

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



THESIS

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ABSTRAK

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

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

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

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

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CHAPTER I

INTRODUCTION

A. Background of Problem

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Research Question

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

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

C. Objectives of the Research

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

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

D. Significances Of The Research

a. Practical

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

b. Theoretical

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

E. Literary Review

1. Review of Relevant Studies

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

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

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

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

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

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

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

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

2. Theoretical Review

A. Acculturation Theory

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

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

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

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

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

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

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

B. Social Identity Theory

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

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

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

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

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

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

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

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

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

F. Research Method

1. Type of the Research

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

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

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

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

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

2. Source of Data

a. Primary Sources

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

b. Secondary sources

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

3. Techniques of Data Collection

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

a. Observation

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

b. Interview

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

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

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

c. Documentation

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

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

G. Techniques of Data Analysis

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

1. Data Reduction

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

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

2. Data Display

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

3. Verification

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

H. Structure of the Research

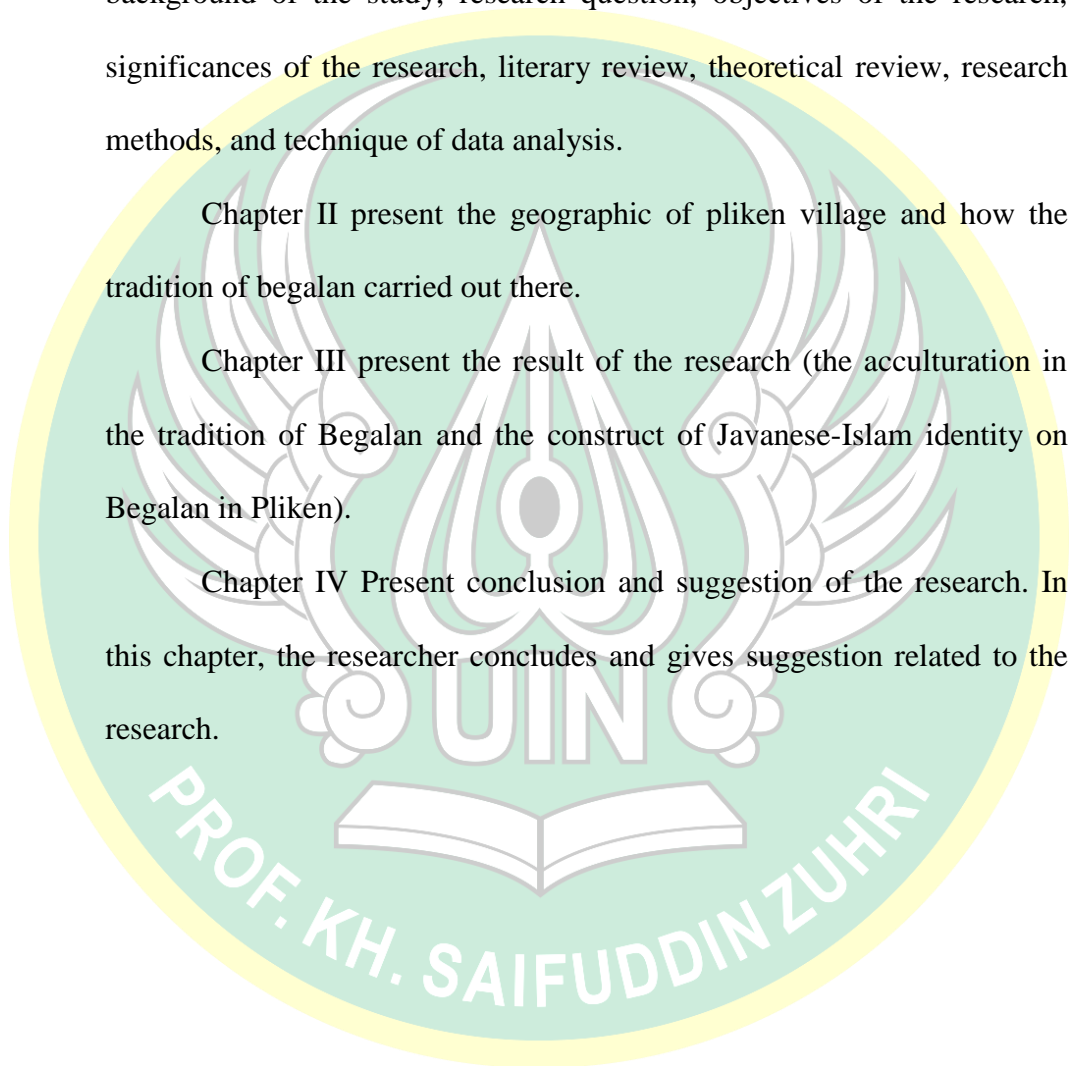
To make a systematic of this research, it is necessary to classify the structure of this research. This research structure will explain as follows:

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

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

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

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



CHAPTER IV

CLOSING

A. Conclusion

From the explanation above, it can be concluded that:

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

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

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

B. Suggestion

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

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

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

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