

**TRADITION OF BEGALAN: JAVANESE ISLAMIC IDENTITY  
IN SOCIETY OF PLIKEN, KEMBARAN, BANYUMAS**



**THESIS**

**Presented to Faculty of Ushuludin, Adab and Humaniora as a partial  
fulfillment of the requirements for Undergraduate Degree in education**

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If in the future it is proven that my statement is not true, then I am willing to accept academic sanctions in the form of revocation of the thesis and academic degree that I have obtained. The declaration is made by the researcher and the researcher hopes that this declaration can be understood.

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Saya yang menyatakan,



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*Assalamu'alaikum Warahmatullahi Wabarakaatuh*

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**TRADITION OF BEGALAN: JAVANESE ISLAMIC IDENTITY IN  
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*Wassalamu'alaikum Warahmatullahi Wabarakaatuh*

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## MOTTO

**“In the social jungle of human existence, there is no feeling of being alive  
without a sense of identity”**

**(Erik Erikson, 1968, *Identity: Youth and crisis.*)**



## DEDICATION

I dedicated this graduating paper to:

1. My beloved parents Ali Supangat and Eka Wahyuningsih, i'm sorry for graduating late. I hope this paper can makes they proud of me.
2. My beloved brother Rozan, Taqiy, and Hamizan. Wish they all the best. Wish they will be better than me.
3. My lovely myself. Thanks for always stand here by my side and not giving up. Thanks for everything mate.





**Tradition of Begalan: Javanese Islamic Identity In Society of Pliken,  
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**ABSTRAK**

Banyumas is one of the many areas in Indonesia that is rich in culture and is still preserved today. Of course, that culture has a good meaning and purpose and contains values and norms so that culture is still preserved until now. Not a few traditions from that culture are the result of mixing with Islamic teachings or commonly referred to as acculturation. These traditions eventually become a social identity of society in Banyumas. One of the cultures in which there is acculturation is the Begalan tradition, which is still practiced by the Banyumas society, especially Pliken Village, Kembaran District, Banyumas Regency, Central Java Province.

The theory used in this research is the theory of Social Identity proposed by Chris Barker where identity absolutely is a social construction and cannot be 'existed' outside of cultural representation and acculturation. This study aims to explain about acculturation in the Begalan tradition, and how begalan becomes the identity of Javanese Islam in Pliken Village. The method used in this research is the qualitative method. This research is a type of field research. Data collection techniques were carried out through observation, direct interviews with related sources.

The results of this study indicate that the acculturation between Banyumas culture and Islam can be seen from the elements of Banyumas culture, the procession of implementation and the belief, and symbols that have meanings related to Islamic teachings. Furthermore, pliken's people with their beliefs and principles towards the necessity of the tradition of Begalan and their identity as Banyumas people, encourage Begalan to become one of Javanese Islamic identities in Pliken village. The reason of the people of Pliken Village carry out the Begalan tradition is because they feel that they are Banyumas people, where Banyumas has a traditional custom, so they must carry out this tradition as Banyumas people.

**Keyword : Aculturation, Social Identity, Javanese Islam, Tradition Begalan.**

## PEDOMAN TRANSLITERASI ARAB-INDONESIA

Kata-kata Arab yang dipakai dalam penyusunan skripsi ini ditransliterasi dengan berpedoman pada Surat Keputusan Bersama antara Menteri Pendidikan dan Kebudayaan dan Menteri Agama R.I. Nomor: 158/1987 dan Nomor: 0543b/U/1987.

### Konsonan Tunggal

Huruf Arab	Nama	Huruf latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	ba'	B	Be
ت	ta'	T	Te
ث	sa	s	Es (dengan titik di atas)
ج	Jim	J	Je
ح	H	H	ha (dengan titik di bawah)
خ	kha'	Kh	ka dan ha
د	Dal	D	De
ذ	zal	z	ze (dengan titik di atas)
ر	ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es dan ye



ص	Ṣad	Ṣ	es (dengan titik di bawah)
ض	Ḍad	Ḍ	de (dengan titik di bawah)
ط	ṭa'	Ṭ	te (dengan titik di bawah)
ظ	ẓa'	Ẓ	zet (dengan titik di bawah)
ع	'ain	‘	koma terbalik di atas
غ	Gain	G	Ge
ف	fa'	F	Ef
ق	Qaf	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	'el
م	Mim	M	'em
ن	Nun	N	'en
و	Waw	W	W
ه	ha'	H	Ha
ء	Hamzah	’	Apostrof
ي	ya'	Y	Ye

**Konsonan Rangkap karena Syaddah ditulis rangkap**

متعددة	Ditulis	muta‘addidah
عدة	Ditulis	‘iddah

**Ta' Marbūṭah di akhir kata Bila dimatikan tulis *h***

حكمة	Ditulis	Ḥikmah
جزية	Ditulis	Jizyah

(Ketentuan ini tidak diperlakukan pada kata-kata arab yang sudah terserap ke dalam bahasa Indonesia, seperti zakat, salat dan sebagainya, kecuali bila dikehendaki lafal aslinya)

- a. Bila diikuti dengan kata sandang “*al*” dan bacaan kedua itu terpisah, maka huruf tersebut ditulis dengan *h*.

الولياء كرامة	Ditulis	Karāmah al-auliya'
---------------	---------	--------------------

- b. Bila *ta' marbūṭah* hidup atau dengan harakat, faṭḥah atau kasrah atau d'ammah ditulis dengan *t*

الْفِطْرُ زَكَاةً	Ditulis	Zakāt al-fiṭr
-------------------	---------	---------------

**Vokal Pendek**

-----	Faṭḥah	Ditulis	A
-----	Kasrah	Ditulis	I
-----	Ḍammah	Ditulis	U

### Vokal Panjang

1.	Fathah + alif	Ditulis	Ā
	جاهلية	Ditulis	Jāhiliyah
2.	Fathah + ya' mati تنسى	Ditulis Ditulis	Ā Tansā
3.	Kasrah + ya' mati	Ditulis	Ī
	يم كر	Ditulis	Karīm
4.	Ḍammah + wāwu mati فروض	Ditulis Ditulis	Ū Furūd'

### Vokal Rangkap

1.	Fathah + ya' mati بينكم	ditulis ditulis	Ai Bainakum
2.	Fathah + wawu mati قول	ditulis ditulis	Au Qaul

**Vokal Pendek yang ditulis dalam satu kata berurutan dipisahkan dengan apostrof**

أَنْتُمْ	Ditulis	a'antum
أَعِدَّتْ	Ditulis	u'iddat
شَكَرْتُمْ لَنَا	Ditulis	la'in syakartum

**Kata Sandang Alif +Lam**

a. Bila diikuti huruf Qamariyyah

الْقُرْآنُ	Ditulis	Al-Qur'ān
الْقِيَاسُ	Ditulis	Al-Qiyās

b. Bila diikuti huruf Syamsiyyah ditulis dengan menggunakan huruf Syamsiyyah yang mengikutinya.

السَّمَاءُ	Ditulis	Al-Samā'
الشَّمْسُ	Ditulis	Al-Syams

**Penulisan kata-kata dalam rangkaian kalimat**

Ditulis menurut bunyi atau pengucapannya.

الْفُرُوضُ ذَوِي	Ditulis	zawī al-furūd'
السَّنَةُ أَهْلُ	Ditulis	ahl al-Sunnah

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Purwokerto, Oktober 2021

Penulis,

Ghalib Wahyu S

NIM. 1617502010



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# CHAPTER I

## INTRODUCTION

### A. Background of Problem

Humans are cultured creatures. Culture is a human product, and culture measures human behavior and life. Culture, also called civilization, contains a broad meaning, including understanding the feelings of a complex nation, including knowledge, arts, beliefs, laws, morals, habits (customs), and other traits obtained from members of society. Several things, including religion, can form culture (Pujileksono, 2009: 14).

Society in its history has never been separated from tradition and religion that are permanently attached to their lives. Religion cannot be separated from culture, and it will unite into one unity for human life. Culture will always be inseparable, and it is difficult to imagine if religion lives without culture or vice versa (Burhannudin, 2016: 21) because both are related and connected to each other.

Religion (*agama*) as its designation consists of the words “a” and “gamma,” which means “not” and “chaotic.” In English, this word is translated into “religion” or “religie” in Dutch and “*ad-din*” in other terms in Arabic (Suwito, 2008: 22). Religion in its progress experienced adaptation or even degeneration. As a result of this adaptation, there is a syncretization process in practicing religious teachings. Syncretization can happen due to the strong influence of teachings or local beliefs on new

beliefs, even if the new beliefs are valued as righteous trust and are based on the holy book (Suwito, 2008: 29).

Talking about culture and religion, this country has happened much acculturation between religion and culture, one of which is Islam and Javanese culture. Muslim is the majority population in Indonesia, with the largest community of Muslims globally when matched or compared to other countries. Before Islam entered Indonesia, especially Java, there was an old belief that had developed first, namely Hinduism-Buddhism, which was widely embraced by royal circles. In contrast, the original belief that was based on animism was embraced by the laity. Although the three old beliefs are different, they rest on the same point, thick with mystical nuances.

Most Javanese people have a formal religion, but there is still a belief system that is still strong in their religious life, such as belief in the existence of gods, spirits, or ancestors. Since man is aware of its presence in the world, since that time, he began to think about the purpose of life, truth, goodness, and the Lord. One example of this opinion is the custom of Javanese people, especially those who adhere to Islam Kejawen, for pilgrimage (to come) to sacred tombs on Tuesday *Kliwon* and *Jum'ah Kliwon* nights to seek blessings.

The Javanese people, who are Muslim, have not been able to leave their Javanese traditions and culture, even though sometimes these traditions and cultures conflict with Islamic teachings. Indeed, some



Javanese cultures and traditions can be adapted and continue to be adhered to without having to contradict Islamic teachings, but many also contradict Islamic teachings. Javanese people who adhere to Islamic teachings strongly can undoubtedly select and sort Javanese culture that can still be maintained without conflict with Islamic teachings. Meanwhile, the Javanese people who do not have a sufficient understanding of Islam prefer to keep their ancestral heritage and practice it in their daily life, even though it is against the Islamic teachings. This phenomenon has continued until now (Subqi, 2018: 5).

In the spread of Islam in Java, *walisongo* used the approach of Sufism (Islamic mysticism). Without firmly rejecting Javanese culture, Islam introduced tolerance and equality slowly and gradually. In the Hindu-Javanese society that emphasizes and dwells on differences in degrees, equality from Islamic teachings is more pleasing and exciting to Javanese people (Aziz, 2013: 263).

With its unique Islamic characteristics, Java invited the attention of many socio-religious experts to analyze the phenomenon in Indonesia. One of the researchers familiar is Clifford Geertz, with his book "The Religion of Java." Geertz, in his book, classifies Muslims in Java into three groups, namely *Santri*, *Priyayi*, and *Abangan*.

Ethnological studies, especially from Clifford Geertz, contradicted by saying that Islam was never indeed professed on Java except among a small community of merchants and almost none in the palace (*keraton*)

environment. Geertz divided Javanese people into three main groups: *santri*, who were orthodox Muslims; *priayi*, aristocratic circles that were mainly influenced by Hindu-Javanese tradition; *abangan*, animist village community. Although the details of this theory have been widely criticized by Dutch and Indonesian scholars (Bachtiar 1973, Drewes 1968, Suparlan 1976), his opinion that the majority of Javanese people are only nominal Muslims has never been seriously explored (Woodward, 2004: 2).

Javanese people, who always had a traditional belief for a long time ago, were confronted with the entry of Islamic teachings into the Java region. This resulted in a fusion or merger between Javanese local culture and Islam, which formed a Javanese Islam style. Javanese Islam means Javanese culture, which contains values and elements of Islam, or Islamic teaching with Javanese style.

Tradition is generally understood as knowledge, doctrine, habits, practices, and others passed down from generation to next generation, including the way of delivering the knowledge, doctrine, and practice. Badudu Zain also said that tradition is a habit carried down through generations and still being carried out in the community, every place, or in different tribes. In the KBBI (*Kamus Besar Bahasa Indonesia*), it has also mentioned that tradition is defined as an assessment or assumption that the available ways are the best and the correct ways ever (Muti'ah, 2009: 15).

The definition of tradition is different from culture. Tradition is also part of a culture. Tradition is more like a habit, whereas culture is

more complex, including behavioral patterns, language, life tools, social organization, religion, art, etc. These are oriented towards helping humans carry out community life. So, tradition is part of a culture, and culture has a broader meaning than tradition.

According to Hari Purwanto, the definition of culture is a whole complex that includes knowledge, beliefs, art, law, morals, rites, and various abilities and habits obtained by humans as a member of society or community. In this case, culture is acquired and passed down through symbols that can eventually form something unique from human groups, including their manifestation in material things (Khalil, 2008: 130).

In traditional communities, marriage is still considered sacred because it concerns the dignity of traditional peoples on the whole. In almost all traditional marriages, traditional symbols or rituals are still a necessity and still color every wedding ceremony. This includes the implementation of traditional marriages for the Banyumas community, especially in Pliken Village, Kembaran District, Banyumas Regency, Central Java Province.

In the Banyumas traditional marriage ceremony, there is a tradition called “*Begalan*.” *Begalan* is terminology in Javanese that means robbery. That is because, during the *Begalan* procession, the groom’s belongings are intercepted and robbed by the bride. Nevertheless, not all of the traditional marriages in Banyumas carry out the *Begalan* tradition. This tradition is only carried out on the marriage ceremony procession of the

prospective groom, who in the family tree becomes the eldest child or the first daughter to marry into the family if his brother first marries (Suwito, 2008: 19).

In the Banyumas regency, *Begalan* tradition has become the necessary thing in the traditional marriage procession. There is a collaboration between the religious element and the Java culture element.

The Banyumas community's trust in this tradition that traditional marriages are often considered incomplete if that tradition has not been carried out. Banyumas people believe that this tradition is used as a symbol of giving advice and provisions from families to prospective brides who will live a new life.

This tradition began when the groom and his family entered the yard of the bride's house. This tradition is carried out in every eldest son's marriage. The exciting part of the *Begalan* traditional ceremony is the dialogue between the plunder victims (*yang dibegal*) and the robber (*yang membegal*). The dialogues usually contain advice and criticism for the bride and groom. The tradition of *Begalan* is a combination of dance and the art of comedy or speech with musical accompaniment.

*Begalan* tradition is a combination of dance with verbal speech, a part of a wedding ceremony. That is when the groom's family entered the yard of the bride's house (Suwito, 2008: 5). The tools carried as the luggage are kitchen equipment. Each luggage (primarily kitchen tool) has

a symbolic meaning according to the Javanese philosophy, especially the philosophy of Banyumasan.

Begalan tradition, as a result of culture, is related to symbols. Culture as a system of symbols is a reference and guide for people's life. Giving meaning and cultural models are transmitted through symbolic codes. Understanding culture as a system of symbols gives the connotation that culture is an expression of a society in ideas and human behavior in the community.

The meaning contained in symbolic things in the begalan tradition is the advice and life's philosophies of the Javanese people in the past. Furthermore, the meaning contained in Begalan is in tranquility and harmony with the values of Islamic teachings. Begalan contains advice and teachings of kindness associated with life, especially a family life for a bride and groom, and Islamic Religion, which contains teachings of kindness and way of life. This will be the primary focus of this research and paper, explained in the discussion section.

Such as should be, something in the world will change. The tradition of Begalan that have been carried out for a long time have been eroded by the changing times. In the past, Begalan was believed to be a sacred ritual that rejected badness or bad luck and brought salvation and prosperity, which was required at the wedding. Nevertheless, people who carried Begalan are diminishing, which is caused by many things.

For various reasons, the Banyumas community began to forsake the tradition of Begalan. One reason is that it is not from Islamic teachings delivered by prophet Muhammad (*Bid'ah*) or simply because they do not want their marriage to be complicated. Nevertheless, there are still many people in the Banyumas community who still carry out the tradition of Begalan. Such as the interviews I have done with residents of Pliken, people still carry out the Begalan until now because Begalan was a Banyumas tradition inherited through generation. We, as Banyumas people, must preserve it (Qomaruddin, Interview, 18th February 2020). Furthermore, some people still believe in its sacredness, where Begalan can reject badness or lousy luck and bring salvation.

Culture and traditions in social life have a function, namely as the identity of a particular community group. Like the people of Pliken Village with their unique and diverse cultural identities, one of which is the Begalan Tradition that exists in Pliken Village. Pliken Village is one of the villages in Banyumas. Their people still practice the Begalan Tradition, thus making the Begalan tradition one of the social identities of the Pliken Village itself. Social identity is formed because the individuals who become a group have the same views, beliefs, and habits. This is why a traditional customary identity and tradition are finally formed, which is then constructed by society into the group's social identity. Social identity cannot be divided from culture because identity is a social construction that cannot exist outside of cultural representations.



This research is related to the study of religions because in it will be discussed about Religion and Culture. The relationship and interaction between religion and culture is the basic theme of this research. In this study, the interaction between Islam and the Begalan tradition is shown through the acculturation and identity of Javanese Islam.

Nowadays, Pliken's people have used the Tradition of Begalan to strengthen Javanese Islamic identity in Banyumas. They reconstruct their identity at once because there is a change in society. Identity is not something that is finished and cannot be changed. Identity is more about the process, where a person starts to identify himself with a tradition that contains specific values. When someone has an opinion like that, he has begun to identify himself in a specific identity. In the context of tradition, because this is their identity, they do and preserve it. This is what will be the primary concern of the researcher's research.

#### **B. Research Question**

Based on the background of the study that has been mentioned before, this research is carried in order to answer the following question:

1. How is the acculturation of Islam and Java in the tradition of Begalan?
2. What the contribution of Pliken's people in construct their Javanese Islam Identity through the tradition of Begalan?

### **C. Objectives of the Research**

From the background of problem and question of the research explanation above, the objectives of this research is :

1. To discover and observe the acculturation and Javanese-Islam identity through the tradition of Begalan in Pliken, Kembaran, Banyumas regency.
2. To analyze and explain about the Javanese-Islam identity through the tradition of Begalan in Pliken, kembaran, Banyumas regency.

### **D. Significances Of The Research**

#### **a. Practical**

The result of the research are expected to be able to be used as material for study, learning, and teaching in order to know and understand how the acculturation in the tardition of Begalan, especially the Javanese-Islam identity on society of Pliken. And also, for researchers, the results of this research are expected to add insight and knowledge of researchers.

#### **b. Theoretical**

The result of the research can be used as a reference for research with similar themes, especially in the theme of tradition, culture, acculturation, and Javanese-Islam identity.

## E. Literary Review

### 1. Review of Relevant Studies

Based on several sources related to this research, there are journals, thesis, and previous research related to the main topic of this research. The following are the result comparison of previous research studies.

Firstly, thesis entitled “*Tradisi Begalan dalam Perspektif ‘Urf*” was written by Arini Rufaida from student UIN Malang Universitas Islam Negeri Malang) in 2011. Based on the result of the research, the researcher uses qualitative methods that were applied in that research study to answer those Begalan in the perspective of ‘*Urf* question. That research is similar to this research because it describes the same tradition, Begalan. The difference is about the perspective that researcher used. This research used the perspective of ‘*Urf* while my research was focused on acculturation and social identity.

Secondly, the research entitled “*Konsep Keluarga Sakinah dalam Tradisi Begalan*” was written by Syarif Hidayat from a journal al-Ahwal Vol.7, No. 1, 2014. Based on the result of the research, the researcher concludes that the concept of *keluarga sakinah* has existed in the tradition of Begalan. This research is not similar to the researcher’s research. The difference is that the researcher takes the Javanese-Islam identity and the acculturation between Javanese Culture and Islam. However, the researcher takes the concept of *keluarga sakinah*.

Thirdly, the research entitled “*Makna Simbolik Seni Begalan Bagi Pendidikan Etika Masyarakat*” was written by Peni Lestari from journal of *Harmonia* Vol. 13, No. 2, 2013. It explores the symbolic meanings of Begalan for learning ethics for society. This research was similar to the researcher’s because the themes that we chose are the same. However, it was different too, because, in the researcher’s research, there is a question about the acculturation and social identity in the tradition of Begalan. In contrast, this research does not discuss it.

Fourthly, the research entitled “*Islam dan Tradisi Begalan*” was written by Suwito N.S. from teacher IAIN Purwokerto in 2008. It explores the history of Begalan, its symbolic meaning, and its relation to Islamic values. This research was similar to the researcher’s research because it discussed the acculturation of Islam and Javanese culture. The difference is that we use the different theories to analyze the acculturation question. Furthermore, the researcher’s research is more focused on the Javanese-Islam tradition of Begalan.

Fifthly, the research entitled “*Tradisi Begalan Dalam Acara Pernikahan Di Desa Jepara Kulon Kecamatan Binangun Kabupaten Cilacap Perspektif Hukum Islam*” was written by Umiatun Khasanah from student IAIN Purwokerto in 2018. This study describes the Begalan Tradition from the perspective of Islamic law. This research was similar to the researcher's research because it discussed the Tradition of Begalan. The difference lies in the point of view. This thesis talks about the Begala

tradition from the perspective of Islamic law, while the researcher's research focuses on the acculturation and identity of Javanese Islam.

From the four studies above, in general, the difference with the author is the difference in perspective and the things to be studied from the Banyumasan Begalan tradition. Furthermore, there are also differences in the aspects studied and discussed and the theories used in the research. Then, the discussion of this research focuses more on how the acculturation between the begalan tradition and the Islamic religion, how the Begalan tradition becomes a Javanese Islamic identity in Pliken, and what is the contribution of the Pliken village community in constructing that tradition of Begalan into Javanese Islamic identity in Pliken village.

## **2. Theoretical Review**

### **A. Acculturation Theory**

"Acculturation" in the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), means a mixture of two or more cultures that meet and affect each other. In terms, acculturation or culture contact has various meanings among anthropology scholars. However, all of them agree that the concept is about a social process that arises when a group of people with a particular culture is confronted with elements from a foreign culture in such a way that the elements of the foreign culture are gradually accepted and processed in their own culture without causing the loss of the cultural characteristics itself (Koentjaraningrat, 1979: 262).

Acculturation is about the fusion of two cultures. *Culture* is defined as a concept that arouses interest. Formally, *culture* is defined as the order of knowledge, beliefs, experience, meanings, values, attitudes, hierarchies, religion, time, spatial relations, role, the universe concept, material objects, and property which are obtained by a large group of people from generation to generation through the effort from individual or group. There was acculturation between local culture and a new religion (immigrants), namely Javanese culture and Islam.

From a socio-anthropological perspective, when religion enters another society outside the society that formed it, it will undergo an adjustment process to the existing culture. There is a compromise of values or symbols with the original culture, resulting in a new form different from the religion or culture of origin. The gradual acculturation process made Islam religious teaching and Java as a cultural entity unified and formed a different culture from the original culture. This is due to the fading of the old values.

Woodward states that Javanese-Islam is tinged with a tension between legal interpretation and mystical interpretation, but both have the same source, that was Islam. For this reason, he then introduced a variant of Islam in the form of “normative Islam” and “Javanese Islam” by stating that Islam shapes the character of social interaction and daily life in all strata of Javanese society (Woodward, 1988: 3). Normative Islam is a group that adheres to Islam originating from Arabic, purely without



mixing with Javanese culture. At the same time, Javanese Islamic is a group that adheres to Islam that has acculturated with local culture, namely Javanese culture (Sumbulah, 2012: 57).

The phenomenon of religion in Java can also be called syncretic religion, even though Woodward prefers to call it Javanese Islam, the same as Indian Islam, Malay Islam, and Middle Eastern Islam. Each has its characteristics, characteristics, and uniqueness that makes the religion seem "more alive" because it is full of meaning and dimensions (Sumbulah, 2012: 56).

With the acculturation theory above, the researcher tries to see how the Begalan tradition acculturates Islam and how acculturation elements are seen. Look at the procession and also the tools in the Begalan tradition to find out the acculturation value between Banyumas and Islam in the Begalan tradition.

### **B. Social Identity Theory**

*Social identity theory* is a theory that analyzes the process of self-concept formation in the context of current membership in groups and the relationships or interactions that occur between groups. The process of forming social identities is determined through a set of values, rules, or behavior patterns that are preserved and channeled together in a group (Andika, 2018: 39).

Subjectivity and identity are specific and not everlasting cultural products. What is meant by an individual is 'all cultural and social aspects.' So, identity is a social construction and cannot exist outside of cultural representation and acculturation (Barker, 2008: 174).

The cultural repertoire of ourselves in the Western describes us as having an authentic self, an identity that we have and can be recognized. We all see identity expressed through various forms of representation that others can recognize and ourselves. So, identity is an essence that can be interpreted through the sign of taste, trust, lifestyle, and attitude. Identity is considered social and personal and indicates that we are identical or different from others. We may agree that identity is related to similarities and differences, social and personal aspects, to forms of representation. However, we will question the assumption that identity is something we own or something that is permanent and must be sought. Identity is better understood not as a permanent entity but as a description of ourselves filled emotionally (Barker, 2008: 174).

In the sociology field, the concept of identity refers to the group membership structure, such as social roles, categories, and characteristics that can indicate an individual in a particular group. A person with the same identity has the same culture, primary institutions such as religion, language, political and social organizations. Between them grows awareness and a feeling of "ours" (*esprit de corps*). In general, identity

refers to the self, which explains what and who a person is (Barker, 2008: 25).

Cultural identity implies "belonging" individuals into cultural groups or communities. In a simple sense, what is meant by cultural identity is the details of the characteristics or characteristics of a culture owned by a group of people whose limits we know when compared to the characteristics or characteristics of other people's cultures. (Liliweri, 2002:72). According to Ting-Toomey (1999:30), cultural identity is a person's feeling (emotional significance) to have a sense of belonging or affiliation with a particular culture. People who are divided into groups then carry out cultural identification. Namely, each person considers themselves as a representation of a particular culture. (Sunyandari, 2017 :23)

Individuals in the same group, where they have the same culture, primary institutions such as religion, language, political and social organizations, will grow awareness and feelings of "belonging" (*esprit de corps*). In general, identity refers to the self, which explains what and who a person and group is.

Hogg and Abrams define *Identity* as a people's concepts of what sort of people they are, who they are, and how they relate to others (Hogg and Abrams 1988: 2). So, in simple terms, Identity is characteristic of a group or individual, which is not owned by other individuals or groups (Eriyanti, 2006: 25).

By using this theory, the researcher tries to see how the people of Pliken Village construct their social identity through the Begalan tradition. The author researcher tries to see how the thoughts or views of the Pliken Village community's beliefs on the Begalan tradition itself and why they carried out the tradition of Begalan.

## **F. Research Method**

### **1. Type of the Research**

The researcher uses field research and qualitative approach in this research. The field research is usually used for collecting the data as much as possible. So, the researcher is able to describe the object in order to interest the readers. In a simple way, field research can be defined as an observation to get fact information that needed as final task.

According to the variable of this research, the researcher uses qualitative research. Qualitative research is the fundamental and necessary method for gathering and collecting information, direct observation, participation in the setting, in-depth interviewing, and document review (Sugiyono, 2017: 309).

This research is a type of field research. Researchers come directly to the field to obtain and retrieve information and data from existing phenomena. In this case, the phenomenon under study is the

acculturation and Javanese-Islam identity on tradition of Begalan in the village of Pliken, Kembaran district, Banyumas regency.

Then the data analysis method of this study uses descriptive analysis which provides an overview of the data obtained and then analyzed using existing theories.

## **2. Source of Data**

### **a. Primary Sources**

Primary source is data sources that the researcher gets directly. The Primary source of the research are the fields that become the focus of the research that is the acculturation between Javanese culture and Islam to find out the Javanese-Islam identity on tradition of Begalan. The primary data sources of this study were Juru Begal, Begalan implementers (a bride who carries out the begalan tradition at her wedding), and the government and villagers of Pliken.

### **b. Secondary sources**

Secondary source is data sources that the researcher gets indirectly, for instance through other people, articles, other thesis, or document that related to the theme of the research.

### 3. Techniques of Data Collection

Data collection techniques is the main factor of the research. On this research, the researcher uses three of techniques to collect the data, those are:

#### a. Observation

Observation is the way to collect the data by observing the object of research or even both human, thing, and nature. (Marshal 1955) states that “through observation, the researcher learn about behaviour and the meaning attached to those behaviour”. The researcher use direct observation and review it carefully and directly in the field or research loation. In the interaction between the researcher and the one being studied, it means that there are influences and reciprocal relationships so that they can view the observed as the subject. This observation aims to see how the Begalan tradition procession was in Pliken Village.

#### b. Interview

Based on (Esterberg 2002) defined that “interview is a meeting of two people to exchange the idea and information through question and responses, communication resulting and collective construction of meaning about a particular topic”. If the researcher will do first observation, interview is really used in techniques of data collection. Interview is a self-report and based on personal convictions (Sugiyono, 2017: 317).

Interview is a method of collecting data orally from a respondent in a systematic and structured way. In this case, informants or respondents from the Muslim community, village government, and cultural figures become sources to inform the process and meaning contained in the Begalan tradition. The interviewer who asks questions about what is being researched and the interviewee provides answers to the questions. This interview was directed to strengthen the observation data carried out.

The researcher interviewed Mr. Harjito as the Head of Pliken Village, Mr. Sucipto as the Secretary of Pliken Village, Mr. Jahid as the Juru Begal (Begalan Practicer), and Mr. Qomarudin as the Pliken Villagers. On doing the interview, the researcher not only brings the instrument but also by using auxiliary tools likes tape recorder, picture, and others that can help the process of data collection (Sugiyono, 2017: 319).

#### c. Documentation

According to Tanzeh (2011), documentation is collecting the data by looking at and taking note a report that has available. Documentation as the data collecting method is written statement that arranged by person or institution to observe an even or serving accounting. Document can prove the observation because it is a stable source, nature, unreactive. Those reason are able to be used as an observation evidence (Tanzeh, 2011: 92).



Data collection is also carried out by documentation, namely looking for data about things or variables in the form of notes, transcripts, meeting minutes, agendas, and so on. The documentation method is treated because it has a disclosure value for something that is documented. In this regard, in this section the types of data are divided into actions and words, written data sources, and photos. This documentation is carried out to explore the data needed for the interest of the researcher's attachment, such as recording how the Begalan tradition procession, during interviews and so on. Documentation can be in the form of books, articles, photographs and various things related to the Begalan tradition to explore data besides the procession but also about acculturation and Javanese Islamic identity in Begalan.

### **G. Techniques of Data Analysis**

In this research, the researcher uses data analysis techniques according to Miles and Huberman which consist of three steps, namely:

#### **1. Data Reduction**

Data Reduction is process of combining and uniformity all the data that has gotten become a script which will be analyse (Haris, 2010: 180). On this research, the researcher will do observation, interview with the practicier of begalan then analysed the result which one is the data that the researcher will use as the theme. The data obtained in the observation process were selected according to the discussion to be studied, namely data related to the

Begalan tradition itself, and the acculturation and Javanese Islamic identity in it.

## 2. Data Display

Stages of display data contain about a half of data in writing and have a clear theme line into a matrix of category specific as incorporated themes and categorized and will split themes into a more concretion and simplified from called a subtheme ending conterminating code of that subtheme accordance with verbatim of interview before that has been done (Haris, 2010: 180). The data that has been obtained and has been reduced according to the needs, then the data is presented in the form of a systematic report so that it is easily understood by others. Namely in the form of data reports on how acculturation and Islamic identity in the tradition of Begalan.

## 3. Verification

Verification is the last data in data analysis process. The conclusion is the answer of researcher's question and using "what" and "how" question on that research. Data verification, at this stage the researcher begins to interpret (interpretation) the data so that the data that has been organized has the data. In this stage, from the data that the author has obtained, the writer explains the acculturation and identity of Javanese Islam in the tradition of Begalan.

## H. Structure of the Research

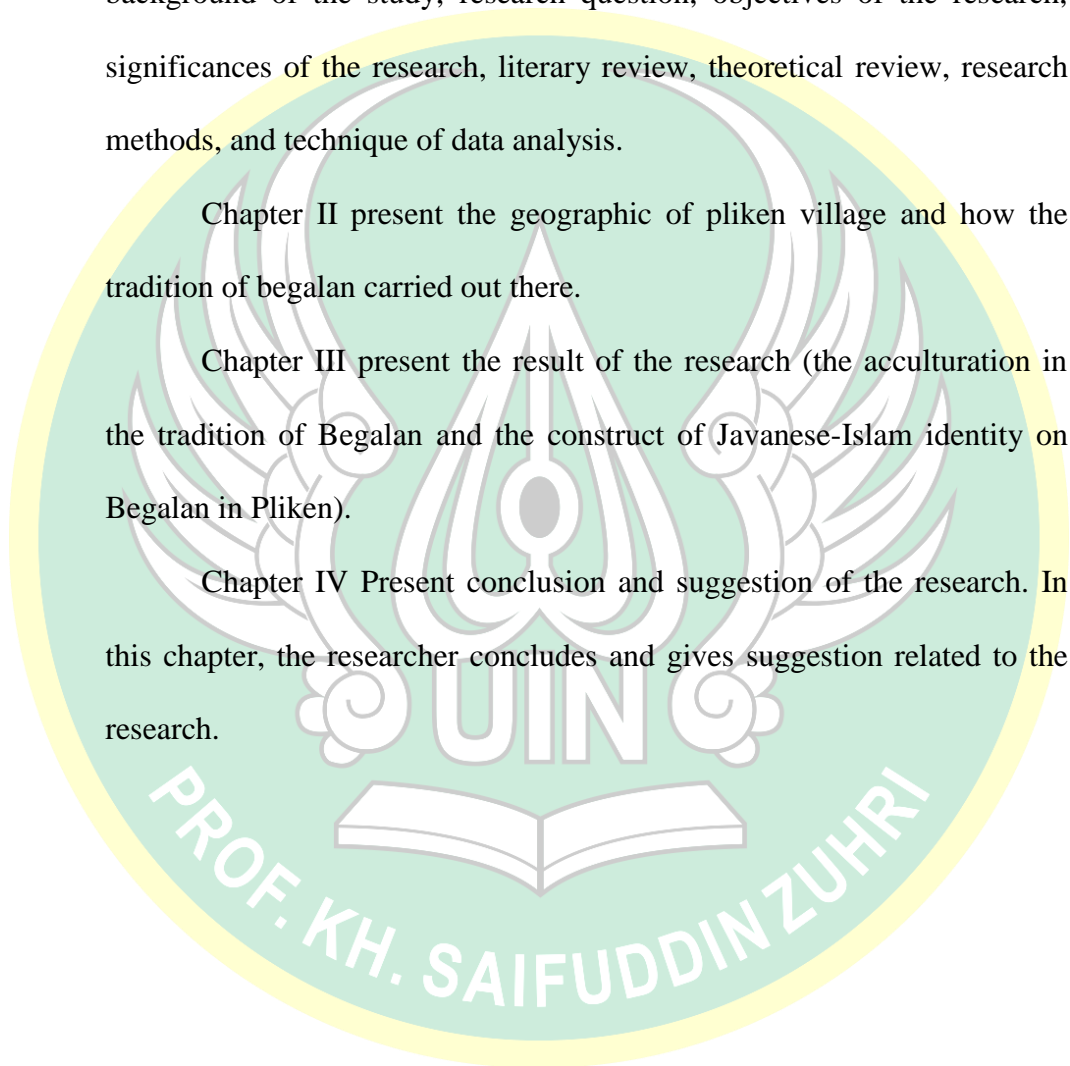
To make a systematic of this research, it is necessary to classify the structure of this research. This research structure will explain as follows:

Chapter I present an introduction. It has eight sub section, those are background of the study, research question, objectives of the research, significances of the research, literary review, theoretical review, research methods, and technique of data analysis.

Chapter II present the geographic of pliken village and how the tradition of begalan carried out there.

Chapter III present the result of the research (the acculturation in the tradition of Begalan and the construct of Javanese-Islam identity on Begalan in Pliken).

Chapter IV Present conclusion and suggestion of the research. In this chapter, the researcher concludes and gives suggestion related to the research.



## CHAPTER II

### TRADITION OF BEGALAN IN VILLAGE OF PLIKEN

#### A. The History of Pliken Village

Pliken Village was a mixture and combination of three villages, namely Pliken Lor Village, Pliken Kidul Village, and Grumbul Beber. Initially a fraction of 3 villages, the village was merged into one in the early 9th century. This happened because of the riots and clashes between Pliken Lor and Pliken Kidul. Therefore, they were put together into one unity to stop clashes and not occur again. The first Chief of Pliken Village was Abu Mansyur, and continued until now, Harjito as the tenth Chief (Sucipto, Interview, 26 October 2020).

*“Pada zaman kolonial belanda juga memang ada beberapa bagian yang samapai saat ini memang pliken ada 3 grumbul, grumbul jurig, grumbul beber, termasuk pliken itu sendiri.”*

One of the authentic pieces of evidence that Pliken was a combination of three villages is the existence of Pekulen in Pliken village, which still exists today. Pekulen are land owners, including Pekulen Pliken Lor, Pekulen Pliken Kidul, and Pekulen Beber. This proves that Pliken Village has consisted initially of three villages. The population number of Pliken village now is 2258 families (8,331 people). The majority of the population in Pliken village is Muslim, with 8,326 people, while only five are non-Muslims. The non-Muslims in Pliken village are just Christians, nothing else (LPPD Pliken, 2013).

Talking about the history of Pliken village, the name Pliken village itself has a history. During the Mataram kingdom era, Pliken village was still a jungle in

the past. At that time, there was a retainer from Mataram who wandered to the village of Pliken. The retainer is known as Ki Gede Yasakerti. He stopped at a hamlet called Capada. The retainer eventually founded a college or hermitage because he was also an *Ulama* who said that his religious knowledge was high. Finally, he has many *Santri* (students) there (Sucipto, Interview, 26 October 2020).

Because Pliken was still a jungle, the retainer wanted to spread the religion by clearing the forest to become a settlement or residential area. He ordered his students to clear the land by dividing them into two groups. However, these two groups often clash in determining when this land clearing will start. Due to frequent quarrels or local language, it was called *Kiken*, and the village was given the name Pliken (Sucipto, Interview, 26 October 2020). That is the history of why this village is called Pliken.

However, there are different versions of the story in the naming history of the Pliken village (Harjito, Interview, 5 December 2020). In an interview with the village head, he said:

*“Kalau menurut cerita para pendahulu, para leluhur, Pliken itu berasal dari kata Plikan. Artinya kalau di bahasa jawnya dulu itu tempat persembunyian. Jadi ceritanya dulu kan ada orang-orang mataram yang mau mengambil atau diperintah oleh rajanya untuk mengambil bunga wijaya kusuma. Cuma diperjalanan itu singgah, atau terjadi suatu halangan di perjalanan akhirnya tidak sampai ke tempat tujuan tapi bersembunyi di Pliken. Karena yang digunakan bersembunyi atau Plikan itu dulu di wilayah sini.”*

In this version, Pliken comes from the word *Plikan*, which means a hiding place in Javanese. The story began with a Mataram king ordering his people to

take Wijaya Kusuma flowers. However, on their way, the envoys found a problem and finally stopped and hid in Plikan, which is now Pliken Village.

Even though there are different versions of the story, the two are still related because they are both set in time, namely during the Mataram kingdom era, and there are no contradictions in the two versions of the story. Pliken Village is one of the Villages in Banyumas that still has a solid Banyumasan culture. The Pliken people still practice many of tradition such as Slametan, Mbobot, Mitoni, ebeg, lengger banyumasan, and so on. On the other hand, the Pliken people, who are predominantly Muslim, also have high religiosity. Many religious leaders and pesantren evidence this in Pliken. In addition, religious traditions such as Maulidan and rajaban are still being carried out. This can explain why the Pliken community still practices the Tradition of Begalan. Keep up on both sides, both Banyumas and Islamic tradition. So that is the history why this village was named Pliken village.

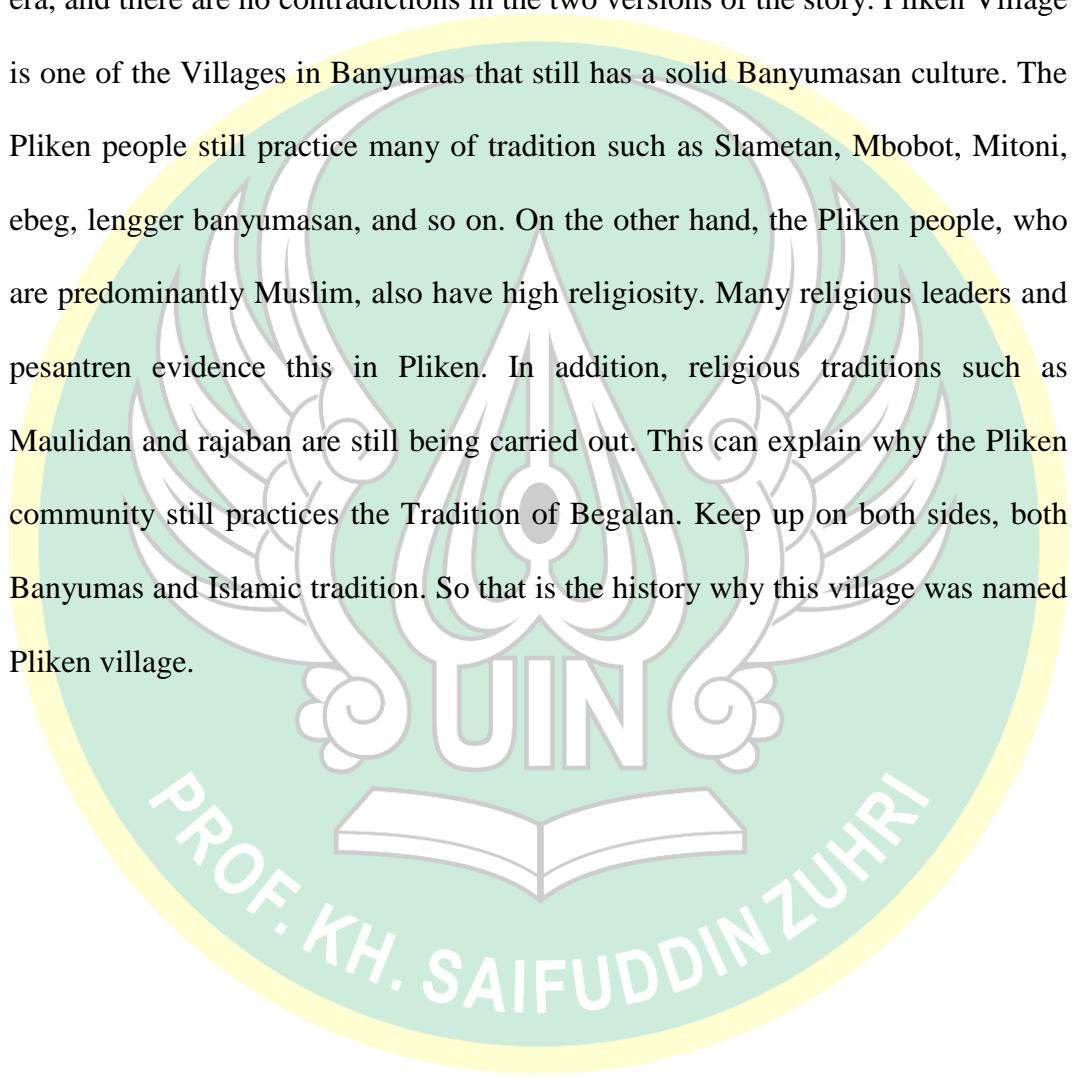
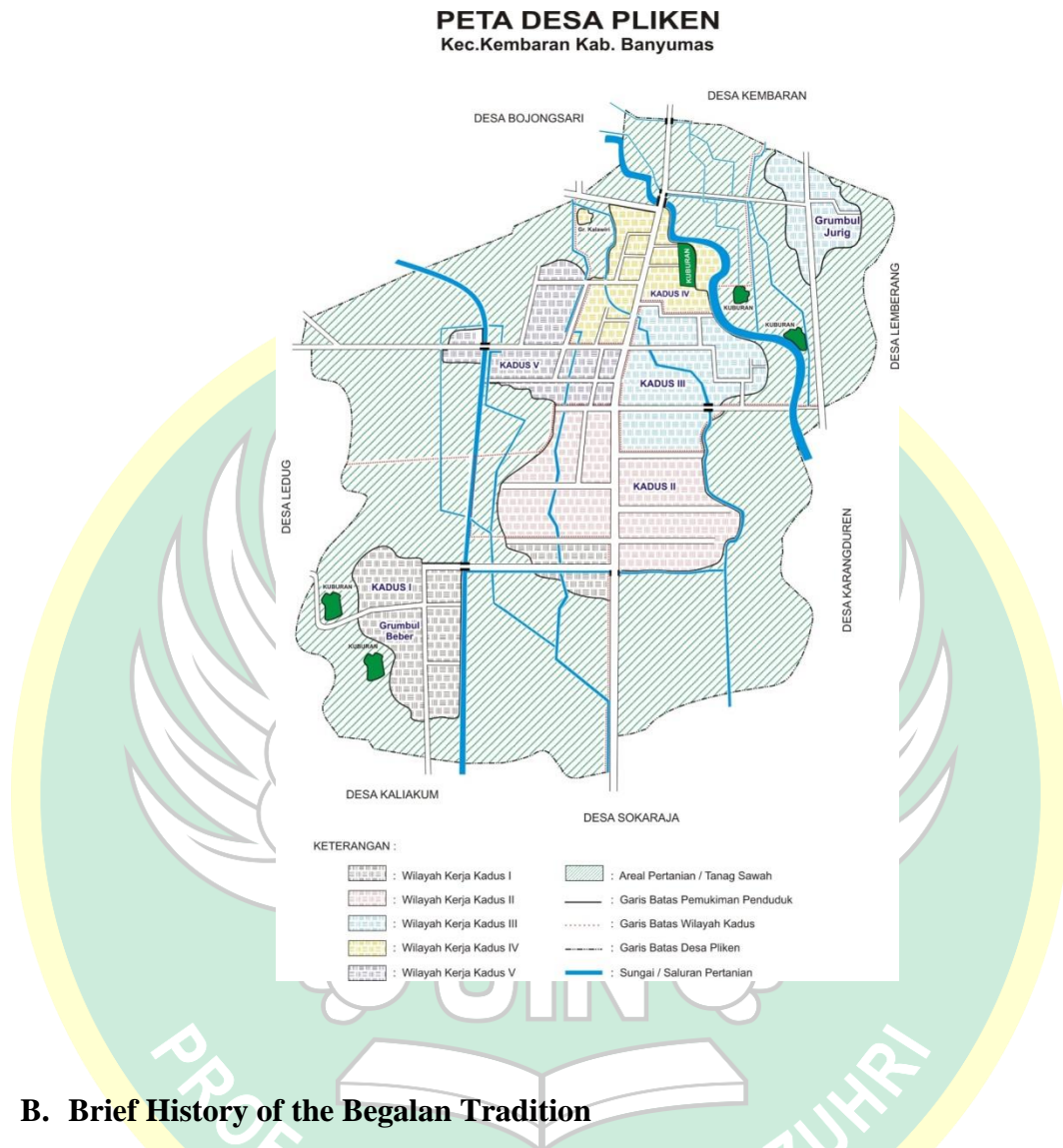




Image 1.1 The Map of Pliken Village



## B. Brief History of the Begalan Tradition

Begalan started with an incident that occurred in 1628, to be precise, during the leadership era of Adipati Cokrokusumo (3rd Banyumas Regent). At that time, Adipati Cokrokusumo was about to marry off his son to the daughter of Adipati Wirasaba (Regent of Wonosobo). While traveling from Wonosobo to the Pendopo Sipanji Banyumas, they were *dibegal* (robbed) by a group of people in Alas Senon (Jahid, Interview, 14 November 2020).



*“Kalau begini, besok ada rejaning jaman, tlatah banyumas, khususnya daerah banyumas, mantu sepisan, bontot dengan mbarep, mbarep dengan bontot, itu mengadakan sesaji begalan.”*, Said Adipati Cokrokusumo.

Starting from this incident, Adipati Cokrokusumo also created a wedding tradition (Begalan) for the Banyumas people, specifically for the marriage of the first child. All villages in Banyumas do the Tradition of Begalan because Begalan only exists in Banyumas. However, some are no longer doing this tradition for various reasons, such as the belief that the ages have eroded it. The Begalan tradition is often symbolized as advice for human life after getting married and living a household life with a partner. *Ubo rampe / Brenong Kepang* that shown are suggestions for the bride and groom. In begalan, there is also a prayer session in Javanese for the newly married couple. Therefore, Begalan is considered part of a sacred event because it is believed to be able to reject reinforcements simultaneously to teach the Islamic teachings.

### **C. Tradition of Begalan In Pliken Village**

Begalan's position as a folk art of Banyumas is closely related to wedding ceremonies because this tradition comes from the beliefs and customs of the community (DINPORABUDPAR, 2009: v).

Begalan comes from "*begal*" (Javanese), which means robber. Generally, a robber means a criminal who seizes other people's belongings by force. Robbers usually straightforward steal someone's belongings when that person is conscious. Seizing in Javanese terms is called "*mbegal*." However, *begal* in the context

tradition of Begalan does not mean that. Begalan is a ritual that means submarine (slametan) or ruwat. So, in the tradition of Begalan, wong Banyumas does not refer to seizing other people's belongings but protecting them from being disturbed by the influence of evil spirits. Begalan is one of the conditions (*krenah / pengruwat*) to avoid supernatural powers that can disturb and endanger life safety, especially for the bride and groom (Hidayat, 2014: 86).

The tradition of Begalan is a tradition carried out by the Banyumas community on the first daughter's marriage which is believed by the Banyumas community to reject *bala'* (misfortune). This tradition contains entertainment, artistic, and Islamic values, which is reflected in the symbols contained in Begalan.

Because there is no compulsion, even though there are those who do not believe in and carry out the Begalan tradition, in Pliken itself, there are still many people who still practice the Begalan tradition in marriage. With the development of the times, some people begin to distrust and carry out the Begalan tradition. However, that does not change that the Pliken people still practice the Begalan tradition.

The implementation of the Begalan Tradition in Pliken Village is the same as Begalan in general. In its implementation, begalan has several phases that are carried out by the *Juru Begal* (Begalan Practitioner) in carrying out his duties (Rufaida, 2011: 63):

First of all, preparation and introduction of Begalan. At this stage, the most important thing is the luggage (*Uba Rampe / Brenong Kepang*). Luggage is

the obligation of the groom. *Juru Begal* wore appropriate Javanese traditional clothes and followed the tradition of *Begalan*.

And then, the second phrase explains the symbols of *Begalan*. At this phase, the core stages of the *Begalan* performance are in. When the Javanese music of Banyumas plays, *Juru Begal* will dance carelessly while carrying a *Brenong Kepang*. One of them, *Joko Sengkolo*, as the bride's representative, intercepted the arrival of the groom's group, represented by *Joko Kelantung*.

Gambar 1.2 *Joko Sengkolo* dan *Joko Kelantung*



After that, *Joko Kelantung* and *Joko Sengkolo nembang* (singing in the Javanese language) start while continuing to dance. Then there was a dialogue with a Banyumas Javanese accent known as "*ngapak*." After the introductory dialogue between *Joko Klantung* and *Joko Sengkolo*, they asked each other about the meaning of the symbols of the goods carried (*Brenong Kepang*). When the explanation of the symbols is complete, *Juru begal* (*Begalan Practicer*) will close

the show by hitting the kendhil (Javanese Housewares) they were carrying and then praying for the safety of the two future brides.

*“Ana klenting mungil tapaing gunung lempuyang, ketemu kayu jaewaras, waras slalu. Dandang soko wetan pernaeh dandang soko kulon soko kidul soko lor, nyucup bajang kaki penganten lan penganten.”*

Those are the words usually used as closing in the Begalan tradition procession (Jahid, Interview, 14 November 2020). The tradition of Begalan is good because it contains much advice aimed at new brides as a guide for their upcoming new life. Apart from the sacredness of rejecting reinforcements and bringing salvation, The researcher thinks this is a matter of trust and belief for each.

#### **D. The meaning of the Brenong Kepang.**

There are 13 tools (*Brenong Kepang*) used by *Juru begal* in his rituals. Here are the 13 tools and their meanings (Rufaida, 2011: 70-77):

a. *Pedang Wlira atau Pedang Kang Pamor Kancono*

A sword to get rid of lust. If one partner is uncomfortable, then the other becomes a light. In addition, they can become istiqomah in their religion. *Pedang Wlira* is a tool used as a bat. This stuff has a length of about 1 meter long, about 2 cm thick, and 4 cm wide—the material used to make this wlira sword used to be ruyung or areca tree.

b. *Ian*

In essence, it is like the universe. The meaning is to tell the bride and groom that her mindset is not like when they have not married yet.

Ian also means two hearts that have become one unity (Jahid, Interview, 14 November 2020). *Ian* is a tool made of woven bamboo, usually the same length and width in a square shape with 1 meter.

c. *Iilir*

*Iilir* can give off a wind, used to fan hot items. If one mind is hot, the other cool that down. In addition, the bride and groom must be able to enter into both wealthy and low-income families. *Iilir* is the same as Ian, and only it has a smaller size of approximately 35 cm. The *Iilir* also has a handy handle and can be used as a fan.

d. *Kukusan*

*Kukusan* is likened to a mountain, and the person is obliged to live a winding life such as going up and hiking a mountain and going down a ravine. That person must not forget and be diligent in doing dhikr to God Almighty. They also must not be greedy in their life. *Kukusan* is a tool made of woven bamboo in a cone shape. This tool is usually used for cooking rice by steaming it after the rice is half cooked.

e. *Kekeb*

The function of *Kekeb* is to cover the *Kukusan*. *Kekeb* means having a family must be good at keeping words. Do not let each other's disgrace or indulge in the family's disgrace to neighbors or the environment that can defame the family itself. Furthermore, do not talk about the ugliness of other people or neighbors that can cause



slander (Hidayat, 2014: 93). The meaning is to cover the words of one partner or family. If someone is a parent, someone must be able to cover up the different words of their child. *Kekeb* is a tool used to cover the *Kukusan*, made of woven bamboo.

f. *Ciri dan Muthu*

Then there are *Ciri* and *Muthu*. Its function is to smooth rough items. When it is soft, someone can feel it together. There is a bitter, sweet, and salty taste together. If their sustenance decreases, someone must be patient and behave politely to their neighbors and greet each other. *Ciri* and *muthu* are made of wood or stone, which is formed flat and sloping. Usually used to soften cooking spices. The *Ciri* is likened to a woman's thing, while *Muthu* is a man's thing. The man of his life must be of quality and have a strong determination, while the woman must be thick and strong in faith and resist temptation (Jahid, Interview, 14 November 2020).

g. *Centhong*

Furthermore, the next one is *Centhong*. The function of *Centhong* is to stir or mix it well. The bride must process the groom's sustenance to buy necessities to build a house. So, what is the bride and groom's dream can become true. *Centhong* also implies that the groom should not glance at other women because he already has a wife. This tool still has the same name now, but the materials used are

different. Traditional *centhong* is made from coconut shell, whereas now it is made of plastic or melamine.

h. *Siwur*

*Siwur* is likened to head and feet to take the groom's sustenance. If someone is given sound sustenance, someone must be grateful. This is a translation of the meaning of *asihe aja awur-awur* (. If someone has two children, their affection must be the same. *Siwur* in Indonesian is known as *gayung*, water scoop in the bathroom. *Siwur* is made of coconut shell, then hollowed out and handled as a handgrip.

i. *Irus*

*Irus* is likened to a bride who will become prospective parents. Sharing something must be fair. For example, they were dividing money or inheritance. If it is unfair, the name is favoritism. Children should not be chosen because they are blind or not or because they are brave. When the child is older, the child will take care of the parents. *Irus* also means justifying things that are not true (Jahid, Interview, 14 November 2020). *Irus* is also useful for taking food, just as the bride must be wise in taking income. *Irus* is similar to *centhong*, except that *Irus* is often used to get vegetables. The *Irus* also has a more extended handle and tends to dive.



j. *Pari*

*The Javanese believe Pari (Javanese) or Padi (Indonesian) as the incarnation of the goddess (Dewi Sri). Pari has meaning if someone knew when someone was young, someone is upright looking for helpful knowledge, when someone is old, someone will duck and become a foundation in the family. Moreover, we should not have an arrogant attitude (Jahid, Interview, 14 November 2020). Besides that, if someone sees anything belonging to other people, someone should not be jealous.*

k. *Wangkring atau Mbatan*

*Wangkring or Mbatan is a Brenong Kepang buffer. Brenong Kepang is given supporting legs so that they can stand carrying things. The tradition of Begalan is not only shown but also guidance. If it is good to follow, then follow it. If it is terrible, then leave it. It contains the meaning that they are willing to shoulder household needs. A person with an affinity must also be balanced, and the consideration is affection, after which the parents hold a marriage deliberation. Wangkring or mbatan is a tool used to support the bearings and carry a wood tool.*

l. *Tali (Rope)*

*The rope serves to tie, and the living person must have a goal not to speak carelessly, the heart and mind are arranged, so they are not*

negligent and forget when it is a family deliberation about mate, tied so as not to turn and leave.

m. *Kendhil atau Genuk*

*Kendhil* indicates that people must be thrifty. They had savings for business, making slametan easier to find needs. This little *Kendhil* is for the placenta, depicting a mother. It means that family needs must be used as needed. *Kendhil* is a tool made of soil or a small pot. Its function is to cook rice or cook vegetables and herbs. *Kendhil* also means that humans come from the ground and will return to become soil in the ground (Jahid, Interview, 14 November 2020).

Image 1.2 Brenong Kepang.



## E. Views of the Pliken People on the Begalan Tradition

Pliken Village is a village with the majority of the population being Muslim. The number of non-Muslim can be counted, so 99% of the Pliken population is Muslim. The existing customs are still implemented today, one of which is the Begalan Tradition. Mr. Jahid as Juru Begal of Pliken Village (Begalan practicer) said, “Wa tawa shaubi al-haqi wa tawa shaubi as-shabr, ngelingna marang bebener lan ngelingna marang kesabaran, itu intinya Begalan”.

*“Akulturasi dalam tradisi Begalan itu ada di Ubo Rampe nya, dimana alat-alatnya adalah alat tradisional Banyumas, tapi dasar dari maknanya merupakan ajaran dan nilai-nilai Islam. Misalnya Soled, salah satu dari Brenong Kepang yang memiliki makna “sholate aja leled”. Soled disini memiliki makna yang memngingatkan kepada pasangan yang menikah, bahwa jangan sampai keduanya lalai menjalankan ibadahnya.”* (Jahid, Interview, November 14, 2020).

The Begalan tradition for most Pliken people is a tradition that must be carried out when their first child is married. There are those who believe in its sacredness, and some do not. Why is it said the majority, not all, is because some Pliken people do not carry out the Begalan tradition. According to the Head of Pliken Village, Mr. Harjito, Pliken village is undoubtedly a village where the majority of the people still practice begalan.

*“Sebagai orang banyumas yang kita mempunyai adat begitu, adat yang ada di Banyumas dalam pernikahan Anak pertama dengan Anak pertama maka akan ada budaya begalan. Jadi itu adalah suatu budayaatau adat yang harus dilakukan karena suatu kesepakatan masyarakat kan namanya adat”* (Qomaruddin, Interview, Desember 5, 2020).

Qomarrudin, in the interview, also said that tradition is influenced by culture and environment. If a society is Muslim, the tradition is influenced by Islamic teachings. Regarding the mixing of cultures, the community considers the

essence of being excellent and suitable for the community. Therefore this tradition remains sustainable in the community. So, it is true that the Javanese Islamic identity in Pliken, because the majority of the people still use or carry out and believe in the tradition. Because it is not just a belief, but the values brought are essentially good, and something good must be preserved.

*“Menurut saya begalan itu jika di kaitkan dengan kitab ihya ulumuddin itu nyambung. Imam Ghazali di dalam kitab Ihya Ulumuddin ngendika “addu’a u tsalasan”, doa itu ada 3 macam, pertama, addu’a bil qoul, doa dengan ucapan, kedua itu addu’a bil fiqli, doa itu dengan tumandang atau berbuat, Terus yang hubungannya dengan begalan ini yang ketiga, addu’a bil hal, doa dengan symbol.” (Pak Kyai Slamet, Interview, August 15, 2021).*

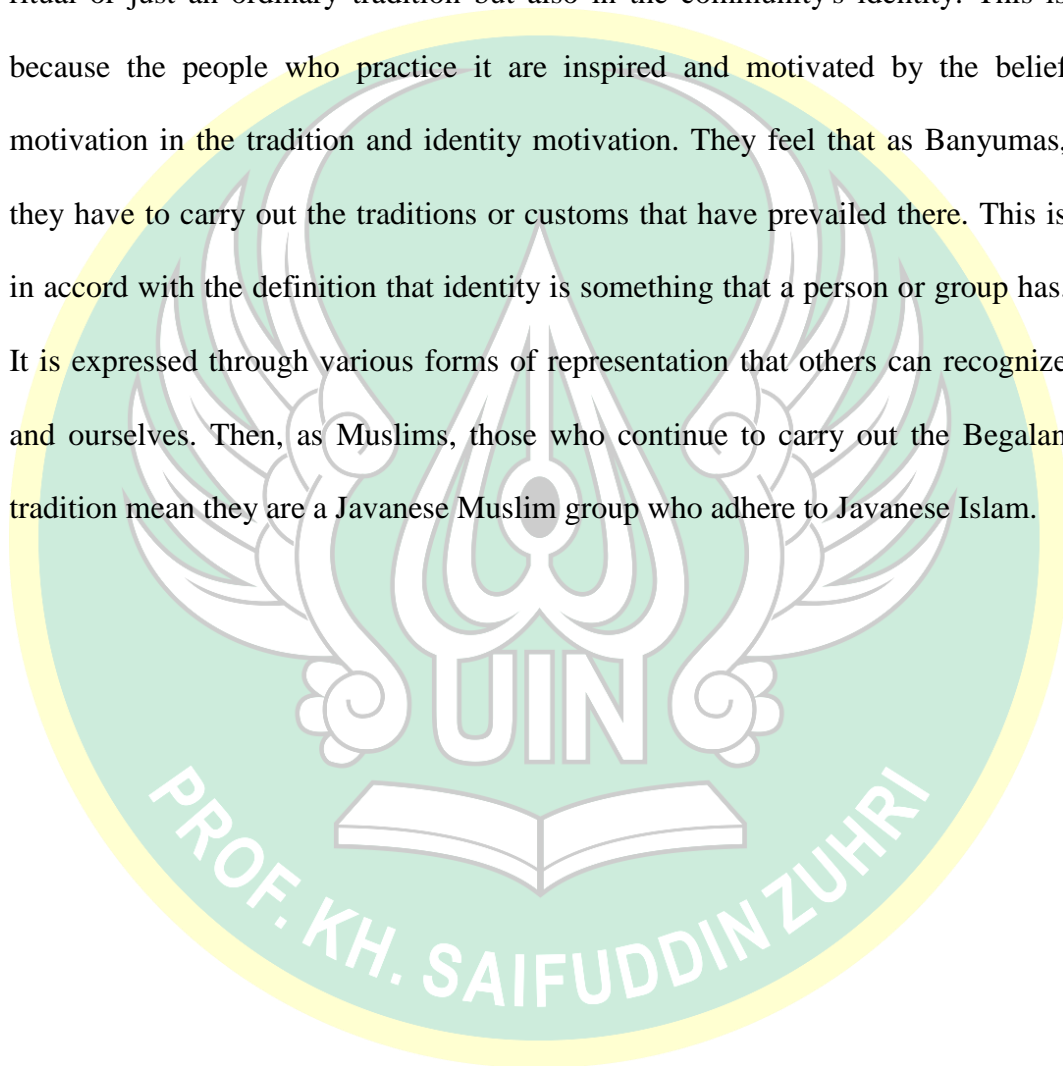
Pak Kyai Slamet, as a religious figure in Pliken, in his interview also said that there is one rule, "*al-'adah mutorikah*" (a custom always applies), and "*maaroahul muslimuuna hasanan fahuwa 'indallahi hasanun*" (everything that is considered good according to the local community then it is also reasonable according to Allah). Even though the custom or tradition is a local custom, including in Pliken, Banyumas, if it is considered reasonable by the Muslim community (does not deviate from syar'i), it is part of the values of worship. According to Mr. Slamet, Begalan is also Pliken's Javanese Islamic identity because begalan only exists in Banyumas, including Pliken. Moreover, the most important thing is that most people still carry out and preserve this tradition.

Quoting from Arini Rufaida's thesis, in an interview with Pak Kyai Hariri, Begalan is a special tradition in the Banyumas area. This is in the same line with what Pak Hariri said, namely:

*“Begalan ada di wilayah banyumas, saya dari wonosobo dan tidak melihat di daerah lain ada begalan. Begalan saya lihat saat, ketika saya diminta*

*mengisi pengajian saat walimah saya juga ikut melihat begalan tersebut. Begalan memiliki nilai seni karena disana pemainnya, pakainnya mirip ketoprak, tariannya juga membuat penonton terhibur.”* (Wawancara dengan Pak Hariri selaku tokoh agama, di kediaman Pak Hariri di Dukuhwaluh, Kembaran, tanggal 17 Maret 2011 pukul 07.00 – 07.30 WIB). His opinion in Arini Rufaida's thesis.

The problem lies not only in belief, whether the tradition is an obligatory ritual or just an ordinary tradition but also in the community's identity. This is because the people who practice it are inspired and motivated by the belief motivation in the tradition and identity motivation. They feel that as Banyumas, they have to carry out the traditions or customs that have prevailed there. This is in accord with the definition that identity is something that a person or group has. It is expressed through various forms of representation that others can recognize and ourselves. Then, as Muslims, those who continue to carry out the Begalan tradition mean they are a Javanese Muslim group who adhere to Javanese Islam.





**CHAPTER III**  
**TRADITION OF BEGALAN: ACCULTURATION**  
**AND JAVANESE ISLAMIC IDENTITY**

**A. Acculturation And Javanese Islamic Identity**

**1. Definition of Tradition and Culture**

In the Big Indonesian Dictionary (*Kamus Besar Bahasa Indonesia*), "culture" means thoughts, intellect, cultural products, customs, something about a culture that has developed (civilized, advanced), something that has become a habit that is difficult to change. In the perspective of anthropology, culture is a system in the form of ideas, behavior, and results of behavior which includes three things, namely culture as a system of ideas, culture as a system of behavior, and culture as a system of behavior results. In simple words, it can be stated that culture is the result of human creativity, taste, and initiative (Syam, 2007: 7).

And if that be understood from the Indonesian term, the word "culture" comes from Sanscrit (*Bahasa Sanskerta*), "*buddhayah*" which is the plural form of "*buddhi*". This word is often pronounced in the Indonesian language "*budi*", which means things related to human reason and reason (Hasan, 2011: 14).

In the 20th century, culture emerged as the central concept in anthropological studies, which views that culture includes all phenomena that are not purely the result of human genetics. Notably, the term culture in American anthropological studies has two meanings. The first one is the human capacity to represent and classify experiences with symbols and act creatively and

imaginatively. And the second one, different ways of human life in different parts of the world with their own experiences and actions (Hasan, 2011: 15).

In his book *The Interpretation of Culture* (1973), Clifford Geertz said, “the concept of culture I espouse...is essentially a semiotic one. Believing, with Max Weber, that man is an animal postponed in webs of significance he has spun, the researcher take cultures to be those webs, and the analysis of it to be accordingly not an experimental science in search of law, but an interpretive one in search of meaning” (Hasan, 2011: 19-20).

In that understanding, according to Geertz, culture consists of a socially present structure of meaning, where humans communicate with each other, inseparable from symbolic social discourse. Culture is public because its meaning and meaning system produces culture, which is the collective property of society. He considers that culture is a collection of texts to be read and interpreted.

Whereas in the perspective of symbolic anthropology, culture has two main things, namely as a pattern (model for) and a pattern of (model of) action (Jamiatun, 2017: 38). As a Model Of pattern, culture has a set of value systems that guide culture for the community or individuals. Culture as a pattern of action also contains a set of cognitive systems that interpret this value system. To connect the value system with the cognitive system, we need a system related to the meaning system. This system is commonly referred to as a symbol system. Humans can understand and synchronize the value system and the cognitive system with the symbolic system.



To find out what actions to take in the middle of the Culture of the community, the symbol system becomes an indication for that. Humans learn a culture from the symbol system among these communities. For this reason, the first step that can be observed is how the symbol system in a culture exists, and then how the value system and cognitive system can be traced. Furthermore, the meaning is understood by the cultural actors. In this way, cultural analysis is necessary to guess meanings, assess those conjectures, and drawing explanatory conclusions from the better guesses (Geertz, 1992: 25).

It is seen that the characteristics of Javanese culture are the centric palace (*Keraton-sentris*) which is still attached to the animism-dynamism tradition. In addition, another prominent feature of Javanese culture is that it is full of symbols or symbols as a form of expression of abstract ideas so that they become concrete. Because there is only symbolic language, everything is unclear because the meaning of these symbols is interpretive. Besides that, the religious appearance on the surface is a mystical religious understanding (Subqi, 2018: 135-136).

In principle, Banyumas culture is an inseparable part of Javanese culture. Banyumas culture takes place in a pattern of simplicity, which is based on the spirit of the people, *cablaka* (transparency), and is built from community life with a traditional-agrarian pattern of life. This tendency is because the Banyumas region is a suburb of the giant kingdoms (Yogyakarta and Surakarta). It has resulted in the development of its culture, in general, being slower than that of the court state.

For the Banyumas community, the Bayumasan language is the mother tongue present as daily communication. As said by Koentjaraningrat, this is why the Javanese have a definite view of the Banyumas culture. Besides having distinctive ancient forms of social organization, they also have a different Banyumas accent (Koentjaraningrat, 1994: 25).

Furthermore, tradition is generally understood as knowledge, doctrine, habits, practices, and others passed down from generation to next generation, including delivering the knowledge, doctrine, and practice. Badudu Zain also said that tradition is a habit carried down through generations and is still being carried out in the community, in every place, or in different tribes. In the KBBI (Kamus Besar Bahasa Indonesia), it is also mentioned that *tradition* is defined as an assessment or assumption that the available ways are the best and the correct ways ever (Muti'ah, 2009: 15).

Tradition is also part of a culture. Tradition is more like a habit, whereas culture is more complex, including behavioral patterns, language, life tools, social organization, religion, art, etc. These are oriented towards helping humans carry out community life.

According to Koentjaraningrat, tradition is a special part of people's culture. There are three forms of culture, that is (Andika, 2018: 30-31):

1. The Form of Culture as a collection of ideas, ideas, values, norms, regulations, etc.
2. The form of culture as a collection of actions, behavior patterns of humans in society,

3. The culture form can be in the physical objects form resulting from thoughts, concepts or ideas that are applied through a human creation.

Traditions that are carried out continuously will become an obligation for the community. If people do not do it, there will be something stuck in their hearts and feelings. Javanese society is still carrying out a tradition from generation to generation or from ancestor to grandchildren, although there is no definite knowledge of the meaning.

Javanese tradition and culture until recently still dominated national traditions and culture in Indonesia. In this context, Javanese names are also very familiar to the Indonesian people and Javanese jargon or terms. This proves that Javanese traditions and culture are sufficient to give color to various problems of the nation and state in Indonesia.

On the other hand, it turns out that Javanese traditions and culture give color to the Indonesian state arena and influence religious beliefs and practices. Javanese people have very varied traditions and cultures and are heavily influenced by Hindu-Buddhist teachings and beliefs and continue to exist today, even though they already have different beliefs or religions, such as Islam, Christianity, or others (Subqi, 2018: 4).

## **2. The acculturation of Begalan Banyumas tradition with Islamic teachings.**

Cultural contact phenomenon, the spread, and change of culture, according to anthropologists, are known as acculturation. The acculturation process occurs

when two or more cultures are entirely different, combined so that the process of spreading foreign cultural elements is gradually processed in such a way into the original culture without eliminating their identity or authenticity (Nur, 2014: 4). The acculturation meant in this study leads to a blend of cultures and local beliefs with the teachings of Islam.

The terms assimilation and acculturation in the social sciences are often used interchangeably. So that some experts argue that sociologists often use the term assimilation. In contrast, anthropologists often use the term acculturation, a specific term commonly used by anthropologists in America. In Germany, the field of acculturation studies is better known as the study of cultural change, while in England, it is better known as the study of the meeting of two or more cultures. (Roszi, 2018:174)

The term acculturation or culturization has various meanings, according to anthropological scholars. However, they agree that it is a social process that arises when a group of people with one culture is confronted with elements of a foreign culture. So that it can be accepted and processed in its own culture without causing the loss of the original culture, acculturation will cover various aspects of life, including language, science and technology, and the arts. (Roszi, 2018:178)

In the context of the entry of Islam into the archipelago (Indonesia) and subsequent developments, there has been a cultural interaction that influences each other. However, in the interaction process, the traditional local culture is still strong, so there is a blend of Indonesian native (local) culture with Islamic culture.

This combination is then called cultural acculturation. (Muhammad Haramain, 2017: 193)

The acculturation process is essential to create a harmonious life, especially in areas where the population is plural (consisting of various ethnic groups, races, religions, etc.). In Indonesia, in general, more specifically in Java, this acculturation process is going quite well, for example, acculturation of Islamic culture with local culture, pre-Islamic culture with Islamic culture, modern culture with traditional culture, each of which is accepted and acculturated from one another without losing their identity. alone. (Widiana, 2015:295)

In this case, the Banyumas people with their culture face elements from outside (Islam). The foreign elements are finally accepted and merged into the existing culture of the community without eliminating elements in the old culture. The Javanese people (especially Banyumas), who adhered to beliefs and teachings that were animist-dynamism and Hinduism in nature, were faced with something completely different and strange for them. That something strange is Islam. This local belief was mixed with Islam, which had penetrated the archipelago. That is where Acculturation comes in.

Acculturation is about a social process that arises when a group of people with a particular culture is resisted with elements from outside (a foreign culture) in such a way that the elements of the foreign culture are slowly and gradually accepted and processed in their own culture without causing disappearance of the cultural characteristics itself.

In the case of the Begalan tradition, the existing Banyumas culture was confronted with elements from foreign culture (Islam from Arabic). Islam is spread in such a way until finally, the foreign culture (Islam) is gradually accepted and processed in their own culture without causing the loss of the cultural characteristics itself. This can be seen in begalan tradition, where the symbols and rituals are very steeped in the culture Banyumas, but there are also Islamic values inside. So, Islamic teachings are processed in the original culture of the Banyumas people, namely Begalan.

In the Javanese traditional wedding ceremony, there is also an *uborampe tarub* in the form of *Janur*. *Janur* is a young, light yellow coconut leaf at the top of the coconut tree. The philosophy of *janur* in Javanese customs, according to Purwadi:

*Janur*, according to Javanese custom, symbolizes the teachings of parents to the bride and groom, that if there is an unfavorable atmosphere in their household, they should not let people outside their family know about it. So that the household looks harmonious (Sumiarti, 2018: 52).

The acculturation in the tradition of Begalan can be seen on their tools (*Ubo Rampe/ Brenong Kepang*). There is a compromise of Islamic values with the symbols that exist in the tradition, producing something that did not exist before or was not taught by Islam. Begalan, *besanan kanggo lantaran persatuan dan kesatuan*. In Begalan, there are various tools (*Brenong Kepang*), and each of these tools has its meaning and is a symbol of us humans in the present. Moreover, this is where acculturation with Islam will be seen.



*Ian* and *Ilir* have the meaning, four people (parents) have united to marry off their children, rolled into one, two hearts into one unity. *Cething*, in the Javanese language, "*aja nggethingi marang wong liya.*" The meaning of *cething* is that we need to accommodate the good and the wrong things. Do not blame others easily. *Cething* also means that we have to accommodate as much knowledge as possible, to become a discourse for our children and grandchildren. *Irus*, to take care of things that are not right to be justified. *Soled*, *sholate aja pada leled* (do not be late on prayers). *Ciri* and *Muthu*, *tumindak rila lan ngrileni*. *Muthu* describes Men. A man must have quality, in the sense that his heart should be broad and has strong determination. *Ciri*, describes a woman. A woman must be strong in faith and resist temptation (Jahid, Interview, 14 November 2020).

*Kendhil*, *kendhil* made from the ground. Humans were created from the ground and will eventually return to the ground. Therefore, in *kendhil*, there is *Kembang telon* (Three Flowers). First, the rose depicts humans, white for men and red for women. Then, there is a *Kenanga* flower, "*nggolet kenang-kenangan ngelmu kanggo sangu sujud marang ngarsaning Allah SWT*", searching for knowledge for an prostrate allowance to Allah. And there are white *Kanthil* flowers, "*putih suci, kanti kemanti, kanti marang Allah SWT*", holy white, depends on Allah SWT (Jahid, Interview, 14 November 2020).

From the interview results above, it can be understood that *Begalan* originated from the tendency of the Banyumas people to respond to a phenomenon. A ritual tradition (tradition of *Begalan*) was created, which only



exists in Banyumas and has Islamic values because it uses Islamic teachings as its foundation. So, the things that are contained in begalan are indeed based on the teachings of Islam. Acculturation, in this case, is about the fusion of two cultures, namely Banyumas Culture and Islam, in the tradition of Begalan.

The Islamic tradition is anything that comes from or is associated with, or gives birth to, a spirit of Islam. Islam can be a spiritual and moral force that influences, motivates, and colors individual behavior. The supremacy of Islam is centered on the concept of monotheism, and the human life concept is theocentric and humanist. All life is centered on God, but the goal is for human welfare (Rufaida, 2011: 16).

The definition above allows us to assume that a tradition or element of the tradition is Islamic when the practitioner intends or claims that his behavior is in harmony and peace with the spirit of Islam (Muti'ah, 2009: 17). In the case of the tradition of Begalan, although Begalan is not Islamic religion culture, and Islam does not teach it, the tradition of Begalan has values that are very much in the same line with the values of Islamic teachings. What is contained in begalan is indeed based on the teachings of Islam. Begalan, which is the cultural custom of Banyumas, was entered by a foreign element (Islam), and finally, acculturation occurred without losing the distinctive characteristics of the culture itself.

## **B. Tradition of Begalan As Javanese Islamic Identity In Pliken Village**

### **1. Social Identity**

Identity is fundamental to every social interaction, and further determines the social interaction form. Every individual needs an identity to give him a sense

of belonging and social existence (Eriyanti, 2006: 24). Social identity is a sense of involvement, careness, and pride derived from the individual knowledge in various social categories with other members, even without the need for personal relationships to know or have various interests.

*Social identity* is an attribute possessed by an individual who is part of a social group. These attributes are then used to introduce their social group and differentiate it from other social groups. Fellow members in a social group have a sense of closeness and some characteristics different from other social groups. The closeness built in this group is not only in physical closeness, such as intensity in meetings, but also psychological closeness where fellow members in a group have the same goals and thoughts.

The theory of identity, in general, discusses individual behavior, which reflects larger social units such as social groups, organizations, cultures, and social groups that are a reference for each behavior (Silooy, 2017: 27). This theory ensures that what individuals think, feel, and do manifest collective values are usually preserved in specific Social and Cultural organizations in which the individual is a part of it. In the Encyclopedia of social knowledge, identity or self-concept is defined as the whole of thoughts and feelings about oneself (Silooy, 2017: 28).

Experts divide identity into four types: first, identity-based on individuals. What is more, insisted in this type is how individual members internalize the self-character of the group as part of the self-concept. Second, social identity is based on correlation. This type provides an understanding that individuals use group

identities at certain times. Where individuals have a special relationship with people outside the group, this relational relationship is usually often done in relationships between groups (Burke, 1998: 17-19). Third, social identity is based on groups, meaning that individual actors relate to their groups. In these conditions, individuals must use social identity to join other social groups. Four, collective identity this identity has a more practical meaning. Social identity is not only a shared knowledge to define self and group identity.

Maintaining a positive group identity is the motive behind every group behavior and attitude. Therefore, according to Tajfel, identity can take the form of nationality, race, ethnicity, working-class, religion, age, gender, ethnicity, descent, etc. Usually, the approach to social identity is closely related to social relations and the natural life of society. Social identity is part of the individual concept that comes from their knowledge of membership in a social group with various types of values, historical backgrounds, norms, and emotional bonds that develop in that group (Silooy, 2017: 28).

From the perspective of the subject as a sociological symptom, identity is not self-based on the descent (self-generating) or an internal situation about oneself but is entirely a culture because it is shaped and formed through acculturation. As a social self and a sociological subject, self has not formed automatically through processes that occur in people, but self is formed about others. In the interaction process, values, meanings, and symbols are internalized, and this is culture (Supriadi, 2015: 82). From the explanation above, it can be

accepted that there is a relationship or correlation between identity and subjectivity.

According to the researcher, identity is expressed through various forms of representation. The tradition of Begalan is the identity of Pliken society. Because of this, as said by Chris Barker in his book, "*cultural studies*," that subjectivity and identity are specific and not everlasting cultural products. What is meant by an individual is 'all Social and Cultural aspects.' So, identity absolutely is a social construction and cannot be 'existed' outside of cultural representation and acculturation (Barker, 2008: 174). So, in this case, cultural representation is the tradition of Begalan.

The tradition of Begalan as social identity in Pliken is possessed by an individual (Adipati Cokrokusumo) who is part of a social group (Banyumas). These traditions become their social group's identity and differentiate their social group from other social groups.

The process of forming social identities is determined through a set of values, rules, or behavior patterns that are preserved and channeled together in a group. Similarly, the social identity of the Pliken community is determined through the cultural values of Banyumas and Islam, the same rules, and behavior patterns that are preserved and channeled together by the Pliken community.

We all see identity expressed through various forms of representation that others can recognize and ourselves. So, identity is an essence that can be interpreted through the sign of taste, trust, lifestyle, and attitude. Identity is considered personal and social and indicates that we are identical or different from

others. We may agree that identity is related to similarities and differences, social and personal aspects, to forms of representation. However, we will question the assumption that identity is something we own or something that is permanent and must be sought.

A person with the same identity has the same culture, primary institutions such as religion, language, social and political organizations. Between them grows awareness and a feeling of "ours" (*esprit de corps*). The identity of the Pliken people is proven by the fact that they have the same culture, the same religion, the same language. Like the data that has been obtained through interviews, therefore, a sense of togetherness emerges within the Pliken community.

So, in simple terms, identity is characteristic of a group or individual, which other individuals or groups do not own. In the case of Begalan, this tradition has become a characteristic of a group or individual in Banyumas, especially Pliken Village, which is not owned by other individuals or groups other than Banyumas.

The tradition of Begalan is also a social construction of the Pliken community, which will be explained further in the explanation below.

## **2. Javanese Islam**

When Islam was brought and spread by the Prophet Muhammad SAW, his teachings immediately received various reactions from the public at that time, both positive and negative. We must understand the various reactions as

something that inevitably happens because the existence of Islam as a new religion contains criticism and rejection of other religious teachings.

Unlike the theological dimension, the sociological dimension sees religion as one of the social institutions, as a subsystem of the social system that has certain social functions, for example, as one of the social institutions. Because of its position as a subsystem, the existence and role of religion in society are no different from the position and role of other subsystems, although it still has different functions. In other words, the position of religion in society and other subsystems (such as the economic, political, cultural, etc.) supports society's existence (Turmudhi, 2013: 66).

According to Geertz, as Paisun (2010) quoted, religion is a cultural system. Meanwhile, culture as a pattern for behavior consists of a series of rules, recipes, plans, and instructions, which humans use to regulate their behavior. In addition, culture is seen as an organization of meanings encapsulated in symbols related to human expression. Because of this, Geertz then understood religion not only as a set of values outside of humans but also as a system of knowledge and a system of symbols that allows meaning to occur. Therefore, religious aspects have a strong potential to be influenced by socio-cultural aspects, where adherents live in the context of space and time (Nur, 2014: 6). This influence can be seen in religious practices, such as the religious traditions that accompany life-cycle ceremonies such as the *slametan* or the Prophet's birthday (*Maulidan*).

In the context of sociological study, religion is not seen based on what and how the teachings and doctrines content of its beliefs, but how religious teachings



and beliefs are carried out and manifest in the behavior of its believers in everyday life. The study of human religious behavior in such a world of reality has become known as the Sociology of Religion (Turner, 2008: 241-242). Durkheim said that religion could only be understood by looking at the social role in uniting the community under one familiar ritual and belief (Turner, 2008: 31).

In the book *The Religion of Java*, Geertz describes in-depth the phenomena of Javanese religion, using three typologies, namely *abangan*, *santri*, and *priyayi* (Geertz, 1964: 64). The *abangan* and *santri* variants refer to religious affiliation and commitment, while the *priyayi* variants represent social categorization. *Abangan* is a term for those who do not obey their commitment to religious rules. *Santri* is a term for those who have religious commitment, which is measured based on the level of obedience to a series of religious rules. *Priyayi* is a term for those socially and economically considered to have a higher degree and stratification than most rural communities in Java.

The phenomenon of religion in Java can also be called syncretic religion, even though Woodward prefers to call it Javanese Islam, the same as Indian Islam, Malay Islam, and Middle Eastern Islam. Each has its characteristics, characteristics, and uniqueness that makes the religion seem "more alive" because it is full of meaning and dimensions (Sumbulah, 2012: 56).

Using the three typologies above, Geertz wants to emphasize that Islam in Java is a collection of expressions of faith, doctrine, rituals, and other practices that people practice according to local traditions or place and time along with its development and spread. In this context, Islam's presence in Indonesia, especially



Java, takes the form of accommodation, integration, absorption, and dialogue with non-Islamic roots and culture, especially animism and Hinduism.

Beliefs from Hinduism, Buddhism, and dynamism and animism become the development process of Islam and interrelate with beliefs in Islam. In the divinity aspect, the principles of Islamic monotheism have been intertwined with various Hindu-Buddhist elements and primitive beliefs. The designation of Allah with various names that are collected in the *Asma'ul Husna* (The Name of God) has changed to *Gusti Allah* (God), *Gusti Kang Murbeng Dumadi* (*al-Khaliq*), *Inkang Maha Kuwaos* (*al-Qodir*), and others. Concerning the provisions of good or evil destiny from God, the Javanese culture seems to have been influenced by Jabariyah theology so that there is a tendency for people to be more take it as it comes, *sumarah*, and *narimo ing pandum* to the provisions outlined by Allah. Nevertheless, humans also have the opportunity to endeavor with their abilities, at least by praying, asking Him for help. Some endeavors are more colored by values from primitive beliefs or Hinduism (Subqi, 2018: 138).

For the Javanese, life is full of ceremonies, both ceremonies related to the human environment from its existence in the mother's stomach, birth, childhood, teenager, adulthood until their death, or ceremonies related to everyday life activities. The ceremonies were initially carried out to ward off the evil influence of unwanted magical powers that would endanger the continuity of human life. One of the ceremonies is the Begalan tradition.

From a socio-anthropological perspective, when religion enters another society outside the society that formed it, it will undergo an adjustment process to

the existing culture. There is a compromise of values or symbols with the original culture, resulting in a new form different from the religion or culture of origin (Kahmad, 2002: 74). The gradual process of acculturation in such a way made Islam as a religious teaching and Java as a cultural entity unified and formed a culture that was different from the original local culture. This is due to the bending of old values. This acculturation eventually gave birth to a term often referred to as "Javanese Islam." The term Javanese Islam in the context of this study is understood as a local belief and worship system that is different from the Islamic tradition in general.

Woodward states that Javanese-Islam is tinged with a tension between legal interpretation and mystical interpretation, but both have the same source, that was Islam. For this reason, he then introduced a variant of Islam in the form of "normative Islam" and "Javanese Islam" by stating that Islam shapes the character of social interaction and daily life in all strata of Javanese society (Woodward, 1988: 3). According to Woodward, which divides Islam in Indonesia into Normative Islam and Javanese Islam, the tradition of Begalan is one example of Javanese Islam. This is because the begalan tradition is a tradition that is the result of acculturation with the local culture and not the original Islamic teachings from Arabic (Sumbulah, 2012: 57).

“Kebetulan kalau kita melihat sejarah para wali sanga, mereka menyebarkan islam di nusantara otomatis harus menghormati tradisi yang ada. Nah, menyampaikan islam dengan cara budaya jawa, orang-orang menamakan kejawen.” (Interview, Kyai Slamet, August 15, 2021).

Based on his opinion, it can be understood that the teachings of Islam in each region or country, the style will be completely different from each other, because the delivery is carried out with a local cultural approach.

For Woodward, there is a reason why Javanese Islam is very different from Islam in the Middle East or the Arabian Peninsula, the geographical location which makes interaction and communication between the two complicated causes Islam in Java to develop with its model and style without having to make Arabic the dominant standard (Tago, 2013: 90).

In this context, it can be seen that Javanese Islam gives color, absorbs and even Islamizes indigenous cultures, and promotes the holy book. As a form of articulation, it can be observed in several cases where elements of pre-Islamic worship are given Islamic meaning. In other cases, interpretations of elements of textual tradition are also carried out to formulate narrative, ritual, and social worship (Sumbulah, 2012: 52).

The Banyumas people formed their identity through their traditional culture that existed for a long time. Javanese culture has been formed into a Javanese social identity. After that, Islam entered Indonesia, especially Java, which eventually resulted in acculturation and syncretism between Javanese culture and Islamic teachings. This has led to the term we know today as "Javanese Islam," which many people believe results from Islamic syncretism and the pre-Islamic Javanese traditional beliefs. This Javanese Islamic identity can be seen from the Javanese culture and traditions whose elements have been mixed with Islam. One of which is the tradition of Begalan.

The tradition of Begalan is a Banyumas culture representation that is mixed with Islamic teachings. Identity is a social construction and cannot exist without cultural representation and acculturation. So, it can be said that the tradition of Begalan is the identity of Javanese Islam in Banyumas. The tradition of Begalan is the culture of the Banyumas people and is thick with the traditional beliefs of the Javanese people and has Islamic elements. The Begalan tradition is one of the ways the Banyumas people express their religion, which eventually becomes a Javanese Islamic identity for the Banyumas people, especially Pliken village.

### **3. The Contribution of Pliken's People In Construct Their Javanese Islam Identity Through The Tradition of Begalan.**

The process of forming the tradition of Begalan as a Javanese Islamic social identity is determined through Islamic values, and community behavior patterns carried out, preserved, and channeled together in a group. The tradition of Begalan as Javanese Islamic identity in Pliken is a social construction that cannot be separated from cultural representation and acculturation.

The community also has its role in their social identity group formation. The Pliken community, who are still doing Begalan, indirectly contributed to constructing Begalan as a Javanese Islamic identity in Pliken. From the Adipati Cokrokusumo until now, Begalan is still preserved and carried out in the Banyumas community. The Begalan tradition has been embedded in the life of the Pliken people (especially Muslims). Furthermore, they believe that Begalan is

sacred and realize that Begalan also has Islamic values. The Javanese Islamic identity was formed in Pliken, of course, through the Begalan tradition.

People who have an identical culture, language, religion, and customs, then among them will grow awareness and feelings of "belonging." Because the self is not formed automatically, but the self is formed with others, which eventually results in the internalization of values, meanings, and symbols, which is culture, this proves that individuals in society have a role and contribution in shaping their group's social identity. This is obtained from their interaction process.

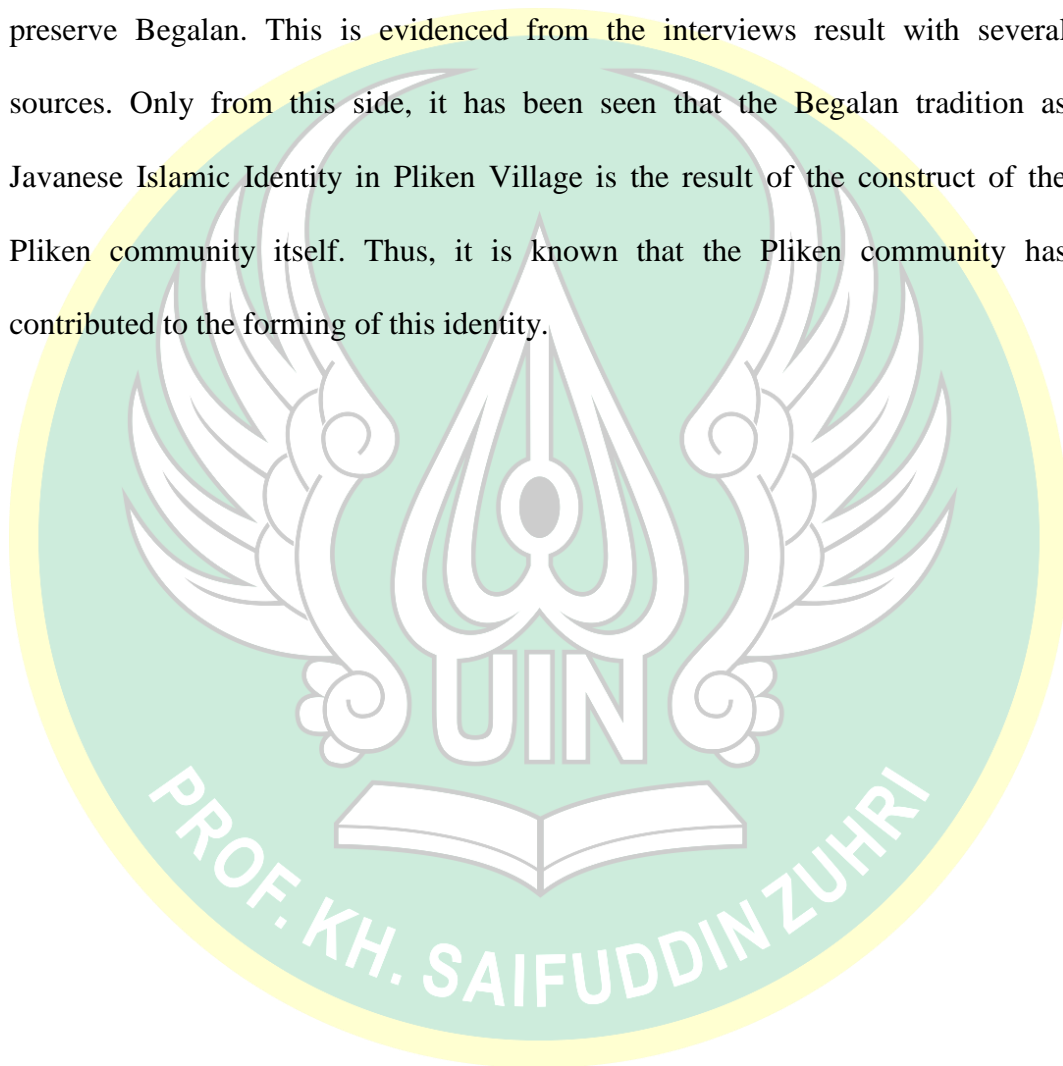
Banyumas has many cultural rituals and arts. As Woodward said, that Javanese Islam has its own characteristics and uniqueness. The culture in Banyumas which has been mixed with Islamic teachings, which then gave birth to a local culture with an Islamic aroma, has become a separate identity as Javanese Islam. One of the cultural representations is the Begalan Tradition (Qomaruddin, Interview, 5 December 2020).

*“Sebagai orang banyumas yang kita mempunyai adat begitu, adat yang ada di Banyumas dalam pernikahan Anak pertama menikah dengan anak pertama maka akan ada budaya begalan. Jadi itu adalah suatu budaya atau adat yang harus dilakukan karena suatu kesepakatan masyarakat kan namanya adat”*

The interview above has explained that the Pliken people did Begalan because they had identified themselves as Banyumas people, who have a unique tradition, and ended up doing it. In other words, the Pliken people who are still doing Begalan have a basic reason that they feel they are Banyumas people, so they preserve the Banyumas culture, namely tradition of Begalan.

*“Ya masih banyak, Pliken termasuk desa yang Begalannya masih ramai dilakukan oleh masyarakat sini”* (Harjito, Interview, 5 December 2020). *“Taksih, pliken khususe banyumas teksih katah. Kulo kalih lurah binangun mantu ping tigo nangingep kulo terus”* (Jahid, Interview, 14 November 2020), statement from Mr. Harjito (the Village Chief) and Mr. Jahid (Juru Begal/ Begalan’s practicer in Pliken Village).

Unlike other areas in Banyumas, many Pliken’s people still do and preserve Begalan. This is evidenced from the interviews result with several sources. Only from this side, it has been seen that the Begalan tradition as Javanese Islamic Identity in Pliken Village is the result of the construct of the Pliken community itself. Thus, it is known that the Pliken community has contributed to the forming of this identity.





## CHAPTER IV

### CLOSING

#### A. Conclusion

From the explanation above, it can be concluded that:

1. Acculturation is about a social process that arises when a group of people with a specific culture is resisted with elements from outside (a foreign culture) in such a way that the elements of the foreign culture are slowly and gradually accepted and processed in their own culture without causing disappearance of the cultural characteristics itself. The tradition of Begalan is one of the cultural traditions owned by Banyumas, where there is an element of acculturation with Islam on it. Banyumas people with their culture are faced with elements from outside (Islam), so that the foreign elements are finally accepted and merged into the existing culture of the community, without eliminating elements in the old culture. The acculturation between Banyumas culture and Islam can be seen from the elements of Banyumas culture, the procession of implementation, and the belief that this tradition can reject reinforcements and bring safety and a unique Javanese closing prayer. Furthermore, the Islamic elements that can be seen from the meaning of the tools in the begalan (*Uba Rampe / Brenong Kepang*) are in the same line with Islamic teachings. The two elements become one unity and become the present Tradition of Begalan. So, Islamic teachings are

processed in the original culture of the Banyumas people, namely Begalan. The symbols and rituals are very steeped in the Banyumas culture, but there are also Islamic values inside.

2. As a result of this acculturation, Begalan culture existed with the term Javanese Islam. The Begalan tradition is one of the Javanese Islamic identities in Pliken. The tradition of Begalan as Javanese Islamic identity in Pliken is a social construction that cannot be separated from cultural representation and acculturation. The Pliken community also has a role in constructing the tradition of Begalan as a Javanese Islamic identity in Pliken Village. With their beliefs and principles towards the necessity of the tradition of Begalan and their identity as Banyumas people, they encourage Begalan to become one of Javanese Islamic identities in Pliken village. The people of Pliken Village carry out the Begalan tradition because they feel that they are Banyumas people, whereas Banyumas has a traditional custom, so they must carry out this tradition as Banyumas people.

## **B. Suggestion**

Recommendations after the completion of this thesis, the author will provide suggestions, as follows:

1. The Begalan tradition in Pliken Village is an heritage that must be preserved and respected for its preservation.

2. To public figures, cultural figures, religious figures, village government, and the Pliken Village Community to continue on preserving the existing culture and traditions as the social identity of the Pliken Village community itself as well as the Javanese Islamic identity in Pliken.
3. To the next generation or young people of Pliken Village, in order to continue and preserve every existing culture so it is not lost and take part in cultural activities, both ritual and artistic.
4. *Juru Begal* (Begalan Practitioners) in Pliken are getting and getting older, therefore needs to be regeneration for the next generation so that the Begalan traditional practitioners in Pliken will continue to exist.
5. Along with the fast current development of the times, the identity of the Pliken community needs to be maintained so that it continues to exist and is not swallowed up by the times.
6. With this Begalan tradition, it can increase belief and trust in religion and create a peaceful and prosperous community life (especially family life).

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