorduyn: It is true that Gowa sent Military expedition to the Buginese Countries to force them to embrace Islam, after they had rejected Goa's exhortation to do so voluntarily (Sewang, 2005, p. 114).

In 1607 the Kingdom of Gowa made its first attacks on the Bugis Kingdoms, such as Sawitto, Pinrang, Suppa, and Sidenreng. However, at that time, the Kingdom of Gowa received persistent resistance from the Tellumpocoe troops, so they suffered defeat in the Ajjatapparang War. There is another narrative that in 1608 an army was sent to fight against the Tellumpocoe alliance. In this war, the Kingdom of Gowa suffered defeat. Even Karaeng Matowayya who led the battle was almost killed. This war is known as Musu Asellengeng (Bugis) or Bundu Kasallangang (Makassar) (Nur, 2007, pp. 70-77). In addition, there are also opinions from historians, another version that in 1608 the Kingdom of Gowa-Tallo succeeded in

conquering Bacukiki, Suppa, Sawitto, and East Wajo (Pelras, 2006, pp. 160-161).

The defeat of the Gowa Kingdom in the war against the Tellumpocoe alliance did not mean the end of its holy struggle in spreading Islam to other Bugis Kingdoms. Three months later, the King of Gowa returned to the attack, but first, the King of Gowa conquered or sought support from small kingdoms, such as Akkotengeng, Maroangin, Padaelo, and Wajo. This attack was successful, costing the integrity of the Tellumpocoe alliance. In 1608 Rappang, Bulu Cenranae, Utting, and Maiwa sided with Gowa so that Gowa could build a fort in Rappang mentioned in Lontarak Tallo,

112,...Tunabetaya iangaseng napantamai Islang tonanyombaya napalilikangngi; napatamai Islang tunabetanya napalilikangngi; ammaradekangngi tempe sipue, Bulucenrana, Wawonio, Belokka, Lemo, Cempanga, Pattiongi, dan Pekanglabu; nabetana Bugisika ri tallu Bocco-Boccoa, tammaruppui, tammangallei sabukati, tammopalakkaira'ba gae, teami natea (Kila et al., 2018, p. 73)

It means:

112...all those who were defeated converted to Islam; those who worshiped (to him) converted to Islam; those who were defeated made his conquests; he freed parts of Tempe, Bulu Cenrana, Wawonio, Biloka, Lemo, Cempaga, Pattiongi, and Pepek Labbu; when he defeated the Bugis Kingdoms that were members of the Tellumpocoe alliance, he did not plunder or take the spoils of war, and did not take compensation.

This Lontarak mentioned several areas that had been conquered and converted to Islam, so support for Gowa was getting higher. Apart from that, Lontara also explained that not any slightest intention of the Kingdom of Gowa to make other Bugis Kingdoms subordinate, but they only wanted to convey the true path they had found.

In 1609, the Kingdom of Gowa carried out its second attack from the south, from the direction of Tanete attacking Soppeng. However, this attack was not responded with significant resistance. The Lamuru and Maroriawa people surrendered to Gowa easily. Datuk Soppeng himself converted to Islam in 1609. Seeing the course of the war that had passed, he came back with victory for Gowa. Arung Wajo immediately took peaceful steps by sending peace to the King of Gowa Sultan Alauddin (Sewang, 2005, p. 117). Arung Matoa had no objections to accepting Islam, as long as the condition was met: "not to take away my kingdom, not to take the people's goods and mine".

The defeat of the Soppeng Kingdom changed the power map in the region, with the retreat of the Soppeng Kingdom making small kingdoms in the interior of South Sulawesi voluntarily declare their stand on the side of the Gowa Kingdom (Mappangara & Abbas, 2003, p. 94). In Lontarak Bilang Gowa-Tallo, there was a possibility that the handover was not in the context of converting the 14th Soppeng King BeoE who ruled in 1601-1620 to Islam. Several other sources discuss that Soppeng Kingdom converted to Islam in 1609 (Kila et al., 2018, p. 76). Meanwhile, some argue that Datu Soppeng embraced Islam, there were already Soppeng people who knew Islam. This argument could also be true because many Soppeng people were doing inter-island trade at that time. On that trip, they must have made conversation with Muslims. Some stories also mentioned that three years before Datu Soppeng accepted Islam, a cleric named Syech Abdul Madjid came over. The origin of this scholar was unknown; he arrived in Soppeng in 1606. Based on available sources, Syech Abdul Madjid came from the Greek Arab tribe (Deng, 2011, p. 405). He saw that the Bugis people in Soppeng had not embraced Islam, so he wanted to spread Islam to them. It was not easy to validate the story due to the absence of the supporting data, up to date. If this story is true, Islam can be interpreted to have existed long before the arrival of Datu Soppeng BeoE in 1609 (Mappangara & Abbas, 2003, p. 96).

After the Soppeng Kingdom officially embraced Islam, there was a very basic change in the system of government and society in the Soppeng Kingdom. The most fundamental change was regarding Pangngadereng, which was the philosophy of social life and government of the Kingdom of Soppeng. Initially, the Pangngadereng philosophical elements consisted of four, *ade'*, *rapang*, *wicara*, and *wari*. However, after Islam was officially and thoroughly accepted in the Kingdom of Soppeng, a new element was added, namely *sara'*. We can see from the expression: *Eppa-mua paraja-I tana, iyya-mani nari panggenne'na ritu: pammulanna, Ade; ripe honey; matellunna, speak maeppa-na, wari; malimanna, Sara'* (Only the four that raised (prospered) the country, later it will be sufficient to become Five after Islam is accepted (adopted) and added, namely Sara'; that is, firstly, *Ade'*; secondly, *ripe honey*; third, *matelluna*, fourth, *speak maeppa-na*; Fifth, *wari* (Nur, 2007, p. 78).

By accepting *sara'*, the sociocultural institutions of the growing Bugis people acquire elements that are more humane. *Sara'* entered every aspect of the other Pangngadereng that had existed before. *Sara'* means to separate or segregate; separating two conflicting or clashing aspects between customary

law and habits that had grown and been rooted in society since long ago with Islamic law and or habits that must have applied to Islam. Therefore, *sara'* also functioned to guide the public to know, understand, live, and practice the teachings (shari'a) of the Islamic religion as a whole so that people who are contrary to the teachings of Islam can understand the essence of Islamic life. In addition, the mosque is a place to perform congregational prayers led by an imam (Pelras, 2006, p. 231). Usually, those who were chosen as imam were people who have more religious understanding than others.

Wajo Islamization

Wajo or previously known as the Kingdom of Boli, was a federation of three kingdoms, the La Tenritauk area named Majuleng, the La Tenripekka area called Sabbangparu, and the La Matareng area named Tekkalallak (Mattulada, 2015, p. 420). The federation was called Federation Lipuk Tellu Kajuruk-e (Farid, 2017, p. 123). Upon its development, each of these regions has the authority as the government in general. However, each region is not entitled to the private affairs of other regions. It cannot be denied that every region that cooperates with other regions must have an agreement. After the inauguration ceremony was held for La Tenribali, he was given the title Batara Wajo', and it became Batara Wajo I.

Wajo began to communicate with Gowa until the two of them collaborated. This had an influence on the development of the Wajo Kingdom even though it was subordinate to Gowa at that time. In 1582, Wajo joined the alliance formed by Bone, so that Wajo was indirectly separated from the Kingdom of Gowa, and it became the youngest brother in the alliance of the three major Bugis kingdoms, the Tellumpoccoe.

After Wajo entered this alliance, it automatically received protection from Bone and Soppeng as the older brother of the Wajo Kingdom, recalling the goals of the alliance, which are defense, security, and assistance. Therefore, when one of them was attacked by the Kingdom of Gowa or Luwu, the two other kingdoms were obliged to provide supports. However, this alliance eventually slowly and diligently the King of Gowa succeeded in making the three Bugis kingdoms convert to Islam. Even though it was suspected that they carry not only Islamic but also political purpose.

Islamization in Wajo took place a year after the defeat of the Soppeng Kingdom and the official acceptance of Islam in 1609 (Sewang, 2005, p. 117). This was inseparable from the role of the Gowa-Tallo Kingdom in

spreading Islam, not much different from the Islamization in Soppeng. The only difference was that in 1608-1609, the Kingdom of Gowa faced fierce resistance from the Kingdom of Soppeng, in contrast to Wajo who did not put up any resistance against Soppeng. In 1608, the people of Akkotengeng accepted the Kingdom of Gowa's invitation. Thus, the Akkotengeng community's rejection of Arung Matoa Wajo La Sangkuru Mulajaji's request for help in dealing with the kingdom of Gowa. Therefore, it was detrimental to the integrity of the Tellumpocoe alliance in general and the Wajo Kingdom in particular (Sewang, 2005, pp. 116-117).

In 1610, Wajo officially embraced Islam after Sultan Alauddin accepted the terms "Tennareddumui Wasseku, Tennatimpa' Salewoku, Tennasese Balaoritampuku"; Gowa did not take away my kingdom, did not take the goods belonging to my people and mine. Therefore, Arung Matowa, La Sangkuru, and some of their people embraced Islam. Arung Matowa's recognition of Wajo's power over Gowa meant that there was only one more Kingdom left in the Tellumpocco Alliance that had not yet accepted Islam. After La Sangkuru officially embraced Islam and so did most of the people of Wajo, in order to gain a deep understanding of the religion, he had just embraced and to spread it to all of the population, Arung Matoa La Sangkuru sent envoys to Gowa to ask preachers. Datuk Sulaiman was sent to teach Islam, by first learning the customs of the Wajo people from Arung Matowa Wajo, namely about the gods of sewage. So, Datuk Sulaiman answered what was explained about the gods of sewage, such a thing is true because in Islam, God Almighty is Allah SWT. Because Allah does not associate, is not born, does not give birth, is not neighbor, and none are worshiped besides Him. He is the one who gives life, and he is the one who causes death. He who reigns in the heavens and the earth, has power and controls everything, and stays away from what Allah has forbidden and does what is commanded. That was the dialogue between Arung Matowa Wajo La Sangkuru and Datuk Sulaiman. When Arung Matowa Wajo asked what was prohibited, Datuk Sulaiman replied: Aja Muapuang Rakka: don't offer offerings to anything and Aja Muammanu-manu: don't believe the sound on the ground (Nasruddin, 2014).

At that time, people believed that before starting any important work, they were required to sleep on the ground to hear *sadda* (signs). This belief was against Islam. Aja muappalabila: don't listen to shaman predictions; aja muanre muanre: don't eat pork; aja muinung pakamesse: don't drink palm

wine; aja muanre riba: do not eat riba; aja muabboto: don't play gambling; aja muappangaddi: don't commit adultery; and aja muennau: don't steal.

After Karaeng Matowaya converted to Islam, he gave the Wajo leaders proper clothes for prayer as guided by the Shari'a of Islamic religious teachings and taught the Wajo people the basics of Islamic teachings. The Islamic teachings developed in Wajo were about faith in Allah, God Almighty. Besides, they also covered the prohibitions, such as prohibition to give offerings to demons and jinns, to worship other objects, such as merit and saukang, and to do anything contrary to Islamic religious law.

After Datu Sulaiman explained what was prohibited in Islamic teachings, Arung Matowa Wajo ordered all his people who embraced Islam to carry out what Datuk Sulaiman had taught because that was good for the Wajo Kingdom. In further developments, Datuk Sulaiman who was sent to Wajo was entrusted to handle and organize Sara affairs in Wajo land. Sara officials were appointed by Datuk Sulaiman and distributed throughout the Wajo Land Kingdom (Mappangara, 2004, p. 117). Therefore, in the end, the Kingdom of Wajo was divided into three parts called limpo, each of which had a ruler and officials. The total number of officials was 39, plus one as Arung Matowa, so the total number is 40 people, which were fully regulated by Datu Sulaiman.

In addition, 20 candidates for Sara's office were appointed from Tosora, Wajo's mother country, and 40 people from two other limpo, bringing a total of 60 people. They were called mukmim whose duty was to lead Friday prayers in congregation at the mosque. They were equipped with sufficient religious knowledge. The materials studied included: (1) Laws and Regulations for representative marriages; (2) Referral laws and regulations, and Iddah; (3) Organizing the corpse, such as the way to bathe, shroud, pray, bury, and so on; (4) The law of faith, such as the law of inheritance (Mappangara, 2004, p. 117). The answer to the question, based on the previous discussion, why Wajo did not help Soppeng and Bone because Wajo at that time recognized Gowa's power, and after Islam became official in Wajo, Datuk was sent to teach Islamic law to the Wajo Kingdom so that Wajo was under the authority of Gowa Kingdom.

Bone Islamization

Unlike the northern part of Sulawesi, where the spread of Islam was motivated by increasingly intense encounters with Muslim traders, as well as

the political strengthening of the kingdoms of Makassar and Ternate (Rahman et al., 2021, p. 347), which were some of the major Islamic kingdoms in the archipelago, Islam in South Sulawesi was mostly spread through war at the beginning. One of the areas in South Sulawesi that experienced the war is the Kingdom of Bone.

The formation of the Bone Kingdom was not much different from other Bugis Kingdoms, with the story that could not be proven or commonly known as Tomanurung, which means "one who descends". The Tomanurung in Bone Kingdom is male. Tomanurung's presence was seen as the incarnation of the God Seuwwae to become the central ruler of the Kingdom of Bone. Tanah Bone was a combination of tribal community associations called Anang led by Matowa Anang (head of the clan), then Anang was formed into Wanua (country), such as Wanua Ujung Tibojong Ta, Tanete Riattang, Tanete Riawa, Pongeng, and Macege (Mappangara, 2004, p. 152). Therefore, these areas were united by Tomanurung with the royal center in Watampone, which was the center of government regulated by Tomanurung as well as the king.

Within its subsequent developments, the Kingdom of Bone grew bigger with the addition of several other kingdoms that were around power. Some kingdoms voluntarily stated that they were willing to join, and some others joined after being conquered by the Kingdom of Bone (Pangerang, 2009, p. 110). With the participation of Wanua Ujung, Pongeng, Ta'Tibojong, Tanete Riattang, Macege, and Tanete Riawang, the territory of the Kingdom of Bone grew very rapidly. Entering the sixteenth and early seventeenth centuries, there happened dynamics around the Kingdom, wars and intrigues between neighboring kingdoms, the peace process, the process of looking for allies to the process of Islamization.

The Kingdom of Bone was successfully led to convert to Islam in 1611 after the Kingdom of Wajo in 1610, Soppeng and Sidenreng in 1609. The Kingdom of Bone during the sixteenth century could be one of the strong, influential, and respected kingdom in the area, especially in the East. South Sulawesi expanded its territory supported by its strategic location. This was achieved during the reign of King Bone V, La Tenrisukki Mappajungnge who reigned in 1508-1535, King of Bone VI La Ulio Bote'E in 1535-1560 and King of Bone VII La Tenrirawe Bongkang'nge in 1560-1578 (Bahri, 2016). Upon further development, the Kingdom of Bone became an important kingdom in South Sulawesi because this kingdom developed

rapidly. In the 17th century, the Kingdom was a rival to the Kingdom of Gowa-Tallo and the Kingdom of Luwu. Moreover, it was united with other Bugis Kingdoms in the Telumpoccoe federation, which comprised Bone, Soppeng, and Wajo.

The Kingdom of Bone strengthened its position during the reign of the next king, La Tenrirawe Bongkangnge. At the time, a war broke out with the Kingdom of Gowa led by I Manriwagau Daeng Bonto Karaeng Lakiung Tunipallangga Ulaweng (King of Gowa X) and his brother I Tajibarani Daeng Marompa Karaeng Data Tunibatta (King of Gowa XI) (Patunru, 1995, p. 96). The war that lasted for approximately seven years ended with the "Uluadaya ri Caleppa" agreement. This agreement provided benefits for the Kingdom of Bone because the area was initially under the authority of the Kingdom of Gowa was handed over to be under the Kingdom of Bone (Mattulada, 2015, p. 122), and the Tellumpoccoe alliance was created.

The Tellumpoccoe Fellowship was an alliance of three major Bugis kingdoms. In 1582, the Bugis Kingdoms of Wajo and Soppeng joined forces with Bone which made a joint defense agreement commonly known as Lamumpatue ri Timurung (Nonci, 2003, pp. 26–33). This alliance was formed to deal with external threats, especially from the kingdoms of Gowa and Luwu because there used to be frequent wars between the kingdom of Bone against the Kingdom of Gowa. Likewise, Gowa also often carried out attacks on the kingdoms of Wajo and Soppeng.

During Tunijallo's reign, the Tellumpoccoe alliance was seen as a considerable threat to the long-standing supremacy of the Kingdom of Gowa. This was even worse because the Wajo and Soppeng Kingdoms, which were still under the influence of the Gowa Kingdom, joined as the backbone of the Alliance. For Gowa, this alliance formed by Bone was a sign of war against the Kingdom of Gowa. Thus, war could no longer be avoided. The grudges that had been suppressed by the previous agreement now reappeared as a new era in the war between the Kingdom of Gowa and the Tellumpoccoe alliance. This proves that the power of the Kingdom of Gowa was so great at that time. In 1583, the King of Gowa made an attack on Wajo, but this attack was repulsed by Tellumpoccoe's forces (Mattulada, 2015, p. 122). Likewise, in 1590 Gowa attacked again but was still repulsed and Tunijallo himself was killed by the fury of one of his followers. The motive for the killing was not known for certain. Starting from 1607, the Kingdom of Gowa made its first attack on the Tellumpoccoe alliance but met with persistent

resistance from the Tellumpoccoe troops and succeeded in driving back the Gowa Kingdom troops. In 1609, he made his second attack on the Kingdom of Soppeng and that same year Soppeng officially converted to Islam. A year later, Wajo also accepted Islam without strong resistance, as was done by Soppeng. As for Bone, it was the last kingdom that was Islamized by the kingdom of Gowa in the Tellumpoccoe alliance. When the Soppeng and Wajo Kingdoms converted to Islam, the 10th King of Bone, We Tenri Tuppu, in 1602-1611 secretly left for Sidenrang to meet Addatuang Sidenreng La Pattiroi, who had embraced Islam. Not long after, in Sidenreng he fell ill and died, so he was known as Matinroe Ri Sidenreng.

In 1611, La Tenri Ruwa was appointed as the 11th King of Bone to replace We Tenri Tuppu. Sultan Alauddin as King of Gowa at that time visited Bone to pay homage to the inauguration of La Tenri Ruwa. During this visit, they discussed the attitude of the Kingdom of Bone towards Islam (Mappangara, 2014). In principle, the invitation by Sultan Alauddin was acceptable, but he himself could not make a decision because there was a customary council in the Kingdom of Bone in terms of decision making regarding the course of government in the Kingdom of Bone.

The defeat of the two Bone allies made King Bone We Tenrituppu personally want to accept Islam and made it the official religion in the Kingdom of Bone, yet this could not be decided alone. We Tenrituppu must obtain the approval of the *ade' pitu* council. After a meeting was held to discuss this matter, the *ade' pitu* council refused to accept Islam. It greatly disappointed him. Knowing that the Sidenreng Kingdom had accepted Islam (Rahma, 2018, p. 137), he decided to go to Sidenreng to consult on what steps to take regarding the situation. In a meeting between the King of Bone and *ade' pitue* and other royal officials, the King of Bone said:

“O my People..... The Sultan of the Kingdom of Gowa has come personally to visit us all. Kindness that is incomparable therefore it is a priority and glory for the Kingdom of Bone, if we all accept the call of the Sultan, to embrace Islam, that refusing a good invitation means ready to fight” (Poelinggomang, 2004, pp. 105-106).

However, the invitation made by the King of Bone did not receive a positive response from the Arung Pitue and dignitaries of the Kingdom of Bone. This was very disappointing because as a king, rejection meant that the loyalty of the people of Bone to their king began to wane. In addition, there was also the King of Bone's concern that this refusal could lead to war

between the Kingdom of Bone and the Kingdom of Gowa. If this happened, it was likely that he would end up like his two brothers or allies who were powerless against the Kingdom of Gowa.

The King of Bone with his family and followers who were still loyal to him fled to Pattiro. In this new place, he also tried once again to call on the people of Bone to accept Sultan Alauddin's invitation but failed, so he took passive action and confined himself more to his residence. But what the King of Bone did was considered a treatment that neglected his people (Mappangara, 2004). Therefore, the Ade Pitu Council held deliberations to take a way to resolve the problems that arise. In deliberation, the King of Bone must be dethroned from the royal throne. To convey the results of the deliberations, To Alaugang was sent to the King of Bone.

"That this servant was sent by the people of Bone to Puatta MangkauE, conveying that in this case, it is not the people who do not like Puatta, but it is Puatta who do not like us all, that currently the country of Bone is in power. But even so Puatta leave us too. "

After hearing these words, La Tenri Ruwa replied:

"It's not that we don't like our people, but on the contrary, it's our people who don't like us anymore. The sign is that you all have rejected our instructions, the directions to the path of goodness that the Sultan of Gowa asked for us all. Never was it because we were afraid of going to war with Gowa. Only because we really believe in the truth of Islam. You all deny and are not willing to obey us. Therefore, please all of you fight hard for your misguided beliefs and follow your path that is pitch black, while we will also quote the straight path that is bright and full of belief in the Almighty God according to the teachings of the Prophet Muhammad S.A.W"(Mappangara, 2012, pp. 288-293)

La Tenri Ruwa also conveyed what he had experienced to the King of Gowa, so that the King of Gowa was angry with ade' pitue. For the King of Gowa, the rejection against Islam was fine because there was no compulsion in Islam. However, what ade' pitue did made the King of Gowa angry because he dethroned La Tenri Ruwa from the royal throne. Bone did not learn from the previous experiences where at that time Wajo and Soppeng were attacked for committing betrayal against Gowa. In 1611, La Tenri Ruwa, the King of Bone embraced Islam and stepped down the Throne to become the King of Bone. Then, Sultan Alauddin sent Karaeng Pettung to pick up the King of Bone and brought him to Makassar and settled in a house near the residence of Datuk Ri Bandang with the title Adamulmarhum Kalinul Awalul Islam.

La Tenri Ruwa's migration to Makassar meant that the throne of the Bone Kingdom was vacant. The ade' pitue council deliberated to determine the king to be his successor. Then, La Tenripale Arung Timurung was elected as the 12th King of Bone (1611-1625). At the beginning of his reign, he was faced with a huge problem, Islam rejection. This attitude of the Bone King was in many ways very difficult to maintain because Gowa was indeed supported by a very strong military force. Moreover, Wajo and Soppeng had been defeated. Therefore, Bone Kingdom could not do much in the face of the Gowa Kingdom's attack. Bone admitted defeat and officially accepted Islam on November 23, 1611. Then, the ade' pitue council again held deliberations to determine the 13th King of Bone because La Tenripale had settled in Gowa because he was a friend of the King of Gowa. In the same year, based on the results of the ade' pitue deliberations, La Maddaremmeng was appointed as the 13th King of Bone. During his reign, he focused his attention on advancing the territory of the Bone Kingdom and expanding to the east and south of Lalengbata City. Although the ade' pitue rejected Islam, most community of Bone accepted it, bearing in mind that the people of Bone have known this teaching long before. Therefore, speculation arose that the resistance given by the people of Bone was not completely serious. The rejection was more directed to the ade' pitue in maintaining his power.

In the development of Islamic teachings in Bone, La tenripale To Akkapeang wished that when he died, his nephew, La Maddaremmeng, would have replaced him as the son of his brother, Arumpone XIII. The king who was very fanatical about Islam ordered that Islamic teaching be implemented completely in the Kingdom of Bone. La Maddaremmeng's enthusiasm in implementing Islamic teachings could be seen from his policies, such as the prohibition of slavery, his position as Parewa Ade was changed to Parewa Sara' with his subordinates titled Petta Kalie (qadhi), Petta Imam (Imam of the Mosque) (Fuadi & Usman, 2022, p. 37). Furthermore, he attempted to lead Bugis Kingdom to also implement Islamic teachings completely. He was not harsh and firm indiscriminately against those who disobeyed or went against his orders. However, the biggest challenge came from his own family, his mother named We Tenrisolong Datu Pattiro, who broke the power of the reactionaries so that La Maddaremmeng attacked Pattiro. His mother fled to the Kingdom of Gowa to ask for help from the King of Gowa XV (Bandung, 2020).

The arrival of La Maddaremmeng in Gowa was welcomed by Sultan Malikussaid who then used it as a momentum to attack Bone because it was the only kingdom that Gowa had not fully conquered under the sovereignty of the Gowa Kingdom. It led to a war between the Kingdom of Gowa and the Kingdom of Bone, known as Musu Assellengeng. Before the outbreak of the Beta-e ri Passempe war, the King of Gowa warned the Kingdom of Soppeng not to help Bone. However, because of the Tellumpocoe Agreement that bound Bone and Soppeng, King Soppeng felt obliged to help his brother (Nur, 2007, pp. 87-88). But then, the question arises, why didn't the Wajo Kingdom help Bone and Soppeng in the war? Based on speculation, Wajo could have learned from experience, given the great and strong power of the Kingdom of Gowa, so he chose to obey the words of the King of Gowa rather than to help Bone and Soppeng in war.

After the Musu Assellengeng war, Islam greatly influenced the Kingdom. The religious education in the kingdom began to apply Islam as it should be; the Al-Qur'an and Hadiths were introduced as a substitute for prayers that were contrary to Islam in *ade' pitue* and the many mosques that were built. The most interesting one was that Islam also introduced new things to commanders and royal officials, which was about what they could hold as "laws of war", following practices in the Qur'an, such as; (1) Muslims may only kill, expel, and fight infidels who start wars, and Muslims may not transgress; (2) it is not permissible to carry out war in the mosque unless we are attacked by infidels; (3) ending the battle when the enemy does not put up a fight and does no more damage; (4) fight according to God's command; (5) obligated to protect polytheists who seek protection from the Muslim community. These developments all persist until now.

After the Bugis Kingdom progressed in Islam, the Kingdom of Gowa became increasingly aggressive in expanding into several kingdoms, including Bima in three attacks (1616, 1618, and 1626), the Kingdom of Sumbawa, a kingdom in the western part of the island in two expeditions (1616 and 1626), Dompu (the island of Sumbawa was conquered in 1626), and Kengkelu or Tambora (1626). Buton, which was conquered in 1626, had indeed embraced Islam before. Conquered Lombok (Salaparang), Kutai, and Berau on the East coast of Borneo made a contract with Bali and exerted influence as far as Timor Island and the Aru-Kei Islands. Until 1660, the areas outside South Sulawesi that were subject to Gowa-Tallo rule were as follows: Bima (1616), Sumbawa, Salaparang (Lombok) (1618), Pulau Laut

(1618), Kutai (1618), Berau (1618), Buton (1626), Muna (1626), Banggai and Sula Island (1626), Solor-Sandowo Islands (Flores) Sumba (1626), Gorontalo and Manado (1634), Obi Islands (1640)), Buru (1640), Seram (1640), Timor (1640), Aru and Kei Islands (1640), and Northern Australia (1640) (Poelinggomang, 2004, pp. 94-95).

Conclusion

In the beginning, the Islamization process of Soppeng, Bone and Wajo Kingdoms by Gowa Kingdom - after converting to Islam in 1905 - persuasively received an extraordinary negative response. They were suspicious that the Islamization was driven by not only the religious mission of *Ulu Ada* but also political ambition to conquer other kingdoms. The three kingdoms that rejected this then formed an alliance called Tellumpocoe. This alliance served to limit the influence of the kingdom of Gowa to conquer other territories. As a result, physical warfare was unavoidable for approximately five years from 1607-1611 between the alliance and the kingdom of Gowa. However, the great war power of the Gowa kingdom caused these kingdoms to be conquered one by one that they embraced Islam, Soppeng in 1609, Wajo in 1610, and Bone in 1611. The conquest of the three great kingdoms marked the rise of the Islamic empire in South Sulawesi. This finding might be used as a valid source upon complementing various channels of the entry of Islam in Indonesia, and as a reference for Islamic da'wah in South Sulawesi. Some aspects that can be further developed are related to assimilation and acculturation of Islamic culture, the position of local beliefs after Islamization, the role of post-Islamization scholars, and the government structure of the kingdom of South Sulawesi after Islamization.

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ISLAM AND TRADITIONS OF THE BUGIS PAGATAN COASTAL COMMUNITY

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Received: March 19, 2023

Revised: June 8, 2023

Accepted: June 13, 2023

Abstract

This study concerned the relationship between Islam and traditions commonly practiced by the Bugis Pagatan coastal community. The purpose is to sociologically describe religious life and understand various rites due to acculturation of Islam and local traditions. It is a descriptive qualitative, and empirical research that combines sociological, anthropological, and historical approaches to analyze the religious life of the Bugis Pagatan community. The results demonstrated three major traditions in the life of the coastal community, namely religious traditions (mabbarasanji, massukkiri, mappanrelebbe), rites (mappandretasi'), and life cycle (mappabotting, madutta, mapacci, mappenretojang). Each of the tradition contains religious and cultural symbols as well as deep values. The religious values covered devotion, sincerity, and patience, to obtain safety and the blessings of life. Meanwhile, the cultural and social values were honesty, openness, strength, chastity, and honor, to maintenance of harmony and togetherness. Thus, the communication between Islam and local traditions runs in harmony and is mutually reinforced. Islamic acculturation is accepted with the implementation of culture and directed to

support spreading the religion. This research recommended for maintaining a harmonious relationship between Islam and culture to prevent conflicts.

Penelitian ini mengkaji hubungan antara Islam dan tradisi yang biasa dilakukan oleh masyarakat pesisir Bugis Pagatan. Tujuannya untuk mendeskripsikan secara sosiologis kehidupan beragama dan memahami berbagai ritus akibat percampuran antara Islam dan tradisi. Penelitian ini merupakan penelitian deskriptif kualitatif dan empiris yang memadukan pendekatan sosiologis, antropologis, dan historis untuk menganalisis kehidupan keagamaan masyarakat Bugis Pagatan. Hasil penelitian menunjukkan bahwa terdapat tiga tradisi besar dalam kehidupan masyarakat pesisir Bugis Pagatan, yaitu tradisi keagamaan sebagai bagian dari ajaran nilai (*mabbarasanji*, *massukkiri*, *mappanrelebbe*), ritus (*mappandretasi*), dan daur hidup (*mappabotting*, *madutta*, *mapacci*, *mappenretojang*). Setiap bentuk tradisi mengandung simbol-simbol agama dan budaya serta nilai-nilai terbaik yang mendalam. Nilai religius berupa ketaqwaan, keikhlasan, dan kesabaran, untuk memperoleh keselamatan dan keberkahan hidup. Sedangkan nilai budaya dan sosial berupa kejujuran, keterbukaan, kekuatan, kesucian, dan kehormatan, untuk terpeliharanya kerukunan dan kebersamaan. Kesimpulan, interaksi antara Islam dan tradisi lokal berjalan harmonis dan saling menguatkan. Akulturasi Islam diterima dengan implementasi budaya dan diarahkan untuk mendukung proses penyebaran agama. Penelitian ini merekomendasikan pentingnya menjaga hubungan yang harmonis antara Islam dan budaya untuk mencegah terjadinya konflik.

Keywords: Coastal community; Islam and tradition; Bugis Pagatan.

Introduction

The early development of Islam in Indonesia is inseparable from culture or tradition because the spread of Islam is closely associated with a lot of local traditions and peoples' beliefs. Therefore, scholars wisely made tradition an object and medium for disseminating Islam through arts and cultures, which led to the emergence of the term *dakwah kultural* (cultural *da'wah*).¹ (Azra, 2003).

Cultural *da'wah* is the only possible approach because of the harmonious relationship between Islam and culture. Since time

immemorial, tradition or culture has acted as a medium, channel, and an important part of *da'wah* activities. The ancient scholars, such as Walisongo, formulated Islam by adopting, accommodating, and making culture a support of *da'wah*, so it was widespread throughout Indonesia (Zamhari & Mustofa, 2020). The capacity for innovative interpretation and the ability to accommodate and adopt cultural arts relevant to Islamic values and teachings are treasures encompassing social, intellectual, and spiritual intelligence possessed by the ancient scholars in spreading Islam.

The harmonious relationship between Islam and culture is obviously found by analyzing Islam as a religion that promotes peace and *rahmatan lil 'alamin* (blessing for all mankind). The character of Islamic teachings is universal, dynamic, elastic, accommodating, and integratable with local culture (Umiarso & Qorib, 2022). Therefore, the culture is used as a *da'wah* medium, and it does not conflict with the principles of Islamic teachings. *Da'wah* strengthens a culture that contains goodness and benefits and rectifies those contrary to Islamic teachings.

Several studies affirm the relationship between religion and local culture. Geertz (1981) examined the religious behavior of the traditional Javanese community and coined the term *Islam Abangan*, which considered the relationship between Islam and culture as something syncretic. Mulder (1999) stated that outer Islam is only a part of an absorbed culture while local Javanese traditions are the more dominant element. Furthermore, Budiwanti (2000) stated that nominal Islam in the Sasak Lombok community is syncretic because it dominantly adopts local traditions and beliefs compared to Islamic teachings. Meanwhile, another finding stated that the relationship between Islam and culture is mutually giving, complementary, and reinforcing. Therefore, when Islam is in contact with local communities and traditions, it remains pure and legitimate. According to Woodward (2001), Islam is a model of acculturation when studying its existence in Yogyakarta Sultanate. Muhaimin (2001) suggested a relationship between Islam and culture when examining the encounter with local traditions among Cirebon community. Meanwhile, Syam (2005; 2019) studied the Islam of the coastal communities in Java Island and considered it collaborative. It means that the relationship between Islam and local culture is inculturation in character, unique in nature, adopting local elements that do not conflict with Islam, and strengthening Islamic teachings through a continuous transformation (change, adjustment). Furthermore, it

dialogues by legitimizing Islamic texts understood, interpreted, and taught by religious leaders.

The relationship between Islam and various traditions in Indonesia attracts a large number of circles and authors. Through research and discussion, a comprehensive understanding of the local community's rituals and Islamic practices is attained. Furthermore, it enables the creation of relevant and contextual formula with the current conditions and values of the community. It is important to study the relationship between Islam and the traditions of the coastal community to explore the patterns and dynamics of Islam and the local culture when interacting, dialoguing, and acculturating with each other. This is to create various Islamic rituals and religiosity typical of coastal communities, namely traditions related to the sea as their main means of life or cultural field (Syam, 2005). Culture is also the overall knowledge of a society that guides humans to understand and interpret their environment (Lawanda, 2020; Suparlan, 2006). Culture is the common property of every member of a community or social group, spread to its members and inherited by subsequent generations through a learning process using symbols manifested in spoken and unspoken patterns. Therefore, culture, in principle, is a result of the power from the human mind in the form of creativity, intention, and taste (Djojodigoena, 1985).

Coastal communities are groups of people with distinctive cultures inhabiting the coastal, beach, or seafront areas together with dependence on the use of marine or coastal resources (Satria, 2014). They are people living by the beach or small islands around the sea with the following characteristics, a distinctive identity, residents with a fairly limited number, homogeneity, and limited necessities of life. They are integrated with the natural environment and ecological system. Therefore, they have strong relationships and interactions with the coastal and marine environment (Koentjaraningrat, 1990).

Coastal communities are usually characterized as highly dependent people with a strong relationship with nature and the surrounding environment. For them, nature has magical powers. It needs to be approached wisely by rituals, such as sea alms (*nadran* in Java, *awig-awig* in Lombok, and *sasi* in Maluku) to respect and harmonize human relationships (Satria, 2014). Coastal communities, from the theological aspect, believe that the sea has magical powers. Therefore, special treatments are required, which

later become a tradition to carry out fishing activities smoothly and safely to obtain the expected results (Satria, 2014).

In the development of Islam, the coast is one of the most important and first areas to enter to spread Islam. Syam stated that Islam started developing as a power on a large scale from coastal areas (Syam, 2005). The Islamic tradition carried out by coastal communities is also considered purer than that in the inland communities. According to Syam (2011), it happened because the first contact of Islamic culture in Indonesia's great tradition was in coastal communities. Wignyosoebroto also stated that the word coastal cannot be ignored in the history of Islamization in Indonesia because it started from the fishing communities. Traders are mostly concentrated in coastal areas around Indonesia's oceans, such as along the north and west coasts of Sumatera Island, the north coast of Java, and Kalimantan. In the perspective of *da'wah* interests, during the 14th to 19th centuries AD, the coast of a *da'wah* base area played a major role in the development of Islam (Wignyosoebroto, 2009).

How about the Bugis Pagatan coastal community? They were entitled with characteristics, history, and a long journey as a diaspora community that arrived and lived in Pagatan and identified themselves as to *'ugi Pagatan* (people of Pagatan Bugis) (Mansyur, 2012). Historically, they were immigrants from South Sulawesi that cleared the area, cultivated on land, developed maritime traditions, and identified themselves with various unique traditions before they were later accepted and permanently settled in Pagatan. Furthermore, they maintained, developed, and united the traditions with Islam. It requires explorative research for understanding the distinctive characteristics, patterns, and rites that embody the local wisdom of the Bugis Pagatan coastal community, uniting Islam and culture to obtain answers and descriptions on religious lives and practices. The focus of the current inquiry revolves around the religious practices within Bugis Pagatan coastal community, delving into the nature of their religious life and exploring the relationship between Islam and traditions within the community.

Methods

This descriptive qualitative and empirical research was carried out by combining the sociological, anthropological, and historical approaches. The sociological approach was used to determine the religious life of the Bugis

Pagatan coastal community, the basis, as well as the social construct as an appreciation or manifestation of the interaction between Islam and local culture. The approach was also used to obtain a description of the characteristics of the local Islamic tradition as a socioreligious pattern. Meanwhile, the anthropological approach aimed to understand the deep meaning of the research object, involving religion, interaction, rites, and all aspects of tradition as a system of values, meanings, and symbols. The historical approach was used to critically examine and analyze past sources, records, and relics by reconstructing them based on the data obtained through four main stages of the historiography process, namely heuristics, verification, interpretation, and historiography (Gottschalk, 1985).

The research was carried out around the residential areas of the Bugis Pagatan coastal communities, which comprised Pejala, Juku Eja, Wiritasi, Gusunge, Sungai Lembu, Pulau Salak, dan Betung, Desa Penyolongan, Muara Pagatan Tengah, Muara Pagatan Ujung, Tanete, Pulau Satu, and Mattone Villages.

Finding

Interaction between Islam and Local Tradition

Various ethnicities and communities in Indonesia experience a dialectic process of interaction between Islam and the local traditions, which manifests a new format from the previously existing group. Furthermore, the interaction also completes and contains Islamic values, which turn into a religious tradition based on values or a form of appreciation for Islamic teachings in the community.

In the Bugis Pagatan coastal community, the interaction between Islam and tradition is observed from the traditional forms and patterns sourced from ancestral beliefs. Therefore, the implementation is deemed acceptable and compatible with Islamic teaching because it is tolerated and devoid of conflict. The realm that acted as a means of interaction between Islam and tradition occurred in several contexts. Examples of these occurrences are in the religious realm, commemorating holidays from traditions with various cultural activities, such as *massukkiri* and *mappandretasi*'. It is also related to interactions, such as in the event of salvation and marriage (*mappaabotting*), shop and workplace, meetings in halls and traditional institutions, as well as economic activities, consisting of

buying, selling, and trading community activities for mutual cooperation (*pase*).

The interaction between Islam and culture in Bugis Pagatan community in the religious, cultural, and social realms occurs in a pattern of mutual influence, sharing symbols, and giving each other value in every activity conducted. The daily activities of the community comprise of various activities that come from Islam and tradition. In other words, every activity manifestation of religion or tradition cannot stand alone, rather it is influenced or supported by religious and cultural elements. This process occurs naturally as something passed down from one generation to another. However, changes occur on the surface while retaining the only values. The most difficult thing to distinguish is when people do not understand the process and formation of a tradition and the strategies associated with the inability to overlap. The community's ignorance in properly placing a tradition in its place makes it deviate from religious teachings or values and practices. Therefore, it raises contradictions, such as the beginning of the implementation of *mappandretasi*', whose validity is disputed because certain processions that are part of this activity are considered shirk and contrary to the values of Islamic teachings.

Based on the observation, the interactions between Islam and culture in the lives of Bugis Pagatan coastal community run dynamically. It occurs in all forms of daily activities, whether directly related to religious issues and practices or traditional and social issues. Islam and culture are present, and they give color to various traditions of peoples' lives. Their influence is dominant, although some traditions and rites of ancestral heritage are still preserved. At the same time, this community is devoted to Islam, although they still carry out the *massukkiri* tradition, which is in the form of reading the *Maulid Nabi* poem (the reading of the *Maulid al-Barzanji* poem is called *mabbarasanji*). This is a unique blend of local Bugis Pagatan tradition (*La Galigo* reading) with Islamic influences. When the Islamic teachings synergize with culture, traditions tend to be harmoniously implemented. However, when these teachings are rejected or harmonized through a process of change (acculturation or transformation) or *da'wah* (Islamization), they are accepted and remain a part of community life.

The various traditions and cultures accepted and implemented by the Bugis Pagatan community are obtained from the interaction between Islam and culture combined in harmony. The interaction between Islam and

culture leads to tension and harmony, changes, improvements, and acceptance or rejection. The dialogue between Islam and culture is known as a dialectical process.

The Factors that Establish Tradition

Similarities exist in the traditions of Bugis Pagatan and the Banjarese communities, which are closely influenced by Islamic values, such as traditional art presentations of the Prophet Muhammad SAW's birthday, prayers, and reading Asmaul Husna using a tambourine (large-sized *terbangan*), colossal, *silelung botting*, *mapanredewata* in traditional Bugis wedding ceremonies, and various others preserved in the life of the coastal community. The tradition of the Bugis Pagatan coastal community, namely *mappandretasi*', is popular. It continues to change and transform into religious-philosophical values.

The next factor influencing the patterns and traditions of the Bugis Pagatan coastal community is the marine environment surrounding the residential area. The sea, which is the main field, is interpreted with various philosophical meanings. Therefore, it needs to be considered a living landscape that must be treated sacredly through various actions as a form of respect to provide the expected benefits, abundant results, friendly, cheap, etc.

Apart from Islamic values, the sea as a field of life, customs, and traditions is also influenced by an ingrained philosophy of life called Siri. It means a feeling of shame that must be fought due to self-esteem. This conception interacts organically with all the main elements of social relations.

Generally, the traditions developed in the lives of Bugis Pagatan coastal community is divided into three main parts; those directly related to religion (the commemoration of the Prophet's Birthday and the reading of poems or *masukiri* and completing the Quran or *mappanrelebbe*), ritualistic (*mappandretasi*'), and life cycle (marriage or *mappabotting*, birth, and the process of rocking a child or *mappenretojang*).

Discussion

Like many ethnicities in Indonesia, Bugis have strong ties to two basic aspects of their lives, namely religion (Islam) and customs. This community's religious life and traditions are always influenced by four

important factors related to the strategies used to interpret and carry out the relationship between Islam and tradition in harmony. These factors are the concept of *ade*, *siri*, *na pesse*, and symbolism (a symbol in the form of a silk sarong as pride and honor).

The tradition for the Bugis is a custom, and driving force passed down from one generation to another (Abdullah, 1985). Custom is a very decisive factor used to determine the manifestation of the Bugis way of life that occupies a high position in social institutions and norms. Therefore, descendants of Bugis have accepted custom completely in their social and cultural system, which led to a firm belief that peace and happiness are guaranteed only by being guided by custom (Abdullah, 1985).

In Bugis, the custom is a means of regulating the way humans speak or behave in social life. For example, *ade maraja* (the nobility king customs), *ade puraonro* (customs for rituals in everyday life), *ade abisang* (customs in social life), and *ade assamaturukeng* (customs for deliberation). According to Hamid Abdullah, for the Bugis, the custom contained the essential element of belief of every human being to the power of God as the creator of the universe and central point of everything. Therefore, the customs rooted in their lives are in character, human morality, and the law of justice. These three aspects are the core or animate of the Bugis traditional life (Abdullah, 1985).

The concept or view of the Bugis custom (*panngadereng*) is built and applied according to four principles, *mappasilasa'e*, *mappasisaue*, *mappasenrupae*, and *mappallaiseng*. *Mappasilasa'e* manifested in the *ade* (custom); therefore, there is harmony in human attitudes and behavior in treating themselves in *Panngadereng*, where an action is taken in the context of a rescue action. It is embodied in the manifestation of custom to impose penalties on each customary violation in a speech. Furthermore, it is manifested traditionally for the continuity of pre-existing patterns to stabilize emerging developments. *Mappallaiseng* is manifested in the customs to provide clear boundaries on the relationship between humans and their social institutions. Therefore, the community avoids conflict, hostility, disorder, etc (Abdullah, 1985).

Among the important concepts in the socio-cultural life of the Bugis related to customs or traditions are *siri'* and *pesse'*. *Siri'*, is associated with the idea that maintaining self-respect is the highest quality of the Bugis. Meanwhile in *pesse'*, all Bugis are warned of the spiritual unity of the

community and the existing emotional bond. *Siri'* for the Bugis is not something to think about, rather it is an action to take. The Bugis expression is reflected in the sentence *ejatongpi na doang*, which means "after it is red, it is proven to be shrimp." Generally, a shrimp's color is usually light gray before being cooked, and after it has been cooked or fried, the color turns red.

Siri' is usually related to attitudes or feelings of shame for dignity or self-esteem, and reputation, and honor. Due to the overstepping of dignity and self-respect, the element of revenge is the moral obligation to defend the family's property, life, and honor. Therefore, when Bugis fails to act in situation involving these three things, they are labelled as *kawe-kawe* (sissy). It means a person without manhood or *tena sirrina*, shame, self-respect, or honor (Salmiati & Zaman, 2021).

In its later development, the identity of the Bugis community based on these customs and traditions has been integrated with Islamic teachings. Therefore, towards the end of the 19th century and the beginning of the 20th century, the Bugis (Bugis-Malay mix) had added a Muslim identity as a motivation for the Pan-Islamist form of resistance to the attacks on Western colonialism in Islamic countries globally. Islamic modernist ideas, which emphasized the return to religious values, promoted the development of an additional identity to their Bugis. This new identity highlighted Islam as a source of strength and the significance of reaffirming Islamic unity against the colonial powers. Islamic unity was a religious as well as a political call to unite and strengthen their position as groups that spread Islam in defending homelands, residences, and villages of Muslims. This Islamic identity was shaped through the involvement of the Bugis elite in the Islamic intellectual community and the increase in the introduction of Islamic practices in government (Abdullah, 1985). Therefore, at the beginning of the 20th century, the descendants of the Bugis diaspora switched to a Malay-Bugis identity with a strong Pan Islam (Islamic Unity) consciousness. These values also animated various traditions and cultures in their daily lives. They are seen in various Bugis traditions and cultures, sacred and religious after assimilation. Various traditions carried out by the Bugis Pagatan community is due to the mixture of customary and Islamic teachings values, as seen in traditions related to rites (*mappandretasi'*) as well as concerning life cycles (*mappabotting*, *mappenretojang*) and those associated with religion (*mabbarasanji*, *masukhiri*, *mappanrelebbe*). Therefore, in different contexts,

Islam has a strong relationship with local Bugis culture, reflected in three forms, religion, ritual, and the life cycle.

Kuntowijoyo (2001) explained, religion, and culture, in principle, are two prominent elements within a community that influence each other. Therefore, when religious teachings enter into a cultured community, disputes are bound to occur. However, these two aspects have the ability to collaborate and complement each other because they possess a system of values and symbols. Religion, which symbolizes obedience to God and culture, also contains values and symbols to make humans live peacefully. Religion requires a symbol system, and without culture, it is unable to develop. Therefore, Kuntowijoyo further stated that the interaction between religion and culture occurs in three ways. Firstly, it influences culture in terms of value in religion, although the symbol is culture. Secondly, culture influences religious symbols, including the tradition of recitation in Islamic boarding schools, sarongs, skullcaps, drums, etc. Thirdly, in certain cases, culture replaces the value system and religious symbols (Kuntowijoyo, 2001).

The interaction between Islam and culture that influences each other is reciprocal. For instance, when Islam has become the dominant aspect of cultural change, it colors the culture. Conversely, when culture is a more dominant aspect, it colors the implementation of Islamic teachings (Simuh, 2003; Wartono & Supriyono, 2020).

Generally, there are at least three traditions related to the life of the Bugis community, namely the life cycle, the need for life, and the crisis of life. This is related to the procession or starting from the rite of welcoming the birth of a baby (an *akiqah* ceremony carried out with the recitation of al-Barzanji, stepping on the ground), puberty, circumcision, marriage, and death. Rites are related to the necessities of life, such as a new house (*menre bola*), a new ship, etc. Meanwhile, life crisis rites involve all matters related to calamities and disasters. To prevent such occurrences, certain rituals are performed, which also contain the prayers to get a better life (*mabbaca* prayer) or salvation. It can be observed from the *mappandretasi*' tradition by the Bugis Pagatan community. These various traditions substantially show the inseparable part of the combination of the community's religious values and local traditions (Arafah & Wahyuddin, 2020). It is valid to state that Islam influences the cultural formation and life of the Bugis Pagatan coastal community.

The practice of *mappandretasi'* tradition by the Bugis residing in villages along the coast of Pagatan and close to the Kusan River is interpreted as the manifestation of their endeavors to avoid disaster. It is also a medium used to convey hope for safety and successful fishing ventures in the sea. According to Ahmad Kamal, *mappandretasi'* has become a religious ritual tradition because it is completed with various processions, symbols, and meaning. Meanwhile, the relationship between local religious practices and traditions in a ritual is full of symbols and meaning (little tradition). Pure teachings from the Islamic tradition become the experience and actions of the Bugis Pagatan community to create a different cultural system, including patterns or a series of structured segments that are relatively permanent and regularly constructed in their religious practices. Furthermore, the religious practices in the *mappandretasi'* tradition is seen as an expression of the relationship with "the Almighty" through cultural symbols. In empirical reality, rituals are always carried out with various symbols to express and hide, which are seen in form, frequency (intensity), pattern (standard), and meaning (verstehen). This tradition is a social construction of religious reality as a part of cultural system from the knowledge and daily experience in the lives of the Bugis Pagatan coastal community (Kamal, 2011).

In theory, *mappandretasi'* tradition shows a mutually reinforcing relationship between Islam and tradition, where Islam as a religion places great emphasis on ritual activities in diverse local traditions and cultures. It is also mixed with local culture to create the term "traditional Islam," which is a normal symptom of Muslim dynamics. According to Muhaimin (2001), traditional Islam means a dynamic and non-stagnant acculturation model, which is compatible and contextual according to the changes in the surrounding situation and context. Muslim dialectics and the interaction with various cultures in traditional Islamic forums and discourses led to the emergence of a more accommodating character. The less interaction between Muslims and local culture, the poorer their appreciation (Kamal, 2011).

Acculturation between Islam and local traditions, which is the forerunner of local Islam, runs dynamically. According to Arifuddin (2012), local Islamic traditions in coastal communities are carried out through reinterpretation and reformulation. The first method transfers local traditions into Islamic cognition without changing the model and performance. Meanwhile, the second formulates Islamic traditions in a local way. These two models of interaction are called Islamic indigenization,

which is a theory of cultural encounters that presupposes mutual learning, influence, and shape. Furthermore, they indicate that Islam and local culture have relatively balanced strengths.

Kuntowijoyo (2001) reminded, although religion and culture share similarities, influence each other, and serve as unifying forces, they need to be clearly distinguished in peoples' lives. This is because religion is something final, universal, eternal (perennial), and absolute while culture is particular, relative, and temporary. Furthermore, Madjid (1995) reported the importance of distinguishing and avoiding the conflation of religion and culture although they are sometimes difficult to separate in certain cases. This distinction aims to determine the clarity between absolute and relative territory. Therefore, such religion (doctrinal system) has an absolute value that does not change according to time and place, while culture transforms according to religious teachings. Religion is primary, while culture - which is an expression of religious life because it is subordinate to religion - is secondary (Madjid, 1995).

Correspondingly, the formation of local Islamic traditions is bound to religious life, as what happens within the Bugis Pagatan coastal community. According to Ahmad Kamal, the traditions that develop in the daily life of the Bugis Pagatan coastal community are the manifestation and appreciation of religious beliefs through symbols or traditions as integrated into their lives. Therefore, the emergence of various local traditions is reinforced by the understanding that they have always been influenced by the belief that everything starts and ends with supernatural powers. Furthermore, they believe in religious inculturation in culture, namely the entry of Islamic teachings into the local tradition practice (Mustamin, 2016). Therefore, traditions in the form of rites and life cycles are generally held as gratitude for completing a job and reaping the rewards of the efforts. It is also a form of surrender by asking for salvation from God Almighty when going back to starting a business or work. Besides, this is also intended as momentum to establish friendly relations among people in the social encounter (Kamal, 2011). According to Abdurrahman Wahid, this is the purpose of Gus Dur's thesis, on "indigenous Islam," with continuous efforts to reaffirm cultural roots while creating a religiously devoted community (Wahid, 2001; Bistara & Fuadi, 2022) because Islam colors, absorbs, socializes the values of the holy book, and Islamizes indigenous culture (Kholil, 2011).

These traditions are also media for the Bugis Pagatan coastal community to learn from their daily experiences at sea. Therefore, they build or inherit local knowledge and strategies (methods) from previous generations. Knowledge building is associated with external experiences, which appear in the reality of their religious and social life. It indicates that they also have a belief system, where religion is understood as a source of values that direct humans because religion is a value, a cognitive source, and a pattern for human action. Religion is also considered as the result of human knowledge and experience, so this second perspective (among anthropologists) often views religion as a part of a cultural system (Kamal, 2011).

However, tensions between different groups in interpreting existing local traditions sometimes occur, which leads to a clash between religion and custom. Parties that disagree with tradition assume that every religious practice needs to be free from customs or behaviors considered to have no source in religion. Local customs or traditions are considered inappropriate aspects that coexist with religion. According to scholars, custom comes from humans while religion comes from God. Furthermore, the custom is relative and local while religion is absolute and universal. These claims, separations, and accusations create chaos and conflict between groups regarding religious and traditional life. Therefore, in developing Islam, custom encourages people to be creative and develop their mindset as well as an understanding of religion, rather than separating, contradicting, or misunderstanding one another (Kamal, 2011).

Bugis Pagatan coastal community aims to understand religious life to avoid conflicts and clashes. Arifuddin stated that two models of the relationship between Islam and local traditions in the coastal community form a new habitus called local Islamic traditions (Arifuddin, 2012). The first model, dialectics, or dialogue, brings together Islam and local culture by placing local religion and rituals as a field of contestation. For example, “mappandretasi” is the main tradition of the Bugis community who works as fishermen. This tradition was originally full of cultural symbols and even led to opposition to religious teachings, such as offerings and *larung*. However, the intensity of Islamic *da'wah* has exerted a positive influence and change, therefore some parts of the culture are then removed and replaced with processions that do not conflict with Islamic teachings. The second model is a dialogue that brings together Islam and local culture by placing

Massukkiri as the poetry reading tradition in collaboration with reading verses on Al-Barzanji or *Mabbarasanji* with poems in Bugis Pagatan. The community accepts *Massukkiri* as a tradition that becomes a medium for conveying moral values and messages according to religious teachings and traditions passed down from one generation to another.

The two models of the relationship between Islam and local traditions in the Bugis Pagatan coastal community are integral components and embodiments of the concept of "cultural *da'wah*". According to Azra, cultural *da'wah* is carried out through an explanation and action approach that is socio-cultural and religious, using cultural arts, channels, or media (Azra, 2003). Cultural *da'wah* refers to the effort of scholars to convey Islamic teachings by accommodating local culture and being more integrated with the local community's environment (Umar, 2003). Meanwhile, Mulkhan (2003) stated that cultural *da'wah* needs ingenuity in understanding the community conditions and packaging it according to Islamic *da'wah's* messages. Therefore, with the *da'wah* model, traditions and principles are continuously preserved.

Da'wah always deals with various cultures, which need to be developed and renewed to ensure they remain aligned with Islam through adaptation and acculturation (Ummatin, 2015). Therefore, in this context, cultural *da'wah* has at least three models, following the culture flow, using media and culture, as well as using themes or topics of discussion. Cultural *da'wah* is carried out on the culture by reforming and adjusting it to be in line with Islamic teachings. In this context, the strategy and process of spreading Islam in Indonesia through cultural *da'wah* have four dimensions: a) they appreciated tradition as a means of development; b) Islam did not come to disturb any religion or belief but live in harmony; c) it came to filter local traditions as a medium of religion; d) people could not live without Islam because it became a traditional religion. Islam has a mutual influence between the complementarity and inclusion of the cultural realm as the main media and object of *da'wah* activities in Indonesia.

The formation of the cultural *da'wah* concept is made possible by harmonious relationship between Islam and culture, where tradition acts as a fundamental part of *da'wah* activities from the past to the present. The harmonious relationship between Islam and culture is determined by the dynamic, elastic, and accommodating characteristics of local culture. Also, it does not conflict with Islamic teachings. Therefore, *da'wah* strengthens a

culture that contains goodness and benefits and rectifies cultures contrary to Islamic teachings (Zuhdi, 2021). The relationship between religion and culture is found in the form of criticism and support. Therefore, not all cultures are rejected because they originate from human creations and vice versa.

Based on this fact, a lot of local traditions within the Bugis Pagatan community are associated with the surface layer (the first layer) of an element or basic value of the culture, such as *alempureng* (honesty and firmness), *amaccangeng* (intellect), *asitinajangeng* (decency), *agettengeng* (firmness and assertiveness), *reso* (effort) and *siri'* (shame and self-respect) (Mustamin, 2016). Islam further strengthens the character and the formation of traditions based on Islamic values.

Conclusion

The interaction between Islam and the local traditions of the Bugis Pagatan coastal community runs in harmony and mutually reinforces their existence in life. Islamic acculturation is accepted, and culture is implemented. Cultural *da'wah*, through the inception of culture or tradition as an object, is continuously conducted. Furthermore, continuous changes or transformations are made within the tradition, ensuring they remain in harmony with religious teachings. Therefore, it supports the process of spreading the religion to the wider community without conflict and contradiction. The model of Islamic indigenization relations that reaffirms cultural roots while creating a religiously devout community runs in perfect harmony. Meanwhile, the accommodative characteristic of Islam continues to be developed with a collaborative Islamic model to strengthen the community's religious life.

There are three major traditions in the life of the Bugis Pagatan coastal community, which are religious traditions as an appreciation of the teaching value (*mabbarasanji*, *massukkiri*, *mappanrelebbe*), rites (*mappandretasi'*), and life cycle (*mappabotting*, *madutta*, *mapacci*, *mappenretojang*). Each form of tradition contains religious and cultural symbols that represent the continuity of the relationship between the two, which is loaded with the best values and deep meaning (Budhi, 2015). Furthermore, religious values (devotion, sincerity, patience, business) lead to obtaining the safety and blessings of life and cultural (honesty, openness, strength, chastity, honor)

and social values. They maintain harmony and togetherness in the community.

Conflicts might occur when differences in understanding continuously increase according to the Islamic religious practices and local traditions. Therefore, it is vital to intensify efforts to maintain harmonious relations between Islam and culture. In principle, Islam, and local traditions in the life of the Bugis coastal community at Pagatan have a close relationship, interaction, and dialogue. Local traditions that develop into a field between both influence each other and fill the culture with the best values. Flexible Islam occurs irrespective of the existing culture, as long as the material, substance, and procession do not conflict with its teachings. This is a basic principle that needs to be maintained and propagated upon viewing culture to prevent conflict or contradiction between groups. Therefore, Islam should be presented based on the principles of gentleness, peace, and harmony. Peaceful Islam is not coercive, harmony prioritizes tolerance, flexible is not banging, and rooted Islam is always measured from balance.

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TOLERANT AND MODERATE ISLAMIC RELIGIOUS PRACTICES IN PESANTREN AL-QODIR

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Received: December 1, 2022

Revised: May 15, 2023

Accepted: June 2, 2023

Abstract

Creating peace and harmony among communities is an Islamic teaching that must be implemented to achieve goodness and harmony among humanity. It is what K.H. Masrur Ahmad MZ and his pesantren are currently doing, showing a commitment to translate the teaching into practice. This article aimed to explain the practice of a tolerant and moderate interpretation of Islam, or often referred to as "Islam rahmatan li al-alamn," by K.H. Masrur, the leader of Pesantren Al-Qodir. It used a qualitative method with a symbolic interaction approach. Data were collected through in-depth interviews, observations, and studies on relevant documents. The findings revealed that, the Islamic religiosity practiced in pesantren Al-Qodir, while preserving the basic principles and values of Islam, promotes Islam that sustains dialogue with various groups, other religions, cultures, and local communities. In this context, K.H. Masrur goes beyond the interpretation of a tolerant and moderate understanding of

Islam, and also demonstrates how tolerance is implemented in real actions, such as inviting Christians to participate in the sacrifice of animals for Qurban, staging local art festivals, and other initiatives.

Menciptakan perdamaian dan kebersamaan di kalangan masyarakat adalah ajaran Islam yang harus diimplementasikan agar tercipta kebaikan dan keharmonisan di antara umat manusia. Hal inilah yang sedang dilakukan K.H. Masrur Ahmad MZ dan pesantrennya, yang tidak hanya dalam tataran pemikiran atau teori tetapi juga praktik. Artikel ini bertujuan menjelaskan praktik keberagaman Islam toleran dan moderat atau sering disebut Islam rahmatan li al-alamin yang dimotori oleh K.H. Masrur sebagai pengasuh pesantren Al-Qodir. Penelitian ini menggunakan metode kualitatif dengan pendekatan interaksi simbolik. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa dengan tidak menghilangkan prinsip-prinsip dasar dan nilai-nilai Islam, keberagaman Islam di pesantren Al-Qodir adalah Islam yang mampu berdialog dengan berbagai kelompok, agama lain, budaya, dan masyarakat lokal. Dalam konteks ini, K.H. Masrur tidak berhenti dalam hasil penafsiran ajaran Islam yang toleran dan moderat, akan tetapi bagaimana praktik toleransi diimplementasikan dalam tindakan yang nyata, seperti mengundang kaum nasrani ikut dalam penyembelihan hewan kurban, pagelaran vestifal kesenian lokal, dan lainnya.

Keywords: *Islamic religious practices; moderate; pesantren; tolerant*

Introduction

If we look at historical facts, especially in Indonesia, we can witness that Islam, as a religion, can fundamentally acculturate and assimilate with local culture. When Islam spread across Nusantara, it embraced the existing local cultural setting, allowing for integration with the local culture to gain acceptance from the society (Al-Amri & Haramain, 2017). Similarly, in the localization process, Islam could assimilate with local culture. Wahib (2022) suggested that assimilation of Islam occurs when cultural values interact with religious teachings, thus creating a new cultural pattern.

In the region of Sumatra, Islam, upon its development, could enter and influence Malay culture. Hasbullah (2014) explained that the conversion

of the Malay in Riau from ancestral beliefs, which only contained myths, to Islam, was not only followed by practicing Islamic law. They also embodied these teachings in cultural actions. Therefore, the integration of customs and Islamic law, in the view of the Malay, is necessary because customs cannot contradict Islamic law. Even according to Malay, "law" is identical to Islamic law based on the Qur'an. This principle is encapsulated in the phrase "*adat bersendi syara', syara' bersendi kitabullah*".

In Java, Islam would never have become a Javanese religion if sufism, which was developed by *Walisanga* as an open teaching with local traditions, had not taken root in society (Mas'ud, 2006). Correspondingly, Mun'im stated that the most intensive process of Islam's struggle with local culture was seen during the time of *Walisanga*. This period was deemed to have a great transition from the fading Hindu-Javanese culture towards the dawn of Islam. Accommodation towards local traditions and culture was then crafted into the fundamental character of Islamic culture in *pesantren* (Islamic boarding schools). It is this aspect that made Islam easily accepted by various ethnic groups across Nusantara. In fact, the presence of Islam did not disturb the old beliefs, but instead, those beliefs were appreciated and integrated into the doctrine and culture of Islam (Mun'im, 2007).

In reality, Islamic teachings can harmoniously coexist with local culture. For the people of Sumogawe Village in Getasan District, Semarang regency, the relationship between religion and culture can be described as a reciprocal relationship (Kastolani & Yusof, 2016). In practice, religion is a product of the understanding and experiences of the community based on their existing culture. Meanwhile, culture always changes following the religion believed by the community. Therefore, the relationship between religion and culture is dialogical (Kastolani & Yusof, 2016; Fauzan & Rohmadi, 2021). Similarly, Rusdy & Fauzi (2020) mentioned that the *Petawaren* tradition, which is a pure Gayo culture (in Central Aceh Regency), is a part of their animistic belief system before Islam, which might have encountered a dialogue with Islam. The dialectic between Islam and the *Petawaren* tradition in Gayo society is an accommodation of Islamic values.

Basically, the manifestation of harmony between Islam and local culture is practiced by K.H. Masrur and *pesantren*. He is the successor of the teachings and methods of *da'wah* of *Walisanga* in Java. K.H. Masrur and his *pesantren* play an educational role in teaching their community about tolerant religious practices. In this context, K.H. Masrur interprets and

brings a friendly interpretation of Islamic teachings. Therefore, what K.H. Masrur and his *pesantren* are doing is important for the nation and state of Indonesia in creating harmonization among the pluralistic society.

K.H. Masrur and *pesantren* are not only building and developing *ukhuwwah Islamiyyah* (establishing good relationships with fellow Muslims), but also *ukhuwwah basyariyyah* (establishing good relationships with fellow humans) and *ukhuwwah wathaniyyah* (establishing good relationships with fellow citizens). As stated by Badruddin, the social role of *kiai* and *santri* is important in the context of religious interaction, especially related to *wathaniyyah* and *basyariyyah* brotherhood. For example, the social role in *ukhuwwah wathaniyyah* is carried out by the *salafiyah pesantren* in Sukorejo, Situbondo, East Java. This *pesantren* does not prohibit the continuation of local culture and traditions, as long as they are not contrary to Islamic teachings. The *santri* are not prohibited to enjoy cultural performances, except during their study period. Humanistic economic relations are also established well with the majority Madurese community around the *pesantren* (Badruddin, 2007).

This article specifically examines the important role of *kiai* (religious leaders) as role models for the Muslim community, as exemplified by K.H. Masrur. *Kiai* determines the type of Islamic character that the community will embody. If a *kiai* or *ustad* teaches rigid and strict Islam, their followers will behave and act accordingly. Therefore, for the harmony of Indonesia, K.H. Masrur's actions are appropriate. Through his *pesantren*, Al-Qodir, K.H. Masrur seeks to continue and develop the model and mission of *Walisanga* Islam, which teaches Islam as a mercy for all creatures. Such practices represent tolerant and moderate Islam that still upholds the traditions of the early Islamic scholars or *ulama*.

The practice of Islam by K.H. Masrur seems to be important to develop within the framework of Indonesian identity. It is remarkable for the Indonesian context that his endeavors are also widely adopted and practiced in other regions. For example, from the study by Marzuki et al., (2020), we can see multicultural education practices enforced in *Pesantren Dar al-Tauhid* Cirebon, *Raudlatuth Thalibin* Rembang, and *Pesantren Tebuireng* Jombang. The role of *kiai* seems to be important in motivating and instilling the spirit of tolerance among students, as evidenced by his successful efforts against religious radicalism in *pesantren*, especially, and society in general.

Correspondingly, Naim & Qomar (2021) stated that *kiai* plays a strategic role in influencing the behavior of the Muslim community because he is a role model.

Masamah (2016) highlighted the importance of tolerance, particularly in Indonesia with a pluralistic society, by introducing multicultural education at an early age. Her study shows that multicultural education raises awareness among students that cultural diversity should not be a cause of discrimination, injustice, suspicion, or various human rights violations. Instead, it should be a force to build a sense of togetherness. Further, Miftah (2016) explicitly reveals the importance of multicultural education in Indonesia as a country with high diversity in terms of ethnicity, language, tradition, and religion. Therefore, considering the urgency of multiculturalism for national development, it is imperative to translate this concept into tangible actions and practical implementation.

Method

This research used a descriptive-qualitative research method. It aimed to describe the practice of tolerance based on local wisdom by the students of Pesantren Al-Qodir, which is led by K.H. Masrur Ahmad MZ. The data were obtained through in-depth interviews with *kiai* and some students. To provide a deep overview of the practice of tolerance by K.H. Masrur and his students, additional documents (electronic media news and leaflets, K.H. Masrur's thoughts in the form of books, and other secondary sources) were studied.

Findings and Discussion

Tolerance as an Islamic Teaching across Nusantara

The explanation in this section aimed to prove that Islam is a tolerant religion. It is based on the fact that humans originate from the same source, which is the descendants of Adam and Eve. However, by the time goes by, they were divided into tribes, nations, and each with their own unique culture and civilization. These differences encourage people to get to know one another and to develop appreciation and respect. Therefore, pluralism among human beings is inevitable, and this pluralism has become God's law (*sunatullah*). Therefore, religion (in this case, Islam) should not be forced by anyone onto anyone else, because if God wills, all humans will believe (Azra, 1999).

In Islam, there is no reason not to be tolerant in religious, social, and ethnic differences. Azra (1999) emphasized that Islam recognizes the right to life of other religions and allows the followers to practice their own teachings. This is the basis of Islamic teachings on religious tolerance. Since the beginning, when Prophet Muhammad migrated to Medina in 622 AD, the Muslim community had implemented the "theology of harmony." The formation of the city-state of Medina was undoubtedly a historic moment in terms of the implementation of the framework of theology, doctrines, and ideas of Islamic religious harmony towards the followers of other religions.

Tolerance is the basic identity of Muslims, so they must be involved in creating better justice in the social sphere. Muslims should be able to live alongside anyone, and the Islamic community should also show loyalty as Indonesian and global citizens. Likewise, a Muslim should be able to maintain their identity and obedience, while at the same time being open to secularism and pluralism (Qomaruzzaman & Busro, 2019).

The tolerant understanding of Islam is what later spread across Nusantara. Scholars concluded that the Islam that developed across Nusantara is the friendly Islam, widely spread without violence. As emphasized, Islam in the Nusantara has several basic characteristics. First, it came by considering tradition, while opposing traditions were not fought against but appreciated and used as a means of developing Islam. Second, it came without disturbing any religion or belief, so it could live alongside them. Third, it came to revitalize outdated traditions, so it was accepted as both tradition and religion. Fourth, it became a traditional religion, so people did not abandon it in their lives but instead, they integrated it into their daily practices and beliefs (Mun'im, 2008).

Islam that developed in Nusantara embraces the culture that has developed in Indonesia. Although culture and Islam are two different elements, many cultural practices have influenced the development of Islam in Indonesia. Therefore, Indonesian Islam can incorporate Indonesian traditions and become a driving force in the country's development. This type of Islam is characterized by its humanistic, fair, and distinctive nature. It is not the same as that in the Middle East; rather, it incorporates Indonesian culture. The aforementioned characteristics prove that Indonesian Islam is moderate, tolerant, and inclusive (Qodir, 2016).

The Islam developed in Nusantara prioritizes continuity with local culture. The teachings of the *Walisanga*, for example, serve as a model for the

development of Islam in Java and beyond. The success of the *da'wah* of the *Walisanga* lies in their strategy of emphasizing the continuity of Islamic teachings with the previous teachings and traditions, making it familiar and accessible to the local community. This is possible because the Islamic teachings embraced by the *Walisanga* are based on *Sufi* Islam, which places more emphasis on esoteric teachings, such as reality, spirit, and substance, rather than exoteric teachings, such as symbolic, apparent, and artificial aspects of religion (Romli, 2016). It is important to emphasize that Islam in Nusantara is not a new sect or branch, and it is not intended to change Islamic doctrine. Rather, Islam Nusantara is a way of thinking based on the history of Islam's entry into Indonesia, which is not through warfare but a process of compromise with the existing culture. This approach values the local traditions and customs, while maintaining the core principles of Islamic teachings. Hence, Islam Nusantara is a unique and distinct form of Islam that embodies the cultural diversity and tolerance of Indonesia (Moqsith, 2016).

Islam developed in Nusantara, commonly referred to as Islam Nusantara, is a religion that embraces, respects, and preserves local culture. It is known for its courtesy and etiquette. For the proponents of Islam Nusantara, the preaching methods of past scholars, such as the *Walisanga* serve as tangible evidence of how Islam Nusantara is practiced. The preservation of *slametan*, *tahlilan*, *gamelan*, *wayang*, and the Javanese pilgrimage model are examples of Islamic values that have been localized in Indonesia and become Islamic practices for Indonesian society until today (Tauhidi, 2015). It is this preaching pattern that is adopted by K.H. Masrur for his community. The religious practices taught by K.H. Masrur can be called tolerant Islam, moderate Islam, or Islam *rahmatan li al-alamin*, which will be explained in the following section.

In the current context of the Indonesian nation-state, the Islamic practices by K.H. Masrur and his students correspond to the values of *Pancasila*. The values of *Pancasila* do not contradict religious teachings. They reflect the main messages of all religions, which in Islamic teachings are known as *maqashid al-syari'ah* or the common good. With this awareness, they reject the formalization of religion and emphasize its substance. They position the state as an institution that recognizes diversity, nurtures all interests, and protects all beliefs, cultures, and traditions of the Indonesian nation. Thus, through *Pancasila*, they present religion as a manifestation of

God's love for all creatures (*rahmatan li al-'alamin*) in its truest sense. According to Gus Dur, the attitude of religious nationalist figures who strive to defend the national structure of the Republic of Indonesia based on *Pancasila* and the 1945 Constitution can be called the presence of tranquil souls (*al-nafs al-muthmainnah*), individuals who continue to strive for the benefit of as many people as possible despite the existing differences (Wahid, 2009).

The Islamic Da'wah Model of Pesantren Al-Qodir

Pesantren Al-Qodir, located in Tanjung, Wukirsari, Cangkringan District, Sleman, Yogyakarta, was founded by K.H. Masrur Ahmad MZ in 1980. This pesantren was established to help spread the teachings of Islam as a mercy to all creation. The school was named Al-Qodir out of respect and devotion to Masrur's grandfather, Abdul Qodir (Interview with K.H. Masrur, 2017).

Pesantren Al-Qodir was built based on the motivation of K.H. Masrur, with his knowledge, to continue his father's struggle in Islamic preaching. His father used to be a village chief who was also a local cleric. K.H. Masrur stated,

"Although my father was only a village chief, he was a student of Islam and taught Quranic studies. My grandfather was also the head of the religious affairs office. So, our family has been involved in the field of religious education from the beginning, and I continue it. During my father's lifetime, he was not able to establish *pesantren* due to the large numbers of PKI (Indonesian Communist Party) members, the enemies of Islam back then. After the fall of the PKI, I dared to establish a pesantren (Interview with K.H. Masrur, 2017)."

Pesantren Al-Qodir was established in 1980, but the construction of its facilities, such as dormitories for students, mosques, and others, could only be pursued in 1990, when students started to arrive. Similarly, although he had already accepted students and the teaching process had been underway since 1990, Pesantren Al-Qodir officially stood in 1998 as a foundation confirmed by a notary deed and officially registered in the Department of Religious Affairs of the Republic of Indonesia. Meanwhile, Al-Qodir positions itself as a *pesantren salaf*, or commonly known as a

traditional pesantren that still maintains and teaches *kitab kuning* (classical books) as the reference for its education (Pondok Pesantren Al-Qodir, 2013).

In the early days, Pesantren Al-Qodir had limited facilities. The mosque, dormitories, and other facilities such as bathrooms were still small and limited in number. In addition, the activities of the boarding school were mostly carried out outside. The *kiai* of Pesantren Al-Qodir often conducted religious preaching (*da'wah*) tours, moving from one village to another to spread the teachings of Islam. However, in the following years, the preaching activities did not stop even though gradually more students came to Al-Qodir to study religion. In fact, after many students arrived, the preaching was carried out on a larger scale through a practice called "*mujahadah keliling*" (a ritual prayer performed together using certain readings, carried out by many people and led by someone with religious authority) (Pondok Pesantren Al-Qodir, 2013).

Mujahadah preaching is carried out once every eight weeks (approximately 35 days), on every *Sabtu Pon* day, so it is known as the *Sabtu Ponan* preaching. This *mujahadah* activity holds not only religious significance but also social aspect because it is accompanied by social service activities for the local community. In practice, before the *Sabtu Ponan* preaching is held, *kiai* and students of pesantren carry out social services with the local community. This activity fosters a close relationship between Pesantren Al-Qodir and the community in general (Pondok Pesantren Al-Qodir, 2013).

Religious activities, such as *mujahadah*, according to K.H. Masrur, are considered important so that the religion itself can provide answers to the problems faced by society. Religion must obviously be able to address all the problems experienced by humans. Religion should have a basis of thought that can integrate and summarize all issues, and then guide them towards the right path according to its teachings. Religion should also be able to bind diversity and differences, while providing solutions to the complex and diverse problems faced by humans. When this religious duty is not fulfilled, religion will become a set of outdated values that will not survive along the changes of time, even it will only become rules for past generations, not for today's or future generations (Ahmad, 2014).

According to K.H. Masrur, in the context of Indonesia which is a plural and diverse country with rich traditions, cultures, and societal characters, religion as a way of life, which encompasses all aspects of its

followers' lives. It must be able to dialogue with pluralism and diversity. Religion cannot distance from the traditions, cultures, values, and characters of the existing society. It should be universal, not a set of values that restricts diversity and becomes a motor of homogenization. Likewise, Islam is a global religion that should be able to embrace all layers of society worldwide without exception, while also being the last (concluding) religion. Islam is believed to be capable of framing all aspects of human life until the end of time, with all of its developments and advancements of civilization, including all forms of local and national traditions that develop over time and in all places (Ahmad, 2014).

The Islamic propagation carried out by K.H. Masrur and his pesantren, Al-Qodir, is an inclusive or moderate Islam. With this inclusive approach, Pesantren Al-Qodir prioritizes a harmonious, peaceful coexistence with other societal entities. Therefore, it is not surprising that Pesantren Al-Qodir becomes a place for gathering scholars, interfaith figures, artists, and cultural leaders. In addition, K.H. Masrur is often invited to participate in various religious and academic activities in various universities. It shows recognition from both general public and academic community towards Pesantren Al-Qodir. Ultimately, this recognition contributes to the internal development of the pesantren (Pondok Pesantren Al-Qodir, 2013).

The Islamic propagation of Pesantren Al-Qodir indeed uses the method that was once carried out by *Walisanga* in the Javanese region. According to K.H. Masrur, such propagation is suitable for the Indonesian context, and this is what is often referred to as Islam Nusantara model. He mentioned that sociologically and anthropologically, the face of Indonesian Islam is the result of the acculturation of universal Islamic values with local Nusantara culture. All of this cannot be separated from the efforts of the spread of Islam in Nusantara, especially the *Walisanga*, who emphasized the principle of dialogue in preaching to the community. Dialogue in this context is not only limited to daily communication or relationships with the local community, but more importantly, it is the establishment of local cultural dialogue that has long existed with the normative values of Islam that came later (Ahmad, 2014).

According to K.H. Masrur, the emergence of pesantren as a learning activity for Islamic religion in the Nusantara region accompanied the development of Islam. The Islamic values that apply and develop in pesantren are the values of Islam Nusantara, formed from the integration of

original Islamic values with local cultural values. In addition to be a center for the dissemination and education of Islam, *pesantren* has become a center for Nusantara's local culture, with a significant role in preserving and conserving local traditions (Ahmad MZ., 2014).

One of the examples that still applies in *pesantren salaf* in Java until now is the teaching system of "*kitab kuning*" literature using the local language, Javanese language (Arab Pegon). Although the majority of *pesantren* in Nusantara consists of classical Arabic-language books, they are interpreted (*ngasahi*) using Javanese Pegon language. On the other hand, there are still Javanese *pesantren* that adopt local arts, such as *wayang*, *ketoprak*, *gamelan*, *jatilan*, and similar activities as part of their preaching mission, as exemplified by Pesantren Al-Qodir (Ahmad, 2014).

Moderate and Tolerant Islamic Practices at Pesantren Al-Qodir

This section explores how the tolerant and moderate Islam practiced at Pesantren Al-Qodir is not only a theoretical concept, but practice. It demonstrates how the propagation of Islam at the Pesantren adopts an inclusive approach, inspired by the era of the *Walisanga*. Emphasizing a harmonious and peaceful way of life within the community, K.H. Masrur's inclusive approach is also known as contextual preaching, adapting to the prevailing conditions and situations.

One of the tangible manifestations of Pesantren Al-Qodir upon practicing *ukhuwwah Islamiyyah* (good relationships with fellow Muslims) and *ukhuwwah basariyah* (good relationships with fellow humans regardless of religion) is its participation in solving the post-eruption problems of Mount Merapi in 2010. The community experienced a crisis of confidence in the government regarding the management of the surrounding area of Merapi after the eruption. To help resolve this issue, Pesantren Al-Qodir participated in forming *Salaman* Forum (Interfaith and cultural leaders' gathering for the Merapi region) led by K.H. Masrur. The *Salaman* Forum included religious leaders, interfaith leaders, and cultural figures from Yogyakarta, Magelang, Klaten, and Boyolali. It aimed to become a partner of the government in managing the aftermath of the Mount Merapi eruption and helping its victims (Pondok Pesantren Al-Qodir, 2013).

Another way of building Islamic and human brotherhood is Pesantren Al-Qodir's dissemination of Islamic preaching and propagation during

Akhirussanah (the end of the academic year). One of the events that takes place during *Akhirussanah* is the people's market festival, which also marks the end of the academic year. This festival spans over two weeks and serves not only as a form of gratitude to Allah, but also as a means to bring the pesantren community closer to the wider community through the end-of-year activities in the form of a people's market (Ponpes Al-Qodir, 2012).

According to K.H. Masrur, the *Akhirussanah* activity has become a tradition in Pesantren Al-Qodir. At the end of each academic year, the *Akhirussanah* activity is always held, which essentially is a form of gratitude to Allah. The people in the foothills of Mount Merapi, especially in the Cangkringan District, always look forward to the *Akhirussanah* activity. In reality, *Akhirussanah*, besides stimulating economic activity due to the presence of a cheap market, holds a "social service." It is not surprising that the community is very enthusiastic about the *Akhirussanah* activity and even hopes that this activity will last for a long time (Ponpes Al-Qodir, 2012).

Akhirussanah is usually held as the month of Ramadan is approaching, so the "cheap market" activity will greatly help the community prepare for fasting in Ramadan. In addition, various activities are held during *Akhirussanah*, ranging from bazaars, dangdut music performances, jathilan festivals, hadroh festivals, mujahadah, social services, mass circumcision, and grand recitations (by inviting a famous preacher or mubaligh). Therefore, the *akhirussanah* event is not only attended by the students but also the surrounding community, even involving other pesantrens and art communities around the slopes of Mount Merapi (Ponpes Al-Qodir, 2012). The Islamic preaching model of Pesantren Al-Qodir respects local culture. This method is believed to effectively spread Islam with no rejection because it does not offend the feelings of the community.

Furthermore, why are local arts, such as *jatilan* and *dangdut* music – which are perceived to backclash with Islamic values – also given the opportunity to perform and even in the festivals on certain occasions? K.H. Masrur stated that the community around Pesantren Al-Qodir is still strongly influenced by Javanese culture because the area is the base of the PKI (Indonesian Communist Party) group whose figures developed Javanese culture. Some local arts are still played. Many *jatilan* groups in this area are managed by communists. Since the first *jatilan* festival was held, there have been more than 17 *jatilan* groups. They sing songs like *Genjer-Genjer* and

others, which were once used as PKI propaganda. Gradually, with appropriate and seemingly non-coercive approaches, such as providing facilities and providing media for them to express themselves, these songs can be replaced with Islamic-themed songs and chants, such as *Tombo Ati*, *sholawatan*, and similar ones. With such a method, eventually the community willingly followed it and even without rejection. Unconsciously, in the end, they came to know the true Islam (Interview with K.H. Masrur, 2017).

Pesantren Al-Qodir regularly holds *jatilan* festival once a year, which is followed by *jatilan* groups in the region of Merapi. This is not surprising as the pesantren often holds traditional art competitions and *jatilan* coaching activities. The head of Pesantren Al-Qodir, K.H. Masrur, is also referred to as "Kiai *Jatilan*", which is interestingly accepted with joy (Pondok Pesantren Al-Qodir, 2013). K.H. Masrur revealed as follow.

"This *jatilan* festival is held regularly every *Akhirussanah* with "people's celebration". In addition to *jatilan*, there are also many other events aimed at entertaining the community, which is why it is called the "Al-Qodir community celebration". Actually, in my heart, I am tired of seeing and hearing it, but that's what *da'wah* (preaching) is all about - sacrifices must be made. With this *da'wah* model, in reality, the stigma of dichotomy between the *santri* (Islamic students) and *abangan* (non-Islamic Javanese) people can be eliminated (Interview with K.H. Masrur, 2017)."

Meanwhile, in the spirit of *ukhuwwah basyariyyah*, Pesantren Al-Qodir interacted with followers of religions other than Islam. For example, on September 23, 2015, Pesantren Al-Qodir initiated and invited Christian believers to slaughter sacrificial animals together on Eid al-Adha. The animals slaughtered were 200 goats, donated by the Muslim community in Singapore. For Sister Dominika Winanda from the Congregation of Franciscan Sisters of Saint Elizabeth in Yogyakarta, her involvement in the animal sacrifice was a first-time experience in her life. Despite being non-Muslim, Sister Dominika appeared comfortable and at ease mingling with Muslim women in Cangkringan, Sleman, Yogyakarta. She sat cross-legged on a mat while cutting the freshly slaughtered goat meat. The activity, which involved followers of other religions, such as Christians, Hindus, and Buddhists, to participate in the animal sacrifice event, was an effort to foster harmony among people of different faiths, according to the leader of Pesantren Al-Qodir, K.H. Masrur (Ponpes Al-Qodir, 2015).

For Christians, participating in the sacrificial slaughter of qurban animals is a form of humanitarian service that sees no ethnic or religious differences. Therefore, Father Robertus Tri Widodo Pr, the pastor of Babadan Church in Yogyakarta, welcomed this interfaith solidarity manifested in the qurban animal slaughter procession. Father Robertus also hoped that the brotherhood among people of different faiths would become even closer. Humanitarian service work can continue to be carried out, especially for the victims of the eruption of Mount Merapi. According to Father Robertus, building brotherhood is beautiful, so there are no problems with differences in region of origin, ethnicity, or religion. When brotherhood is built, solving humanitarian problems will be easy (Ponpes Al-Qodir, 2015).

Previously, the students (*santri*) of Pesantren Al-Qodir also practiced solidarity with people of other faiths by participating in the inauguration of the St. Francis Xavier Catholic Church in Cangkringan on November 28, 2013. A *hadroh* group (a form of Islamic music, namely the chanting of the Prophet's *Salawat* accompanied by certain percussion instruments), consisting of around 30 students from Pesantren Al-Qodir, performed for almost sixty minutes to liven up the inauguration ceremony of the church. Furthermore, the event was closed with an interfaith prayer (Peresmian Gereja Katolik, 2015).

There are also other forms of activities in order to bring Pesantren Al-Qodir closer to all people, that essentially introduce Islamic values to everyone regardless of their social status, religion, and ethnicity. This is manifested in the form of therapy for people who are stressed due to drug addiction. Anas reported that whenever a drug addict comes and intends to participate in therapy at Pesantren Al-Qodir, K.H. Masrur always asks, "do you really intend to stop being a drug user or not? If you do, let's work together, but if not, it's better for you to go home and keep being a drug addict until you die." In the next stage, after the drug addict has a strong intention to quit drugs and has officially become *santri*, K.H. Masrur calls each therapy participant to inquire about their drug consumption pattern. For example, when the drug addict *santri* has a habit of injecting drugs five times a day, as a first step, K.H. Masrur will ask him to reduce the amount of drug consumption. So, on the first day, they are told to reduce it to four times, on the second day to three times, on the third day to two times, and so on until they can completely quit (Muwefik, 2022).

It is clear that the religious practices carried out by K.H. Masrur and his pesantren, Al-Qodir, are forms of Islamic humanism, Islamic universalism, and the Islamic mission of *rahmatan li al-alamin*. For K.H. Masrur, the morality of the pesantren must be oriented towards humanity. Islamic humanism is implemented in the form that the pesantren must serve as a protector and defender of all human interests. Horizontally, it should not be trapped in religious symbolism alone and should firmly adhere to noble moral practices, such as respecting people with different views and also people of different religions (Mawardi, 2017).

Conclusion

Based on the finding, this study concluded that what is practiced in pesantren Al-Qodir is a form of tolerant and moderate Islam. K.H. Masrur belongs to the category of inclusive and moderate Muslim scholar. Indeed, according to him, practicing Islam should be tolerant, and it should be a religion that brings goodness to all people without exception. Therefore, in order for Islamic teachings and values to take root, they should be conveyed in a friendly, tolerant, and inclusive manner without being harsh.

According to K.H. Masrur, Islam should not be presented in a radical manner that instills fear and animosity towards the religion. This view is not unique to him, and it has been supported by concrete actions. For instance, *pesantren* has provided facilities for the development of local arts, engaged in dialogue with people of different faiths, invited them to participate in Islamic traditions, such as animal sacrifice, and shown respect for the inauguration of places of worship of other religions. These actions demonstrate a tolerant and moderate approach to presenting Islam, making its teachings more accessible to the wider community and fostering greater happiness and understanding.

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Arabic romanization should be written as follows:

TRANSLITERATION GUIDELINES

| Arab | Latin | Arab | Latin |
|------|-------|------|-------|
| ا | a | ض | dh |
| ب | b | ط | th |
| ت | t | ظ | Zh |
| ث | ts | ع | ‘ |
| ج | j | غ | gh |
| ح | h | ف | f |
| خ | kh | ق | q |
| د | d | ك | k |
| ذ | dz | ل | l |
| ر | r | م | m |
| ز | z | ن | n |
| س | s | و | w |
| ش | sy | ه | h |
| ص | sh | ى | y |

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