

INTERRELATION OF ISLAM AND TRADITIONAL JAVA

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Abstract:

The interrelation between religion and culture is very closely related to the traditions of human life so that religion often gives birth to culture or civilization for the enjoyment of human life on the surface of the earth. In the view of some sociologists, it is said that Islam is called the religion of civilization. In the case of the interrelation between religion and culture for the Javanese as the majority ethnic group in the archipelago, it is an interesting thing to study. Islam entered Java in a peaceful way, starting with the common people until gradually entering the palace level. The Javanese responded well to the entry of Islam to Java. Because Islam easily socializes with Javanese people. Javanese people are fascinated by Islamic teachings that introduce the unity of Allah. Islam is mixed with Javanese culture because Islam is intended to facilitate the spread of its religion. However, until now, Javanese culture is still attached to Islamic teachings, which are still mostly adhered to by Javanese people. Thus the author tries to discuss how the true beliefs that develop from the interrelation of religion (Islam) and Javanese culture, the response of Javanese culture to Islam and the response of Islam to Javanese culture

Keywords: Interrelation, Islam, Traditional jawa

Religion and Society

The comparative study of religion usually divides religion broadly into two parts. First, religious groups sent down by God through his revelation. As stated in the holy book al-quran. This religion is usually called a heavenly religion (heavenly religion) because it comes from above. Which includes this first group, among others; Judaism, Christianity and Islam.¹

The basic teachings of religion, because they are revelations from God, are absolute, absolutely true, eternal, unchanging and immutable. Meanwhile, religious experts' explanation of the basic explanation of religion is because it is only an explanation and the result of thought, not absolute, not absolutely correct and impermanent. This second form of religious teaching is relative, changing and can be changed according to the times.²

Second, religious groups are based on the results of the deep reflections of the figures who brought them as documented in the holy books they compiled. This religion is commonly called the Ardhi religion (Earth Religion) because it originates from the earth. Included in this religion, among others; Hinduism, Buddhism, Confucianism and so on.³

¹ Abudin Nata., *Metodologi Studi Islam* (Jakarta: PT. Raja Grafindo Persada, 2014), 119

² Harun Nasution, dalam *Pengetahuan Budaya, Ilmu-Ilmu Sosial dan pengkajian Masalah-Masalah Agama*, ed. Parsudi Suparlan, et al (Jakarta: Pusat Penelitian dan Pengembangan Lektur Agama Badan litbang Agama, 1982), 18

³ Abudi Nata., *Ibid.* 120

Religion gives meaning to individual and group life, as well as giving hope about the permanence of life after death. Religion can be a means for humans to lift themselves from the worldly life which is full of suffering, to achieve spiritual independence. Religion also strengthens groups, moral sanctions for individual acts, and forms the basis for common goals and values on which the balance of society is based.

In this case, religion plays a role in three areas of human life, namely the area where human needs can be met by human strength. The area of humans who feel morally safe. Human behavior and social arrangements are regulated through rational norms justified by religion, such as norms of courtesy, legal norms and rules in society, which are areas where humans are totally disabled.

Religion is nothing but the projection of society itself in human consciousness. As long as society continues, religion will continue. Society, however, will continue to produce symbols of its collective self-understanding and thereby create religion.

Society is bound by a common system of symbols. The symbol system will center on human dignity as a person, general welfare, and ethical norms that are in harmony with the characteristics of society itself. In the process of living up to its highest ideals, every society will grow devotion to its symbolic self-representation.

It has been explained above that religion and society have a close relationship. It should be noted here that this does not imply the notion that "religion creates society." But it reflects that religion is an implication of the development of society. In this case, religion according to Durkheim is a social fact whose explanation must be explained by other social facts.⁴

This is shown for example by Durkheim's explanation which states that the concepts and hierarchical categorization of those concepts are social products. According to Durkheim, totemism implies a hierarchical classification of nature. Objects of classification such as "sun" etc. do arise directly from five-sense observation, as well as the incorporation of an object into a certain part of the classification. But the idea of "classification" itself does not result from direct sensory observation. According to Durkheim the idea of "hierarchical classification" emerged as a result of the division of society into analogous tribes and groups..⁵

The same is true of the concept of "holy / sacred". The concept of "holy" as discussed above does not arise because of the properties of the object which is consecrated, or in other words the characteristics of the object cannot possibly lead to a feeling of community sacredness towards the object itself. Thus, although in Giddens's book⁶, Durkheim does not explain in detail the social origins of the concept of "holiness", we can see that awareness of the holy, along with its separation from the everyday world, according to Durkheim from his observations of totemism⁷, was born from a volatile collective state. Religious ceremonies, thus, have a function

⁴ Agus Subandi, *Sosiologi Agama* (Bandung: UIN Sunan Gunung Jati Press, 2010) 10

⁵ Anthony Giddens, *Kapitalisme dan Teori Sosial Modern: Suatu Analisis dari Karya-karya Durkheim dan Max Weber*, Terj. Soehba K. (Jakarta: UI Press, 1986)

⁶ A religious system which believes that the members of the unilineal group are descendants of ancestral gods who have kinship with one another. While the totem is an object or animal that is considered sacred and revered (its understanding is called: totemism) see, *Kamus Besar Bahasa Indonesia KBBI*, (Jakarta: Departemen Pendidikan Nasional Balai Pustaka, 2006), 1208

⁷ Roland Robertson (Ed.), *Sociology of Religion, Selected Readings*, (England: Pinguin Books, 1971). 42-54

to keep reproducing this consciousness in society. In a ceremony, the individual is brought to a realm which for him appears to be different from the everyday world. In totemism also, where the totem is at the same time a symbol of God and society, Durkheim argues that in fact the totem, which is a holy object, represents the superiority of society compared to individuals.

The relationship between religion and society is also seen in ritual matters. Community unity in traditional societies is highly dependent on the conscience collective (collective conscience), and religion appears to play this role. Society becomes "society" due to the fact that its members adhere to shared beliefs and opinions. Ritual, which is manifested in the gathering of people in religious ceremonies, emphasizes again their belief in the existing moral order on which mechanical solidarity depends. Here religion appears as a means of integration of society, and ritual practice continually emphasizes human adherence to religion, thereby participating in playing the function of strengthening solidarity.

Religion also has a historical character. According to Durkheim, totemism is the oldest religion which later became the source of other forms of religion. For example, the concept of the power of holiness in the totem, which later evolved into the concept of gods, etc. Then social changes in society can also change the forms of ideas in belief systems. This is seen in the transition from traditional to modern societies, where the change from "religion" to individual rational morality follows, which has the same characteristics and role as religion.⁸

Purpose and Interrelation of Religions

Religion is a means to the ultimate reality where every religion has different ultimate reality. In a Jewish context, translating Ultimate Reality as Yehova. Christianity and Islam translate this as Allah (with a slightly different pronunciation), also in other faiths. This means that what the ultimate Reality pursues is actually one. That is why Frithjof Schoun said that all religions are the same in the transcendental realm. In that realm, all religions pursue the ultimate reality.⁹

In the Qur'an there are many guides that discuss the Ultimate Reality which shows that he, philosophically, does not accept any other truth. But on the other hand (sociological), he is also very tolerant of accepting the presence of other beliefs (*lakum punukum wa liy al-din*). Besides that, Muslim thinkers tended to be moderate and very tolerant.

On the basis of these two truths, the Ultimate Reality should be used as a benchmark. If the Supreme Reality is essentially one, then automatically the philosophical principles used by all religions are also one. What should be defended is not a religious symbol, but the truth that every religion is actually pursuing.¹

Regarding the position of Islam towards the religions that came before it can be stated as follows.

1. It can be seen from the most prominent characteristic of Islam, namely that Islam tells its adherents to believe and believe that all the major religions in the world that came

⁸ Emile Durkheim *Loc Cit*, 101

⁹ Husein Shabab, dalam *Atas Nama Agama: Wacana agama dalam dialog "Bebas" Konflik*, ed. Andito, et al. (Bandung: Pustaka Hidayah, 1998), 21

¹ *Ibid*, 23

before were revealed and revealed by Allah SWT. In the Koran, there are verses that instruct Muslims to acknowledge previous religions as part of the pillars of faith. For example verse:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. (QS. Al-Baqarah, 2:4)

Based on this verse, it is clear that the position of Islam among other religions from the point of view of belief is the religion that believes and believes in the religion brought by the apostles before the Prophet Muhammad..¹

2. 2. The position of Islam among the major religions in the world can also be seen from the characteristics of Islam which give it a special position among various religions. Apart from being the last, and pervading religion, Islam is a manifestation of the perfect divine will. al-Qur'an stated:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion. (QS. Al-Maaidah, 5:3)¹

3. The position of Islam among other religions can be seen from the role it plays. In this connection, Islam has a big task,
 - a. Bringing world peace by forming brotherhood among all religions in the world;
 - b. Compile all the truths contained in the pre-existing religion;
 - c. Correcting the mistakes made by adherents of the previous religion which were later included in that religion;
 - d. Teach timeless truths that were never previously taught.¹
4. 4. The position of Islam among other religions can also be seen from the element of renewal in it. With the arrival of Islam, religion took on a new meaning. In this case, there are at least two things:
 - a. Religion should not be considered a digma that one must accept, if one wants to survive eternal torment. In Islam, religion must be treated as a science based on the universal thinking of mankind;
 - b. The scope of religion is not limited to the afterlife alone, but includes worldly life as well. With a good worldly life, mankind can attain awareness of a better life.¹
5. The position of Islam according to other religions can be seen from the two characteristics of Islamic teachings, namely:
 - a. Accommodating. Before Islam came, for example, it was found that there was a habit of performing acts of slaughtering to the gods and ancestral spirits to get

¹ Abudi Nata, *Ibid.* 120 1

¹ Abudi Nata, *Ibid.* 122 2

¹ *Ibid.* 123 3

¹ *Ibid.* 124 4

blessings. This habit of sacrificing is carried on by Islam by replacing the objects sacrificed, no longer humans through livestock. The purpose of Qurban is directed as a form of devotion and gratitude to God for all the gifts given to him, while the meat of Qurban which is given to the poor and needy people. With this sacrifice, a religious goal will be created, namely, to establish a relationship between humans and God and humans with humans.

لِيَشْهَدُوا مَنَافِعَ هُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ حَيْمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِعُوا الْبَائِسَ الْفَقِيرَ

That they may witness [i.e., attend] benefits for themselves and mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals.[924] So eat of them and feed the miserable and poor. (QS. Al-Hajj, 22:28)

- b. Persuasive. From one point of view, Islam sees things that are not approved and must be eliminated, but from another perspective, Islam strives so that the process of eliminating such traditions does not cause adverse social symptoms. These efforts are carried out in a persuasive way. The process is carried out in stages (Tadrij) to explain the meaning of the prohibition according to their intellectual level, until finally the act is completely abandoned by the community. This can be seen for example in the Islamic prohibition against the practice of usury, gambling and alcoholism and idolatry.¹
6. The relationship between Islam and other religions can be seen in the moral teachings or morals that are noble in it. For example, finding moral teachings in the following religions:
 - a. In Hinduism, there is a teaching of restraint about pleasure. This teaching considers that the desire for pleasure is a natural thing in accordance with human nature. However, according to Islam, not every desire can be complied with without risk.
 - b. In Buddhism, there are teachings about self-control from lowering lust which results in criminal acts and there are also a number of ethical teachings on the prohibition of killing, stealing, lying, indulging in lust and drinking intoxicating. This teaching can also be found in the Jewish teachings brought by the Prophet Musa AS.
 - c. In Judaism there are 10 commandments of God which include: Pengakuan terhadap Tuhan Yang Maha Esa;
 - 1) Prohibition of associating partners with God with anything;
 - 2) Prohibition of mentioning the name of God and words that can waste it;
 - 3) Glorifying the day of God's rest and creating the Sabbath day;
 - 4) Respect for father and mother;
 - 5) Prohibition of killing fellow human beings;

¹ Abudi Nata,, *Ibid.* 125

- 6) Prohibition of committing adultery;
 - 7) Prohibition of stealing;
 - 8) Prohibition of being a false witness; and
 - 9) Resist the urge to have something that does not belong to him.
- d. In Christianity, it is also found about doing good which starts from self-control. In the Old Testament Scriptures, there are often repeated words by Jesus which read: "Love your fellow humans as you love yourself. do to others what you want to do to yourself. Come to me, all you who are tired and heavy laden, and I will refresh you."¹

Javanese Tribe Between Religion And Culture

The Javanese are the largest ethnic group in Indonesia and are adherents of various faiths such as Islam, Christianity, Hinduism, Buddhism and even sectarian beliefs and others. In the majority, it can be ascertained that the Javanese are Muslim. However, the influence of Hindu religion and culture is still very strong for some Javanese who are Muslim. Therefore, the interrelation between religion and culture in Javanese can be seen in the following brief discussion.

The history of Islam in Java runs for a long time. During the trip, many interesting things were observed, and there was a cultural dialogue between the original Javanese culture and the various values that came and penetrated into Javanese culture. This process gave rise to various dialectic variants, as well as proving the elasticity of Javanese culture. When the Hindu-Buddhist religion arrived, it gave rise to a variant of the Hindu-Buddhist dialectic with a special style of Indian cultural influence. Likewise, when Islam came and interacted with Javanese culture, it merged into one. In this case, there are two features that appear on the surface, namely Islam influencing Javanese cultural values and Islam being influenced by Javanese culture.¹

1. Beliefs that Develop from Interrelation Results

The beliefs of Hinduism, Buddhism as well as animist beliefs and dynamism in the process of Islamic development are interrelated with beliefs in Islam. The rituals made or used by the Javanese Muslims are still adapted to their Hindu-Buddhist customs, such as the custom of mitoni (commemorating the 7th month of pregnancy), commemorating the dead with a prayer ritual a week, 40 days, nyatos, nyewu dan mendak,¹ gerebek suro, nyandran, kliwonan sedekah bumi, nyekar and there are many other Islamic customs associated with Hindu-Buddhist culture.

In the divine aspect, the principles of Islamic monotheism have syncretized various elements of Hindu Buddhism and primitive beliefs. The names of Allah with various names that are gathered in Asma` al Husna have changed to *Gusti Allah*, *Gusti kang Murbeng Dumadi* (al Khaliq), *ingkang Maha Kuwaos* (al Qadir), *ingkang Maha Esa* (al Ahad), *ingkang maha suci*, etc. . These names are mixed with names from other religions,

¹ *Ibid.* 129-130

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¹ Ridin Sufwan, dkk, Merumuskan kembali Interelasi Islam Jawa, (Yogyakarta: Gama Media, 2004, V

¹ Conduct an annual salvation to commemorate the deceased in Javanese tribal traditions. see, KBBI, Op. Cit., 731

however, in daily life the Javanese are more accustomed to chanting *Gusti Allah*, so the Javanese are accustomed to saying "Bismillah" when they are about to start any good job. Likewise, the words "*Ya Allah Gusti*" when praying, "*astaghfirullah*" when feeling disappointed and so on.

However, the appreciation of the principle of tawhid will be different when the understanding of divinity falls into a mystical dimension with a pantheistic style.¹ There is a title of life (*urip*), *sukma*, so that the Lord Allah is called *Hyang Maha Urip, sukma kwaekas* that relies on God as the living substance, who lives all nature. With regard to the remnants of animism and dynamism, the belief in God is often impure because it is mixed with the fullness of things that are considered sacred, both dead / living things.²

Belief in evil beings not only exists in Islam, but also in Hinduism and primitive beliefs. In Islam the evil creature is called the devil, which in Javanese is called the devil, and the leader of the devil is called the devil, there are also jinn who belong to the evil group, but some can be used to help humans, while in Hinduism the type of evil beings / spirits evil as an enemy of Gods, among others News of the enemies of God Indra. Evil spirits that are lower in rank than the enemies of the gods are called mercury, which can incarnate into animals / humans and the evil spirits that eat corpses are *picasa*.

According to Islamic beliefs, the person who has died, his soul remains alive and lives temporarily in the realm of the grave / the realm of Barzah, as the realm before man enters the realm of the hereafter, only according to the Javanese, the spirits of the elders as the dead ancestors roam around his abode, or as an ancestral spirit settled in the tomb. They still have contact with the surviving family until one day the ghost comes to the residence of the offspring, good spirits who are not ancestral spirits / relatives are called maids, *baureksa*, or singers. *Dayang* is seen as a spirit who guards and oversees the entire village community, from here comes the village cleansing ceremony, including cleaning the tombs accompanied by feasts and offerings. On the other hand, on the basis of Islamic belief that the dead need to be sent prayers, then there is a tradition of *kirim dongo*, *tahlilan* 7 days, 40 days, a year and a thousand days.²

The Indonesian tribes and especially the Javanese tribes before the advent of Hinduism had lived in harmony with the religion of animism-animism as the root of their spirituality and customary law as the provision of their social life. The existence of customary law heritage indicates that the ancestors of the native Indonesian tribes have lived in regular village alliances, and may have been brought by the government or village head of the village.

Most Indonesians profess to be Muslims, the daily religious attitude they live by, embedded in their hearts by the rich indigenous religion of Indonesia, which is maintained in a spirit that does not want to be overhauled by foreign religions.

2. Javanese Cultural Response to Islam

¹ Teachings that equate God with the powers and laws of the universe or worship / worship of all gods of various beliefs. Ibid., 826

² M. Darori, Amin, *Islam dan Kebudayaan Jawa*, (Yogyakarta: Gama Media, 2002), h 12

² Ibid., 128

Islam in Java is not free from the role of Walisongo. Walisongo are the figures who spread Islam in Java in the 15th-16th centuries who have successfully combined secular and spiritual aspects in introducing Islam to society. They are in a row Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, Sunan Kalijaga, Sunan Drajad, Sunan Giri, Sunan Kudus sunan Muria, Sunan Gunung Jati. Wali in English is generally defined as saint, while songo in Javanese means nine. It is thought that the saint meant more than nine, but it seems that for the Javanese people the number nine has its own meaning which is quite special. Javanese students are of the opinion that the walisongo is a very pious leader of the people and with their religious spiritual enlightenment, the Javanese land that did not know the monotheistic religion became bright.

Java Island is always open to anyone who enters. Javanese people have long been known to be friendly and ready to cooperate with anyone. Including when traders and pious ulama` who are tall, with a pointed nose and reddish white skin. They are the merchants and scholars of the Middle East. their arrival apparently brought a new history that almost changed Java as a whole.

Islam entered Java as Islam came to Malacca, Sumatra and Kalimantan.² Evidence of the graves of the kings of Aceh Muslims showed that Muslims were barkembang in the Sultanate of Aceh in the 13th century AD, so could reasonably be expected to Islam came to Indonesia since the turn of the century / even earlier.² 2

This monotheistic religion has developed in Java and is becoming more widespread along with the scholars who are always actively spreading Islam. many traders and fishermen are attracted by the teachings that introduce the god of Allah swt. this. One of the new things for the Javanese is a calligraphy carved tombstone such as on the tombstone in Leran, Gresik where on this tombstone is written the name of Fatimah binti Maimun died in 1082 M. The Javanese themselves at that time still rarely give a tombstone sign for people who died.² 3

For Javanese life is full of ceremonies, both ceremonies related to the environment. Human life from its existence from the womb of the mother, birth, children, adolescents, adults, until the time of his death or ceremonies in daily activities in earning a living. Flexibly, Islam gives a new color to the ceremonies, including kenduri or selamatan, mitoni, sunatan etc.² 4

The spread of Islam in Java must be faced with two types of kejawen cultural environment, namely the palace cultural environment that has become sophisticated by processing elements of Hinduism and rural culture (minor people) who still live in animism and dynamism and only their skin layers are affected by Hinduism, from the historical journey of experience in Java it seems that Islam is difficult to accept and penetrate the Javanese cultural environment of the palace that has been sophisticated and subtle. But it

² M. Hariwijaya, *Islam Kejawen*, (Yogyakarta: Penerbit Gelombang Pasang, 2006), 16

² Ridin Sufwan, dkk, *Merumuskan kembali Interrelasi Islam Jawa*, (Yogyakarta, Gama Media, 2004), 31

² M. Hariwijaya, *Loc Cit*, 167 ⁴

² M.Darori Amin, *Loc. Cit.* 13f

turns out that Islam is fully accepted by the rural community as an improvement of their intellectual culture.²

6

3. Islamic Response to Javanese Culture

Islam teaches that its adherents perform certain ritualistic activities, which means ritualistic activities include various forms of worship as summarized in the pillars of Islam, namely creed, prayer, fasting, zakat and hajj. Specifically about the obligatory prayers and fasts in the month of Ramadan, there are also sunnah prayers and fasts. The essence of prayer is prayer because the literal meaning of prayer is also a prayer addressed to Allah swt., While fasting is a control of lust in the framework of spiritual purification.²

As an educational institution, pesantren, there is a continuation of the Hindu-Buddhist culture that is peacefully Islamized. Padepokan² was also found in pre-Islamic times in Java. This institution when Islam came was not destroyed, but was preserved with a substantial modification of Islamic nuances. Historically, the origin of pesantren is inseparable from the history of the Walisongo influence of the 15th-16th centuries in Java. Pesantren is a unique Islamic educational institution in Indonesia..

Islam is a peaceful religion that does not recognize the caste system as in Hindu-Buddhist times. But in reality there are several groups, namely students, abangan and priyayi. Although in fact this group is not to differentiate a person's social status, but this classification is based on which is a better understanding among them about Islam embraced in Java then and now or their level of strength to practice Islam. In fact, the use of the terms abangan, santri, and priyayi in the classification of Javanese society in the religious group is not appropriate, because the three groups mentioned earlier are not sourced from the same classification system because only abangan and priyayi are included in the classification of Islam, while priyayi is a social classification.²

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Most Javanese embrace Islam, but there are several variations in the experience of Islamic teachings. They claim that Muslims remain in the general category, such a confession that they themselves clearly distinguish between students who are Muslims who faithfully practice the Shari'ah and those who do not pay much attention to Islamic teachings, while their way of life is more influenced by Javanese pre-Islamic tradition.³

According to Robert Van Niel, priyayi occurs from administrators, civil servants (bureaucrats) and Indonesians who are relatively well educated and well-off, including Javanese, both in the city and in the village. To a certain extent they lead, influence, regulate / guide the broad masses of the people. He calls this group an elite. The celebrities include members of the administrative department, namely the government bureaucracy as well as academically educated scholars. They occupy government positions and are organized

² Ridin Sofwan dkk, Loc. Cit, 32

² M.Darori Amin, Loc. Cit. 130

² An education system implemented in the open, the pioneers of its development are Indian Literary and Culturalist Rabindranath Tagore. KBBi, O. Cit., 377

² Clifford Geertz, Abangan, Santri, Priyayi Dalam Masyarakat Jawa, Pustaka Jaya, Jakarta Pusat :1981 hal :IX. See also, Clifford Geertz, Religion in Java, at Roland Robertson (Ed), Sociology of Religion, Selected Readings, (England: Penguin Books, 1971). h. 165-168

³ Muchtarom Zaini, Islam di Jawa dalam Perspektif Santri dan Abangan, Selemba diniyah, Jakarta : 2002 XXI

according to the bureaucratic hierarchy ranging from low-ranking officials (e.g., clerks, school teachers, employees, etc.) to high-ranking officials.³ 1

In contrast to horizontal stratification, there is also a classification of Javanese society based on the extent to which the worship of Islam / the measure of one's obedience in practicing the Shari'ah. First, there are students who are pious Muslims who embrace Islam sincerely and carefully carry out the commands of Islam as he knows while trying to clear his faith from shirk in his area. Second, there is abangan which literally means "red", which is lowered from the base to the brother (red). This term refers to Javanese Muslims who do not pay much attention to orders-- religious obligations. His way of life is still largely dominated by Javanese pre-Islamic traditions.

So the difference between santri and abangan is held when people are classified by leading to their religious behavior, the meaning of santri and abangan in this sense, can be considered as two subcultures with different worldviews, values and orientations in Javanese culture.

Congclution

Islam is a religion that seems fair, objective and proportional. By its fair nature, the teachings of Islam recognize the existence and role that has been played by the religions that once existed in the World. As an objective one, the teachings of Islam provide an assessment of what exists against other religions. Against other religions that are true, justified by Islam, and against lost religions are blamed and improved by Islam. And against the unbalanced religious teachings in giving attention, given proportional attention. With such a view, Islam is not an exclusive religion, but an open, rational, objective and democratic religion. Islam is a religion for people who use their minds. Therefore, Islam appears as a perfecter, corrector, justifier and at the same time a reformer.

Such an Islamic position brings Muslims as the ideal ummah, to be the unifier and adherent among the religions of the World. However, among these religions there are aspects of differences that are specifically owned by each. These specific differences are found in theological-normative teachings. That is, teachings that are believed to be true, without the need for arguments that must strengthen it. Such teachings are considered ideal and must be implemented. Such teachings are related to belief (theological) and ritualistic, namely corporation. Against such teachings, each religion is encouraged to appreciate and respect it

In the case of interrelationships between religion and culture for the Javanese tribe as the majority tribe in the archipelago is a menatric matter to be studied. Islam entered Java in a peaceful way that started from the common people until sooner or later entered the palace level. The Javanese responded well to the entry of Islam into Java. Because Islam easily socializes with the Javanese people. Javanese people are attracted to the teachings of Islam which introduces the oneness / oneness of Allah SWT. Islam is mixed with Javanese culture because Islam is intended to facilitate the spread of its religion. But until now Javanese culture is still attached to the teachings of Islam which is still largely embraced by Javanese people.

³ Ibid., 9

Islam in Java also recognizes some classification of Javanese obedience in carrying out the teachings of Islam. They are called santri, priyayi and abangan. Santri is a group that is very obedient to the sharia, priyayi is a group of bureaucrats, while abangan is a group of people who do not pay much attention to religious orders.

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