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Religious Value of Aboge People Tradition

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Abstract—Indonesia holds various ethnic groups. Each of them holds fascinating cultural traditions. One of those traditions that still develops to date is Islam Aboge that is located in Central Java. In this case, What is meant by Aboge people is a community whose activity depends on the calendar of *Alif Rebo Wage*, abbreviated as *Aboge*. Aboge people is a community who possess interesting traditions to study and observe for every tradition carried out by Aboge people contains life values, one of these values is religious value. The present study employed the qualitative method and collected its data through in-depth interviews.

Keywords—religious; tradition; Aboge

I. INTRODUCTION

Culture is a part of fortunes possessed by Indonesian people. Indonesian culture holds specific characteristics which are only owned by such culture. Some depiction regarding the significance of culture exists among the people[1]. Kottak (1987) explains that some characteristics of culture are, 1) culture is something general and specific, 2) culture is something learned by the human, such learning process may occur if human always observes what happens between them and their surroundings, and 3) Culture is seen as a particular symbol or identity. Usually, an identity exhibits its peculiarity that is only owned by such groups. By specific peculiarity, an individual can judge from where another individual who interacts with him comes from.

The Indonesian government has a regulation regarding indigenous community, even, the government has admitted the faith followed by the native people by allowing them to list their native faith on the Identity card. Indigenous community is known as a social groups who love and respect traditions so much. Their fear towards natural disasters, deaths, hunger, walat, bendu, curses, taboos, and other things threatening their life has grown various traditions that keep living to date and is known as the living traditions. Accordingly, the existence of the indigenous community is usually bound by the tradition that respects the pattern of harmonious relationship with nature and their social, and also with god. Such traditions confirmed by a set of values lies in their religious system or native faith which is then materialized during adat ceremonies

Aboge Community, or is also known as Bonokeling community, is one of the communities known by their peculiarities. For instance, the culture of Unggahan, or among Javanese Islam community is known as Sadranan (grave

pilgrimage). In Aboge Bonokeling community' Unggahan culture, the ancestries of Bonokeling will come from the various places to Pekuncen Village, Jatilawang district of Banyumas Regency to perform barefoot pilgrimage to Kyai Bonokeling' tomb. According to Aboge' elder, a barefoot walk is a depiction of how humans are expected to be always harmonious with nature since human is made of soil/clay and will return to the soil as well. This perception, at least, shows that protecting the environment and the surroundings is crucial for Bonokeling Community. To find out about the value of existing values in the bonokeling society it is important to conduct research, in order to find the values contained in this society, especially the religious values that exist in a society as a form of preservation of the culture owned in Indonesia.

II. METHOD

The present study employed qualitative approach. The data of this study were obtained through in-depth interviews with the figure of Aboge (Bonokeling) Community. The data obtained from interviews were then described to depict the religious values lies within Aboge community traditions. Interview conducted to find out the religious values that exist in traditional ceremony conducted by Aboge society

III. FINDINGS

Aboge community is a community lives in Pekuncen Village, Jatilawang district of Banyumas Regency. The traditions carried out by Aboge Bonokeling Community is affected by Javanese traditions. Among the traditions, there is Muharraman event, from the name, this tradition is full of Islamic nuances. Javanese people in general and particularly Aboge people also perform a tradition known as syukuran which is carried out on Sura 1 or Muharram 1. The purpose of syukuran in Sura is to be grateful to the almighty God at the beginning of the year. It is expected that they will be given salvation throughout the year. To date, Aboge people still maintain their cultural values through their traditional events, in general, these events contain prayers related to Aboge people' needs. They call this tradition Perlon. Perlon is held every month under Javanese calendar [2]. The existence of this tradition shows that the existing cultural tradition shall be preserved.

Aboge people also close to the traditions regarding human' life cycle, these traditions are the ceremony for pregnancy, nascence, and death. To date, the largest Aboge' cultural tradition is known as Perlon Unggahan. In 2018, this event

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was held a week before fasting month according to Aboge' calendar. This event was participated by around four thousands of Bonokeling' ancestries who came from the various region in Java. For this event, Aboge people who live overseas will return to Pekuncen village to make Bonokeling' tomb pilgrimage. In this event, Bonokeling' elders will advise the participant. The return of Aboge people from overseas to Pekuncen village to participate in Bonokeling' tomb pilgrimage shows that to date, Aboge' kinship is still well-maintained.

In viewing religious values within Aboge cultural event, at least, it can be observed from five dimension of religiosity [3], namely: 1) Ideological dimension, it is a level of to what extent an individual accepts dogmatic elements of his religion. From this perspective, Aboge people embrace the tenets of Islam, these tenets are manifested on their religious events such as welcoming Sura or Muharram month and Ramadhan. In addition, based on the interviews, these events are always begun by organizing selamatan (prayer ritual) as an attempt to pray for salvation to the god, this ritual shows that all things happen in this world are under god' permission, according to some studies, it was found that prayers upheld before the god brings many benefits for human' mental health [4]–[8]. 2) Intellectual dimension, it is defined as to what extent an individual understand his religious tenets, especially those in the holy book. In this perspective, most of Aboge people live in Pekuncen village carry out the tenets taught by their ancestor, Kyai Aboge. These tenets are advice about how to live their life, in this dimension, young Aboge carry out Islamic tenets they get in the mosques. An Individual' religious ritual performance is closely related to his behavior since ritual is the manifestation of his religious belief [9]–[11]. 3) Ritualistic dimension, it is a level of to what extent an individual carry on his religious ritual obligations, for this dimension, Aboge people still learn how to understand the texts of Islam' holy book, however it does not mean that Aboge' rituals are not in accordance with Islamic tenets, many of their tenets is in line with Islamic tenets such as respecting the parents, doing good, and so forth. Aboge people' self-control is also excellent, it is proven by the absence of conflict occurs among them. They never experience conflicts since one of their ancestor' tenets is the concept of peaceful life that comes from a life philosophy of "jangan melawan api dengan api (never use fire to fights against fire), this philosophy shows that this community wants to keep peaceful life by compliance. They believe that avenging a person who hurts them will not lead to human' peaceful life. Aboge people' peaceful behaviors are closely related to an individual' ability to regulate their emotion, to hold control over themselves, and regulate their religiosity. [12]–[15]. 4) Experiential dimension, it is defined as religious feelings or experiences an individual has felt or experienced, in this context, Aboge people believe that their cultural ceremony is one of important life experience to conduct, it shall be preserved as a tenets taught by their Ancestors, based on the interview, this traditions are able to bridge the relation among Bonokeling' ancestries, through such relationship, a community is able to maintain its existence and introduce its tradition to the outsider [16]. 5).

Consequential dimension, it is a dimension measuring to what extent an individual' behavior in his social life is motivated by his religious tenets, from the social perspective, Aboge people maintain harmonious relationship with other communities. Bonokeling people' are farmers, they work on field around the village. The aim of their occupation is to produce rice which will be used to perform their ritual and to help their members who are experiencing adversity, because of this, there is no Aboge people experience hunger. Regarding the community social role, men and women hold equal roles during cultural ceremony, women' duty is to prepare the ceremony, this kind of clear work division shows that there is an equality among Aboge people [17].

IV. DISCUSSION

The growth of Islam in Indonesia is closely related to da'wah activities done by the middle east ulama and the merchants. At the beginning of Islam entered Indonesia, Indonesian people had already embraced some religions such as Hinduism and Buddhism. The existence of these religions made Islam was not directly accepted by Indonesian people. However, Islamic da'wah which tried to mingle with the existing culture made Indonesian people gradually could accept Islam. In spreading Islamic tenets, Islam experiences acculturation with the local people' culture, especially Javanese. During the acculturation process between Islam and Javanese culture, Islam is seen as a foreign culture, and the Javanese people is the recipient of such culture. For instance, Javanese people possess slametan tradition, so when Islam came, that tradition still occurs by taking Islamic elements, especially for the prayer they read during the ritual. So, slametan becomes the vessel, but the contents are taken from Islamic tenets [18].

Religiosity can be defined as religious behavior manifested in various human' life, it may relate to behavior, ritual, prayer, or other activities filled with either visible religious nuance or invisible religious nuance [20]. This view depicts that all human activities filled with religious dimension are the part of religiosity.

Human is a religious creature [21] because the human is created, religion cannot be detached from human life. Religion is a regulation that human shall adhere as a creature who admit his creator. Based on the finding of the study, eighty percent of the finding of the current study show that religiosity is related to the individual' happiness and life satisfaction [22]. Although religiosity has been proven brings positive for mental health, other studies show that religiosity positively affects an individual' moral attitude, these studies also show a positive correlation between an individual' religiosity, moral behavior, and psychological well-being [23]–[26]. The result of these study show that religiosity affects human in behaving, and of course, individual happiness cannot be measured only in perspective of physical needs satisfaction but also psychological needs. In line with it, other studies show that religiosity is needed as long as human' life, and it possesses

positive correlation with hope, spirituality, and mood for people with certain disease [27], [28].

V. CONCLUSION

In the traditional ceremonies of the Aboge community, there are values of religiosity applied in everyday life, these values of religiosity are reflected in the behavior of the Aboge community in relation to matters with fellow human beings, God and the environment in which these people live.

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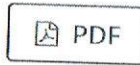
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