



**AL QODIRI**

**JURNAL PENDIDIKAN, SOSIAL DAN KEAGAMAAN**

Jln. Manggar 139-A Gebang Poreng Po.Box.161-Patrang Jember Jawa Timur

<http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri>

## Religious Social Inclusion: Acculturation of The Muslim Ambengan Tradition

Oleh:

**Finadatul Wahidah**

*Al-Qodiri Islamic Institute Jember*

[fynadatulwahidah@gmail.com](mailto:fynadatulwahidah@gmail.com)

Volume 21 Nomor 2 Agustus 2023, DOI: <https://doi.org/10.53515/qodiri> Article History\_Submission: 23-07-2023 Revised: 27-07-2023 Accepted: 05-08-2023 Published: 14-08-2023

### ABSTRACT

Religious conflict in Indonesia is still ongoing, and this conflict occurs because of differences in beliefs framed by mere egoism. Religious conflicts do not look at the conditions that arise in society nor the values of tolerance in religion. A religiously Inclusive Society can be realized if there is social acceptance, institutions, and participation from the community. Religiously Inclusive Society built in the village of Sukoreno Umbulsari Jember cannot be separated from the acculturation process of the local culture. One of them is the ambengan tradition held by the Muslim community of Sukoreno village. This ambengan is not only attended by the Muslim community but also Christians, Catholics, and Hindus. Ambengan was carried out in the mosque, which continued with the reading of Yasin and istighosah with the interfaith community. This research has two research focuses, namely 1) How is the acculturation process of the Muslim minority Ambengan tradition in Sukoreno Village?; 2) What is the tolerance pattern for minority Muslims as a result of acculturating the ambengan tradition? This study uses a qualitative approach. The data was obtained through interviews, observation, and documentation. The data was then analyzed using qualitative data analysis methods. The study results show that 1) The acculturation process of the ambengan tradition occurs because of shared beliefs with the principle of village-harmonization. This village harmonization can also be seen in the citrus agro-industry network built by the Sukoreno village community; 2) The tolerance pattern of minority Muslims as a result of the acculturation of the ambengan tradition forms a *Sufistic-ethical* relationship, namely, the obedience of faith and the firmness of customs. The ambengan tradition, a tradition of the Muslim community, is attended and followed by Christians, Catholics, and Hindus to carry out the Koran and istighosah together in the mosque (*Ngaji Bersama-Lintas Agama*). Likewise, the traditions carried out by non-Muslim communities are also attended to and followed by the Muslim community. This research is essential as a reference for the model of interfaith tolerance that occurs in Sukoreno village. As for the novelty of this research, in addition to the model/pattern of interaction formed, there is also the principle of village harmonization (as the beginning of cultural acculturation) which can build villages independently with the citrus agro-industry network.

**Keywords:** *Acculturation of tradition; Ambengan; Religious Social Inclusion*

### A. INTRODUCTION

Indonesian society is a plural society, but Indonesia is also not a religious state and a secular state but a nation that recognizes the existence of religion. (Ahsanul, 2013: 1) Conflict in the name of religion is also a separate problem for the continuity of pluralism. When each claims that his religion is the most correct and the factors that cause religious conflict actually originate from the belief that the religion he adheres to is consistent and contains truths and without errors at all, which

is complete and final, the truth of the religion itself is considered one. The only way to salvation and all absolute truth is from God (Syahrin, 2011: 9). In Indonesia, religious life thrives. The implementation of religious ceremonies, both in the form of worship and in the form of commemorations, is not only limited to houses or official places of each religion but also in other places such as offices and schools. Here applies tolerance, namely in the form of facilities or permission to use the place from the superior (other religion) concerned. (Nasikun, 1989: 31) Conflicts between religions in a pluralistic society in the name of religion cannot be avoided because the problem of religion in humans is a problem that can lead to a belief in certain religious principles. As a concrete form, it can be shown clearly in several religious principles that exist in religion. (Thomas: 1994, 105).

Religious conflict in Indonesia is still ongoing; this conflict occurs because of differences in beliefs that are framed by mere egoism. Religious conflict does not look at the conditions that occur in society and does not look at the values of tolerance in religion. A religiously Inclusive Society can be realized if there is social acceptance, institutions, and participation from the community. Religious, social inclusion (Religiously Inclusive Society) that was built in the village of Sukoreno Umbulsari Jember cannot be separated from the acculturation process of the local culture. One of them is the ambengan tradition held by the Muslim community of Sukoreno village. This ambengan is not only attended by the Muslim community but also Christians, Catholics, and Hindus. Ambengan was carried out at the mosque, which was then continued with the reading of Yasin and istighosah together with the interfaith community. Inter-religious harmony is manifested in the form of daily social interactions and activities. All adherents of that religion live side by side in harmony and peace. There is no friction, collision, tension, or conflict associated with religious life.

## **B. THEORITICAL FRAMEWORK**

### **1. Acculturation and Culture**

In Sanskrit, the word culture comes from the word budh, which means reason, which later becomes the word budhi or bhudaya, so that culture is defined as the result of human thought or reason (Supartono, 2009: 30-31). Culture is part of the environment created by humans (Elly, 2012: 28). Another opinion states that culture is the whole system of ideas, actions, and the results of human work in people's lives that are made into human beings by learning (Koentjaraningrat, 2009: 144).



While the notion of acculturation (acculturation or culture contact) is a combination of the two cultures that occur in a harmonious and peaceful life (Hasyim, 2011: 34). Acculturation is a social process faced with the acceptance of foreign cultural elements without causing the loss of the original cultural personality. (Abdurrahmat, 2006: 30) Furthermore, Koentjaraningrat defines acculturation as a social process that arises when a group of people with a certain culture is faced with elements of a foreign culture in such a way that the elements of foreign culture are gradually accepted and processed. Into their own culture without causing the loss of the cultural personality itself (Koentjaraningrat, 2002: 248). Mulyana considers that the definition of acculturation is an authoritative definition that has inspired other scientists to provide a similar definition of acculturation, namely that acculturation is a form of cultural change caused by the contact of cultural groups, which emphasizes the acceptance of new patterns and cultures and characteristics of indigenous peoples by minority groups. (Mulyana, 2001: 159).

The occurrence of acculturation or unification between these two cultures is produced by continuous contact and as a result of cultural influences (Robert, 1995: 40). There are three types of acculturation, namely Blind acculturation, Imposed acculturation, and Democratic acculturation (Saebani, 2012: 145). Blind acculturation occurs when people of different cultures live in close proximity to one another, and cultural patterns are learned by accident. Meanwhile, Imposed acculturation occurs when there is an element of coercion in the position of one culture by another culture. And democratic acculturation occurs when the representation of each culture respects other cultures.

## 2. Cultural Acculturation Process

The main characteristic of the acculturation process is the acceptance of wild culture, which is processed into its own culture without losing the personality of the original culture. Meanwhile, Soerjono Soekanto grouping elements of foreign culture that are easily accepted include material culture, something that has great benefits, and elements of culture that are easily adapted. Cultural elements that are difficult to accept our beliefs, ideology, philosophy, and elements that require a socialization process. (Soerjono, 2014: 112-121) Several things will happen in acculturation, namely: a. Substitution; b. Syncretism; c. Addition; d. deculturation; e. Origination; f. New elements; g. Denial. (Haviland, 1985).



Acculturation has a framework that can explain the process of events and their outcomes. (Berry, 2017: 272). Furthermore, Berry (2017: 281) states a theory related to the acculturation framework, namely the acculturation strategy. These strategies consist of attitudinal and behavioral components that are exhibited in intercultural encounters from day to day. And four forms of identification of acculturation strategies are stated by Berry (2017: 271), which are characterized by HC (Home Culture) and DC (Dominant culture).

The attitude of accepting the traditions that occurred in Sukoreno village indicates that there is tolerance between communities. Indeed, religious tolerance is a positive thing to create peaceful state conditions, help each other, and other positive actions. But it is not enough if only based on customs and do it without knowledge without foundation. It is even sadder if religious tolerance turns out to be without being accompanied by correct religious understanding and attitudes (Danu, 2016: 45). The limit of tolerance is not an area of aqidah but a social area. The consequence of this view is that belief cannot be discussed in order to find common ground in the esoteric area because each religion has its own understanding. In the context of religious diversity, tolerance is very efficient in the implementation of national and state life in Indonesia. (Irwan, 2011: 13).

The embodiment of tolerance in inter-religious life is realized by. First, every religious adherent acknowledges the existence of other religions and respects all the human rights of their adherents. Second, in social interaction, every religious group shows an attitude of mutual understanding, respect, and appreciation. (Fuad, 2006: 126)

### C. RESEARCH METHODE

This research qualitative uses method with a case study. The qualitative approach was used to obtain an in-depth description of the Religious Social Inclusion: Acculturation Of The Muslim Ambengan Tradition in Sukoreno village. Data collection techniques using observation, interviews, and documentation. data analysis used is miles and huberman.

### D. ANALYSIS

Sukoreno is a village in the Umbulsari sub-district, Jember, East Java, Indonesia. The residents of Sukoreno village are Muslims, Christians, Catholics, and Hindus who live in harmony and peace. Evidence of this harmony can be seen from the construction of houses of worship, namely mosques, churches, and temples which are two hundred meters away, and there is no conflict. The tradition that occurs in Sukoreno village reflects the attitude of tolerance between religious communities.



Seen in the ogoh-ogoh celebration as a ritual to welcome the Nyepi day for Hindus, the Muslim community helps prepare the event and is involved in the committee. Another tolerance is the implementation of Galungan Day, which is held at night to coincide with the time for Muslims to pray to Tarawih. Even so, there were no conflicts that arose because of the worship that took place at the same time.

In Sukoreno village, there is also the Ambengan tradition. Ambengan is religious salvation whose activities are praying together and istighosah by bringing "Rege." The "rege" contains popular rice, eggs, fish (side dish), chicken, and also "vengeance" or sweet potatoes; this ambengan is not only dedicated to the Muslim community but also to interfaith communities. Berry (2017: 272) suggests a form of framework that underlies and connects acculturation at the cultural level and acculturation at the psychological level. Acculturation at the cultural level is a form of acculturation where changes occur at the group level. These changes can be seen physically, biologically, politically, economically, and culturally. At the cultural level, it is necessary to understand the main points of the two cultural groups during the period the two cultural groups came into contact, the nature of the relationship between the two, and the results of the changes that occurred in the two groups.

At the psychological level is a form of acculturation where changes occur at the individual level. These changes include changes in feelings, behavior, and cognition (Berry, 2001: 172). At the psychological level, one must consider the psychological changes in individuals within a group and, ultimately, their adaptation to new situations. These changes can be seen in changes in behavior such as changes in speech style, way of dressing, eating, and cultural identity, or if a problem occurs, it will produce acculturation stress such as uncertainty, anxiety, depression, and even psychopathology (Al-Issa & Tousignant). , 1997:56).

In Sukoreno village, there is no term minority or majority. All are equal and deserve attention. This attitude of tolerance between religious communities is educated in children. The parents set an example for the children of Sukoreno village to respect and appreciate each other. For example, parents invite their children to respect the celebration of religious holidays in order to get used to diversity and mutual cooperation.



## 1. The Acculturation Process of the Ambengan Tradition

Sukoreno village is said to have been originally named Gumuk Lengar, which was taken from a Padas Hill which people often visited to dig Padas when a statue was found under the Suko tree or Suko Flower with four kinds of colorful flowers, then after the statue was found the village name was changed to the name Desa Sukoreno which has the meaning of various kinds of pleasure combined with the character of the community and the diversity of religions adopted by the community.

Sukoreno Village is a village inhabited by various religions. The people of Sukoreno village live side by side with fellow religious adherents; as stated by one of the community leaders of Sukoreno village that in the life of the Sukoreno village community, there has never been a conflict upheaval. Sukoreno Village provides an illustration of religious harmony by taking part and in harmony holding religious ceremonies or celebrations of holidays of each of the existing religions, namely Islam, Hinduism, Catholicism, and Christianity.

The Ambengan tradition, which was held in Sukoreno Village in the context of combating Covid-19, is the basis of harmony among Sukoreno residents. The Ambengan tradition is religious salvation that is not only devoted to the Muslim community but also to non-Muslims. The Ambengan tradition is carried out at the nearest mosque, which is then carried out by praying together and istighosah. For Muslim and non-Muslim communities who want to join, bring "Rege." Rege contains punar rice, eggs, fish (side dishes) and chicken, and also "pendeman" or sweet potatoes.

The Sukoreno village community consists of Muslims, Hindus, Catholics, and Christians. Each religious group has its own culture in accordance with the religion it adheres to. The Ogoh-ogoh celebration is not only held in Bali but in Sukoreno Village; the Ogoh-ogoh celebration is not only supported by the Hindu community but also by the Muslim, Catholic and Christian communities. Their participation is also marked by involvement as a committee.

The attitude of tolerance that occurs is influenced by the factors that influence cultural acculturation, one of which is "contact" or interaction between people Redfield (in Hasyim, 2011: 37). Contact is an important thing in acculturation where Contact is a meeting between at least two cultural groups or individuals who together make continuous and direct Contact. Acculturation can be said to be real if individuals or groups interact at the same place and time, not through the





experience of a second person (e.g., experiences from other people who have had direct Contact with other cultures) or indirect Contact (e.g., through correspondence with other cultures). Other people from different cultures).

Acculturation at the cultural level is a form of acculturation where changes occur at the group level. These changes can be seen with the establishment of places of worship such as mosques, churches, and temples which are two hundred meters away. And the involvement of parents to provide education to their children so that they always live in harmony and peace. The acculturation process of the ambengan tradition occurs because of shared beliefs (Muslims and non-Muslims) with the principle of village harmonization. This village harmonization can also be seen in the citrus agro-industry network built by the Sukoreno village community. Citrus farmers in Sukoreno Village formed a farmer group association for good management of citrus farming.

The marketing of orange syrup products is through cooperatives in Sukoreno Village because the cooperatives in Sukoreno Village still have an important role for the people in Sukoreno Village. The selection of cooperatives is based on several considerations, including for the lower middle class, cooperatives play an important role in the survival and are often visited by the community. The orange syrup marketing channel in Sukoreno Village consists of two marketing channels. The first marketing channel involves several marketing actors, namely producers, collectors, cooperatives, to consumers. The citrus syrup is marketed in cooperatives through traders.

Inter-religious cooperation is part of social relations between humans which is not prohibited in Islamic teachings. Relations and cooperation in the economic, political, and cultural fields are not prohibited, even recommended, as long as they are within the scope of goodness. (Akhmad, 2011: 103) The Qur'an strictly forbids Muslims to take actions that demean other religions, let alone harm and damage them. (Quran 6:108)

At the cultural level, Sukoreno residents always make contact with the relationship between the two and the results of the changes that occur in the two groups. At the same time, acculturation at the psychological level is a form of acculturation where changes occur at the individual level. These changes include mutual cooperation between religious communities; parents do not hesitate to invite children to get used to diversity, helping Hindus when celebrating the Ogoh-Ogoh parade



or vice versa. . Rege, which contains punar rice, eggs, fish (side dishes), and chicken, and also "pendeman" or sweet potatoes. The meanings of the various contents of the ambengan include:

- a. Nasi Punar symbolizes Dewi Sri (the bearer of blessings), which is the result of the harvest from the local community, the majority of which are farmers. Thus, it is hoped that the local community will always get blessings in the midst of this Covid-19.
- b. Eggs can symbolize a burden, so that in this case, when given a trial in the form of the Covid19 disaster, as a religious person, remain patient, put your trust in, and strive, so that the existing burden is equally borne by all existing communities, namely by reminding each other, take care of your health and keep your distance.
- c. Fish (side dish) chicken is a form of iron-on or village community pets and can be symbolized to get blessings and benefits. So that when implemented with Covid-19, it is hoped that the community can take lessons and benefit from the existence of Covid with the regulations and policies imposed by the local government.

Pendeman is a symbol of human life that comes from the ground and will return to the ground (dipendem), so in this case, the community must remain enthusiastic in dealing with covid and also pray to get closer to God. Local people consider psychological changes in individuals within a group, and finally, they are able to adapt. The main adaptations can be internal, psychological, or socio-cultural, connecting individuals to others in the new group. Adaptation is carried out in an effort to understand each other between one culture and another.

## 2. Pattern of Muslim Tolerance in Sukoreno Village

Sukoreno Village is a village inhabited by various religions. The people of Sukoreno village live side by side with fellow religious adherents; as stated by one of the community leaders of, Sukoreno village that in the life of Sukoreno village community, there is never any conflict. The habit of Sukoreno villagers is to have the habit of cleaning each other's places of worship. The residents of Sukoreno village do not look at whose place of worship belongs to or what religion because by cleaning the places of worship, the residents get to know each other better. The attitude of tolerance that occurs between religious communities in Sukoreno village is also passed on to the youth and women of Sukoreno village. Parents give advice and give examples and invite their children to go to residents' homes during religious holidays. Also, if there is a wedding, parents do not hesitate to invite their children to get used to diversity and mutual cooperation.





In general, tolerance is defined as the granting of freedom to fellow human beings or to fellow citizens to practice their beliefs or regulate their lives and determine their respective fates, as long as in carrying out and determining their attitudes it does not conflict with the requirements for the creation of order and peace in society. . (Hasyim, 1979: 22) In fact, harmony is everyone's dream. Because in harmony, there is no tension, we can live in peace, in peace, in educating children, and in building a good society and country. So if the presence of religion only always creates fear and chaos and destruction, those religions will be abandoned by their adherents. Because it turns out not to be a blessing but a curse to humans. (Zainuddin, 2010: 191).

The various religions in Sukoreno village are acknowledged to make it comfortable to live in Sukoreno village; this is stated by the statement of a Catholic elementary school teacher whose students are not only Catholic but also Muslim. Islamic teachings teach that respecting other people's religions and not forcing others to adhere to their religion. This explanation provides an understanding that religious tolerance is actually a positive thing to create peaceful state conditions, help each other, and other positive actions. But it is not enough if only based on customs and do it without knowledge without foundation. And it's even sadder if religious tolerance turns out to be without being accompanied by correct religious understanding and attitudes. The tolerance pattern of minority Muslims as a result of the acculturation of the ambengan tradition forms a *Sufistic-ethical* relationship, namely the obedience of faith and the firmness of customs. The ambengan tradition, which is a tradition of the Muslim community, is attended and followed by Christians, Catholics, and Hindus to carry out the Koran and istighosah together in the mosque (Ngaji Bersama-Cross Religion). Likewise, traditions carried out by non-Muslim communities are also attended to and followed by Muslim communities.

## E. CONCLUSION

The study results show that 1) The acculturation process of the ambengan tradition occurs because of shared beliefs with the principle of village-harmonization. This village harmonization can also be seen in the citrus agro-industry network built by the Sukoreno village community; 2) The tolerance pattern of minority Muslims as a result of the acculturation of the ambengan tradition forms a *Sufistic-ethical* relationship, namely, the obedience of faith and the firmness of customs. The ambengan tradition, a tradition of the Muslim community, is attended and followed by



Christians, Catholics, and Hindus to carry out the Koran and istighosah together in the mosque (*Ngaji Bersama-Lintas Agama*).

## F. BIBLIOGRAPHY

- Al-Issa, Ihsan and Michel Tousignant. 1997. *Ethnicity, Immigration, and Psychopathology*. New York: Plenum Press.
- Berry, John W. 2001. *Cross-Cultural Psychology*. 2ndEd. New York: Cambridge University Press.
- Berry, John W. 2017. *Lead Article: Immigration, Aculturation, and Adaptation*. Canada: Queens University.
- Fachruddin, Fuad. 2006. *Agama dan Pendidikan Demokrasi: Pengalaman Muhammadiyah dan Nahdlatul Ulama*. Jakarta: Pustaka Alvabet dan Yayasan INSEP
- Fathoni, Abdurrahmat. 2006. *Antropologi Sosial Budaya Suatu Pengantar*. Jakarta: Rineka Cipta
- Harahap, Syahrin. 2011. *Teologi Kerukunan*. Jakarta: Prenada Cetakan 1
- Hasyim, Umar. 1979. *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*. Surabaya: PT. Bina Ilmu
- Hasyim, Umar. 2011. *Sosok Akulturasi Kebudayaan Asli Hindu-Budhadan Islam*. Bandung: RemajaRosdakarya.
- Haviland, William A dan R.G Soekadjo. 1985. *Antropologi I, Jilid 2*, Jakarta: Erlangga
- Khaliqin, Ahsanul. 2013. *Pandangan Pemuka Agama Terhadap Kebijaksanaan Pemerintah Bidang Keagamaan*. Jakarta: Kementrian Agama RI Badan Litbangdan Diklat
- Koentjaraningrat. 2002. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta
- Koentjaraningrat. 2009. *Pengantar Ilmu Antropologi*. Rineka Cipta: Jakarta
- Hasyim, Umar. 2011. *Sosok Akulturasi Kebudayaan Asli Hindu-Budhadan Islam*. Bandung: RemajaRosdakarya.
- Masduqi, Irwan. 2011. *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama*. Bandung: Mizan Pustaka
- Mulyana, Deddy dan Jalaluddin Rakhmat (ed.). 2001. *Komunikasi Antarbudaya*. Bandung: PT. Remaja Rosdakarya
- Nasikun. 1989. *Sistem Sosial Indonesia*. Jakarta: Rajawali Press
- Prabowo, Akhmad Jenggis. 2011. *Kebangkitan Islam*. Yogyakarta: NFP Publishing



Robert H. Lauer. 1995. *Perspective of Social Change*. New Haven and London: Yale University Press

Sachari, Agus. 2007. *Budaya Visual Indonesia*. Jakarta: Erlangga

Setiadi, Elly M. 2012. *Ilmu Sosial Budaya Dasar*. Jakarta: Kencana

Setiyanto, Danu Aris. 2016. *Sebuah Catatan Sosial tentang Ilmu, Islam, dan Indonesia*. Yogyakarta: Deepublish

Soekanto, Soerjono. 2014. *Pokok-Pokok Sosiologi Hukum*. Jakarta: Rajawali Pers

Thomas F. O'dea. 1994. *Sosilologi Agama Suatu Pengantar Awal*, terj. Tim Penterjemah Yosagona. Jakarta: PT Raja Grafindo Persada

Widyosiswoyo, Suparsono. 2009. *Ilmu Budaya Dasar*. Bogor: Ghalia Indonesia

Zainuddin, M. 2010. *Pluralisme Agama: Pergulatan dialogis Islam-Kristen di Indonesia*. Malang: UIN Maliki Press

