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### Cultural Response of The Aboge Islamic Group to The Puritanism Movement

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**Abstract:** The puritanism movement began in the 19th century, but a response to this event only emerged in the early 20th century, with the emergence of various puritan organizations. Since then, the spread of puritanism has reached rural areas, where the people are so strong in maintaining the Kejawen tradition. The Aboge Islamic Society is one of the Islamic groups that are still very strong with Javanese-Islamic nuances. Aboge's calculations in determining religious holidays and certain traditional celebrations are one of the social assets owned. This study aims to analyze in a cultural context, what are the strategies of the Aboge people in maintaining their identity when facing the penetration of the Puritan Islamic movement. This research is a type of qualitative research by not rule out quantitative data. This study uses ethnographic methods. The ethnographic method tries to describe the real conditions that exist in the field using participatory observation methods combined with interviews and even quantitative surveys, while on the other hand ethnography as a product tries to carry out cultural analysis only "behind the desk" as an observer. The results of the study show that the cultural response given by the Aboge community to the puritanism movement is an attempt to maintain the identity and existence of the Aboge group. Several responses were made, 1) the emergence of the Nyandi Islamic and Nyantri Islamic groups within the Aboge group as a form of change shown as a consequence of the times, besides that this was also the influence of the existence of the puritanism movement. 2) the use of the Aboge calendar. Calculations using the Aboge calendar to determine religious holidays are a characteristic of the Aboge community and this is used as social capital to maintain their existence in society. 3) Javanese petungan. The form of syncretism that is still held by the Aboge people which later gave birth to the Javanese petungan system based on weton includes determining when to build a house, when to travel or other matters. 4) the use of Jiping and Turki methods in the Islamic religious teaching system. Jiping or Koran Ears made the Aboge group not study texts, they only listened to the studies delivered by the Aboge elders. Likewise, Turki or tutur kaki also have the same concept, although in its development the Nyantri Islamic group has started using texts in studying religion..

**Keywords:** *cultural response; aboge islamic groups; puritanism*

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## **A. INTRODUCTION**

Since the end of the Suharto government, the role of the state has declined after thirty years of being a hegemonic and dominating force over society, and identity conflicts that refer to ethnicity, ideology, religion and culture are felt to have strengthened. Communities that were initially confined to state-society relations began to show their existence by utilizing public spaces that were free from state control.

This identity conflict is in turn followed by inter-value conflicts, where the values that are upheld by the Javanese are considered to be contrary to Islamic values. This is one of the reasons for the emergence of puritan groups in Indonesia. In their freedom of expression, puritan groups are of the view that Muslims are feeling left behind because Muslims are increasingly moving away from the teachings of the Qur'an and hadith. This leads to the Kejawen traditions that are still maintained by the Kejawen community. So puritan groups create a puritanism movement to restore the purity of Islamic teachings. This was marked by the establishment of various community organizations (Ormas) such as Jamiat Khaer, Sarekat Islam, Muhammadiyah, Nahdlatul Ulama, and also Persatuan Islam. (Wildan, 2000: 20-25).

Puritan groups in this case try hard to restore the purity of Islamic teachings, namely by reviving the spirit of jihad and ijtihad and trying hard to eradicate bid'ah, takhayul, khurafat, syirik, musrik, and taklid buta (Fatimah, 2017). Efforts that were then carried out were to hold Islamic da'wah and establish Islamic boarding schools and schools with a mission to purify Islam.

The purification movement began in the 19th century, but a response to this event only appeared in the early 20th century, namely with the emergence of various

puritan organizations. Since then, the spread of puritanism has reached rural areas where the people in fact are so strong in maintaining the Kejawen tradition, including in Purbalingga and Banyumas. The people of Purbalingga and Banyumas, where at that time the majority were Kejawen, one of them was the Islamic Aboge community, which was still very strong with Javanese-Islamic nuances. Aboge's calculations in determining religious holidays and certain traditional celebrations were used by the people of Purbalingga at that time (Maksudi, 2021).

The Islamic purification movement is a very sensitive issue in society, including in the Purbalingga and Banyumas areas. This can give rise to a strong reaction from the community, even if purification is carried out with the impression of imposing a new identity on society, then what happens next is inter-ethnic conflict. These reasons caused the purification movement at its inception to not develop rapidly.

On the other hand, the people in the Purbalingga and Banyumas areas who are included in the Aboge Islamic group are Javanese-Islamic people who still believe in syncretism, namely considering certain places sacred, believing in the power of certain traditional celebrations (Mulkhan, 2000: 8). So this research was conducted to know the history of the development of puritanism in the Purbalingga and Banyumas areas, what are the strategies of the Aboge people in maintaining their social identity.

The Aboge community in the Purbalingga and Banyumas areas, when viewed along with the development of puritanism, their mission of purifying Islam has been successful, although it can be said that the puritan group is not the majority group. However, in some areas, puritan groups are acceptable within society, including in the Purbalingga and Banyumas

areas. One of the data obtained in Purbalingga Regency, namely with the establishment of mosques specifically for their group, such as the LDII group. Reporting from [Idiipurbalingga.org](http://Idiipurbalingga.org) there are approximately 28 LDII mosques that have been established in four areas in Purbalingga Regency.

These two different religious ideologies provide interest in conducting research. On the one hand, the people in the Purbalingga and Banyumas regions are the majority of Panginyongan people and are still very strong in maintaining their ancestral traditions. Until the development of puritan Islamic movements emerged which then culturally divided them into groups supporting local traditions and opposing local traditions. It is this subject of study that will be presented as the focus of research in the context of this study.

## **B. MATERIALS AND METHOD**

This study uses ethnographic methods. According to Spradley (1997: 16-17), ethnographic research methods can be used to find theories based on the field data obtained. For example, the ethnographic method here can be used to find out the processes that humans experience when they have to face challenges that come from outside their community or group.

The ethnographic method in this study does not only refer to old or new models but also ethnography which is commonly used in contemporary social anthropological research. So in this case the ethnographic method tries to combine ethnography as a practice and ethnography as a product (Moleong, 2009: 18). The point is that the ethnographic method tries to describe the real conditions that exist in the field using participatory observation methods and combined with interviews and even quantitative surveys, while on the other hand ethnography as a product tries to carry

out cultural analysis only "behind the desk" as an observer.

The subject of this research is the Aboge community in the Regency of Purbalingga and Banyumas. In the Aboge community itself, there are two layers of society, namely the Aboge leadership and the Aboge congregation. Data collection techniques using three techniques, namely observation, interviews and documentation. The collected data were then analyzed using the Miles and Hubberman model. The steps taken by the author in analyzing the data are (Sugiyono, 2009: 329) namely by data reduction, data presentation, and conclusion.

## **C. RESULT AND DISCUSSIONS**

### **1. Islamic History of Aboge**

Along with the spread of Islam in Indonesia, Indonesia has many islands. Therefore different expressions may occur. None other than the island of Java. The Javanese people have interesting and unique characteristics related to the expression of their diversity. This was caused by assimilation and acculturation with the local culture which influenced the Javanese population when Islamization was carried out. Even so, because the local culture is deeply rooted, the culture is not lost or still exists even though the residents have embraced Islam. This process is seen as a way to invite people to fully believe in Islam.

The existence of acculturation between Javanese culture and Islamic teachings is considered a new culture and the Javanese are recipients of this culture. Similarly, the Javanese have a *slametan* culture as a legacy from their ancestors. When Islam arrived, the culture was still there, but it was

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interspersed with Islamic elements, namely in the form of prayers in it. So, the *slametan* still exists and is preserved but in practice, it is following Islamic teachings.

Among the forms of acculturation between Islam and Javanese culture is the existence of Islamic Aboge which spreads to various regions on the island of Java. Most of the Aboge Islamic beliefs adhere to tighten science regarding calculations and many things cannot be separated from the influence of the development of Islamic history in Java, where the process of compromise, acculturation and syncretism is very high. The existence of Islam Aboge cannot be separated from the existence of similarities in occupation, belief, and lineage to the area that has been occupied by the population. The same belief in something sacred or unseen causes residents to tolerate one another in this religious life. The existence of Aboge Islam in the Purbalingga and Banyumas areas was brought by Raden Sayyid Kuning, and then this knowledge or teachings about *Kejawen* were passed down from generation to generation. The existence of the Aboge Islamic community is inseparable from the history of the development of Islam in Java.

Aboge is a word that comes from the Javanese word, Aboge is a description of the word Alif Rebo Wage. This statement is in line with the statements of several informants who were interviewed in depth by the researcher. This is also in line with what was stated by the elders who became informants in uncovering this research.

*Aboge niku itungan jowo damel ngitung dinten, tahun, lan lintune. Tahun Jowo niku dados sak windu, sak windu niku wonten wolung tahun nggeh niku*

*Alip, Ehe, Je Awal, Je Sohing, Dal, Be, Wawu, Je Akhir. Dadose wolung tahun niku tahun awale namine tahun Alip sing tibone ten dinten rebo tur pasaran e niku wage* (Interview, Maksudi, 2022).

(Aboge is a Javanese calculation for calculating days, years, and more. The Javanese year is a windu, one windu has eight years, namely *Alip, Ehe, Je Awal, Je Sohing, Dal, Be, Wawu, Je Akhir*. So if eight years is the first year it is called the year of *Alip* which falls on a Wednesday and the *pasaran* is *Wage*.) (translated)

The Aboge Islamic Society is a religious sect that combines Islamic teachings and Javanese culture in calculating dates (calendar) and determining other important days. As a legacy from the ancestors and elders, it is believed that this Aboge calculation must be maintained so that it does not become extinct. The Aboge Islamic community in Tegal Village believes that the Aboge calculations that they have been using are original Javanese calculations that have been passed down to them as a guide in their daily activities. The history of the emergence of Islam Aboge cannot be separated from the history of the development of Islam in the land of Java.

The Javanese calendar is commonly referred to as the *Kurup* calendar. The difference between Aboge Islam and Islamic teachings, in general, is in the calendar in determining the Islamic holidays. The Aboge sect does not use the general calendar made by the government but makes its calculations using Javanese calculations. In Aboge's calculations there is one windu which has eight years namely *Alif, Ehe, Je Awal, Je Sohing, Dal, Be, Wawu, Je Akhir* and there are 30 days. The year of *Alip* and its day coincides with the day

of *Rebo* and its pasaran is *Wage*, which is the first day of each month of *Muharram* in the *Hijriyah* calendar and the first date of *Sura* in the Javanese calendar. This calculation causes differences in determining days and dates in Javanese and *Hijriyah* calculations (Interview, Maksudi, 2022).

The development of Islam in Onje Village cannot be separated from Raden Sayyid Kuning, because it was Raden Sayyid Kuning who became a major figure in the spread of Islam in Onje and even Purbalingga. Raden Sayyid Kuning, whose real name is Ngabdullah Syarif, is a scholar who comes from Cirebon, West Java and he is still of Arab descent, he also still has a sibling relationship with a *Wali Sanga*, namely Syarif Hidayatullah or Sunan Gunung Jati. In Cirebon he studied or recited the Qur'an from Sunan Drajat, after a long period of reciting the Qur'an, he had the desire to go to Purwokerto, and the next day he decided to leave.

Arriving in Purwokerto he stopped in the Karang Lewas area to spread Islam, it was here that he met Kyai Arsayuda, Arsanaka's son-in-law, Sheikh Mahdum Wali and Sheikh Mahdum Umar, they together spread Islam, Raden Sayyid Kuning continued to the Onje Duchy (now Purbalingga Regency ). The arrival of Raden Sayid Kuning or Ngabdullah Syarif brought a new colour to the Onje people, he was warmly welcomed by Adipati Onje II, and was immediately assigned to teach Islam, and he was appointed as the first chief in the Duchy of Onje, he continued to manage the mosque and became the first imam Onje Mosque.

Raden Sayyid Kuning or Ngabdullah Syarif was married to Kuningwati, the daughter of Adipati Onje II, when Raden Sayyid Kuning

came to the Duchy of Onje there used to be a mosque. There were several periods, including the first period of Sheikh Syamsudin from the Middle East with Sheikh Subakir, around the century Sheikh Syamsudin lived in the village of Onje, while Sheikh Subakir lived in Magelang. Sheikh Syamsudin made his journey to spread Islam and was sent to this village, when he arrived in Onje village he would carry out *mujahadah* but there was no place or mosque or prayer room, it was still a wilderness and finally Sheikh Syamsudin stopped praying, at that time he chose a large rock, and now the stone is stored under the pulpit of the mosque, and he made the mosque with four main supporting pillars from fern tree trunks, the roof was made of palm fiber, and Sheikh Syamsudin moved again. The second period of *walisongo*, namely Sunan Bonang, Sunan Kudus, Sunan Gunung Jati, and Sunan Kali Jaga. According to Kyai, the *wali* were surprised when they found a place to pray, on the west side of the *jojog telu*, then they took the initiative to remodel the supporting pillars which were originally made of fern trees and replaced with teak wood, which is still original. Not having finished building the mosque, then the trustees moved to Demak to build a mosque there called the Demak mosque.

The third period, namely *Tepus Rumput* widens its walls, the walls themselves are not made of bricks but of stone, and once made drums made of Sindaguri wood, however. Made from siklambi durian wood, it is said that the wood was used by Adipati Onje II to put clothes on when he was young bathing in the Paingen river, so the tree was called the siklambi durian tree. There is also a stone, which is now under the pulpit, the first stone, or the first sign of

the construction of a mosque and is at the bottom of the pulpit. In the fourth period, Raden Sayyid Kuning was the first to form a congregation in the village of Onje. The name of this mosque was formerly called Kewalian Mosque, Onje Mosque, and finally the Raden Sayid Kuning Mosque. At that time, Kyai Aiji and his entourage went to Pekalongan, from Onje, Kyai Aiji had already brought the name of the mosque, namely the Baitul Hikmah mosque, to present it to Habib Lutfi, but Habib Lutfi did not agree and gave the name Raden Sayyid Kuning Mosque and it was agreed in 1986 AD, the name is taken from the word, Raden is taken from the name of his father-in-law, namely Raden Adipati Onje II, Sayyid is taken from the name Sayyidina Ali, then Kuning is taken from the name of his wife, namely Kuningwati (Interview, Maksudi, 2022).

Then related to the Kadipaten Onje region under the authority of the Kingdom of Pajang, namely Sultan Hadiwijaya. During the Kadipaten Onje led by Anyakrapati, the Onje area included Pandomasan, Weigh, Purbasari, Bobotsari-Kertanegara, Kadipaten, Kontawijayan, Bodhas Mertasanan Mertamenggala, each of which numbered 100 *grumbul*. While the Toyareka area numbered 70 *grumbubul*, while the Onje area itself numbered 200 *grumbul*. One day, the calm in the Kadipaten Onje was suddenly disturbed. They were shocked by the news of the unnatural deaths of two of Anyakrapati's wives, namely Kelingwati and Pakuwati because they were killed by Anyakrapati. The bodies of his two wives then fell under his feet, Anyakrapati felt deep sorrow after the incident, Adipati Anyakrapati became a widower. But not long after, he remarried the daughter of the Kadipaten Arenan, named Nyai Pingen or Paingen.

Furthermore, from his third marriage, Adipati Anyakrapati again inherited two sons named Wangsantaka and Arsantaka. Wangsantaka and Arsantaka grew up to be smart young men. Adipati Anyakrapati and Nyai Pingen are very proud of their two sons. Even so, they have differences in temperament. When compared, Wangsantaka tends to be more docile, while his brother, Arsantaka, tends to be tougher. Several years later, Raden Anyakrapati had to face the harsh reality of losing loved ones. After losing his two wives, now there is sad news coming from the Kingdom of Pajang.

Sultan Pajang, who was the biological father of Prince Anyakrapati, died. Hearing this news, Raden Anyakrapati was devastated. The father and king who was the role model and also the place he depended on was gone. After the death of Sultan Hadiwijaya, the Kingdom of Pajang began to experience turmoil (Rahayu, 2017: 76).

The upheaval in the Kingdom of Pajang could not be separated from the power struggle by the royal family. The desire of the Adipati Demak, namely Arya Paringgi, to replace Sultan Hadiwijaya as King of Pajang was met with stiff resistance from Prince Benowo, he considered that Arya Paringgi did not deserve to be a king. The two crown princes of Pajang finally clashed. Neither of them wanted to give in. Until one day, the two of them decided to compete for strength. In the battle between the two brothers, Prince Benowo was defeated by Arya Paringgi.

The next day, the peace of the Kingdom of Pajang was suddenly disturbed by the arrival of soldiers from Mataram who surrounded the Kingdom of Pajang. The attack, which was carried out suddenly and in an unequal

amount, made the soldiers of the Pajang kingdom in disarray and more urgent. The collapse of the Pajang Kingdom had a huge influence on the Kadipaten Onje. It was as if Raden Anyakrapati was no longer enthusiastic about leading the Kadipaten Onje. This of course made Kadipaten Onje worse off and lost its prestige.

The result of the meeting is the Giyanti agreement which divided the Mataram territory into two kingdoms, namely Surakarta Hadiningrat and Ngayogyakarta Hadiningrat. As a result of this agreement, Kadipaten Onje is now under Surakarta Hadiningrat with its king, Paku Buwana I. With this new status, Kadipaten Onje is getting dimmer. Of course, many changes occurred in the Kadipaten Onje because it had to change leadership. Onje no longer received attention and became the ruling area over the surrounding area as it was immediately under the Kingdom of Pajang. Over time, Onje's influence continued to disappear until finally, the leadership of Adipati Anyakrapati ended. Furthermore, Onje was only made a Bumi Perdikan under the leadership of Kyai Ngabeni Dhenok in Pamerden who later had the title Dipayuda I.

Meanwhile, one of Raden Anyakrapati's sons named Arsantaka left Onje and travelled to the East. Meanwhile, his brother Wangsantaka chose to stay in Onje, even though the Duchy led by his father had collapsed. One day, Kyai Ngabeni Dhenok summoned Ki Penghulu Onje, a very loyal servant, namely Ngabdullah Syarif to face him (Rahayu, 2017: 58-59). Then Ki Ngabdullah Syarif became the leader and carried out the authority given by Ki Ngabehi Dhenok (head of demang) properly and assisted him faithfully. Several years later, Kyai Ngabehi

Dhenok died. The leadership of Kademangan Pamerden was then given to Kiai Ngabehi Gabug, and he led for about three years. After that, Kiai Ngabehi Gabug was replaced by Kyai Cakrayuda from Banyumas.

Over time, Perdikan Onje also continued to experience changes in power and leadership. Perdikan Onje has then split again into two *grumbul* areas, namely Pesawahan and Tuwanwisa. During the leadership of Kyai Ngabeni Dipayuda, who was originally Demang Pagendolan. It turned out that the reduction of the two *grumbul* was still lacking so the Onje area under his leadership was getting narrower, only Onje Pakuaman occurred in *sadasa* or ten years. After Kademangan Onje turned into a fief, Onje's territory continued to decrease. Then Onje was made into two kademangan, each led by a *demang*. The *demang* is Dul Gana (little king), who leads Kademangan Kauman and Yudabangsa (little king) as demang in Kademangan Belimbing.

What Raden Sayyid Kuning did to change the people of Onje to Islam, is by emphasizing that whoever wants to enter the mosque reads the Syahadatain first, because this is a requirement to convert to Islam and this method works, and many people convert to Islam. It was here that Raden Sayyid Kuning began teaching Islamic teachings. So that they, especially residents in the Kadipaten Onje, can determine when to start fasting and Eid al-Fitr and Eid al-Adha. As taught by Sunan Kalijaga, usually one day after a government decree. They all know that there are eight names of years in Javanese reckoning, namely the Year *Alif, He, or, Ha, Jim Awal, Za, Dal, Ba, Wawu,* and *Jim Akhir*. Everything has a standard day, for example, in the Year of *Alif, 1*

*Muharram* falls on *Rebo Wage* so we don't forget, we usually call it Aboge.

With the arrival of Ngabdullah Syarif or Raden Sayyid Kuning, Kadipaten Onje in the field of religion developed rapidly, he was very good at preaching. Raden Sayyid Kuning is a very authoritative scholar, he spreads Islam flexibly, never forbids, and directs him as long as he does not violate Islamic Shari'a rules, this is the center of Aboge Islam. Moreover, previously Adipati Anyakrapati had made improvements to the mosque, and the community was increasingly active in worship. Not only teaches the Aboge knowledge, but he also teaches *tarekat*. In addition, every *Kliwon* Friday night holds *tahlilan* and *Istigosah*.

Raden Sayyid Kuning not only teaches religion, then not only marries the Onje community, he also teaches calendar calculations, but this calendar is also called the Aboge calendar which stands for *Alif, Rebo, Wage* for determining Eid al-Fitr and Eid al-Adha, and calculating celebration events, building a house, *slametan* birth of a baby, and so forth.

According to the Aboge calendar, a month consists of 29 and 30 days. In calculating the year, the beginning of the year starts with the alif year and has twelve months with formulas. The calculation of the Aboge calendar has been carried out from generation to generation, and this calendar only determines Eid al-Fitr and Adha, even though the days are different, it always takes place one day after Eid for the general public, besides that the procedures for the Islamic Aboge tarawih worship are similar to those of the Nahdatul Ulama, the number of cycles is the same, 23 cycles, apart from tarawih worship, namely the morning

prayer, adherents of Aboge Islam also use *qunut*, because the Aboge Muslim community is guided by the Al-Qur'an and Sunnah, Islamic teachings by fearing Allah, carrying out His commands, and leave His prohibitions.

The influence of the teachings brought by Raden Sayyid Kuning to society to create a close relationship between humans and their Creator, more active worship aims to get closer to their God. Da'wah of Islam changes the condition of society for the better. Then human relations with humans, in Islam we are taught to be tolerant because, in Onje village, not only adherents of Aboge Islam, but there are Nahdatul Ulama, and Islam teaches helping fellow humans, being fair, generous, and deliberating, as well as human relations with other creatures or the environment (Interview, Maksudi, 2022).

## **2. Cultural Context**

Post-reformation, there have been at least three activities that have marked the rise of Islamic revival in Indonesia in the last ten years, namely (1) in the form of strengthening Islamic symbols; (2) the activity of cultivating and socializing Islamic values in formal educational institutions; (3) the rise of Islamic political discourse activities in the government system. All of this is aimed at one main goal, namely the revival of Islam which is operationalized in various Islamic da'wah programs through the mass media, as well as institutionalized face-to-face media such as recitation forums. The movement to strengthen Islamization was increasingly institutionalized when political Islam succeeded in controlling the government. Various policies charged with Islamization have continued to increase both in frequency and intensity.



Meanwhile, *syiar* Islam through mass media television experienced extraordinary splendour, even seeming to dominate when compared to other religions. All television stations open their broadcasts in the morning with Islamic da'wah programs. Especially during the fasting month, all television broadcast programs with Islamic nuances, so that broadcast hours for the benefit of da'wah are significantly increased.

Meanwhile, the formal educational institutions under the auspices of the Muhammadiyah social-religious organization experienced a remarkable renaissance. If in the 1980s there were only thousands, in the 1990s it increased sharply to tens of thousands, starting from the elementary school level to tertiary institutions. In these formal schools, pupils/students are required to follow subject matter/lectures on Muhammadiyah. More than that, Muhammadiyah's da'wah strategy through educational institutions has recently seemed to focus more on the abangan community who are in the Mataram subculture area. The characteristics of the Muhammadiyah model of da'wah are known to be more puritanical, especially towards the abangan community. Muhammadiyah often implements the TBC strategy (*tahayul, bid'ah, and churafaf*) to realize its determination to increase the level of Islam in the abangan community. The use of term TB is deliberately used to create an association that Islamizing the abangan community is synonymous with eradicating TB.

Apart from that, the decade of the 1990s was also marked by the rise of Islamic organizations that carried out Islamic da'wah in a puritanical manner. The Indonesian Islamic Da'wah Council

(DDII) always offers Islamic law and prophetic rituals as a panacea for healing social ills. In carrying out its da'wah activities, DDII always emphasizes that it will not compromise with conspicuous consumer life, corrupt government, liberal Muslims, ethnic Chinese economic domination, Javaneseism and mysticism.

Explaining the phenomenon of the revivalism movement, Roxanne L. Euben explained, fundamentalism in any religion, including Islamic revivalism, takes the form of sometimes violent resistance to threats that are considered to endanger the existence of religion. Such a group rejects pluralism and relativism in the understanding of religion. The correct understanding belongs only to them, while the understanding of other groups is considered lacking, or incorrect. This is why Puritan Islamic groups such as KISDI include Javaneseism as a target that must be eradicated because it is considered a threat to the existence of the Islamic religion. In addition, Javanese, which has permissive characteristics towards all religions, is considered to foster religious pluralism.

Islamic puritan groups see life in extreme limits without various nuances. They view the patterns of thought development and its results in black and white. Therefore, this group appears exclusively in a particular community. In the Mataraman Javanese community, this exclusivity often creates feelings of mutual suspicion.

The revival of Islam in these various forms has quite serious implications for the dynamics of cultural and religious life in Javanese society. The New Order government's state policy of only legitimizing five religions (Islam,

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Protestantism, Catholicism, Hinduism and Buddhism) effectively eliminated indigenous religions. Preachers and anthropologists observe how this policy influences various areas outside Java, and at the same time, they also play the role of preachers and missionaries who accelerate the conversion from indigenous religions to Christianity or Islam.

The character of Javanese culture has a steady and relatively well-established hereditary tradition, this culture has an interest in maintaining ancient traditions that are resistant to expansive external cultures. Meanwhile, the religion of Islam, as well as Christianity, always has an expansive character, it seems that people who still tend to be oriented towards Javanese culture continue to respond critically. The more puritanical the desire for external values to influence Javanese culture, the more puritanical the Javanese culture reacts to it. Its manifestations can be seen in the phenomenon of the rise and rise of Javanese organizations and rituals.

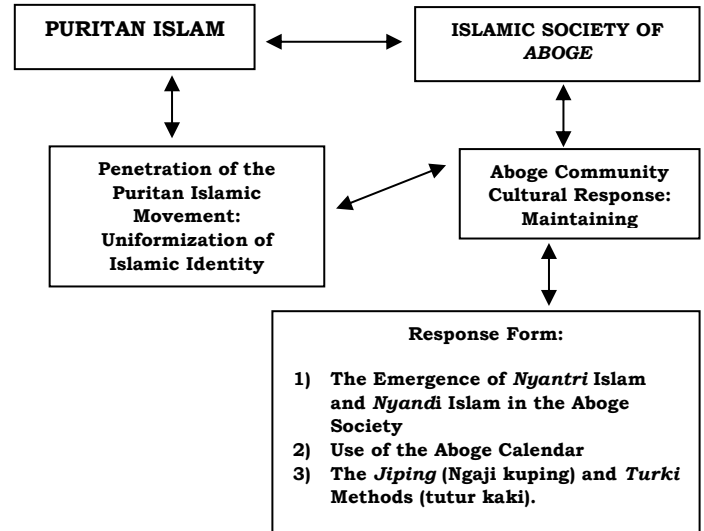
Every culture needs to resist change and maintain its identity. While on the other hand, culture also has needs on various levels to accept change, and develop its identity. In this context, it seems that Javanese culture is still trying to show its existence even though it continues to be under expansive pressure from "outside" cultures, especially Islam. The process of struggling to maintain Javanese cultural identity is still ongoing, and therefore it is still interesting to keep a close watch on its development through research activities.

### 3. Cultural Response

The Islamic revivalism movement aims to revive Islamic thoughts and

Islamic culture which in the end has a more than simple impact, Muslim society has pragmatic thoughts on Islamic teachings. This also ultimately threatens the survival of the *Kejawen* Islamic community or in the context of this research, namely the Aboge Islamic community.

The Aboge Islamic community, which has developed since the reign of the Mataram Kingdom, has finally experienced changes both in terms of beliefs and rituals. Below is a flowchart for the development of the Islamic Aboge community to maintain its identity:



The entry of Islam into the archipelago cannot be separated from the culture of the archipelago community, especially on the island of Java. The Islamic teachings taught by the walisanga prioritized the teachings of monotheism, where the people of the Archipelago at that time were invited to read the two sentences of the creed as the first pillars of converting to Islam. Various methods are carried out, one of which is by carrying out wayang performances by raising themes that have been adapted to the contents of Islamic teachings. At that time, the

community was asked to read the shahada as a condition of being able to watch wayang performances.

The above phenomenon shows that Islamic teachings developed in Java cannot be separated from the cultural aspects of the local community. In simple terms, we can understand that Islamic teachings will not be well received by the people of the Archipelago if Islam vulgarly forces people to change their identity. This is what prompted the *wali* to introduce Islam gradually. This is what ultimately forms a sect in Islam, namely *Kejawen* Islam, namely Islam that still preserves syncretic values.

Aboge Islam is also one of the manifestations of *Kejawen* Islam, where the Aboge that emerged in the Banyumas and Purbalingga areas was at least a cultural response to the disappointment of the people during the reign of the Mataram kingdom. The Banyumas area which was far from the center of government made the Banyumas people not affected by the policies given by the rulers at that time, including Islamic teachings. Therefore, the emergence of Islam Aboge is a cultural response that cannot be avoided. The Banyumas people's disappointment with the Ruler made them think that the Islamic teachings developed by the kingdom were nothing but political interests, so the Aboge Islamic community still maintained the Islamic teachings that had already developed within their group. That is what makes Islam Aboge still able to maintain its existence (Interview, Ahmad, 2022).

The Aboge Islamic Society which still exists today has undergone several changes. This is a consequence of the development of the era that continues to roll. There are only two choices, survive

by making adjustments or lose because of being opposed. Although in its development those who still survive with the original Aboge identity cannot be separated from other interests, such as political and economic interests.

Furthermore, the cultural response was given by the Islamic Aboge community in the ritual aspect as an effort to maintain their identity, including the following:

- a. The Emergence of *Nyantri* Islam and *Nyandi* Islam in the Aboge Society

In general, the Javanese community is divided into two groups, namely the Santri and Abangan people. This is based on the belief system and participation in ritual activities (Muchtaram, 1988: 1-7). Islamic Santri is Muslims who embrace Islam by carrying out religious orders and trying to cleanse their faith from shirk behavior. Whereas abangan Islam is a Muslim whose way of life is still dominated by pre-Islamic Javanese traditions. Abangan Islam or Agami Jawi is more syncretic because it brings together pre-Hindu, Hindu-Buddhist and Islamic (heterodox) elements. While Islamic Santri is more puritan because they strictly follow religious teachings (orthodox) (Koentjaraningrat, 1984: 312).

This concept is also used to divide the Aboge Islamic community into two groups, namely the Nyantri Islamic group and the Nyandi Islamic group. In the research area, almost all of the people are Muslim, but their diversity is still coloured by local customs and/or traditions, both in Banyumas and Purbalingga. Islamic diversity in

Cikakak-Banyumas and Onje-Purbalingga is more dominant among students because they practice the five daily prayers, but most people still use local customs. Meanwhile, in Pekuncen-Banyumas Village, most of them do not pray five times a day but believe in the existence of the Almighty God, his holy book, and the Last Day. Therefore, the diversity of the Islamic community in the research area can be classified into two, namely Nyantri Islam and Nyandi Islam. For Islamic groups, Nyantri is centered in mosques or musala/langgar; while the Nyandi Islamic group is centered in temples or tombs.

In this case, the tombs that are very sacred are the graves of Eyang Kyai Bonokeling in Pekuncen and Kyai Tholih's tomb in Cikakak. Both of these tombs are visited by many people at any time. Kyai Bonokeling's grave is visited on every nyadran or unggahan, and Kyai Tholih's grave is visited on Jaro Rojab day (27 Rajab). This shows that the two graves of these figures are the center of ritual activities and are the bonding figures for the indigenous community and even the general public in this area.

This kind of phenomenon was stated by Sumitro (Kasepuhan spokesman) that "wong urip iku angger ora nyantri yo nyandi" (A living person is if he is not nyantri then he is nyandi). According to Ridwan (2008: 32) these two terms are used to distinguish between groups of Muslims who practice the five pillars of Islam, and groups of Muslims whose only three pillars of Islam, namely the shahada, fasting

and zakat, without praying five times a day. Therefore, the term "nyantri" is the same as "Islam five times a day", while the term "nyandi" is more synonymous with "Islam without five daily prayers".

They believe that everything in existence is centered on God Almighty. They believe in the existence of a God called "Gusti Allah", believe in the existence of the Prophet Muhammad SAW, believe in the holy book of the Qur'an, and believe in the hereafter. It's just that those who adhere to Nyandi Islam do not want to practice the five daily prayers. They have their understanding of prayer because the term "salat" is distinguished from the term "sholat". For him, sholat is a work that one day can stop and or start again, such as farming, trading, and so on. Whereas prayer is a "laku" that must be carried out in everyday life, such as respecting people, not hurting people, liking to help weak people, and liking to reconcile people, and so on.

Thus, the teachings held by Nyandi Islam are the pillars of faith, which means believing in God Allah, the Prophet Muhammad, angels, the Qur'an, and believing in the afterlife, he even said that the life of this world is a land for nandur (planting) charity goodness and later in the hereafter will reap the results (harvest). It's just that, for them, the pillars of Islam feel incomplete, namely only the creed, fasting, and zakat, while praying five times a day and hajj are not performed. This is the difference between nyandi Islam and santri Islam. Islamic nyandi is more dominant in its kejawen, while

Islam nyantri is more dominant in its Islam.

b. The Use of *Aboge* Calendar

Islam Aboge is synonymous with religious practices that cannot be separated from the numbers or Petangan Jawi. Petangan Jawi is recorded and compiled, becoming a guide in achieving life safety and well-being both physically and mentally (Haqqul Yaqin, 2018:22). The Aboge Islamic calendar system refers to the Islamic calendar and Javanese calendar which are very distinctive and have been arranged systematically including day, date and year. The provisions of the day, date, year are fixed and do not change on the Aboge Islamic calendar. This calendar is used as a guide in determining the length of Ramadan, determining the start of fasting, the fall of the month of Shawwal and implementing traditions or rituals.

Islam Aboge is an ancestral mandate, all mandates are good for all beliefs. They beautify the trust with good behavior and become part of the Javanese calculations. The Aboge Islamic community keeps them memorized, without looking at the book and only by closing their eyes they can answer when asked. Since childhood they have been taught to memorize through praise or a phrase that is recited at the local mosque. Everything stored in the brain with memorization has become one, after memorizing they understand more deeply and ask the elders of the Aboge Islamic calendar system.

In the Aboge Islamic calendar system, there is acculturation between Islamic culture and

Javanese culture. The Javanese calendar which is still used by the Aboge Islamic community is a characteristic. The following is a combination of the Javanese calendar and the Islamic calendar:

Table 1. Javanese and Islamic Months

No	Months in the Javanese Calendar	Months in Islamic Calendar
1	Sura	Muharram
2	Sapar	Sapar
3	Mulud	Mulud
4	Ba'da Mulud	Ba'da Mulud
5	Jumadil Awal	Jumadil Awal
6	Jumadil Akhir	Jumadil Akhir
7	Rajab	Rajab
8	Ruwah	Sya'ban
9	Pasa	Ramadhan
10	Syawal	Syawal
11	Kapit/ Dzulqangidah	Dzulqa'idah
12	Besar	Dzulhijah

The names of the months contained in the Aboge Islamic calendar system contain elements of Islamic culture. And the existence of an anniversary that is still attached or follows after the day used by the Aboge Islamic calendar system is part of Javanese culture. The day of pure rangkep comes from the Javanese calendar. Here's the daily cycle on the Aboge Islamic calendar system:

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Table 2. Days in Islamic Calendar

Order	Day Name
1	<i>Rebo</i>
2	<i>Kemis</i>
3	<i>Jemuah</i>
4	<i>Sebtu</i>
5	<i>Ahad</i>
6	<i>Senen</i>
7	<i>Selasa</i>

Tabel 3. *Pasaran* Day of Aboge Islamic Calendar

Order	<i>Rangkep/Pasaran</i> Name
1	<i>Wage</i>
2	<i>Kliwon</i>
3	<i>Legi</i>
4	<i>Pahing</i>
5	<i>Pon</i>

According to the Aboge Islamic calendar system, a month consists of 29 to 30 fixed days in each month. The calculation of the Aboge Islamic calendar, like ancient Javanese Islam, occurs over 8 years, namely one *windu* in one cycle named Hadi Kuntoro Anggoro Kasih Senara, Hadi 8 contains years, Kuntoro contains 8 years, Anggoro Kasih contains 8 years, Senara contains 8 years and it's complete. Then, it will be repeated from the initial year. Each year has a name and starts with the year *Alip, Ehe/Ha, early Jim, Za, Dal, Be, Wawu, Jim* akhir which are part of Islamic/Arabic culture. The following is the formula for

determining the start date and the new year each year/determining the 1st day:

Table 4. The Formula for Determining the Beginning of the Aboge Calendar

No	Year Abbreviation	Year	Day	<i>Rangkep/Pasaran</i>
1	Aboge	Alip	Rebo	Wage
2	Ehehadpon	Ehe	Ahad	Pon
3	Jimahpon	Jim Awal	Jemuah	Pon
4	Zasaing	Za	Selasa	Pahing
5	Daltugi	Dal	Sabtu	Legi
6	Bemisgi	Be	Kemis	Legi
7	Wunenwon	Wawu	Senin	Kliwon
8	Jangehge	Jim Akhir	Jum'a	Wage

If distributed, then Aboge (Alip year, the 1st falls on Rebo Wage day), Ehehadpon (He year, 1st falls on Ahad Pon), Jimahpon (Jim Awal date, 1st falls on Jemuah Pon day), Jesaing (Year Je, the 1st falls on Selasa Pahing), Daltugi (Dzal year, 1st falls on Sabtu Legi), Bemisgi (Be year, 1st falls on Kemis Legi), Wunenwon (Wawu year, 1st falls on Senin Kliwon), Jimage (Jim's last year, the 1st falls on Jumat Wage) which comes from the date it falls. The date is based on the fall of the

day in the month of Sura, which is the first month in the Javanese calendar system.

Every month, the beginning of the 1st date in the Aboge Islamic calendar system is also patented/fixed and sorted by the day until the market starts from the 1st of Sura. These formulas include *Ramjiji*, *Parluji*, *Nguwal Patma*, *Ngukir Nemma*, *Diwal Tupat*, *Dzikir Ropat*, *Jablulu*, *Ban Malu*, *Sanemro*, *Waljiro*, *Dahroji*, *Sarpatji*.

The use of the Aboge calendar is a characteristic that distinguishes the Aboge Islamic community from other Islamic societies. Therefore, the use of the Aboge calendar is the only characteristic that is used by every Aboge community anywhere, both in Banyumas and Purbalingga. Even the use of the Aboge calendar is equally used by both the *Nyantri* and *Nyandi* groups.

The stipulation of 1 Syawal is often one day later than the stipulation from the government. So that based on the determination of the first date of Shawwal, Aboge is also known as Islamic *bada' ker*.

c. *JiPing* Tradition (*Ngaji Kuping*)

In teaching Islamic Education material, the Aboge Muslim community uses a method known as *jiping* (*Ngaji Kuping*) and *Turki* (*tutur kaki*). *Ngaji kuping* is listening to a kyai giving lectures at various events, while foot talk is listening to the narrative of the elders in the family when telling the history of Aboge. *Jiping turki* is a method that weakens the historical records of Aboge.

#### D. CUNCLUSION

Based on the research that has been done, in general, the discussion related to the cultural response given by the Islamic Aboge community to the puritanism movement is as follows; the cultural response given by the Aboge people to the puritanism movement is an attempt to maintain the identity and existence of the Aboge group. Several responses were made, namely 1) the emergence of the *Nyandi* Islamic and *Nyantri* Islamic groups within the Aboge group as a form of change shown as a consequence of the times, besides this was also the influence of the existence of the puritanism movement. 2) the use of the Aboge calendar. Calculations using the Aboge calendar to determine religious holidays are a characteristic of the Aboge community and this is used as social capital to maintain their existence in society. 3) the use of *Jiping* and *Turki* methods in the Islamic religious teaching system. *Jiping* or *Turki* made the Aboge group not study texts, they only listened to the studies delivered by the Aboge elders. Likewise, *Turki* or *tutur kaki* also have the same concept, although in its development the *Nyantri* Islamic group has started using texts in studying religion

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