

ABSTRACT

Coastal Local Islamic Tradition(The Study of Social Construction of Ceremony in the Coastal Community of Palang Tuban East Java)

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As an ethnographical research, this work attempts to discover the ceremonial processes of social construction in the coastal community through the cultural sphere. The following are questions in finding the research problem: 1) how does the social construction of ceremony through the various cultural sphere become realities in the coastal community? 2) Why do the local religion and the configuration of socio-religion grouping implicated to social construction for ceremony in the coastal community?

The result of the first problem shows that the ceremonial process of social construction means got blessing from the God. So that, the community along the shore do the various ceremonies such as life circles, calendared, defend from something bad, days that they believe as good days. The ceremony also relate to the well, mosque and cemetery as a cultural sphere. Religious cultural group such as Abangan and NU do various ceremonies in the same cultural sphere. On the other hand, other religious cultural group such as Muhammadiyah does not do these ceremonies. Abangan and NU have the similar cultural sphere, so that many abangan come into the NU grouping. *Tahlilan, Yasinan, Slametan* etc, as a transformational media in the cultural life.

The result of the second problem shows that ceremonies also become tension between the various grouping. Abangan and NU who have similar cultural sphere can produce collaborative Islamic tradition, which will lead an interaction between them. In other word, the local Islamic tradition changes become a reality as result of interaction between Abangan, NU and also Muhammadiyah. The implication of interaction between those groups shown in the changes of term in the local Islamic tradition, such as *slametan* to *syukuran*, *nyadran* to *sedekah bumi*, etc. Moreover, this research shows relation between well, mosque and cemetery in the dialectic of the world as a subject, object and subject-object. As a consequence, it leads to be sacralization, mystification and mythology. Next, they change into desacralization, demystification and demythology. Finally, as the last form, is resacralization, remystification and remythology as consequence of material world as a subject-object.

The proposition results of this work are: 1) sacralization, mystification and mythology to the cultural sphere become reality if material world as a subject and implicated to the magic action. 2) Desacralization, demystification and demythology to the cultural sphere become reality if material world as an object and implicated to the rational action. 3) resacralization, remystification and remythology become reality if material world as a subject-object and implicated to the rational-magic action.

Conceptually, this work disagrees with Weber's theory of disenchantment of the world. Moreover, it is also revised Geertz's, Beatty's and Mulder's proposition about syncretism and also Woodward's and Muhaimin's proposition