

INDONESIAN MOSLEM TRADITION AND NATIONALITY (CASE STUDY OF *MALAM TIRAKA TAN* IN YOGYAKARTA)

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Abstrak

Merayakan hari kemerdekaan merupakan salah satu simbol penghargaan warga negara terhadap Negaranya. Di beberapa wilayah negara, termasuk Indonesia, perayaan tersebut rutin dilakukan oleh Pemerintah maupun oleh warga, dengan cara formal maupun informal. Secara formal pemerintah Indonesia dari tingkat daerah hingga pusat melaksanakan perayaan Kemerdekaan dengan upacara bendera pada tanggal 17 Agustus. Sedangkan dalam perayaan non-formal warga masyarakat melaksanakan peringatan Kemerdekaan dengan berbagai cara seperti lomba panjat pinang dan lain sebagainya. Salah satu bentuk peringatan yang ada di Indonesia untuk merayakan hari Kemerdekaan adalah dengan malam tirakatan atau malam pitulasan, khususnya di daerah Yogyakarta. Malam tirakatan merupakan bentuk akulturasi dari tradisi Muslim di Indonesia. Artikel ini akan menjelaskan lebih lanjut tentang malam tirakatan sebagai sebuah akulturasi antara tradisi ritual keagamaan dengan rasa nasionalisme. Peneliti menggunakan metode triangulasi untuk mendapatkan data, yakni observasi partisipatoris, wawancara mendalam dan dokumentasi. Lokasi untuk penelitian ini difokuskan pada dua tempat yang berbeda, pertama di dusun Dukuh daerah kabupaten Bantul dan kedua di dusun Ngaseman salah satu dusun di kabupaten Kulon Progo. Dari penelitian ini diketahui bahwa Muslim Indonesia memegang teguh nilai tradisi toleransi dan nasionalisme.

Kata Kunci: *perayaan, hari kemerdekaan, malam tirakatan, akulturasi.*

Abstract

Celebrating of Independence Day becomes a part of symbol of honor from the citizenship to their country. In many parts around the world, including Indonesia, the celebration is an annual event organized by government or citizen, both formal celebration and informal celebration. Formally, the government of Indonesia from local level to the center celebrate this day by

flag ceremony on the seventeen of August. However, in non-formal, citizen commemoration this day by various manner like climb pinang contest etc. One form of celebration in Indonesia to celebrate the independence day is called "malam tirakatan" or "malam pitulasan", especially in the area of Yogyakarta. Malam tirakatan is kind of acculturation from Moslem tradition. This paper will be described about malam tirakatan as an acculturation between religious ritual traditions with a sense of nationalism. I used the method of triangulation for collect data. There are participant observation, deep interview and documentation. The location of this research is focused on two different places, first in Dukuh the village of Bantul district and second in Ngaseman village, a part of village of Kulon Progo district. From this research known that Indonesian Moslems uphold traditional values, tolerant and nationalism.

Keywords: *celebrate, independence day, malam tirakatan, acculturation*

A. Introduction

Moslems tradition in Indonesia, especially in Java, certainly, did perform various celebrations in the frame of agenda by involving religious element. When pregnancy until after death many commemorations are organized. For example the celebration of 4th month of pregnancy traditional Moslems in Indonesia usually recite "diba" or "barzanji", the book of history of Muhammad from his born until the day his died. Later then, commemoration of born day usually butchered one or two goats depend on the baby called *aqiqah* and haircut gathered with give the baby names. That's event termed *slametan* in Javanese language. Slametan like this is intended as manner of alms which are believed to rescue parties from dangerous. according to the word used means safely. Andrew Beatty in his research book entitled *Various of Javanese Religion* said that *Slametan* is the cored of Javanese religion.¹ Besides *slametan*, Indonesian Moslem doing celebration for Islamic Holy Days too like *Suroan*, *Maulidan*, *Rajaban* etc.

The interest thing is Indonesian Moslems celebrate the Independence Day with the element of religion too, like the others celebration, it called "ma/am tirakatan" or "malam pitulasan" means the night of 17 August day. The night of *tirakatan* held every 16 August at night means the night before 17 August with several series of event. In ceremonially, include speech of welcome from public figure, recited prayers or doa and the core event which usually differ from one place to another. The core events are like religious speech, *topobodho*, *mocopatan*, puppet show, singing and others.

This research will be view the night of tirakatan tradition from cultural analysis and the relation to the concept of nationalism. How the concept of tradition and nationalism linked closely to the *malam tirakatan* event? And what are the factors underlying the societies to celebrate Independence Day in way of *ma/am tirakatan*? First problem relates to the existing and evolving concepts of tradition and nationalism. While second problem is the core questions that are answered by the data in field.

To focus the research, I chose two different locations: Dukuh village in Bantul and Ngaseman village in Kulon Progo. In Dukuh, the core event is religious speech by title about Freedom that delivered by Abdul Bashir. While in Ngaseman, the core event is mocopatan. I adopted triangulation method for collecting the data in accordance with procedures involved field research including participant, observation, deep interview and documentation. The time for execution was conducted. For location of Ngaseman, I sent assistant to cover the research there.

B. Indonesian Muslims Culture; Their Tradition and Ritual Practice

Muslims culture in part B. Why? Because I think parts of culture so relate to tradition and ritual practices or can said that tradition and ritual are parts of culture, and the culture have connection with nationalism too. So, this is the description.

Talking about culture, David Matsumoto in his research makes a hypothesis that culture is part of three factors are closely related to behavior, in addition with environment and identity. These three factors are greatly affected to individual behavior. Further, for a broader scale, Matsumoto said the culture, context and behavior are three things that always exist in society.² But, I disagree with a hypothesis made by Matsumoto if three factors are equal in balance category. According to the culture and behavior are two things always exist in the context means time and space.

According to Van Peursen (1976), the development of culture, pass three process stages; mystical stage, ontological stage and functional stage.³ Mystical stage occurs when people still believed in the myth and the power of mystic as understood as animism and dynamism. Then, ontological stage arises after people forget the mystic and begin switch on logic. And functional phase as a contemporary happen now, when the citizen entered the modern world which tend to be pragmatic and look something more functionally.

Cultural shift paradigm that made by Peursen above can exemplified by the Moslems tradition in Indonesia. Indonesian Moslems communities as traditional Moslems are heading towards traditional values despite effort to erase that traditionever and continue doing by some community with argued religion purify. Firmness hold on tradition doesn't actually reject modernity. About this argument there

is principle that popular among Moslem tradition said in Arabic language "*al-muhafazatu 'ala qadim al-salih wa al-akhzu bi al-jadid al-aslah*" keep old values are good and take new better. Therefore, the entry of Islam to Indonesia wasn't with counter attack against tradition that has been entrenched in community. But, was did some acculturation and planted the values of Islam.

Typically, acculturation to the values of Islam can be reflected by several traditions in the form of traditional ritual and celebrations in Indonesia. Andrew Rippin quoted by A.G Muhaimin said tradition itself is "additional ritual.. or extra ritual that outside from five pillars of Islam. Some of traditions are created by indigenous Moslems and others are acculturates wining solution between tradition and Islamic value.⁴ Functionally of those traditions are for commemorate of Islamic Holy Days, other for gratitude (syukuran) and another for commemorate the death person.

1. Celebrate the Holy Days of Islam

The celebration for Islamic Holy Days or Holy Months is kind of honor and proud of members of Islam to religion that their belief. So, Indonesian Moslem exactly makes commemoration for several important days in Islamic months.

Before I clarify about the celebration of Indonesian Moslems for Islamic Holy Days, necessary part to describe twelve months in Islamic calendar. Moslems calendar retain the ancient Arab names for 12 months, most of them reflect the periodic events that the pagan Arabs associated with that time of the year.⁵

- Muharram.....(sacred month)
- Safar.....(empty month)
- Rabi al-Awai.....(first rainy)
- Rabi al-Thani.....(second rainy)
- Jumada al-Awai.....(first dry month)
- Jumada al-Thani.....(second dry month)
- Rajab.....(revered month)
- Shaban.....(month of dispersion)
- Ramadan.....(month of great heat)
- Shawwal.....(hunting month)
- Dhu al-Qada.....(truce month)
- Dhu al-Hijjah.....(pilgrimage month)

Allah said in the holy Quran:

The number of months (in a year) in a sight of Allah is twelve: so ordained by Him the day He created the heavens and the earth. Of them four are sacred; that is the right religion so wrong not yourself therein...⁶

In fact, the Quran doesn't mentioned the sacred months specifically. But the Quranic scholars as *mufasssir* like explain that four months are Dhu al-Qada. Dhu al-Hijjah. Muharram and Rajab.⁷ From the argumentation of the Quran, Moslems belief that there are several sacred months, but in fact these sacred month is acculturate from Arab tradition, for forbid the war that has been usual tradition in Arab area. As known that the characteristic of their old tradition is war.

Beside of these months which noticed by Gods as talked in the Quran that indicate Islamic teaching acculturate the Arabic tradition before, Indonesian Moslems revere the other months too and make a celebration for them. According to Michel Picard on his article by title *Agama, Adat and Pancasila*, because of long history of Indonesian tradition many things of teaching influence the tradition now particularly from religion that ever and still exist in Indonesia. Picard defines that influence with Indianization, Islamization and also Christianization.⁸

They are Safar, Rabi al-Awwal (*Mulud*), Shaban (*ruwah*) and Ramadan (*puasa*), being one to one the second, the third, the eight and the ninth months of Javanese calendar. Marginally, there are eight of out month in a year Indonesian Moslems make commemorative importance of one practice or another. By means Indonesian Moslems are expressed by commemoration or celebration.

We can't do judge the celebrations is not necessary found on Islamic sources, Quran and Hadith. Nonetheless, the importance of these months can be traced in Islamic history rather than any formal scriptural ordinance. I give statement because of partly community current rigidity has beenadjudgesthe practical tradition there's no argument in Quran and Hadith.

For simple example, community of purification said that *yasinan-tradition* for recite sura Yasin every Saturday night-is nothing, means there's no claim for doing that either in Quran or Hadith. Whereas, dispatch founded on Tafseer Ibn Kathir with hadith transmission from Ahmad bin Hanbal, he said Prophet Muhammad said, "Yasin is the heart of Quran, not recited by someone but God had mercy on them, Recite Yasin for death people among

you!"⁹

The common season of celebration and commemoration of Islamic Holy Days contain of one or mixture of the following; invocation, recital Quran, fasting, non-obligatory prayer, recital of the biography prophet or other important figure in history of Islam of the related stories which sanctify that specific day or month and offering of food or other material and occasionally accompanied by some form of feast. Usually, the core of agenda of celebration or commemoration is focuses on religious speech or termed as *pengajian*. Given by the orator purposefully called by the committee of program.

2. Slametan; Core of Indonesian Moslems Tradition

Refer to its term "*slamet*" in Javanese language is take over from Arabic language "*salamah*" meaning peace or safety. Additional words similar to *slametan* and in many cases use interchangeably are *syukuran* or *tasyakuran*, *hajatan*, and *sedekahan*, all of these words also borrowed from Arabic language, respectively, from word *hajah* meaning a need, *syukr* meaning thanking, *tasyakur* mean to thank and *Gdaqah* meaning to give charities.

Terms of *slametan*, *hajatan*, *syukuran*, and *sedekahan* in many contexts are same for the application. The central point of those terms is expecting other people to pray to God for good being of person who invites them, in return the person afford food cooking or food material either to be eaten where the *slametan* is held or finish, to be taken home by people who prayed or both. Actually, in the performance of *slametan*, there is a sense of barter between person who give foods and people who prayed. The quirk of assertion is thankful expression from both of person and people.

Step by step, the occasions of celebrating *slametan* is following the cycle of life. There are pregnancy, birth, after birth, circumcision, marriage, and death ritual. In every stage there is differ ritual. When women pregnant, normally three occasions held are the fourth, the seventh and the ninth. Then, birth or born day when the baby comes out his or her father recites *azan* on baby's ear upon the right, and *iqimah* upon the left. After seventh day old, baby's parent invite the people to come on their home, celebrate agenda called *aqiqah*-butchered goat or sheep, one for girl and two for boy- and shaving baby hairs gather with give a name for the baby. After the age is enough-about age in elementary school-, for boy circumcision absolutely have to do. Then, when the boy or girl has grown up to man and woman, they are married with or without tradition. The last step on cycle of life's *slameran* is death ritual. Death

ritual is most important ritual for Indonesian Moslems tradition. Especially, for the people who make a great contribution in their life memorialize of death day is commemorate every year which called *haul*.

Interesting point of this chapter is analyzing from orientalist who wrote and did research about *slametan*. Clifford Geertz is the first orientalist who research and make an analysis about *slametan*, and other orientalist after him quote his book namely *Religion of Java*. Minimally, I found three books that put a cover on *slametan* there are; *Varieties of Javanese Religion; An Anthropological Account* by Andrew Beatty, *The Traditional; Ibadat and Adat among Javanese Moslems* by A.G Muhaimin and *Java, Indonesia and Islam* by Mark Woodward.

I would like to explain about Mark Woodward's work, because his work is most different between the other works. Woodward use insider world view to *slametan* tradition to counter Geertz's analysis. As he said:

"Geert identifies the *slametan* as; (1) the core ritual of Javanese tradition, (2) an animistic rite the purpose of which to reinforce social solidarity and (3) as being primarily a village ritual. On point one he was entirely correct; on the others he could not have been more wrong."

Then, Woodward built arguments to clarify his conclusion above with some point are: (1) Geertz's criteria employs to differentiate Islam from animism are misrepresentative; (2) The *slametan* tradition is a model of ceremonial multifaceted that connect to blessing and food and exodus from Arab to Indonesia; (3) *slametan* is not chiefly a village ritual; (4) that its social and religious communal aims are described in terms of Islamic mystical teachings; (5) the manners of ritual application mostly are rooted in universalist texts including the Quran and Hadith; and (6) the basics of *slametan* originate from pre-Islamic tradition are interpreted in Islamic terms.¹⁰

Overall, in this chapter I want to close with the understanding of ritual practices of Moslems in Indonesia with outsider perspective. We can learn from Andre Mailer's analysis on his book research. Moller makes four basics that legitimate and motivate the performance of Islamic rituals. Firstly, follow the example set by Prophet. Secondly, believe to generate religious merits. Thirdly, lessen the feeling of debt Moslems often have towards God and fourthly Islamic ritual certain Islamic ideas. primarily the unity and oneness of God.¹¹

C. Nationalism in Indonesian Moslems Society

Before I describe more about Nationalism in Indonesian Moslems society, in order to clearing term and definition, I want to explain nationality according to etymology and terminology. In Indonesian dictionary there are two terms of nationalism, first is precept for loving own nation and state in national characteristic, and the second one is residence awareness in a nation to defend and immortalize identity, integrity, prosperity and the power of its nation.¹²

In explain of nationalism terminology, I take several terms from Rahmani's article. He quotes Hans Kohn and Soekamo's terminology, Kohn states;

"Nationalism is a state of mind, in which the supreme loyalty of individual is felt to be due to the nation state. A deep attachment to one's native soil, to local tradition and to established territorial authority has existed in varying strength throughout history.

Whereas Soekamo, he defines;

"Nationalism is the conviction, the consciousness of a people that they are united in one group, one nation. Nationalism in principle rejects all attitudes which do not stem from a unity of historical experience. "

Then, after Rehmani roll out several categories about nationalism, either pro and contra, he summarized three positive aspects of nationalism: (a) nationalism can be lead to better integration among the members of a single nation; (b) people of the same nationality may have a better understanding of one another and consequently better relation between themselves; (c) in a positive way, nationalist can encourage the people of a nation to love their homeland and to serve each other and their country in ways that are noble.¹³

As a nation state. the people of Indonesian country certainly hold nationalism values. Practically after reformation era emerge some Moslem in certain capacity-known as Hizb al-Tahrir Indonesia (HTI)-reject nationalism and bring the concept of *khilafa*. But, I don't want to talk about minorities community in this chapter. So let's forward to tell about the relationship between Moslem Indonesia-as majority-and nationalism.

Slightly, I refer the explanation to three books: *Fajar Baru Islam Indonesia* by Mujamil Qomar, *Api Sejarah* by Ahmad Mansur Surya Negara and one book section titled *Fikih Kebinekaan*. The reason I describe Islam Indonesia with many books in Indonesian language is I think that most explanation about it is must from Indonesian people too.

Mujamil Qomar on his work gives five characteristics to illustrate Moslem Indonesia. First, moderate in their thought and action. Moslems Indonesia popular as people who have moderate thought and action, until can inclusive to the other attendance although differ in religion, culture, tradition and ideology in their community. It moderate abridge their interaction with the other people in a flexible and easily manner. Second, have a tolerant attitude to other believer. This tolerant has existence many years ago, until become social historical inheritance. So, when Moslems go to mosque on Friday and Christians go to church or other believers go to their temple, there is no conflict at all. Third, pluralist life style, they have long experience as majority who live with minority. There are two instructive its life style; how Indonesian Moslem able to maintain their belief, and how their can live side by side with other believer in harmony. Forth, live in democracy, the evidence is become 3rd ranking for democracy in the world and first ranking in the Islam world. Fifth, use cultural approach to understand and implement their religion. Moslems in Indonesia chummy with local wisdom and acculturate the Islamic understanding (Qomar, 2012).¹⁴ Because of their characteristic, Moslems Indonesia appreciates other people with slogan harmony in diversity.

Bhineka Tunggal Ika is slogan that written underneath Garuda capture, nation symbol of Indonesian state that taken from works of letter by Mpu Tantular. Syafii Maarif said that indonesia has been complete with multiple religion, culture, inheritance history, plurality, hopefully will hold forever out so long as its differences always realized by its citizen. Moslem as the majority must become a pioneer for national integrity.¹⁵

For more description, we can read book *Api Sejarah* that talk about Moslems contribution in Indonesia. In that book, we know that Indonesian country is built up by contributing Ulama and Santri who fighting for independence nation, maintain the freedom, and defend the nation state of Indonesian unity.¹⁶

D. Malam tirakatan; The Convergence Between Tradition and Nationality

After we talked about Indonesian tradition and nationalism, we arrived to the core section of this article, *malam tirakatan* ritual practice. *Malam tirakatan* as I have explain before, is tradition for celebrate Independence Day in Indonesia, especially in Yogyakarta.

I did this research, when I was doing apprentice in social life of college mean Kuliah Kerja Nyata in Indonesian language or KKN. The location of my research is Bantul, exactly in dukuh village, the village I do KKN in there. I take data research with participant observation, mean I join the agenda of *malam tirakatan*. After that, I did several interview with important figures like head village (*lurah*) etc.

Ceremonially, there is no essential difference between *malam tirakatan* and other agenda except the theme of agenda. Usually, every agenda in Bantul and surrounding Yogyakarta even in Indonesia, for ceremonial program there are opening, welcome speech, core agenda, and closing. For the content of Open and close of agenda, habitually, with prayer or *do'a* by recite *basmalah* or the opening surah. Whereas welcome speech, delivered by head master or the chairman of the committee. And core agenda of *malam tirakatan* continuously different among every locations.

But, like I describe before, there are any religious elements for covering many agendas in Indonesia. So for covering the *malam tirakatan*, the agenda for celebrate of Independence Day too. Then, I want to explain about location of research and list the composition of agenda in malam tirakatan, in two locations. I start from Dukuh before I go to describe about Ngaseman.

1. Malam Tirakatan in Dukuh Village; Spirit of Freedom is Keep Freedom with Tolerant and Harmony

Dukuh is the small village in Bantul district. the people 100% are Moslems. The Dukuh area divided into six part of region which habitually called "RT", and head master of dukuh is Mr. Muhzin Taukhid. Daily activity people of Dukuh is farm, with most area is rice field, partly is trader and employee.

Every agenda in Dukuh, there is always *tahlilan*-the prayer for death people. Even when meeting agenda, always there agenda for *tahlilan*. This statement is for drawing how religious the people in Dukuh are.

I live in Dukuh about two months. During that, I go to mosque in Dukuh namely mosque is great mosque Al-Hidayah. Almost every time for solat the mosque is full. Time of pray subuh always more full than the other time. It became assign how the people of Dukuh religious are. For social relation, same, mean the people are harmonious. Every agenda either for community or individual, people always hold the agenda together.

Because of dukuh is deep area, every agenda and daily activity in there, the people speak with Javanese language. Yet, I have a little trouble for understanding the people mean. But, when I did the interview and make dialogue with people, they speak with Indonesian language.

For short the discussion, I begin the list of composition of *malam tirakatan* in Dukuh area. The master of ceremony bring by Pak Slamet out with Javanese language, and so during the agenda. This is the list:

1. Singing national song Indonesia Raya
2. Opening
3. Recited Quran
4. Core agenda
5. Tahlilan
6. Process of cutting the tumpeng
7. Share the Prizes

Opening ceremony of agenda by recited surah al-fatehah together, and then the next agenda is reciting Quran by ustad Yudi. The master of ceremony says:

"kahaturaken sewu ing matur nuwun, mugi mugi kanti waosa nfatehah majlis ing daluh meniko tansah beta barokah dumateng kulo panjenengan sami. Amin. Inkgang salajengi pun, waosan ayat ayat suci al-Quran ingkang bade poro waos wayahi pun bapak Bayudi, pramilo wedal kahaturakeun sacekapi pun.

"Thank's for your recite, hopefully with the recite al-fatehah just past, our agenda now got blessing for me and you all. Amen. Next agenda is reciting the verses of Quran that read by mr. Bayudi, for it, please at sufficiently."

Mr. Bayudi or can called Ustad Yudi recites surah al-Fath mean the victory, he reads the surah from verse one until verses five. The surah is:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (1) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا (2) وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا (3) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَبِاللَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (4)

Indeed. We have given you (O. Muhammad), a clear conquest [1]. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path [2]. And (that) Allah may aid you with a mighty victory [3]. It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise [4]. (And) that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds-and ever is that, in the sight of Allah, a great attainment-[5].

Why chose the surah and verses that? Because of their verses is drawing about freedom and victory. Give spirit to us that victory and freedom is part of blessing from God. Then, how we keep the freedom and keep our country safety and harmony.

The master of ceremony continuing the agenda, he said:

"kahatureken sewu ing matur nuwun durnateng bapak Bayudi ingkang sampun pareng maosaken ayat-ayat suci al- Quran, acoro kilo lajengaken pangaosan wedal kasumangga aken dumateng bapak Ahclul Basyir S.Ag. .."

"Thank you very much for Mr. Bayudi who has read the verses of Holy Quran, we continue our agenda religious speech that will extend by Mr. Abdul Basyir S. Ag. For him, please."

And then. Mr. Abdul Basyir directly gives people the advisor by title of Independence Days. Completely he speaks up about one hours, I record substance of his speech, several points, he said:

1. "We must feel grateful for our freedom. We have pass 70 years our freedom. Because Allah said: If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe [49:19]. We hope, from our grateful Allah blessing our country, especially for our village Dukuh Pajangan Bantul."

"kilo nyukuri kemerdekaan kito niki, lek ne nopo? Tek ne kito ilung kemerdekaan kito niki, dengan harapan, mugi mugi Allah paring anugrah anugrah kagem bangsa Indonesia puniko. Khusus pun dumaleng masyarakat dukuh pajang angu wosarim riki. Amin allahumma amin.

2. We intention to ask the pray from sheikh, because of fate is only change with pray. The Prophet said: the fate is never can change except with pray. We ask May happen to us and our children for good fate from Allah SWT."

"ingkang kaleh, kulo panjenengan sedoyo niat nyuwun dungo kaleh rois simbah kaum, mergonipun Rasul kito ngendiko: la yazullu al-qadha ilia al-du'a, sing jenengan ekodo ora iso diuwahi kejobong anggo dungo.

3. Our county, our Indonesian republic have final, we don't have imagination to build country in country. There is discourse declare that Moslem majority like Moslem in Indonesia must have country rest on Islamic law. That is wrong. That is forbidden. Because if want to build a new country inside country, mean rebellion.

"negorokilo, negoro Republik Indonesia puniko sampun final, ojo nganti duwe eneng-eneng ngedekkenegoro meleh, kuwi hukume haram, sebab nopo? Sebab ngedekkenegoro ing jero negoro jenengan emeng kudeta.

4. This country, Indonesian country have already built up rest on Holy Quran, make an agreement for every problem! [3:159]

"negoro Indonesia puniko sampun berlandaskan al-Quran, riyin, ulama kito pas bade ngadekke Indonesia kemulan yen Quran muni wasyawirhum fil al-amr, musyawarah kanggo sedoyo masalah.

5. Don't be smitten with provocation. Many years ago. Abu lulu kill Umar bin Khattab because of provocation. So, don't easily influence with provocation other people.

ojo nganti terprovokasi marang wong liyo. Mergone biyen Abu Lulu mateni khalifahe dewe, sayyidina Umar, terprovokasi."

6. Indonesia although the residence majority is Islam, but different with the country in Middle East which rest on Islam. They are can protect their residence, until the residence run away from their country to the other area. So. the important thing is safety and peacefully.

"Indonesia bedo karo negoro-negoro liyo sing teng timur tengah, teng timur tengah niko, agomo Islam, negoro ne berasaskan Islam, tapi ora aman, nganti ora iso ngamanke penduduke. sahinggo kabur menuju Negara liyo. Mergone meniko, sing paling penling niku keamanan la nroso damai."

7. We need to proud of our country, Indonesia that country of tolerant and mutual respect. The values of Islam, at the same time, no need to use Islamic law for find that. Being Islamist, whatever, whenever and however, with love and tolerance.

"kito perlu ngeroso bangga maring negoro kito, mergone Indonesia puniko saget ngejogo rakyat sangkana tine tentren lan nyaman urip eng Indonesia. Ora kudu ngadekken negoro Islam, nanging kito ngalaksanakken nilai-nilai Islam. Dadi wong islam ra kudu urip nang negoro Islam. Kito kudu saget tasammuh marang wong liyo."

8. The last, let us keep our freedom. with protect ourselves and our children. Do the Islamic values, and make peaceful and harmony.

'terakhir, kulo cekapi. Mari kito jago kemerdekaan niki, rasah sing gedegede, jogo awake dewe, jogo putra puru wayah dewe. Wong sing ngelaksanake syareat uripe tentren ayem lan rukun marang liyane."

The next agenda is *tahlilan*. pray for blessing the heroes of Indonesia, vwho had fight with themselves. their soul and their health and their wealth. Tahlilan headed by simbah Adnan, and close with doa or prayer by simbah Badar. After that, continued by cutting the tumpeng and share the prizes. And the agenda is finished. There is no imponant point in three last agenda. I just find that the program like *tahlilan* is habit. cutting tumpeng and share the prizes are just a motivation for invite the people to come.

2. Malam tirakatan in Ngaseman Village; being Tolerant society

On the other place, In Ngaseman at the same time, there is celebrate the Independence Day. I ask my friend to report in there. So, the data report and

the interview is from my friend, his name is Afifurrahman Sya'roni.

Ngaseman is small area include in Kulon Progo district, exactly in Hargo Rejo, and sub district of Kokap. Percentage religion in Ngaseman is 70% Muslim and 30% Christian. Nonetheless, the people in there so appreciate each other and never occur of conflict ever.

Ngaseman village divided into two sub village or can called "RW", each "RW" divided into four "RW" or usually called "RT". So, there are eight RT areas in Ngaseman. The Head of Ngaseman Village is Mr. Jemirin, and two head "RW", RW 08 is Salyo and RW 07 Iswantoro.

Not like in Dukuh, commemoration of malam tirakatan held in a simple manner. There is no ceremonial agenda. Just sit together in small auditorium of vilage, drink tea, eat snack and recite prayer or *tahlil* and then gave ear to hear *mocopatan*.

Simple list of agenda when malam tirakatan held in Ngaseman are: firstly, opening with prayer appropriate with what each belief or religion, and then *tahlilan*. Although partial people or 30% are Christian but then they are respect with the majority including follow up *tahlilan* with silent and humility. Then the core agenda is reading *mocopatan* by two people who are Christian.

Mocopatan is read pupuh or lyrics in old Javanese language by singing. Sing very classic melody of java that I can't understand at all. But, the core content of lyrics is about history of Indonesia, especially fight for freedom in KulonProgo. Remember sacrificial the heroes of Indonesia, and hopefully they are blessed by God. And then to remember to continue what they are fight for.

I can't tell more stories about malam tirakatan in Ngaseman. But. the important thing is all of people in Ngaseman have already and always keep the harmony which defined by social activity in there. So, this is the true Indonesian people, friendly with harmony in diversity.

E. Conclusion

From the celebration of malam tirakatan I can take a several conclusions: first, Indonesian Moslems are people who love keep their tradition. Second, Indonesian Moslems so appreciate with the other people although different religion, tribe, local language etc. third, by commemoration of malam tirakatan Indonesian Moslems and the people keep their country and remember the history of their forefather who has sacrificed themselves for the

freedom.

In associated with problem research before, there are two conclusion: first, as the part of Indonesian country I feel so proud of this people country. Because of their simplicity for loving Islam and Indonesia as simple as possible although many problems always became exist.

Endnotes:

¹Andrew Beatty, *Varieties of Javanese Religion: An Anthropological Account* (Cambridge: Cambridge University Press, 2003), 208

²David Matsumoto, "Culture, Context and Behavior" in *Journal of Personality* Vol. 2, (December 2007), 1285-1290

³A.C. Van Peurseun, *Cultural Strategies* (Yogyakarta: Kanisius, 1976), 107

⁴Muhaimin A.G., *The Islamic Tradilion of Cirebon: Ibadat and Adat Among Javanese Moslems* (Canberra: The Australian National University, 1995), 288

⁵Tanya Gulevich, *Understanding Islam and Moslem Tradition* (Detroit: Omnigraphics, 2004). 143

⁶9:36

⁷Jalaluddin al-Mahalli and Jalaluddin AI-Suyuti, *Tafsir Jaliilain* (Beirut: Dar al-Hadis, 1990), 408

⁸Michel Picard, "Agama. Adat and Pancasila" in *Michel Picard and Remy Madinier, The Politics of Religion in Indonesia: Syncretism, Orthodoxy and Religious Contention in Java and Bali* (London: Routledge. 2011), 1-20

⁹Abu al-Fida Isma'il ibn Kathir. *Tafseer Ibn Kathir* (Beirut: Dar Kotob al-Ilmiah, 1419 H), 519

¹⁰Mark Woodward, *Java Indonesia and Islam* (London: Springer, 2011), 205

¹¹Andre Moller, *Ramadan in Java: The Joy and Jihad of Ritual Fasting* (Sweden: Lund University Press. 2005). 18

¹²Balai Pustaka, *Kamus Besar Bahasa Indonesia* (Jakarta: Depdiknas, 2008), 289

¹³Sayyed Ahmad Rahmani, "Islam and Nationalism: A Theoretical Point of View" on *Journal of Message of Thaqaalayn* Vol. 1 No. 2 (December 2010), 115-142

¹⁴Mujamil Qomar, *Fajar Baru Islam Indonesia; Kajian Komperhensif Atas Sejarah dan Dinamika Intelektual Islam Nusantara* (Bandung: Mizan, 2012), 202

¹⁵Ahmad Syafii Maarif, "Menimbang Kembali Keindonesiaan dalam Meneropong Masalah Keadilan, Kemanusiaan, Kebinekaan dan Toleransi" in *Wawan Gunawan et all, Fikih Kebinekaan; Pandangan Islam Indonesia Tentang Umat, Kewargaan dan Kepemimpinan Non Muslim* (Bandung: Mizan, 2015), 15-20

¹⁶Ahmad Mansur Suryanegara, *Api Sejarah 2* (Bandung: Salamadani, 2012), 11

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