

ABSTRACT

KEJAWEN AND ISLAMIC: STUDY ABOUT CULTURAL AND POLITICAL RESPONS OF KEJAWEN SOCIETY AGAINST THE PRESSURE FROM PURITAN ISLAMIC MOVEMENT IN YOGYAKARTA

The aims of this research is to find out of explanation about cultural and political respons kejawen society to the pressure resulting from puritan Islamic movement . This study is conducted in Ngaglik district of Sleman regency, Yogyakarta Special Province, around 12 kilometers north of Yogyakarta City. This study examines the cultural and political response processes of *kejawen* society as socio-anthropology phenomenon in the context of how the response is presented in the form of detailed cultural description according to the perception of *kejawen* society. This argument is used as the main consideration why the study uses ethnography method.

This study finds out that cultural typology principles of the culture of Javanese society is far from being homogeneous, but is fragmented according to reference groups, especially between puritan Islamic society and *kejawen* society, who claim to be Islam but only nominal. Their struggle is always marked with vested interest in politics and cultural identity which tend to always be conflicting between *santri* and *abangan-priyayi* or *kejawen* subcultures. The cultural and political conflicts are manifested more strongly and dynamically when the power of the state is weakening.

This study finds out that the *kejawen* society has the tendency to support nationalistic secular political parties which are represented by PDI-P and Golkar. Their decision to support these parties is consciously and rationally taken, because *kejawen* people think that only nationalistic secular parties will guarantee the everlasting of the Javanese culture. Whereas Islamic and Islamic-based parties, according to their opinion, is potential threat to the existence of Javanese traditions and arts, and will be replaced by tradition with Arabic orientation which connotes to the center and origin of Islam.

This study bears theoretical implication, that theoretical explanation about relation between *kejawen* and Islam using syncretism concept which has been dominant so far, is questionable. It is not syncretism, because the meeting of the two entities does not encourage mutual usage process either theological or cultural. The relation is more conflicting and dismissing, and both of them remain stand still with their own existence. Its implication is absolute, that those becoming *santri* will never become *abangan*, or the *abangan* cannot be called as *santri* or *semi-santri* either theologically or culturally.

Keywords: kejawen society, puritan Islamic movement, conflict, state, and cultural and political respons.