

Acculturation of Islam and Culture in Shalawat Ngelik and Mauludan in Pathok Negoro Mosque Mlangi Yogyakarta

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ABSTRACT

This study describes the acculturation of Islam and local culture in Shalawat Ngelik and Kojan at the Maulidan Event at the Pathok Negoro Mlangi Mosque, Yogyakarta. Shalawat Ngelik is the recitation of Barjan's shalawat, which is read in a high voice at the time of the Mauludan event. Shalawat Ngelik and Kojan are typical Mlangi prayers that reflect the acculturation of culture and Islam, which have been rooted since the 18th century AD and have been maintained until now. For this reason, this study aims to explain the acculturation process of culture and Islam in the Ngelik and Kojan prayers at the Maulidan event at the Pathok Negoro Mlangi Mosque. This research method is a qualitative historical analysis approach. The results of this study explain that there is the acculturation of culture and Islam in the prayers of Ngelik and Kojan at the Maulidan event at the Pathok Negoro Mlangi Mosque, which can foster religious enthusiasm, care for traditions, and togetherness in the Mlangi community.

Keywords: Acculturation; Shalawat Ngelik; Mlangi; Pathok Negoro Mlangi.

INTRODUCTION

Mlangi Village, located in Yogyakarta, is known as a santri village. There are dozens of Islamic boarding schools where students of all ages, from elementary to university, learn religious knowledge. The intellectual-spiritual tradition in Mlangi has existed for a long time since the village was founded by Kyai Nur Iman or Bendara Pangeran Hangabehi Sandiyo and his brother Sultan Hamengkubuwana I; both were sons of King Amangkurat IV, King of the Mataram Sultanate of Kartasura (Imawan, 2021a). During the time of Kyai Nur Iman, the center of Islamic learning was centered at the Pathok Negoro Mosque in Mlangi, and over time, Islamic boarding schools grew around the mosque led by his descendants (Imawan, 2020).

Although there are many Islamic boarding schools in Mlangi, the Pathok Negoro Mosque in Mlangi still exists as a center of worship and also a center for the study of religious sciences (Setyowati et al., 2018). This mosque has its distinctiveness in terms of management and maintaining intellectual-spiritual programs that have been passed down from the time of Kyai Nur Iman in the 18th-19th century so that they become religious traditions. Among them is the *Mauludan* tradition organized to commemorate the birth of the Prophet Muhammad every 12 Rabiul Awwal. In addition, *Mauludan* events in other mosques, at the Pathok Negoro Mosque in Mlangi, the *Mauludan* event is unique and distinctive because, in this event, the reading of the Book of Maulud Barjanji is read in a distinctive tone called *Ngelik*; raising the voice, and continued with the *Kojan* tradition which lasts for a full day. From here, this study needs to be studied to find out how the acculturation of Islam and local culture occurs in the *Ngelik* and *Kojan* prayers at the *Maulidan* event at the Pathok Negoro Mosque in Mlangi (B. A. Abban, personal communication, April 2, 2022).

This study is different from the previous studies done by Fatia et al. (2021) found the influence of *Mauludan* or Maulid on strengthening the solidarity of the Acehese community. Hasan (2015) also found that the Maulid of the Prophet can foster the values of Islamic education. Suriadi (2019) also explained the occurrence of cultural acculturation in the Maulid event in Ternate, and also Farid explained the history of Maulid from the time of Sultan Saladin (Farid, 2016)). Besides that, studies on acculturation and traditions done by Amala & Gafur (2020) about the *Nyumpet* Tradition in Jepara and also Laili et al. (2021) on acculturation and tradition in Java Island, another study done by Arifin on Islam and cultural acculturation in Aceh (Arifin & Khambali, 2016). Based on previous studies, no one has explained the acculturation of Islam and local culture in shalawat *Ngelik* in Pathok Negoro Mosque in Mlangi Yogyakarta, which will be explained in this paper.

METHOD

The research method used in this study is qualitative with a historical approach. Data was collected by interviewing the administrators of Pathok Negro Mlangi mosque KH Abban and Mr. Slamet Jazari. Besides that, it is also with literature studies through related libraries and data literature found in Mlangi.

RESULT AND DISCUSSION

Description of Pathok Negro Mosque Mlangi

Pathok Negro Mlangi Mosque is an old mosque and a cultural heritage protected by the Yogyakarta Special Region government. The mosque is located in Mlangi village, Nogotirto, Sleman, Yogyakarta. Sultan Hamengkubuwana II originally built the mosque under the direction of his uncle Kyai Nur Iman or Bendara Pangeran Hangabehi Sandiyo. Kyai Nur Iman and Sultan Hamengkubuwana I was brothers-in-law who were the sons of Sultan Amangkurat IV of the Sultanate of Mataram Kartasura. Amangkurat IV was the son of Pangeran Puger or Raden Mas Drajat or Susuhunan Pakubuwana I (ruled 1704-1719 AD), son of Susuhunan Prabu Amangkurat I (ruled 1645-1677 AD), son of Sultan Agung Prabu Hanyakrakusuma Ing Mataram (ruled 1613-1645 AD), son of Sultan Prabu Adi Hanyakrawati or Panembahan Krapyak (ruled 1601-1613 AD), son of Panembahan Senopati Ing Alaga Danang Sutawijaya (ruled 1575-1601 AD); founder of the Islamic Mataram Kingdom on Mentaok pedestal given by Pajang King Sultan Hadiwijaya Jaka Tingkir (d. 1582 AD), son of Kiwis Kiwis. 1582 AD), son of Ki Ageng Pemanahan (d. 1575 AD); disciple of Sunan Kalijaga Raden Syahid. Ki Ageng Pemanahan was the son of Ki Ageng Ngenis (Enis), grandson of Ki Ageng Sela, son of Ki Getas Pandawa, son of Bondan Kejawen (Lembu Peteng), son of Brawijaya V; King of Majapahit (1468-1546 AD). During the genealogy from the maternal line, Panembahan Senopati Sutawijaya was the son of Nyi Ageng Pemanahan, daughter of Ki Ageng Saba, who was the son of Sunan Giri II, son of Sunan Giri I, son of Syaikh Wali Lanang, son of Syaikh Maulana Ishak Maulana (Abdullah, n.d.; Purwadi, 2007). Maulana Ishak is connected to the Prophet Muhammad (Imawan, 2021b).

Kyai Nur Iman proposed to Sultan Hamengkubuwana II that four large mosques be built in four different cardinal directions to accompany the Gede Mosque in the center of Jogja. For this reason, the four mosques are referred to as Pathok Nagari or Pathok Negro Mosques; Patok means something stuck as a boundary or marker, while state means government. Thus, Pathok Negro is meant to mark the country's boundaries and also a guideline for the country's government.

According to Sripujo, "The area chosen for the construction of Patok Negro is on the outskirts of Kuthanegara, right on the border of Negaragung. Kuthanegara and Negaragung were the spatial hierarchy of the Islamic Mataram kingdom. If Kuthanegara was where the center of government was located, then Negaragung was the core area of the kingdom that functioned as an enclosure or

buffer for the center of government. "The places that were later chosen as places for the construction of the Patok Negoro Mosque are on the west, located in the hamlet of Mlangi; Patok Negoro Mlangi, on the east, located in the village of Babadan; Patok Negoro Babadan, on the north located in the village of Ploso Kuning; Patok Negoro Ploso Kuning, and on the south located in the village of Dongkelan; Patok Negoro Dongkelan" (Sripujo, n.d.).

Of the four Patok Negoro mosques, the Mlangi Patok Negoro Mosque was the first to be built. Besides being used as a place of worship, according to Azizah (2017), Patok Negoro mosques also function as education centers, places for religious events or activities, part of the defense system, and part of the religious justice system called the Surambi Court. This court decides the law of marriage, divorce, and inheritance, while larger laws (civil or criminal) are decided in the palace court.

Since Kyai Nur Iman, the Pathok Negoro Mosque in Mlangi has become an intellectual-spiritual center for studying Islamic religious sciences. Therefore, around the mosque, Islamic boarding schools were established over time to accommodate students who wanted to study religious sciences in Mlangi. To this day, dozens of Islamic boarding schools consistently teach Islamic religious sciences. Nevertheless, Pathok Negoro Mosque in Mlangi remains a place of worship and Islamic studies, such as reading yellow books such as Shahih Bukhari, Shahih Muslim, Jalalain, and others. Moreover, to this day, the Pathok Negoro Mlangi mosque still maintains religious traditions since the time of Kyai Nur Iman, such as Mauludan with Shalawat *Ngelik* and *Kojan*.

The Roots of Mauludan Tradition at Pathok Negoro Mosque in Mlangi

The Mauludan Mlangi tradition is held on the 12th of Rabi'ul Awal to commemorate the birthday of the great Prophet Muhammad. This activity is held by holding a shalawatan together by men who are filled with reading the entire contents of the book Maulud Barzanzi, a very famous mauled book written by Shaykh Zainul Abidin Ja'far bin Hasan bin Abdul Karim al-Husaini Syahrururi al-Barzanzi (w.1177 H), from beginning to end without skipping anything. This book is read in Indonesia at every Mauludan event to renew the spirit of knowing, understanding, and loving the Prophet Muhammad (Peace be upon Him) (Mukarom et al., 2021) and grounding shalawat (Syam et al., 2016).

In particular, Mauludan is the biggest religious commemoration event in the tradition of Mlangi Hamlet, because almost all residents are busy preparing gifts to give the best in commemorating the Prophet's birthday. Residents of Mlangi Hamlet usually call it a blessing and refer to the activity of giving blessings as *berkatan*. Even so, the blessings in the Mauludan Mlangi Tradition are not ordinary blessings. The community prepares them with quite tantalizing contents, even not infrequently, the value reaches millions of rupiah with contents in the form of electronic devices such as irons, magic com, televisions, washing machines to refrigerators (M. S. Jazari, personal communication, March 25, 2022)

Interestingly, the mauludan event at the Pathok Negoro Mlangi Mosque is a typical mauludan event that does not exist anywhere else. As stated by Mr. Jazari, the essence of this tradition is only to glorify the birthday of the Prophet Muhammad PBUH. In its implementation, this activity is only attended by men; women may not participate in the implementation of this event. The activity is carried out by reading shalawat, with some readings given a tone and some not given a tone. Mauludan, like Mlangi, currently only exists in Mlangi, while in other places where there used to be similar activities, they are no longer held. For example, in Plosokuning, Kuncen, Buyangan Kota Gede, and even in the palace itself, there is no Mauludan tradition. In the past, every time the palace held a sekatenan tradition, there would always ngelik, but nowadays, ngelik is no longer sung in the sekatenan tradition. That is the essence of the Mauludan tradition, namely the Barzanzi shalawatan together in order to celebrate and honor the birthday of the Prophet Muhammad Saw, so in this Mauludan Mlangi tradition, there is no lecture (M. S. Jazari, personal communication, March 25, 2022).

Mauludan activity is a tradition carried out for generations since before Mbah Kyai Nur Iman. However, by Mbah Kyai Nur Iman, this tradition was brought and preserved in Mlangi Hamlet. Therefore, it is not surprising that before this activity, there were also several areas other than Mlangi Hamlet, such as Plosokuning, Kuncen, Gegulu, and Kauman Nanggulan which also carried out Mauludan activities accompanied by Kojan and the reading of Barzanzi in ngelik. But unfortunately, these activities are no longer carried out in other areas because there are no successors who can or want to continue them, so currently, only Mlangi Hamlet and Kauman Nanggulan are still preserving the tradition (M. S. Jazari, personal communication, March 25, 2022).

Ngelik is the activity of chanting shalawat in a high, deep voice. The first person who made the ngelik tradition was the palace mosque. Then it was spread by the palace people, including Mbah Kyai Nur Iman, who spread it to the Gegulu area and Mlangi Hamlet. In Mlangi Hamlet, many young people can sing ngelik, so it can be said that Mlangi Hamlet will have successors for the current generation. The current generation of Mlangi who master the ngelik voice is Mas Zidni, Mas Haiz, Mas Sihan, Mas Yasin, and Mas Nur Kholid. They are also assigned to teach the ngelik voice to the youth. Ngelik itself is done based on the proposition that says "wa ghorrid bihi sumaasih", or the command to sing it with a screaming voice as much as possible. Some are guided by the proposition "mut fii mahabbati subki" or the command to die in a state of pleasure and happiness with the Prophet Muhammad Saw. The two arguments are really used as guidelines for the residents of Mlangi Hamlet to like and love the Messenger of Allah Saw. Although the strength of the proposition when viewed in terms of hadith cannot be ascertained, the proposition comes from scholars, especially Shaykh Ja'far al-Barzanzi as the author of Maulud Barzanzi is no doubt his ulema, so the people of Mlangi Hamlet as a community that upholds the principles of ahlussunah wal jama'ah consider that the proposition is not a proposition issued by irresponsible people. Rather, the argument is obtained from the essay of someone who truly loves the Holy Prophet

Muhammad Saw. Even in the Kojan tradition, a song reads "ngasik-ngasik sawak-sawak," meaning "ayo bronto bareng-bareng" or an invitation to maximize respect for the Prophet Muhammad Saw.

This Mauludan tradition has a history of changing the time of implementation. In the past, many residents of Mlangi Hamlet were Abdi Ndalem Keraton. It caused many residents of Mlangi Hamlet to be busy with activities in the palace when the palace carried out the Mauludan tradition on the 12th of Rabi'ul Awal, so at that time, it was decided that the implementation of Mauludan in Mlangi Hamlet was postponed to every Monday Pon after the 12th of Rabi'ul Awal. However, the implementation time was changed again by Mbah Zamrudin as the caretaker of Pesantren Al-Falahiyah Mlangi. He returned it to the original schedule, which was still on the 12th of Rabi'ul Awal because there were no residents who had the status of Abid Ndalem Keraton so that all residents of Mlangi Hamlet could carry out this Mauludan tradition on the right date, even though it coincided with the Mauludan of the palace (M. S. Jazari, personal communication, March 25, 2022)

Mauludan and Shalawat Ngelik Process at Pathok Negoro Mosque in Mlangi

There are at least four processions that are passed in the Mauludan and Shalawat Ngelik activities at the Pathok Negoro Mlangi Mosque, namely:

Deliberation and coordination of the Pathok Negoro Mlangi Mosque management

According to Mr. Jazari, a week before the event, the clerics, along with the mosque takmir and all mosque congregants who usually help provide suggestions regarding the mosque, are invited to attend an initial meeting/coordination to discuss Mauludan preparations and the formation of several committee members who will be assigned to organize the running of this Mauludan activity. In the meeting, it was determined who would be the organizing committee, the consumption committee, the reception committee, the guest seating director, and the gift arrangement committee. The coordinator also determines the committee here so that the assignment is more directed with a one-door command. Otherwise, during the implementation, many residents, especially elders, will give directions that go beyond the implementation plan that has been jointly designed by the committee and the mosque takmir, which can hamper implementing the Mauludan tradition, especially during the distribution of gifts (M. S. Jazari, personal communication, March 25, 2022)

Meanwhile, according to Mr. Abban, the committee formation meeting was held about two weeks before the event of Mauludan Mlangi Tradition. The selection of the current committee chairman is practically not tricky at all because it is based on the previous year's decision which states that for the next Mauludan, the person who will become the Chairman of the Mauludan Committee is the person who was the Deputy Chairman of the previous Mauludan. The Deputy Chairman of Mauludan is the one who was the Chairman of the previous Mauludan. In other

words, the Chairman and vice chairman of the committee are only rotated. However, this only applies to Mauludan this year. In the future, it will undoubtedly change (Abban, Masjid Pathok Negoro Mlangi).

In addition to the core committee consisting of the chairman, vice chairman, secretary, and treasurer, the committee is also divided into several sections, such as the jaburan section, security section, seating arrangement section, gift section, worship section, and others. In the meeting, it was also decided that there would be a withdrawal of funds from the participants of each meeting of at least Rp. 10,000 for each participant as an initial fund for the operational costs of Mauludan activities. After that, the committee and the mosque takmir made an announcement regarding the upcoming Mauludan activity through the Toa Masjid as a sign for residents to immediately prepare gifts (B. A. Abban, personal communication, April 2, 2022).

Preparation of Takmir and Mlangi Society

The committee, the mosque takmir, and the residents of Mlangi Hamlet prepare all the needs for Mauludan, such as cleaning the mosque and erecting a stage in front of the mosque for the audience to sit on. However, the most striking thing about this preparation stage is the number of residents who prepare basins, baskets, and other gift containers to be filled with food, handbags, money, and electronic devices. Jazari, Pathok Negoro Mosque in Mlangi, and Shalawat Ngelik and Kojan Mosques are prepared to be given to the attendees during the Mauludan event. (Jazari, Masjid Pathok Negoro Mlangi dan Shalawat Ngelik dan Kojan).

Interestingly, there is no instruction from the mosque to send particular residents who may be considered capable of preparing these gifts or specific requirements for the types of gifts allowed in this Mauludan activity. The committee and mosque takmir only give rules for residents who want to participate in giving gifts; at least ten gifts must be given, for the contents are up to each resident. There is no minimum limit on the total price of the gifts. However, almost all residents of Mlangi Hamlet make them, even families whose economy is mediocre, also make gifts with pretty valuable content. Despite this, the fact is that some give less than ten gifts, but each gift is worth millions of rupiah. Jazari.

According to Jazari, this happens because the residents of Mlangi Hamlet are guided by one of the doctrines that do not hesitate to give whatever we have sincerely, even our lives, if it is to honor the Prophet Muhammad Saw. If only life is given, then wealth is nothing. So, the residents of Mlangi Hamlet are very enthusiastic about spending their wealth to enliven the commemoration of the birth of the Messenger of Allah Saw in this Mauludan tradition. The doctrine has been embedded since childhood and is commonly referred to as Nahwuri Islam or Islam, which has been attached since childhood so that the doctrine has been ingrained in the souls of residents of Mlangi Hamlet. Jazari.

Mr. Abban also explained the same thing, that the residents of Mlangi Hamlet have since childhood been instilled with the doctrine that anyone who glorifies the Prophet Muhammad Saw will get syafa'at on the last day. Even lives will be given, let alone just property (Abban, Masjid Pathok Negoro Mlangi). Therefore, they compete to give the best gifts at the Mauludan event as a sense of pleasure, happiness, and love for the Prophet Muhammad Saw.

The Procession of Mauludan Events

The Mauludan Mlangi tradition is carried out in the morning at 07.00 WIB, starting with shalawatan, which is carried out by reading the entire contents of Maulud Barzanzi together coherently from beginning to end led by the dalang and carried out by ngelik. The residents of Mlangi Hamlet who can sing with ngelik (deep voice that curves high) and have a good voice are made dalang by the committee and mosque takmir to hold the loudspeaker later to lead the reading of Maulud Barzanzi during the Mauludan tradition. Usually, six puppeteers are chosen, with three puppeteers sitting on the east side and three puppeteers on the west side, and divided into initial puppeteers and final puppeteers who will be in charge of leading the chanting of shalawatan in turn. The initial puppeteers are usually assigned to Mr. Busyairi, Mr. Kailan, and Mr. Salaman, who will sit on the terrace of the western mosque. In contrast, the final puppeteers are assigned to Mr. Nur Salim, Mr. Asrori, and Mr. Dul Basyar who will sit on the terrace of the eastern mosque. Jazari, Pathok Negoro Mosque Mlangi and Shalawat Ngelik and Kojan. Jazari, Masjid Pathok Negoro Mlangi dan Shalawat Ngelik dan Kojan.

Mauludan Barzanzi has several sections; in Mauludan activities, each section is chanted with the same tone from beginning to end; when changing sections, the tone is changed. Only in Mauludan is the Barzanzi recited entirely without skipping any sections, while in other commemorative events, it is usually only recited in 6-8 sections. Despite this, the participants, especially the puppeteers in charge of leading the recitation of Barzanzi with ngelik voices, seemed energized by chanting. When the dzuhur call to prayer came, the shalawatan was paused and continued again after the dzuhur prayer in the congregation until 1:30 pm. After Maulud Barzanzi was completely finished reciting at 13.30 WIB, all the gifts made by all residents who had been neatly arranged by the committee began to be given to all Mauludan participants (M. S. Jazari, personal communication, March 25, 2022)

The gift-giving is not arbitrary, and the gift-giving is sorted from the most respected religious figures to ordinary citizens. They are namely starting from the participants on the main stage (mosque terrace), starting giving gifts to the clerics sitting on the north mosque terrace (facing south), then continue to give gifts to the elders sitting on the west mosque terrace (facing east), continuing to give gifts to the puppeteers sitting on the south mosque terrace (facing north), and continuing to give gifts to the elders who are not so old sitting on the east mosque terrace (facing west). After that, the gift-giving continued for the participants who sat in the second row, starting from the north, east, and south sides. This second row is filled with

mosque congregants who regularly congregate at the mosque. Continued giving gifts to the participants in the fourth row to the north, east, south, and so on to the following rows. After all participants on the mosque's terrace have received gifts, the gifts are distributed randomly to all participants in the mosque's courtyard but still prioritize the older ones first. So that way, it can be concluded that the order of participants who get gifts with the best content starts from the kiai, the elders, the puppeteers, the elders who are not too old, the regular congregation of the mosque, and then the ordinary citizens (M. S. Jazari, personal communication, March 25, 2022)

Kojan Art Performance

After the recitation of Maulud Barzanzi from first to last with the chanting of ngelik in the morning at 8 (eight) am until 2 (two) pm, in the evening, the event continued with the Kojan Art Performance as one of the sequences of events from the Mauludan Mlangi Tradition which was performed on the terrace of the Pathok Negero Mlangi Mosque by the youth of Mlangi Hamlet. Regarding the recitation, the youth of Mlangi Hamlet are very familiar with and trained for this Kojan shalawat recitation. This is because they have done it every Friday night with their respective shalawat groups, which are divided by generation. All male residents in Mlangi Hamlet have a Kojan shalawat group that is held every Friday night, even if it has become a social provision that male residents must attend the Kojan shalawat group every Friday night.

On 12 Rabi'ul Awal, night 13, a Kojan performance was held as part of the Mauludan program, which was performed by several Friday night groups on the mosque's terrace. Just like the recitation of Maulud Barzanzi in the main event, they chanted it with different tones for each part. However, in this Kojan Performance, the young men chanted it in familiar voices without Ngelik and could be watched and enjoyed by the women of Mlangi Hamlet. However, the women were still only spectators, while the performers were still men.

They recite it with fluent pronunciation and memorization because they are used to doing it every Friday night. However, the Mauludan tradition is different from every Friday night in that they perform it with the addition of small dances and sometimes in traditional costumes. Of course, this also enlivens the ceremony of this Mauludan tradition (M. S. Jazari, personal communication, March 25, 2022).

Acculturation of Islam and Local Culture in Shalawat Ngelik and Mauludan at Pathok Negero Mosque Mlangi Yogyakarta

Kyai Nur Iman or BPH Sandiyo, the founder of Mlangi hamlet, also known as the Santri village, has royal blood and is the first son of the first wife of the King of Mataram Amangkurat IV. Of course, this fosters a style of religion and tradition in the hamlet of Mlangi that combines into an Islam-Javanese Palace. He is very understanding of the fringe culture, which makes him not rigid when dealing with the existing community (Imawan, 2021a).

Kyai Nur Iman was also very fond of the religious practices of the pesantren tradition and tetembangan or shi'iran keraton. This is evident from the various symbols and cultural traditions that we can still find today, such as the Pathok Negoro Mlangi Mosque building, which is full of symbols of royal Islam, and also shalawatan as the mainstay of the Mlangi Hamlet community in various commemorative days such as circumcisions, births of children, independence days, weddings, and the most famous for its phenomenon is the Mauludan activity whose explanation will be explained in the next subchapter (M. S. Jazari, personal communication, March 25, 2022).

The Mauludan Mlangi tradition proves there is a struggle between tradition and religion. Indeed, the arrival of Islam in Java has increased the diversity of existing cultures. In principle, the nature of culture is naturally open to being integrated with other cultures. Because the cultural environment always intersects with daily life activities, no culture grows without being related to other cultural elements. Frans Magnis Suseno expressed his assessment of culture in response to the open nature of culture. According to him, Javanese culture has a distinctive nature that is open and flexible to all aspects of other cultures. Nevertheless, Javanese culture can maintain and keep its original identity (Magnis-Suseno, 1984).

Similarly, in the Islamization process that occurred on the island of Java, it can be concluded that the process proceeded with compromise and dialogue, also according to Azra, the process of syncretism between Islam and Javanese culture (Azra, 2013). The process is identical to the style of Islamic syncretism, which is a process of unification of various cultures, parties or principles with contradictory characteristics or, in other words, the unification of different things (Fairchild, 1964). Java has symptoms of syncretism that lead to the process of unification of different sects/ideas (both two or more). Many consider this Islamic syncretism a successful religious integration with local culture and traditions. Most of the various rituals and traditions in Java are always related to religious influences. This gives rise to the distinctive features of Javanese Islam that distinguish it from Islam elsewhere.

Anthropologists say that the process of cultural acculturation causes the emergence of three things: reaction, adaptation and acceptance (Ahimsa-Putra, 2001). Most Mlangi Hamlet residents are culturally traditional Muslims who have adapted various religious practices to the location's traditions. With high respect for various traditions in Mlangi, including the Mauludan Mlangi Tradition, it certainly increases the stability of their mindset and heart to make tradition a personality identity.

The Mauludan Mlangi tradition is carried out by shalawatan Maulud Barzanzi together, chanted with ngelik and Javanese tones as well as typical palace gamelan music. Also, giving gifts or blessings is a form of appreciation for the tradition. In this case, the Mauludan Mlangi Tradition has adapted religion and tradition to be united into complementary aspects. If contextualized and combined with local traditions and customs, various religious values will be easier to accept

and integrate with the community. In contrast, traditions that include various religious values can become more meaningful in social and religious life.

Bernard T. Adeney Ristakotta states that the model of Indonesian society is formulated in the form of ancestral culture, religion, and modernity. These three things have a relationship in a network of language or meaning that embodies the real life of Indonesian citizens (Risakotta, 2004). This is because Indonesian citizens are always influenced by the three things above ancestral culture, religion and modernity. Thus, pure ancestral culture groups, pure religious groups and pure modernity groups will never exist in the lives of Indonesians. This is how beautiful real social life is in Indonesia. Ancestral culture, religion and modernity do not become an ideology but act as a pattern of thinking and life structure used by all humans. They act as three different paradigms that can be viewed as a network of meanings that emerge and are created through various symbols (Geertz, 2013).

The first is ancestral culture, or what we commonly refer to as tradition. Culture can also be seen as a network of meanings that emerge and are created through various goods, assumptions, symbols, institutions, practices and ideas. On the other hand, the mention of ancestors indeed connects culture with the past and family. Modernity and religion can only be separated from ancestral culture or tradition if the former serves as an ideal type. However, the latter empirically undergoes a continuous change to adjust to the demands of religion and modernity. Ancestral culture or tradition can include many things, such as ascetic practices, traditional arts, beliefs in spirits, the supernatural world, mysticism, loyalty to ancestors and various other ancestral cultural rituals (Risakotta, 2004).

The Mauludan Mlangi tradition, when viewed in terms of ancestral culture, can be seen in the implementation of the Maulud Barzanzi shalawatan, which is chanted with Javanese tones typical of the palace and not infrequently interspersed with Javanese lyrics. So people who do not understand and hear the chant for the first time must assume that it is a chant of Javanese lyrics, when in fact, it is a chant of Arabic lyrics in the form of Maulud Barzanzi shalawatan which is chanted with Javanese tones typical of the palace. The participation of the cultural values of the ancestors in the Mauludan Mlangi Tradition can also be seen in the implementation of giving gifts/blessings. This activity proves that the ancestors' culture has influenced the Mlangi Hamlet tradition as the original culture of the Mlangi Hamlet residents. Indeed this tradition will not be easily lost and will not be abandoned just like that because it has become a traditional identity that is inherent in the soul of the residents of Mlangi Hamlet. Jazari, Masjid Pathok Negoro Mlangi dan Shalawat Ngelik dan Kojan.

The second is religion. Religion is an aspect that significantly affects the lives of religious people, especially Indonesian people who are famous for their religious diversity (Imawan, 2021a). Religion is not just a form of personal belief that is held and chosen voluntarily. However, religion has become the primary identity as the basis for the rules of life from birth to death (Risakotta, 2004).

Similarly, the residents of Mlangi Hamlet are 100% Muslim by adhering to pesantren religious education.

The Mauludan Mlangi tradition finds its relevance to this religious aspect because it was born because of the religious aspect, which acts as a form of commemoration, celebration and respect for the birthday of the Prophet Muhammad Saw. Even more deeply, the Mauludan Mlangi Tradition is carried out in order to increase the love of the residents of Mlangi Hamlet for the Prophet Muhammad Saw as their prophet and an apostle and a means of increasing their faith in the religion of Islam that they had embraced so far. The core of the practice of Mauludan Mlangi Tradition is the recitation of shalawat in Maulud Barzanzi, which according to religion, has high legitimacy for Mlangi Hamlet residents as Muslims who do it (M. S. Jazari, personal communication, March 25, 2022).

The third is modernity. Mlangi Hamlet residents are modern citizens living in an environment filled with modernity, so this modernity has indirectly become part of the identity of Mlangi Hamlet residents. This modernity is very impactful on the lives of residents both in terms of ideas or ideas, institutions, technology and daily life activities (Risakotta, 2004). The modern perspective says that gifts or gifts are a form of affection, appreciation or attention to others that is done by giving or in the Islamic concept called shadaqah (Imawan, 2021b).

The Mauludan Mlangi tradition, when viewed in terms of modernity, can be seen in the implementation of gift-giving. Initially, this gift was only an ordinary gift with content of sufficient value, just as a gift to the puppeteers and shalawat readers. However, nowadays, gift giving is a gift or gift with high-value contents in the form of everyday objects such as irons, magic coms, refrigerators, washing machines and televisions. This explanation proves that aspects of modernity also influence the Mauludan Mlangi Tradition's implementation and ideas. The author assumes that the Mauludan Mlangi Tradition has a high legitimacy of various religious values, especially in implementing shalawatan. (B. A. Abban, personal communication, April 2, 2022)

Regarding the unification of tradition and religion, according to the author, traditions such as the Mauludan Mlangi Tradition must be maintained and passed down from generation to generation by always teaching and instilling them in the next generation. This is very good as long as it benefits the people, especially the residents of Mlangi Hamlet and as long as it does not conflict with Islamic religious values because religion becomes more meaningful and easily attached to the soul, mindset, and personality of the community if it is united with the culture, traditions, and habits of its citizens, which in this case are certainly the residents of Mlangi Hamlet as the perpetrators of the Mlangi Mauludan Tradition.

CONCLUSION

Mlangi Village, built by Kyai Nur Iman, initially preserved the *Mauludan* event. This event commemorates the birth of the Prophet Muhammad Saw on 12 *Rabiul Awwal* as a form of love and getting to know his person through reading the book *Maulid Barzanji*. The *Mauludan* procession in Mlangi is unlike *Mauludan* events in other areas because there is a special tradition called *Ngelik* and *Kojan* here. This tradition also emphasizes that there has been acculturation between Islam and Javanese culture in the *Mauludan* event at the Pathok Negoro Mosque in Mlangi, which is always kept alive by the local community.

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