

DOI: <https://doi.org/10.63332/joph.v5i2.428>

## Begalan in Banyumas: The Indigenism of Islam in the Context of Expressive Obedience of Religion and Culture

Nawawi<sup>1</sup>, Chandra Warsito<sup>2</sup>, Nida Umi Farhah<sup>3</sup>, Nik Suhaida Nik Abdul Majid<sup>4</sup>

### Abstract

*The dialectic of Islam and Javanese culture gave birth to a Sufi attitude that was receptive and adaptive towards Javanese culture. One concrete example of integrating Islamic teachings into local culture is the Begalan tradition in Banyumas, Central Java. Begalan is a traditional ceremony usually held at weddings, where there is a procession of giving provisions or gifts to the groom. The method in this research is qualitative. Begalan culture is a form of expressive obedience where the Banyumas people express the values, advice, and teachings that are important in their lives. This show not only entertains but also educates the public about values that may be rooted in the teachings of the Islamic religion. In this context, the philosophical value of Begalan property teaches people about the purpose of marriage in Islam, namely the formation of a family sakinah, mawaddah, wa rahmah as a form of faith in God Almighty. Expressive observance through this tradition helps strengthen a sense of togetherness and collective identity as a Muslim community that upholds Islamic values. Begalan culture reflects the interaction between Islamic teachings and local Javanese culture, showing how expressive devotion allows adaptation and harmonization between religion and local culture. It illustrates how people can express their observance in a way that suits their cultural context, creating a synergy between religion and local traditions.*

**Keywords:** *Begalan; Indigenization of Islam; Expressive Obedience; Culture*

### Introduction

Indonesia, one of the countries with significant diversity characteristics, manifests this diversity through various aspects, especially in terms of customs, traditions, and cultural elements, as well as religious pluralism (Alam & Pradhan, 2021). Acculturation of religion and culture significantly impacts the cognitive framework, especially in religious teachings and ritual practices carried out by society (Ragnarsdóttir et al., 2020).

The spread of religion in Indonesia took place extensively and gradually. Early religions and beliefs that entered Indonesia included Hinduism, Buddhism, Animism, and Dynamism (Badrun, 2019). In Java, Animism and Dynamism beliefs existed before the arrival of Islam, with adherents placing their faith in their ancestors. Animism involves believing in spirits or essences in objects, plants, animals, and humans. Conversely, Dynamism asserts that every living creature or inanimate object has benevolent and evil mystical powers. Islam developed and spread amidst various challenges arising from the diverse cultural backgrounds of Indonesian society (Pomalingo et al., 2021). As the focal point of the development of Hinduism, Java assimilated many influences from this religion. As a result, this gave rise to new views in Javanese society. Although Islam developed during that period, the cultural aspects of their existing beliefs were

<sup>1</sup> State Islamic University Prof.K.H. Saifuddin Zuhri, Purwokerto, Indonesia, Email: [nawawi@uinsaizu.ac.id](mailto:nawawi@uinsaizu.ac.id)

<sup>2</sup> State Islamic University Prof.K.H. Saifuddin Zuhri, Purwokerto, Indonesia, Email: [warsitochandra@yahoo.co.id](mailto:warsitochandra@yahoo.co.id)

<sup>3</sup> State Islamic University Prof.K.H. Saifuddin Zuhri, Purwokerto, Indonesia, Email: [nidaumi@uinsaizu.ac.id](mailto:nidaumi@uinsaizu.ac.id)

<sup>4</sup> Faculty of Leadership and Management Universiti Sains Islam Malaysia, Email: [nik\\_suhaida@usim.edu.my](mailto:nik_suhaida@usim.edu.my)



380 *Begalan in Banyumas: The Indigenism of Islam*  
not abandoned (Ibrahim, 2018).

Islam began to be known and developed after the collapse of the Majapahit Kingdom, especially during the Demak Kingdom era and the Walisongo's emergence (Alatas, 2020). The process of Islamization carried out by these religious leaders is successful, running smoothly without any significant political or cultural friction. Islam as a monotheistic religion is readily accepted at various levels of society, especially among Javanese people who embrace it warmly. During the spread of Islam, Javanese guardians and scholars spread the religion through an approach that was accessible to everyone, such as the integration of Hindu, Buddhist, and Islamic cultural elements or by incorporating ancestral traditions in spreading Islamic teachings (Nasir, 2019).

The practice of Islam in Java is a blend of significant religions and local traditions (Idham, 2021). This practice refers to how local people interpret religion as something important and sacred that is preserved together with the traditional values of their ancestors (Sahlabad, 2019). This practice is understood syncretically by combining local traditions with aspects of divinity originating from major religions, especially Islam. Javanese Islam modifies the view of divinity with tradition to accommodate and compromise theological and spiritual values between Islamic teachings and Javanese culture (Amanah, 2024). Javanese Islam greatly emphasizes the supernatural and spiritual aspects of natural signs and phenomena (Mojdegani & Amjad, 2020). Then, it was marked by the birth of the Islamic modernist movement in Indonesia, whose traces began in the 18th century. The 18th century was marked by the Padri movement in West Sumatra led by Imam Bonjol. He is considered an "icon" that triggered the confrontation between Islam, customs, and culture in the archipelago, including Javanese culture (Susilo & Syato, 2016). The Paderi War was initially triggered by a conflict between traditional groups and modernists (reformists); one of the figures was Imam Bonjol. The implications of the Paderi modernist movement significantly influenced Java until Indonesia's independence and the common thread continued, even strengthening until the post-reform era (Pulungan, 2021).

Although Islamization is growing and some local beliefs are slowly dying out amidst modernization, especially among the younger generation, such as ketoprak, wayang, and offerings to ancestors, Javanese people strongly adhere to local myths and culture (Streib et al., 2020). In addition, Javanese tradition also contains a social order manifested in the form of customs (Sholehuddin et al., 2021). The existence of ancient folklore passed down from generation to generation can form a myth that society believes and influences their lives (Pollen, 2021). On the other hand, regarding the relationship between humans and their environment, including plants and animals, and even the entire universe, Kamal said that Javanese culture has ordered humans to have good harmony with this universe (Kamal, 2018). He argues that Javanese values in this perspective are convincing if Islamic values and culture come from the same source. The emphasis on harmony between humans and nature is a high concern in Islam. This is conveyed in Q.S. Al-Baqarah: 31, which explains the creation of humans on earth as caliphs (leaders/representatives of Allah), whose main task is to maintain the earth. A study conducted by J.A. Niels Mulder supports Anto's review of Javanese values that emphasize harmony and concludes that the Javanese way of life (*Weltanschauung*) is based on the belief in the unity of essential existence (the Universe) (Izzuddin et al., 2022).

Furthermore, Mulder said that the Javanese people firmly hold the view of unity, so it exceeds religion itself. This view considers humans an integral part of nature (Onok Y. Pamungkas et al., 2023). Therefore, this view places humans in a cosmological context, making life part of a religious experience (Onok Y. Pamungkas et al., 2021). Human existence is considered a unity

with a supernatural dimension, meaning that present and future life cannot be separated (Azadboni & Rezazadeh, 2021). Javanese society believes that all existing essences are subject to natural law. Therefore, humans have a moral obligation to live in harmony by upholding the values and norms contained in natural law and striving to maintain this harmony.

Like Mulder, Javanese cultural researchers also added that the moral values or rules of Javanese society emphasize the realization of stability, peace, harmony, humility, refinement, patience, acceptance, and control of lust (Onok Yayang Pamungkas et al., 2024). The harmony of life as a character of Javanese society is based on the view that individual life is subject to society, and life is subject to nature (Badrun, 2019).

At first glance, the Javanese view of the unity of the universe is similar to naturalism. This view was first put forward by the Greek philosopher Parmenides. He noted that everything comes from the same element. Everything that makes humans look different is an illusion (Sobaya et al., 2023). This view was followed by naturalist philosophers such as Spinoza and Feuerbach and religious naturalists. Interestingly, the Javanese view of unity differs from the naturalist view, even though it looks the same. The Naturalist view does not recognize the existence of God even in different languages. For example, Spinoza said that nature and God are the same because the material and spiritual dimensions are the same (derived from the same element), while Feuerbach said God comes from nature as an artificial expression. However, the Javanese recognize the greatness of God even though they adhere to the unity of the universe. This can be seen from expressions such as "Gusti Ingkang Murbeng Dumadi," which means God Almighty and the determiner of the fate of all beings (Supriyanto, 2023). The basic principles of Javanese values are almost the same as the fundamental values of Islam, which are based on monotheism (recognizing God's existence and greatness).

Regarding harmony, Islam also emphasizes the importance of harmony with oneself, humans, the environment, and nature (Amanah, 2024). It appears in Allah's command in the Qur'an to behave well (Al-Baqarah: 195) towards oneself (Al-Isra: 7-10), humans (Al-Baqarah: 83) and the environment (Al-A'raf: 56 -58). Moreover, a hadith states that Muhammad was sent to perfect and perfect morals [Hadith narrated by Al-Bayhaqi in al-Sunan al-Kubra (no. 20782), al-Bazar in his Musnad. The dialectic of Islam and Javanese culture gave birth to a receptive and adaptive Sufi attitude towards Javanese culture (Pradana et al., 2023). Moreover, for Sufis, respecting local culture is an obligation. However, a firm grip on the substance of monotheism is a must. This is the meeting point between "container" and "content". The container is various community customs passed down from generation to generation. In Arabic, this container is known as al-Urf (custom). Al-Urf gradually became a tradition and culture, while its contents are the central teachings of Islamic monotheism practiced by the Prophet Muhammad SAW, known as Sufism or Sufism (Islam). Both cannot be separated from each other. For Sufis, maintaining and preserving the container is the same as respecting the pre-Islamic Javanese saints (Susilo & Syato, 2016). Islamic Sufis are not laden with Javanese philosophy in using their containers, but relatively pure Islamic Sufism doctrines and teachings sourced from the Qur'an and Hadith. Therefore, throughout history, all Javanese Islamic saints, in addition to maintaining Javanese traditions and culture, have comprehensively studied the ins and outs of Javanese culture. In other words, Javanese culture is clothing. While the body is Sufism, in other words, culture is the body, and the spirit is Sufism. Both cannot be separated from each other.

Javanese people have always enjoyed contemplating through aspects of creation, feeling, and desire. According to Javanese philosophy, the perfection of life comes from the totality of

creation, feeling, and will (Izzuddin et al., 2022). A perfect human understands where life begins and ends. Elders often define death as *mulih mula mulanira* (returning to the origin), meaning that the deceased will return home and unite with the Creator, or *manunggaling kawula Gusti*. Thus, it is clear that a perfect human also has wisdom and the ability to predict events outside of space and time, and this ability is called *kawaskithan*. Universal philosophy emphasizes that the essence of truth is creating (or creativity). In contrast, Javanese philosophy emphasizes the activity of reason (or sensitivity), as seen in the expressions *sari rasa jati - sarira sajati* and *sari rasa tunggal - sarira satunggal* (Nasir, 2019).

The wisdom of life-based on logic-ethics-aesthetics, creation-sense-hope, or also truth-goodness-beauty (Campanini & Higgitt, 2008), according to Javanese philosophy, resides in what is called once the person is chosen, the human heart and the desire is created (Hakim et al., 2024) People with broad insight are not easily surprised by social change because they already have the attributes of *pana pranaweng kapti, tan samar pamoring sukma, and sinukmaya winahya ing ngaesepi*. Their hearts are bright like moonlight. They also carry the characteristics of *pambukane warana, sininpen telenging kalub, and tarlen saang liyep-layaping aluyup*. The shade of their conscience reflects the spirit of power.

In line with this, Javanese ethics is an umbrella for practical human actions. According to Magnis Suseno in *Javanese Ethics*, Javanese ethics seeks to realize what is understood by "Javanese people" as patterns, principles, norms, manners, values, and morality of virtue in life (Wakit et al., 2023). There are still many Javanese people who spontaneously, without too explicit reflection, understand ethics as judging people by using themselves as a measure. Meanwhile, in ethics, harmony is emphasized (Zhong et al., 2021). Indeed, harmony is a significant value for Javanese society. When they live in harmony with other humans, nature, and even the spiritual world, they believe it is safe from all threats. They maintain the values and virtues of morality, and both can be manifested in many actions, such as maintaining a conscience as best as possible, upholding honesty, being responsible, respecting rights and obligations, and maintaining harmony with nature and others (Nasir, 2019). Javanese ethics are the foundation on which the Javanese way of life rests (Labib & Musolli, 2024). Indeed, the Javanese way of life has its unique features because it seeks knowledge of the perfection of the soul (Java calls it philosophy (*suluk*), while Islam calls it Sufism (*tasawuf*)). Many spiritual views among ancient Javanese people (including Hinduism, Buddhism, Islam, local beliefs, and local wisdom) have been mixed into "special ingredients" but shape the way of life of Javanese people and are suitable topics for philosophical and critical studies.

In terms of religious traditions, the Banyumas people have a long history. Starting from the era of animism-dynamism and Hindu Buddhism to the era of the arrival of Islam in the Banyumasan area (Priyadi, 2008). Therefore, photographing the religious traditions of the Banyumasan people only from an Islamic perspective will undoubtedly lose its historical roots. One interesting thing is that even though the majority of Banyumasan people are Muslim, their religiosity is very difficult to separate from elements outside of Islam (Nofrizaldi, 2022). It is not uncommon for their Islamic behavior to be considered contrary to Islamic law. The nuance of acculturative Islam strongly colors the religiosity of the Banyumas people.

Faith in Islam is a fundamental aspect that regulates the relationship between humans and God and shapes behavior and daily life (Khairon et al., 2021). Islam, as the majority religion in Indonesia, significantly influences various aspects of life, including local culture (Supriyanto, 2023). One tangible example of integrating Islamic teachings into local culture is the *Begalan*

tradition in Banyumas, Central Java. Begalan is a traditional ceremony usually performed at weddings, where there is a procession of giving provisions or gifts to the groom (Khasidah et al., 2024).

Begalan culture is a form of expressive obedience, where the Banyumas people express values, advice, and teachings that are important in their lives. This performance is entertaining and educates the public about values that may be rooted in Islamic teachings (Mumpuni, 2024). In this context, the philosophical value of the Begalan property teaches the public about the concept of the purpose of marriage in Islam, namely the formation of a *sakinah, mawaddah, wa rahmah* family as a form of faith in God Almighty.

Therefore, this study discusses Begalan Banyumasan in the Context of Expressive Obedience of Religion and Culture.

### **Research Method**

The researcher used a descriptive research type with a sociological/phenomenological approach in this study. Data collection used by the researcher was carried out with field study data, interviews with Begalan figures, and literature studies, which are studies the form of research that is related to the process of collecting, identifying, sorting, reading, and also recording various things in the field related to the practice of Begalan Banyumasan and all existing research materials. From these data, the results of observations and literature studies were analyzed according to the views of Miles and Huberman, which consisted of data reduction, data presentation, and conclusion.

### **Results and Discussion**

#### **Indigenization of Islam and Local Culture in Indonesia**

The history of the entry of Islam into Indonesia began in the 7th century through trade routes brought by traders from Arabia, Persia, and Gujarat. The process of spreading Islam in the archipelago took place peacefully and slowly through social interaction, marriage, and trade (Ibrahim, 2018). Over time, Islam began to influence local culture and existing traditions. On the other hand, the Begalan culture in Banyumas has a long history that has existed since the time of the Javanese kingdoms. Begalan is a traditional ceremony passed down from generation to generation and is full of meaning and symbolism. The integration of Islamic teachings into the Begalan culture shows how dynamic local culture is in accepting the influence of religious teachings without losing its identity (Thahir, 2021). Islam first entered Indonesia around the 7th century through trade routes. Traders from Arabia, Persia, and Gujarat brought Islamic teachings and trading activities to ports such as Barus, Aceh, and Malacca. The process of spreading Islam in Indonesia took place peacefully and sustainably, where traders not only traded but also married residents and established Muslim communities. This peaceful method of spreading Islam allowed Islam to be widely accepted without much resistance from the local community (Trianingsih, 2017).

In the 13th century, the Samudera Pasai Kingdom in Sumatra became the first Islamic kingdom in Indonesia. Other kingdoms then followed the success of the spread of Islam in Sumatra in Java, Kalimantan, Sulawesi, and other islands. Walisongo, or nine saints, played an important role in the spread of Islam in Java (Afandi, 2023). They used a wise and adaptive approach, integrating Islamic teachings with local culture, art, and traditions so that the Javanese could receive Islam well.

The integration of Islam into local Indonesian culture is seen in various aspects of people's lives, including customs, art, and architecture (Putri et al., 2024). In Java, for example, traditional ceremonies such as Sekaten and Grebeg Maulud combine elements of Islam with Javanese culture. Sekaten is a celebration held to commemorate the birth of the Prophet Muhammad, while Grebeg Maulud is a procession or parade to commemorate Islamic holidays. In addition, the art of wayang kulit, one of Java's cultural heritages, also shows the influence of Islam. Several wayang kulit plays contain Islamic stories and puppet characters adapted to Islamic values. In architectural art, ancient mosques in Java, such as the Great Mosque of Demak and the Menara Kudus Mosque, show a blend of Islamic and traditional Javanese architecture.

Examples of the Integration of Islamic Teachings in Local Culture:

1. **Traditional Wedding Ceremonies:** In many regions in Indonesia, wedding ceremonies combine Islamic elements with local traditions. For example, in a traditional Javanese wedding ceremony, a sunken procession is carried out to ask for blessings from parents, which begins with a prayer in Arabic.
2. **Religious Rituals:** Many religious rituals in Indonesia combine Islamic teachings with local practices. One example is the slametan tradition, a thanksgiving ritual carried out by the Javanese people by reciting Islamic prayers and sharing food.
3. **Religious Festivals:** Various religious festivals in Indonesia, such as Lebaran Betawi in Jakarta, combine the celebration of Eid al-Fitr with Betawi arts and culture, including gaming promoting music and traditional dances.

The process of Islamization in Indonesia has not only brought changes in religious aspects but has also impacted local customs. Several traditions and rituals that were previously animistic or Hindu-Buddhist have undergone adjustments and alignment with Islamic teachings (Feener et al., 2021). For example, the selamatan ceremony, which was previously an animistic ritual, has now been integrated with the reading of Islamic prayers and the mention of the names of Allah. However, this process is two-way, where local culture influences how people practice religion. For example, the use of local languages in prayers and sermons and the application of local values in daily life shows a harmonious acculturation between Islam and local culture. This integration shows the flexibility and adaptability of Islamic teachings in the context of diverse cultures in Indonesia.

### **History and Cultural Meaning of Begalan Banyumas**

Begalan is one of the typical traditions of Banyumas, a district in Central Java, which is carried out in a series of wedding ceremonies. This tradition has a long history closely related to the agrarian life of the Banyumas people and the local beliefs passed down from generation to generation. Etymologically, the word "begalan" comes from the word "begal" which means robbery. However, in a cultural context, begalan has more meaning as a procession of giving provisions or gifts to the groom before going to the bride's house (Khasidah et al., 2024).

According to the oral history of the Banyumas people, the Begalan tradition has existed since the era of the kingdoms in Central Java, especially during the Pajang and Mataram Islamic Kingdoms. Begalan was originally a ceremony to ask for protection and blessings for the bride and groom about to start a new life. Over time, this tradition has undergone various adaptations and adjustments to Islam's teachings, which are increasingly assertive in the Banyumas community (Mumpuni, 2024). The Begalan ceremony is usually held the night before the

wedding day or the day before the marriage ceremony. The Begalan procession involves several important elements that have symbolic meaning.

The following are the main elements of the Begalan ceremony:

1. **Wayang-Wayangan:** In Begalan, puppets made of leather or wood are often used to symbolize various characters and meanings. These puppets function as entertainment and a medium to convey moral messages and religious teachings.
2. **Tumpeng and Ubo Rampe:** Tumpeng (cone rice) and various ubo rampe (equipment), such as roast chicken, eggs, and vegetables, are prepared as a symbol of prosperity and well-being. Tumpeng symbolizes a mountain or high place, as a hope that the bride and groom's life will always be above or in good condition.
3. **Gunungan:** Gunungan, usually made of banana leaves or paper, symbolizes the universe and a life full of blessings. This gunungan also symbolizes strength and protection from all dangers.
4. **Ritual Practices:** The Begalan procession involves several rituals, such as reciting prayers, cutting tumpeng, and giving provisions to the groom. The prayers recited are usually in Arabic and Javanese, reflecting the integration of Islamic teachings with local culture.

### **Integration of Islamic Teachings in Begalan Culture in the Context of Expressive Obedience**

The Begalan Culture in Banyumas, Central Java, is a real example of expressive obedience, where the community expresses their religious values and teachings through cultural traditions. This tradition, usually carried out in a series of traditional wedding ceremonies, functions not only as entertainment but also as a means to uphold religious values, such as forming a *sakinah*, *mawaddah*, and *Rahman* family. Through the performances and equipment, the community expresses their gratitude and obedience to Allah SWT and the hope for blessings in their lives.

Every property in Begalan Culture, such as bay leaves, brooms, and rice, has a symbolic meaning related to Islamic teachings. Bay leaves, for example, symbolize a request for safety and blessings from Allah SWT. These properties are tools in ceremonies and a means to convey moral and religious messages expressively. This reflects how obedience can be manifested through symbolism and meaning in culture.

Begalan culture also serves as a medium for religious education, conveying religious teachings through art and performances. This allows the community to understand and internalize religious values interestingly and memorably. This performance shows how expressive obedience can be an effective educational tool in disseminating religious values.

This tradition also confirms the identity of the Banyumas community as a religious community. By preserving Begalan culture, the community maintains its cultural heritage and expresses its commitment to religious teachings. Expressive obedience through this tradition helps strengthen the sense of togetherness and collective identity as a Muslim community that upholds Islamic values. Begalan culture reflects the interaction between Islamic teachings and local Javanese culture, showing how expressive obedience allows for adaptation and harmonization between religion and local culture. It illustrates how communities can express their obedience in ways appropriate to their cultural context, creating synergy between religion and local traditions.

Begalan culture also reflects the transformation of traditions and the preservation of religious values. Although the form and expression of traditions may change, the core values associated with Islamic teachings remain intact. Expressive obedience in this tradition reflects the community's efforts to preserve religious values while adapting to cultural and social developments. The correlation between Begalan Culture and expressive obedience shows how the Banyumas community integrates religious teachings into their cultural practices creatively and meaningfully, making this tradition a medium to convey and strengthen religious values in everyday life.

Rituals and symbolism in Begalan Culture express everyday life's spiritual and religious aspects. This ritual provides deep spiritual meaning and is a form of expressive obedience where people not only carry out rituals but also reflect on the meaning behind each action. This shows that expressive obedience in Begalan Culture includes external actions and an internal understanding of religious values. Begalan Culture is full of symbolic meanings that describe the values of life, religion, and philosophy of the Banyumas community. Here are some of the meanings and symbolism contained in Begalan culture:

1. **Protection and Blessings:** The Begalan procession aims to ask for protection and blessings for the bride and groom who are about to start a new life. The prayers recited, and the symbols used reflect the hope that the bride and groom will always be under God's protection and receive blessings in their lives.
2. **Welfare and Prosperity:** Elements such as tumpeng and ubo rampe symbolize the hope for welfare and prosperity in household life. The cone-shaped tumpeng rice symbolizes a mountain as a symbol of hope to always be at the top or in good condition.
3. **Purity and Harmony:** White in various Begalan elements symbolizes purity and harmony. This reflects the hope that the bride and groom will always maintain purity and harmony in their household.
4. **Reminders and Moral Messages:** The puppets used in the Begalan procession often convey moral messages and religious teachings to the bride and groom and the guests. This aims to remind them of the values of goodness and wisdom that must be upheld.

The Begalan culture in Banyumas reflects various Islamic teachings and values harmoniously integrated into its practices and rituals. One of the main visible elements is the recitation of prayers in Arabic during the Begalan ceremony. This prayer is usually led by a religious figure or village elder with in-depth knowledge of Islam and local traditions. Islamic values such as sincerity, patience, and gratitude are the basis for implementing Begalan. The Banyumas community involved in this ritual is expected to seek protection and blessings from Allah SWT sincerely. In this context, Begalan is not only a cultural ritual but also a form of worship and a reminder of the greatness of God. The use of Arabic in Begalan prayers shows the strong influence of Islamic teachings in this culture. Arabic, as the language of the Qur'an, has a sacred meaning and is respected by Muslims. In the Begalan ceremony, prayers in Arabic are recited to ask for protection and safety for the bride and groom and all family members. In addition, the prayers also reflect the hope that the bride and groom can live a harmonious household life and be blessed by Allah SWT. This shows that Islamic elements touch on both ritual aspects and moral and ethical values expected to be carried out daily.

The process of adapting Islamic teachings in the elements of Begalan can be seen in how the Banyumas people integrate Islamic symbols into each stage of the ritual. For example, the holy



water taken from the mosque to clean the tools used in Begalan shows an adaptation of Islamic teachings on purity and cleanliness. In addition, elements such as offerings and offerings that originally had animistic meanings were changed into symbols more per Islamic teachings. Offerings previously presented to ancestral spirits are now replaced with alms or donations to people experiencing poverty, one of Islam's important teachings.

The acculturation between Islam and local culture in the practice of Begalan can be seen in how the Banyumas maintain traditional elements while adding Islamic values. This reflects a dynamic and ever-evolving process to balance ancestral traditions and religious teachings. One tangible example of this acculturation is combining traditional rituals with religious practices, such as praying and praying together before the ceremony begins. This shows how the Banyumas community strives to make Begalan an activity that preserves cultural heritage and strengthens their faith in Allah SWT. A concrete example of the integration of Islamic teachings in Begalan can be seen in Islamic symbols at every ceremony stage. For example, using the Qur'an as one of the tools carried out in Begalan reflects respect for the holy book of Islam and the belief that the Qur'an is the source of all guidance in life. In the Begalan tradition, Islamic religious values are contained in the equipment and tools used in this traditional ceremony. These values contain a philosophy that aims to form a *sakinah, mawaddah, and rahmah* family as the ultimate goal of a Muslim marriage.

This symbolic meaning is shown in various properties, such as *Ian, ilir, kukus, aliyah, pedaling, Muthu, virus, sewer, nasi, sapu, walking, sket, clothing, bay leaves, and Begalan Tampa art*. These properties provide religious value education for the Banyumas Muslim community about the concept of the purpose of marriage in Islam, namely the formation of a *sakinah, mawaddah, and wa rahmah* family as a form of faith in God Almighty. For example, *godhong salam* (bay leaves) depicts the bride and groom asking for safety from Allah SWT so that their marriage is safe in the world and the hereafter. So, the bay leaves brought are not a means of warding off disaster but mean being safe in the world and the hereafter. The objects brought in the Begalan tradition are not to be believed in their power to ward off disaster but to take their philosophical meaning. The Banyumas community, part of the Javanese community, still has a strong tradition of taking meaning from an object. For example, various tools used in Begalan have meaning and wisdom in the symbols used in the specified ceremonial equipment.

Begalan culture reveals how the integration of Islamic teachings in Begalan has given meaning to combining Islamic prayers with traditional rituals that have made Begalan more sacred and meaningful. Cahyo said that with the integration of Islamic teachings, the younger generation has become more interested in learning and preserving Begalan culture. Putra added that Begalan is a tradition and a form of worship that can bring one closer to Allah SWT.

Begalan culture has a significant social impact on the Banyumas community. As one of the local cultures still preserved, Begalan plays an important role in strengthening the religious and cultural identity of the local community. Through Begalan, the Banyumas community can strengthen social relations and build solidarity among them. Begalan also functions as a means of informal education where religious and moral values are taught to the younger generation. This helps them better understand and appreciate the cultural heritage and religious teachings embraced by their community.

The role of Begalan in strengthening local religious and cultural identity can be seen in how this ritual has become an integral part of the lives of the Banyumas people. Through Begalan, Islamic values such as gratitude, patience, and sincerity can be taught and practiced in local culture. In

addition, Begalan is also an event that introduces and preserves ancestral traditions to the younger generation. This helps maintain cultural continuity and ensures that the values inherited from ancestors remain alive and relevant in the lives of the Banyumas people.

In this modern era, Begalan still plays an important role in the lives of the Banyumas people. Despite changes and modernization, Begalan has managed to maintain its essence and deep meaning. This shows that traditional culture can remain relevant and functional in an ever-changing era. Begalan is also a symbol of pride for the Banyumas people, showing that they can maintain and adapt their cultural heritage amidst the flow of globalization. In various traditional and modern events, Begalan is often displayed as one of the cultural riches distinguishing Banyumas from other regions.

Maintaining Begalan amid modernization is certainly not without challenges. One of the main challenges is the younger generation's lack of interest in engaging in traditional cultural practices. In addition, changes in lifestyle and more modern mindsets can also threaten the sustainability of Begalan culture. However, there is an excellent opportunity to develop and promote Begalan behind these challenges. Using technology and social media, Begalan can be introduced to a broader audience. This helps preserve culture and increases appreciation for the values contained in Begalan.

Various initiatives and efforts have been made to preserve the Begalan culture. One important initiative is the development of educational programs that teach children about the history and meaning of Begalan. This helps them to understand better and appreciate their cultural heritage. In addition, the local government and local communities also often hold cultural festivals that feature Begalan as one of the main events. This not only helps preserve the culture but also increases public awareness and appreciation of the richness of Banyuma culture. The role of the government in preserving Begalan culture is vital. Through supportive policies and programs, the government can help ensure that Begalan culture remains alive and relevant in the lives of the Banyumas community, for example, by providing financial and logistical support for cultural events and by developing regulations that protect cultural heritage. The community also plays a key role in preserving this cultural heritage. By actively participating in Begalan ceremonies and supporting various preservation initiatives, the community can help ensure that the values and traditions contained in Begalan remain alive and continue to be passed on to the next generation.

## **Conclusion**

This paper has outlined how Islamic teachings are integrated into the Begalan culture of Banyumas, showing that this integration enriches the local culture and strengthens religious values in society. Through adaptation and acculturation, Begalan has become a unique and meaningful expression of faith in the context of Banyumas culture. Through this reflection, it can be seen that preserving Begalan culture is an effort that requires commitment and cooperation from various parties. Despite various challenges, optimism remains that Begalan will continue to live and develop in harmony with Islamic teachings and traditional values. For further research, it is recommended that the acculturation process between Islam and local culture in various other contexts in Indonesia be explored more deeply. In addition, research on the social and psychological impacts of cultural practices such as Begalan on society would also be beneficial. For the preservation and development of Begalan culture, it is recommended that educational programs and socialization about the importance of this culture continue to be improved. In addition, technology and social media can be maximized to promote Begalan to a broader audience.

## Bibliography

- Afandi, A. J. (2023). Islam and Local Culture: The Acculturation Formed by Walisongo in Indonesia. *Indonesian Journal of Humanities and Social Sciences*, 4(1). <https://doi.org/10.33367/ijhass.v4i1.4135>
- Alam, S., & Pradhan, H. D. (2021). Pluralism of Religion Based on Sharia as An Anticipation of Intolerance in Muslims Majority Countries of The Southeast Asian. *Religia: Jurnal Ilmu-Ilmu Keislaman*, 24(1), 64–78. <https://doi.org/10.28918/religia.v24i1.2885>
- Alatas, I. F. (2020). Dreaming saints: exploratory authority and Islamic praxes of history in Central Java. *JRAI: Journal of the Royal Antropological Institute*, 26(1), 67–85. <https://doi.org/10.1111/1467-9655.13177>
- Amanah, K. (2024). Tolak Bala and Islamic Aqidah Understanding: Revealing Dilemmas in the Religious Practices of Javanese Moslem Society. *Daengku: Journal of Humanities and Social Science Innovation*, 4(3). <https://doi.org/10.35877/454RI.daengku2538>
- Azadboni, R. M., & Rezazadeh, M. (2021). The Origin of Mysticism in the Religions of the Age of Revelation. *Explorations in Philosophy of Religion*, 1(1), 113–128. <https://doi.org/10.22080/JRE.2021.20910.1136>
- Badrun, B. (2019). Islam Nusantara as Strategy for Indonesian Nasionalism Inauguration. *Addin*, 13(2), 247. <https://doi.org/10.21043/addin.v13i2.6990>
- Campanini, M., & Higgitt, C. (2008). *An Introduction to Islamic Philosophy*. Edinburgh University Press. <https://doi.org/10.1515/9780748680689>
- Feener, R. M., Daly, P., McKinnon, E. E., En-Ci, L. L., Ardiansyah, Nizamuddin, Ismail, N., Seng, T. Y., Rahardjo, J., & Sieh, K. (2021). Islamisation and the formation of vernacular Muslim material culture in 15th-century northern Sumatra. *Indonesia and the Malay World*, 49(143), 1–41. <https://doi.org/10.1080/13639811.2021.1873564>
- Hakim, A. R., Hambali, R. Y., & Bustomi, A. G. al. (2024). Javanese Islamic Mysticism in the Perspective of Serat Wirid Idayat Jati. *Al-Afkar: Journal for Islamic Studies*, 7(2), 222–235. <https://doi.org/10.31943/afkarjournal.v7i2.942>
- Ibrahim, A. (2018). Islam In Southeast Asia. *Ar-Raniry: International Journal of Islamic Studies*, 5(1). <https://doi.org/10.22373/jar.v5i1.7551>
- Idham, N. C. (2021). Javanese Islamic Architecture: Adoption and Adaptation of Javanese and Hindu-Buddhist Cultures in Indonesia. *Journal of Architecture & Urbanism*, 45(1). <https://doi.org/10.3846/jau.2021.13709>
- Izzuddin, A., Imroni, M. A., Imron, A., & Mahsun. (2022). Cultural myth of eclipse in a Central Javanese village: Between Islamic identity and local tradition. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://journals.co.za/doi/10.4102/hts.v78i4.7282>
- Kamal, S. F. (2018). Bentuk dan Nilai-Nilai yang Terkandung dalam Tradisi Cowongan di Kabupaten Banyumas: Kajian Budaya. *Sutasoma: Jurnal Sastra Jawa*, 6(2). <https://doi.org/10.15294/sutasoma.v6i2.29062>
- Khairon, I., Jasmi, K. A., Latif, M. K., Kanafiah, M. Y. H. M., & Nordin, M. N. bin. (2021). Thrust of Faith and Manifestations to Faith According to the Qur'an and Hadith: A Study of Content Analysis. *Palarchs's Journal of Archeology of Egypt/ Egyptology*, 18(4), 295–314. <https://archives.palarch.nl/index.php/jae/article/view/5742>
- Khasidah, M. N., Turistiati, A. T., & Setyanugraha, R. S. (2024). Motives and Communication Style from Begalan Performers at Banyumas Area. *Jurnal Komunikasi Profesional*, 8(1), 38–50. <https://doi.org/10.25139/jkp.v8i1.6496>
- Labib, M. M., & Musolli. (2024). The Qur'an and Javanese Culture Acculturation: The Case of

- Jamasan Gong Kyai Pradah in Blitar District. *Journal of Qur'an and Hadith Studies*, 13(1). <https://doi.org/10.15408/quhas.v13i1.39164>
- Mojdegani, F., & Amjad, F. A. (2020). Seeking the Meaning of Life: A Study of Islamic Mysticism in Ralph Waldo Emerson's Literary Works. *Religious Inquiries*, 9(18), 71–90. <https://doi.org/10.22034/ri.2021.200008.1356>
- Mumpuni, A. (2024). Language Politeness in the Tradition of Speech Begalan Banyumas Marriage Customs. *International Journal of Education, Information Technology, and Others*, 7(1), 138–144. <https://doi.org/10.5281/zenodo.10499669>
- Nasir, M. A. (2019). Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication. *Al-Jami'ah: Journal of Islamic Studies*, 57(2). <https://doi.org/10.14421/ajis.2019.572.329-358>
- Nofrizaldi. (2022). Symbolic Visualization of the Cowong Banyumas Doll using the Iconology-Iconography Theory of Erwin Panofsky. *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences*, 5(1). <https://doi.org/10.33258/birci.v5i1.3720>
- Pamungkas, Onok Y., Hastangka, Raharjo, S. B., Sudigdo, A., & Agung, I. (2023). The spirit of Islam in Javanese mantra: Syncretism and education. *HTS Teologiese Studies / Theological Studies*, 79(1). [https://hdl.handle.net/10520/ejc-hervorm\\_v79\\_n1\\_a8407](https://hdl.handle.net/10520/ejc-hervorm_v79_n1_a8407)
- Pamungkas, Onok Y., Widodo, S. T., Suyitno, & Endraswara, S. (2021). Javanese cosmology: Symbolic transformation of names in Javanese novels. *HTS Teologiese Studies / Theological Studies*, 77(4). [https://journals.co.za/doi/full/10.4102/hts.v77i4.6593?utm\\_source=TrendMD&utm\\_medium=cpc&utm\\_campaign=HTS\\_%253A\\_Theological\\_Studies\\_TrendMD\\_0](https://journals.co.za/doi/full/10.4102/hts.v77i4.6593?utm_source=TrendMD&utm_medium=cpc&utm_campaign=HTS_%253A_Theological_Studies_TrendMD_0)
- Pamungkas, Onok Yayang, Ma'rifatani, L., Warnis, Zuhrah, F., Purwoko, D., & Masjid, A. Al. (2024). Exploring the Cultural Significance of Javanese Literature: A Study of Mantras. *International Journal of Society, Culture & Language*, 12(2), 138–149. <https://doi.org/10.22034/ijsc.2024.2025848.3440> Abstract
- Pollen, A. (2021). *The Cultural History of the British Woodcraft Movement (linked to AHRC research grant formally entitled 'Picturesqueness in Everything: Primitivism, Futurism, Mysticism and Resistance in The Art, Craft, Design and Dress of British Woodcraft Groups 1916-2016*. <https://doi.org/10.17033/DATA.00000095>
- Pomalingo, S., Idrus, N. I., Basir, M., & Mashadi. (2021). Literacy of Islamic Thought: Contestation, Claim of Truth, and Polemic of Religion in Islam in Gorontalo, Indonesia. *International Journal of Cultural and Religious Studies*, 1(1), 58–65. <https://doi.org/10.32996/ijcrs.2021.1.1.8>
- Pradana, M. Y. A., Wisadirana, D., Hakim, M. L., & Rozuli, A. I. (2023). Integration of Islamic Religious Values and Javanese Culture in the Development of Pilgrimage Tourism in Ngawonggo, Indonesia. *International Journal of Religious Tourism and Pilgrimage*, 11(6). <https://doi.org/10.21427/YC3M-DC65>
- Priyadi, S. (2008). Orientasi Nilai Budaya Banyumas: Antara Masyarakat Tradisional dan Modern, *Humaniora*, 20(2), 158–167. <https://doi.org/10.22146/jh.933>
- Pulungan, S. (2021). *Sejarah Peradaban Islam*. Amzah.
- Putri, A. N., Husnayain, F., Fauziah, F., Nurjannah, K., A'yun, N. Q., Al-Atsariyah, N. H., Rohana, N., Janah, R. R., Hidayat, F., & Khoeruzaad, B. (2024). The Relevance of Weton Calculation Tradition in Javanese Culture in Determining Marriage Contracts: A Sharia Perspective. *Demak Universal Journal of Islam and Sharia*, 2(3).

- <https://doi.org/10.61455/deujis.v2i03.139>
- Ragnarsdóttir, H., Jónsdóttir, H., Gunnarsson, G. J., & Finnbogason, G. E. (2020). Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland. *Religion & Education*, 47(4), 3–25. <https://doi.org/10.1080/15507394.2020.1828233>
- Sahlabad, Z. S. (2019). Reflections of Persian Literature and Islamic Mysticism in the Poems of Alexander Kusikov. *Iranian Studies*, 9(1), 137–155. <https://doi.org/10.22059/JIS.2019.73434>
- Sholehuddin, M. S., Munjin, & Adinugraha, H. H. (2021). Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia. *IBDA: Jurnal Kajian Islam Dan Budaya*, 19(1), 79–100. <https://doi.org/10.24090/ibda.v19i1.4470>
- Sobaya, S., Pusparini, M. D., & Achiria, S. (2023). Javanese local wisdom values for development from an Islamic perspective. *Journal of Islamic Economics Lariba*, 9(1). <https://doi.org/10.20885/jielariba.vol9.iss1.art4>
- Streib, H., Klein, C., Keller, B., & Hood, R. (2020). The Mysticism Scale as a Measure for Subjective Spirituality: New Results with Hood's M-Scale and the Development of a Short Form. *Assessing Spirituality in a Diverse World*, 467–491. [https://doi.org/10.1007/978-3-030-52140-0\\_19](https://doi.org/10.1007/978-3-030-52140-0_19)
- Supriyanto. (2023). Cowongan in Javanese Islamic mysticism: A study of Islamic philosophy in Penginyongan society. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://www.ajol.info/index.php/hts/article/view/245726>
- Susilo, S., & Syato, I. (2016). Common Identity Framework of Cultural Knowledge and Practices of Javanese Islam. *Indonesian Journal of Islam and Muslim Societies*, 6(2). <https://doi.org/10.18326/ijims.v6i2.161-184>
- Thahir, L. S. (2021). Islam of The Archipelago: Cosmopolitanism of Islamic Civilization in Indonesia. *Jurnal Ilmiah Islam Futura*, 21(1). <https://doi.org/10.22373/jiif.v0i0.5794>
- Trianingsih, R. (2017). Pendidikan dalam Proses Kebudayaan yang Multikultural di Indonesia. *Tarbiyatuna : Kajian Pendidikan Islam*, 1(1), 1–12. <http://ejournal.iaiiibrahimy.ac.id/index.php/tarbiyatuna/article/view/70>
- Wakit, Mibtadin, & Wibowo, P. A. W. (2023). The Role of Hanacaraka Wonogiri Islamic Boarding School in Empowering The Community to Preserve Javanese Culture. *Javanologi*, 7(1). <https://doi.org/10.20961/javanologi.v7i1.84121>
- Zhong, A., Darren, B., Loiseau, B., He, L. Q. B., Chang, T., Hill, J., & Dimaras, H. (2021). Ethical, Social, and Cultural Issues Related to Clinical Genetic Testing and Counseling in Low- and Middle-Income Countries: A Systematic Review. *Genetics in Medicine*, 23. <https://doi.org/10.1038/s41436-018-0090-9>