

THE ROLE OF HANACARAKA WONOGIRI ISLAMIC BOARDING SCHOOL IN EMPOWERING THE COMMUNITY TO PRESERVE JAVANESE CULTURE

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ABSTRACT

The existence of Islamic boarding schools in society is not only an Islamic educational institution but also develops local *Pesantren* culture as an effort to develop society and maintain the preservation of Javanese culture. What are the efforts of the Hanacaraka Islamic Boarding School in empowering the community to preserve Javanese culture? This research is descriptive qualitative; data collection was carried out through observation, deep interviews, and documentation about the religious education of the Hanacaraka Islamic Boarding School. Data analysis uses an interactive analysis model: data reduction, data delivery, and conclusion drawing. Hanacaraka Islamic Boarding School is a modern Javanese cultural-style Islamic boarding school founded in Wonogiri in 2010. The Hanacaraka Islamic Boarding School aims to preserve Javanese culture and local wisdom, strengthening Islamic and Indonesian discourse. Hanacaraka Islamic Boarding School, as a center for community empowerment, is a driving force for social, cultural, and religious change. The character of the Hanacaraka Islamic Boarding School, which is integrated with society, becomes a cultural and Islamic filter for developments in the world outside itself. The Hanacaraka Islamic Boarding School carries out two mandates, *al-amanah al-diniyah*, and *al-amanah al-tsaqofah*, so there is no conflict between religion and culture. The distinctive character of the Hanacaraka Islamic Boarding School, which is based on Javanese culture, provides an important understanding for the community that Islam and Javanese culture do not have to be confronted. Religion and culture are like two sides of a coin that strengthen each other. Religion is a source of values, soul, and spirit, while Javanese culture provides a forum for developing these values. Hanacaraka Islamic Boarding School is a *washilah* for passing on Javanese culture to the millennial generation and society in general through training in Javanese gamelan, puppetry, and forming *Mandraguna klenengan*. Apart from that, Javanese culture is also used as *nadhoman* to carry out Islamic *da'wah* through songs and gamelan. Formal education through a local content curriculum is routinely carried out by the Hanacaraka Islamic Boarding School community and students, practicing Javanese culture such as gamelan, *klenengan*, *wayangan*, and Javanese *syi'iran*. Meanwhile, through non-formal education, preserving Javanese culture using Javanese poetry or songs containing direct religious teachings maintains culture so it does not become timeless.

Keywords: *Hanacaraka Islamic Boarding School, Community Empowerment, Cultural Preservation, Education*

INTRODUCTION

The existence of Islamic boarding schools in society is not only an Islamic educational institution but also develops local culture, builds community resilience, and develops national insight (Mastuhu, 1997: 7). Islamic boarding schools emerge as living communities that can engage in creative activities to build social communities, including culture (Wirosarjono, 1987: 28). The Islamic boarding school education system initially had a traditional style, developing dynamically, adaptively and responsively to developments over time. From the start, the Hanacaraka Modern Javanese Islamic Boarding School was initiated to realize a *da'wah* strategy based on local culture, *kang adiuhung*. The Islamic boarding school concept is the Walisongo way of preaching, which emphasizes local culture, namely developing and reviving local culture through creative methods of Javanese art. They convey their preaching using the *wicaksono* method, emphasizing the three *paugeran* (principles) of Javanese society, namely: *momong*, *momor*, and *momot*. First, *momong*, Hanacaraka Islamic Boarding School guides and becomes a mentor in social, religious, and cultural matters. Second, *momor*, Hanacaraka Islamic Boarding School, accompanies the community on various issues, especially religion and the development of Javanese culture. Third, *momot*, Hanacaraka Islamic Boarding School, tries to accommodate aspirations, inspiration, and innovation by placing religion, power, and culture in equal portions. These three *paugeran* were developed by the Hanacaraka Islamic Boarding School to preserve Javanese culture based on the *narima ing pandum* attitude encompassed in five main values: *rela, narima, temen, sabar, dan budi luhur*.

The Hanacaraka Islamic Boarding School believes that Javanese culture requires modernization, not Westernization, so it continues to live according to its national identity. The Hanacaraka Islamic Boarding School tries to shape the personalities of its students and society in accordance with Islamic religious values and upholds national identity, especially Javanese culture. In the field of education, the Hanacaraka Islamic Boarding School makes efforts to pass on culture to the next generation by looking for a meeting point between religion and culture. The religion of the future is a "new religion" that creates a dialogue between text, reality, humanity, and culture. If it is violent, religion has lost its *ar-ruh al-insaniyah* and *ar-ruh al-tsaqofah* because it displays a fundamentally dogmatic face and there is no respect for culture. The Hanacaraka Islamic Boarding School is at the forefront of *tafaqquh fī ad-dīn* and *tafaqquh fī al-tsaqofah* so that there is no epistemological break and culture shock in religious understanding in the Wonogiri community. With the ideology of Salafiyah education, the Hanacaraka Islamic Boarding School shows an accommodative attitude towards all changes that occur in national life, including culture. This is what the Hanacaraka Islamic Boarding School implements in daily life, as seen in its appreciation for the

local culture of the Wonogiri community. Hanacaraka Islamic Boarding School believes that Islam cannot build its community apart from social reality, Islam must blend into one whole in society.

Islam has a cultural pattern as a form of adaptation to contemporary developments that shape identity and habitus. The existence of Islam with a local cultural flavor was adopted. It became a way of life for the Hanacaraka Islamic Boarding School, including fashion, preaching methods, language styles, and daily activities as a form of Javanese cultural identity. Religion that promotes Islam with culture in principle prioritizes several values: first, local traditions influenced by religious teachings produce local Islamic customs. Second, famous Islam is not only understood as the modernization of Islam but, more than that, applying Islam flexibly in everyday life while remaining within the corridors of sharia. Third, the definition of famous Islam itself cannot be equated with "populist" or the majority. Fourth, famous Islam itself emphasizes the revival of Islam to empower society through cultural preservation (Weintraub, 2011: 5). So far, the Hanacaraka Islamic Boarding School has integrated religion and culture into "identity politics". It has become a subjective identity and characteristic of the Islamic boarding school that differentiates it from other Islamic educational institutions.

Nowadays, the religious traditions of the Wonogiri people are experiencing a shift marked by the emergence of a new religion, namely Islamism, and the rise of populist culture, especially the millennial generation, who are anti-local culture. The high shift in cultural and religious paradigms as a search for identity has made Wonogiri's public space dynamic. The Hanacaraka Islamic Boarding School is at the forefront of the *ash-syuhud al-hadhari* and *ash-syuhud ats-tsaqafi* community in building national morality through empowering Javanese culture as a form of *rahmatan lil 'alamin*. Hanacaraka Islamic Boarding School places Islam as a public reason and a logical framework responsive to social, cultural, and religious changes. Hanacaraka emphasized Islam as a religion that can be acculturated with local wisdom, emphasizing the importance of strengthening Javanese culture to be relevant to current developments.

METHOD

Research on the Hanacaraka Islamic Boarding School in community development and Javanese cultural inheritance is descriptive qualitative research (Corbin, 2007). With descriptive qualitative research, it is hoped that it will reveal the meaning of the thoughts and actions of the research object. So that the presentation of Islam and nationality is more open and natural, it is presented using an analytical descriptive model. This research uses a sociology of religion approach (Corbin, 2007), namely that religion is seen as a social fact that is real, factual, and can be observed and influence people's behavior (Sodik, 2006). Religion is part of the real life of its adherents, which is visible in their daily lives, including the ideas, activities, and work of its adherents. This approach studies the social aspects of religion (Suprayoga, 2003).

Data was collected using in-depth interviews involving observation and documentation techniques (Sutopo, 1998). In-depth interviews were conducted in a snowball pattern to keep the information received focused. Observation involves direct observation and involvement in daily activities at the Hanacaraka Islamic Boarding School. Meanwhile, documentation techniques are used as supporting data sources in this research. The data analysis technique used in this research is an interactive analysis model, which includes three stages, namely data reduction, data delivery, and conclusion (Suprayoga, 2003). At the data presentation stage, it is carried out in a systematic arrangement according to the flow created. This is intended to present complete and well-structured conditions. Researchers used the *emik* and *etik* presentation model to appreciate informants' feelings better. Conclusions are drawn by paying attention to various things with a strong data basis in the research. The validity of the findings was tested through data triangulation and informant review.

RESULT AND DISCUSSION

Hanacaraka Islamic Boarding School Profile

Hanacaraka Javanese Modern Islamic Boarding School is located in Segawe Hamlet RT 02/RW 07, Purwosari Village, Wonogiri District, Wonogiri District. This Islamic boarding school is ±5 KM east from the city of Wonogiri. From the start, Hanacaraka was initiated to realize an Islamic da'wah and ukhuwah strategy based on local wisdom. The Islamic boarding school concept is the Walisongo way of preaching, especially Sunan Bonang, Kalijaga, Drajat, and Muria, which emphasizes local cultural knowledge, namely developing and reviving local culture through creative methods of Javanese art. They convey their preaching using the wicaksono method, highlighting the three fundamental values of Javanese society, namely *momong*, *momor*, and *momot*. Firstly, *momong*, meaning willing to guide, is hoped that Hanacaraka's presence in the community can show social, religious, cultural, and Indonesian matters. Second, *momor*, ready to be friends with anyone, Hanacaraka can accompany the community in various matters, especially religious and Indonesian issues. Third, *momot* accommodates aspirations, inspiration and innovation from multiple groups such as Sunan Kalijaga, who can place religion, power, and culture in balanced portions. Another fundamental principle developed by Hanacaraka is the attitude of *narima ing pandum* which is included in five main values: *rela, narima, temen, sabar, dan budi luhur*.

The Hanacaraka Islamic Boarding School is one of the Islamic boarding schools with modern Javanese culture in Wonogiri, founded in 2010. This Islamic boarding school strengthens the surrounding community by supporting reciting the Koran and other religious traditions. The aim is to improve religious discourse, local wisdom, and the values of civility, diversity, and Indonesianness. The existence of the Hanacaraka Islamic Boarding School is a driving force for the process of social change. The character of the Hanacaraka Islamic Boarding School, which is integrated with society, becomes a filter for developments in the world outside itself. The Hanacaraka Islamic Boarding School

provided formal RA and MI education during its development. This education is oriented towards forming the behavior of students with good character and intellectuality. Hanacaraka Islamic Boarding School is the center of *tafaqquh fi ad-din* as a responsibility for the *amanah al-diniyah* to create a civilized society as a reflection of the mandate of *al-wathoniyah*.

According to Hanacaraka, Javanese culture requires modernization, not westernization, so it continues to run according to national identity by Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and national insight. So far, Wonogiri has a development program that is steeped in Javanese culture and is also a center for preserving Javanese culture. Therefore, the Hanacaraka Javanese Modern Islamic Boarding School aims to shape students' personalities through Islamic religious values and uphold national identity, especially Javanese culture. Thus, in the social sector, education in Hanacaraka is to pass on culture to the next generation. The Hanacaraka Islamic Boarding School seeks to find a meeting point between religion and national culture. Therefore, the religion of the future is a "new religion" that creates a dialogue between text, reality, humanity, and nationality so that socio-religious conflict does not occur in Indonesia. If this violence occurs, religion has lost the *ar-ruh al-insaniyah* because it displays a dogmatic face with a fundamental character and no respect for culture and humanity. Therefore, Hanacaraka is at the forefront of *tafaqquh fi ad-din* so that there is no epistemological break and culture shock in religious understanding in society and encouraging religious moderation at the local level and in Indonesia in general.

The rise of the Islamist movement in Indonesia is a concern for moderate Islam because it has experienced a decline in its ability to absorb public opinion and influence lower society (Zada, 2002). All elements of reasonable Islam, including Hanacaraka, work hard to develop religious practices of mutual respect for existing differences. Because Hanacaraka has an affiliation with *Aswaja an-Nahdliyah* as the basis for ideology and religious understanding which has been known to carry an Indonesian style of Islam. Hanacaraka has an intellectual openness to all new thoughts that come while still adhering to Islamic boarding school traditions. With the ideology of *Salafiyah* education, Hanacaraka shows an accommodating attitude towards all changes that occur in the realities of national life, including culture. Hanacaraka's implementation of inclusive theology in everyday life can be seen in his appreciation for the local wisdom values of the Wonogiri and Indonesian people. Hanacaraka believes that Islam cannot build its community apart from social reality, Islam must blend into one whole in society (Muzamil, 2002). Hanacaraka prioritizes the principle of *tasamuh* so that its religious style is inclusive, moderate, and pluralist.

Doctrinally, Islam has a cultural character as a form of adaptation to the dynamics of contemporary developments that shape identity and habitus. The existence of Islam with a local cultural flavor was adopted. It became a way of life for Hanacaraka, including fashion, preaching methods,

language styles, and daily activities as a form of Indonesian identity. Religion that promotes Islam with culture in principle prioritizes several values, namely: first, local traditions that are influenced by religious teachings produce local Islamic customs. Second, famous Islam is not only understood as the modernization of Islam but, more than that, applying Islam flexibly in everyday life while remaining within the corridors of sharia. Third, the definition of famous Islam itself cannot be equated with "populist" or the majority; and fourth, famous Islam itself emphasizes the revival of Islam to empower society (Waintraub, 2011). So far, Hanacaraka has integrated religion and culture into "identity politics", and has become the subjective identity and characteristic of Islamic boarding schools that distinguishes them from other Islamic educational institutions.

Nowadays, the religious diversity of the Wonogiri community is experiencing a shift, with new religions emerging, namely textual Islamist and populist Islam initiated by millennials. The high shift in the community's religious paradigm as a search for a new Islamic and Indonesian identity has made Wonogiri's public space dynamic. Hanacaraka Islamic Boarding School, through its religious literacy movement, prioritizes Islamic values and morality to strengthen Islamic behavior. This is so that people avoid getting trapped in textual-symbolic religious understandings, Islamic identities, and normative religious doctrines that are anti-local culture. The presence of the Hanacaraka Islamic Boarding School seeks to create public awareness regarding the meaning of living together in a peaceful atmosphere, starting with oneself, family, nation, and the world. The primary value of the Hanacaraka Islamic Boarding School is to mobilize all the potential of society to provide solutions to existing socio-religious problems. The Hanacaraka Islamic Boarding School is at the forefront of the *ash-syuhud al-hadhari* and *ash-syuhud ats-tsaqafi* community in building national harmony and morality so that its citizens have good character as a form of *rahmatan lil 'alamin*. According to Said Aqil, NU's strength rests on three things: first, the Aswaja ideology, which gave birth to moderate Islamic discourse; second, values, traditions, and cultural institutions such as Islamic boarding schools and the *Tariqat* network; and third, structural networks as organizational infrastructure spread throughout the archipelago (Said Aqil, 2013).

Hanacaraka Islamic Boarding School also encourages religion balanced between *habl min Allah* and *habl min nas*, namely glorifying God by glorifying humans with all their humanity as a manifestation of faith that leads to the values of equality, tolerance, and respect for plurality. This principle embodies a humanitarian spirituality that encourages the seed of moderate Muslims and the development of civil culture, namely values, norms, and moral guides in society that respect the main aspects of democratic discourse, such as humanity, equality, human rights, respect for minorities, and independence. The principles of *tawassuth*, *tawazun*, and *tasamuh* developed by Hanacaraka encourage Islam to be in the realm of civil society as moral reasoning for community development. In civil society,

Islam can take an active role in resolving societal problems without discriminating against other religions or different social groups.

The Hanacaraka Islamic Boarding School places Islam as a public reason or social ethic by cultivating the value of tolerance by portraying Islam as a logical framework to build a friendly theology responsive to social change. Hanacaraka Islamic Boarding School emphasizes Islam as a religion that can acculturate with local culture, emphasizing the importance of strengthening new culture, strengthening social piety, and building community empowerment. Togetherness, harmony, and cooperation as the identity of the Indonesian nation are part of the social spirituality developed by Hanacaraka to revive and regenerate prophetic *elan* to elevate human dignity. The Hanacaraka Islamic Boarding School aims to develop friendly religious understanding and moderate religious behavior in a search for an Islamic identity with a distinctive Javanese and Indonesian flavor. The Islam displayed by the Hanacaraka Islamic Boarding School is Islam with a pattern of acculturation with local traditions that are relevant to current developments.

In various principles, the Hanacaraka Islamic Boarding School carries the spirit of friendly theology, Islam, which prioritizes the principles of *tawassuth*, *tawazun*, and *tasamuh* as a way of life and is based on fundamental life values such as tolerance, respect for local culture and respect for existing traditions. Hanacaraka taught society that Islam is a religion of peace, harmony, and civility (Mibtadin, 2018). The Hanacaraka Islamic Boarding School uses this harmony to build a foundation of spirituality and social ethics to create social harmony. Borrowing Said Aqil's term, "*Nahnu ash-habul haqq, haqqudini wal haqqul ijtima'i*" (we are the right group, fitting in religion and right in state society). Hanacaraka also has the principles: "*al-amnu qobla iman*" (creating harmony before teaching faith) and "*al-mua'arequisiteu qabla 'aqidah*" (building communication before introducing the faith) (Said Aqil, 2013). By linking Islamic, Indonesian, and humanitarian values, we can indirectly prevent the development of radical, extreme Islamic understanding, terrorism, and its seeds from growing in our country.

Hanacaraka, Community Empowerment, and Javanese Cultural Development

Culture is the totality of tools and customs, a way of life that is widely used so that humans are in a better condition to overcome problems and adapt to the natural surroundings to meet their needs. The various Javanese cultures that have been "*disaliro*" (lived and practiced) by the people must at least be able to function as a medium for achieving progress and prosperity in life. Such as optimizing the functions of various Javanese cultures, starting from the way of looking, food, clothing, and art packaged in good form so that Javanese culture, which seems traditional, looks modern. The Hanacaraka Islamic Boarding School, through the functionalization of Javanese culture by "packaging" but not losing the essence of the culture itself, is a point in preserving it. The conservation model by the

Hanacaraka Islamic Boarding School is to keep Javanese culture *adi luhung*, and genuine, and ensure that Javanese culture continues to exist amidst the struggles of globalization.

The Hanacaraka Islamic Boarding School carries out community empowerment by using a cultural packaging model; cultural inheritance can also be done by cultivating it from an early age so that the values that each individual and society want to internalize are well internalized. Hanacaraka Islamic Boarding School realizes that the process of acculturation and internalization is quite adequate, namely through education, integrated in the form of a curriculum. With the flow of information and globalization in the cognitive aspect, Javanese cultural education is good, but in terms of affective and psychomotor, Javanese tastes such as social concern, politeness, politeness, and so on are increasingly fading (Prabowo, 2003). The moral standard can be reflected in today's reality, where many teachers are not respected by their students, parents complain because their children often oppose and disobey them, officials and officials can no longer be used as role models, and many others. This illustrates the decline of culture in Indonesia (Java) (Damami, 2002).

The Hanacaraka Islamic Boarding School believes that this weak culture has caused most Javanese people to abandon the Javanese traditions inherited from their ancestors. As the expression "*cina walanda kari sajodho, wong Jawa kari separo*," the certainty of interaction between Javanese culture, which was previously dominant towards foreign culture, and the current situation is just the opposite. This situation is caused by weak management of Javanese cultural excavations. A culture must be understood from the culture itself. The internationalization of Javanese culture through education is carried out by incorporating it into local content in all educational institutions, from elementary schools (SD) to universities (PT). Educational institutions must provide a more significant portion of local content to develop competencies adapted to regional characteristics and potential and include them in the subject curriculum. Conservation of Javanese culture through education carried out by the Hanacaraka Islamic Boarding School is intended to protect and preserve its culture, and it is hoped that all Javanese people will be able to embody every value contained in this noble culture. Preserving noble culture can be used as a medium for socialization and enculturation (civilization through education) of the cultural values and norms of the community concerned.

In carrying out cultural inheritance, it must at least relate to two aspects: religion and education. This is based on the assumption that culture in the human mind is associated with how we feel, think, and act. The cultural content includes knowledge, perspective, beliefs, morals, laws, customs, and customs (Nasution, 1995). Meanwhile, education aims not only to fill students with knowledge and develop their skills but also to develop their moral and religious aspects. The educational concept desired by the Hanacaraka Islamic Boarding School is not only the integration of national cultural values - including Javanese culture, but also the integration of religious teachings in education, so there is a

culture with a religious atmosphere. Hanacaraka Islamic Boarding School realizes that the inheritance of Javanese culture is more effective if all parties participate, starting from religious leaders, community leaders, educational practitioners, and especially parents who want to make Javanese culture a living function.

In Law no. 20/2003 concerning the national education system, article 3 states that education aims to mold the character and mind of the young generation, so education has a central role in the inheritance of cultural values. Education has several aspects as culture: (1) education as a form of behavioral development; (2) education is self-education; (3) Education is oriented towards cultural and personality aspects; (4) education lasts a lifetime; (5) education is a form of preparation for adaptation that is responsive to social change; and (6) education is directed at noble ideals (Sanaky, 2003). The cultural aspects contained in education by the Hanacaraka Islamic Boarding School are used as initial reading material to pass on Javanese culture to the younger generation, strengthening personality as a form of Javanese philosophy of life and various forms and attitudes that can be applied throughout life. Apart from that, Hanacaraka Islamic Boarding School education helps individuals develop creativity and aesthetic awareness and socialize with good social norms, values, and beliefs.

Culture-based education by the Hanacaraka Islamic Boarding School contributes to the inheritance of Javanese culture. It can be read in several characters: learning to know, learning to do, learning to be, and learning to live together. Hanacaraka Islamic Boarding School believes that with these four characteristics, the inheritance of Javanese culture can be imparted massively to the younger generation because education can encourage students to develop themselves psychologically, physically, and socially, and reach their potential to the maximum. By instilling Javanese cultural values from an early age, it is intended as a form of anticipation so that the young Javanese generation is not uprooted from its noble cultural roots amidst today's global currents. At this point, formal education is an aspect of enculturation. The term refers to the discourse on the formation of humans who can demonstrate their behavior as cultural creatures, socialize in their society, adapt to their environment, and maintain the continuity of life and culture, both as individuals and social creatures.

The primary aim of cultural education carried out by the Hanacaraka Islamic Boarding School is the formation of cultured humans (enculturation), so education needs to be synergized with real-life conditions, one of which is the reality of Javanese culture, from worldview to art. Javanese cultural values will be instilled with academic knowledge related to continuum relationships. According to the Hanacaraka Islamic Boarding School, none of the components of knowledge can be separated from cultural values and norms because knowing something cannot be separated from culture, which mediates and transforms action into knowledge. Education is an effort to build community culture to create a society that is advanced, modern, based on traditional roots, and harmonious. With cultural

education, the Hanacaraka Islamic Boarding School emphasizes the process of enculturation, which is understood as an effort to shape a person's behavior and attitudes based on knowledge, skills, and changes in attitudes without ignoring their culture, in this case, Javanese culture.

CONCLUSION

The Hanacaraka Islamic Boarding School is an Islamic boarding school in Wonogiri with a modern Javanese culture founded in 2010. The Hanacaraka Islamic Boarding School aims to preserve Javanese culture and local wisdom, strengthening Islamic and Indonesian discourse. Hanacaraka Islamic Boarding School, as a center for community empowerment, is a driving force for social, cultural, and religious change. The character of the Hanacaraka Islamic Boarding School, which is integrated with society, becomes a cultural and Islamic filter for developments in the world outside itself. The Hanacaraka Islamic Boarding School carries out two mandates, *al-amanah al-diniyah*, and *al-amanah al-tsaqofah*, so there is no conflict between religion and culture. The distinctive character of the Hanacaraka Islamic Boarding School, which is based on Javanese culture, provides an essential understanding for the community that Islam and Javanese culture do not have to be confronted. Religion and culture are like two sides of a coin that strengthen each other. Religion is a source of values, soul, and spirit, while Javanese culture provides a forum for developing these values. Hanacaraka Islamic Boarding School is a *washilah* for passing on Javanese culture to the millennial generation and society in general through training in Javanese gamelan, puppetry, and forming Mandraguna klenengan. Apart from that, Javanese culture is also used as *nadhoman* to carry out Islamic *da'wah* through songs and gamelan. Formal education through a local content curriculum is routinely carried out by the Hanacaraka Islamic Boarding School community and students, practicing Javanese culture such as gamelan, klenengan, wayangan, and Javanese *syi'iran*. Meanwhile, through non-formal education, preserving Javanese culture using Javanese poetry or songs containing direct religious teachings maintains culture so it does not become timeless.

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