

CULTURE ACCULTURATION IN INDONESIA: The Tradition Ceremony of *Sebaran Apem* In Jatinom Klaten, Central Java

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ABSTRACT

This study aimed to observe: 1) the openness and discernment of Jatinom society in accepting Islamic culture and religion, 2) the ingenuity of Da'i (Islamic preacher) in Islamization, so the Islamization process run peacefully, 3) the cultural acculturation in the tradition ceremony of *sebaran apem*. This study was historical-ethnographic research. The data were collected by observation, interviews, and documents analysis. The data source of this study were place and event, informants and documents. The data validation conducted by triangulation of sources, methods, and theories. The data were analyzed by interactive models, namely the interaction between data collection with three components of analysis (data reduction, data presentation, and drawing conclusion). This study was analyzed by history and anthropology theories, specifically the theory of Islamization, traditional ceremony and culture acculturation. The result of this study showed that (1) the tradition ceremony of *sebaran apem* in Jatinom Klaten was a series of religious activities that show the culture acculturation between indigenous culture (Javanese), Hindu, and Islam, with the domination of Islamic element that seen from the background of ceremonies, the name and role of the figure, site name, visitor activities, pilgrimage traditions, facilities, and sequence of ceremony; (2) Culture acculturation occurs because of the contact and the character of open society, so they were willing to accept the immigrant cultural element and tolerance from both parties (recipients and bearers of culture); (3) the tradition ceremony of *sebaran apem* occurs because there was contact between the wise and intelligent Islamic figures and Jatinom society which were close to religion, so the society do not feel that the outside cultural elements (Islam) are dominant.

Keywords: *Culture acculturation, Tradition ceremony, Sebaran Apem*

INTRODUCTION

In culture, adat tends to be ritualistic, which is believed by the supporting community as something that must be obeyed. The supporter of a culture hope that by carrying out the tradition ceremony will bring goodness in various aspects of life and can avoid all disasters. Henley and Davidson (2007, p. 1) explain that adat in Indonesian terms is understood as something that governs the lives of traditional people so as to achieve a life of calm, harmony and peace.

Among the various traditions developed, some show a combination of two or more elements of culture. One of them is the tradition ceremony of *sebaran apem* in Jatinom, Klaten which contains elements of Javanese and Arabic culture. Kiai Ageng Gribig, mosque, *pesantren* (Islamic boarding school),

oro-oro Yaqowiyu, oro-oro Tarwiyah, Gua Belan, Gua Suran, Sangsang well and prayers that were recited also showed an element of Arabic culture which closely related to Islamization activities in Jatinom.

This study attempts to examine the acculturation of Javanese and Arabic cultures which occur at the tradition ceremony of *sebaran apem* in Jatinom, Klaten. The research questions posed were (1) How is the openness and wisdom of the Jatinom community in accepting Islamic culture and religion; (2) What is Dai's ingenuity in Jatinom, so that Islamization can proceed peacefully as reflected in the the tradition ceremony of *sebaran apem*, and (3) In what ways does the acculturation of two cultures occur, in this case was the indigenous and Islamic culture in the tradition ceremony of *sebaran apem*.

METHOD

This study examined the tradition ceremony of *sebaran apem* in Jatinom, Klaten using the historical-ethnographic approach. The data sources were: (1) Places and Events, thus were the location of ceremonies and sites related to the tradition ceremony of *sebaran apem*; (2) Informants, consisting of community leaders who fully understand the tradition ceremony of *sebaran apem*, ceremony committee and visitors, and (3) Documents from the committee and photos of events. The required data was obtained by (1) active role direct observation; (2) in-depth interviews and (3) study of document. The data validation conducted by triangulation of sources, methods, and theories. The data were analyzed by interactive models, namely the three lines of activities that run simultaneously, between data reduction, data presentation, and drawing conclusion/verification which interact with the cycle of data collection (Miles and Huberman, 1992).

This study was analyzed using the theory of culture acculturation, religious ceremonies and Islamization. In this process, the owners of culture do not stay separate, but there is a movement of nations that are interconnected and influential, so that the cultural elements spread or diffuse into other places (Koentjaraningrat, 1987, pp. 110-111).

The reality of acculturation can be seen in the form of tradition ceremonies, which are related to the success of traveling far / performing worship (Koentjaraningrat, 1984). Tradition ceremonies are a source of cultural information, because there are a series of ceremonial symbols that not only function as references, but also as a stimulus of emotion that is closely related to the religion embraced by the supporting community. (Santosa, 1981/1982). Traditional ceremonies can be used as a medium of Islamization, especially by traders, muballighs, people who are considered guardians or sacred, the experts of tasawwuf, religious teachers, and scholars (Kartodirdjo, Poesponegoro, & Notosusanto, 1976a).

FINDINGS

The Beginning of Sebaran Apem Tradition Ceremony

Sebaran apem tradition ceremony related to events experienced by religious leader/cleric in Jatinom Village, Klaten, Central Java, namely Kiai Ageng Gribig. He is also known as Syeh Wasibagno Timur who comes from the upper class and has a strong influence in society (Committee, 2018, pp. 3-5; Warono, 1990, pp. 2-3).

Tradition ceremony of *sebaran apem* was originated from the numerous guests who came to congratulate and ask for prayer for the return of Ki Ageng Gribig from Hajj, precisely on Friday the 16th of *Sapar* (Javanese month). The moment was used by the Ki Ageng Gribig to hold a recitation. Prayers that are

read during recitation were, “*Yaa qowiyyu yaa 'azizi qowwina wal muslim, yaa qowiyyu yaa rozzaaq, warzugnaa wal muslimin*”, the meaning is “O my Lord, the Mighty and the Exalted, strengthen us and the Muslims, O my Lord, the Most Powerful and the Great Giver of Fortune, give us and the Muslims your fortune”. The guests received treats from Mecca after the recitation, but Kiai Ageng Gribig realized that the cakes were only 3 pieces, so that they were not enough for all the guests. Because of that, he told his wife to make *apem* cake in addition, but it was still not enough because of the many guests who came. Therefore, the *apem* cake was not served, but was spread for grabs (Proyek Pembinaan dan Bimbingan Aliran Kepercayaan/Paham Keagamaan, 1978, p. 9).

The return of Kiai Ageng Gribig from Hajj and the spread for grabs of *apem* cakes is considered important in the process of Islamization. Therefore in every *Sapar*, the Jatinom community conduct recitations to commemorate the return of Kiai Ageng Gribig from Hajj with recitation of prayers and spread for grabs the *apem* cakes (*sebaran apem*). Ki Ageng Gribig also pleaded his congregation to give some of their sustenance to make *apem* cake and share with the public in every *Sapar*. The custom continued and eventually became a tradition (Warono, 1990, p. 21). Increasingly, the recitation was not only attended by Jatinom villagers, but also from various regions

The popularity of Kiai Ageng Gribig was not just as a cleric who returned from the Hajj and succeeded in Islamizing the Jatinom area as well as many students studying in his Islamic boarding school, but also the wisdom of a figure who was highly respected, feared, imitated and even considered as magic person. It can be seen from (a) The number of people who visit is not only to stay in touch and study religion, but also asks for prayer to overcome various problems faced, (b) Activities of visitors/pilgrims at the tomb of Kiai Ageng Gribig and on praying sites (asking for something to Kiai Ageng Gribig, like asking for sustenance, safety, the success of his children's studies, success in trading or agriculture), asceticism and tithe. Visitors during the *apem* spread try to get the *apem* by scrambling and jostling, the *apem* is not eaten, but taken home for sacrifice, (c) Places related to the activities of Kiai Ageng Gribig which are considered haunted and during the *sebaran apem* ceremony were visited by many people to pray, abstinence, and contemplate because it is considered as an effective place to pray. Thus places are: Oro-oro Tarwiyah, Gua Belan, Gua Suran, Sendang Suran, Sendang Plampean, Mejid Cilik, Mejid Gedhe and Tomb of Kiai Ageng Gribig, (d) Tales/myths about the ability of Kiai Ageng Gribig to save the Jatinom area from the lava disaster of Mount Merapi eruption (Interview with the tomb caretaker on October 27, 2018). The hamlet name Banyu Malang or Toyo Malang (*banyu/toyo* means water and *malang* means crossing, turning, turning obstructing) and Banyu Sri (*banyu* means water and *sri* means good) were believed by the Jatinom community as the proof of Kiai Ageng Gribig success to bends the volcanic mudflow and changes it become good water/not dangerous. Other tales/myths, such as: (1) Kiai Ageng Gribig struggle to help Mataram face its enemies which enshrined with the name of a Cave, namely Gua Belan; (2) The efforts of Kiai Ageng Gribig when it was difficult to get water to ablution/Wudlu, which was indicated by the existence of a water source named Sendang Suran. This suran comes from the Javanese word sur-sur, sur or cur or mancur, which means the water spout only by sticking a bamboo stick on the ground.

From the initial history of the *Sebaran Apem* ceremony, an understanding can be made that the objectives of the tradition are to: (1) Commemorate Kiai Ageng Gribig merit for the Jatinom village formation and safety, and emulate the wise and charismatic of Kiai Ageng Gribig; (2) As a

means of Islamic preaching, because during the ceremony there were many visitors, so visitors who had not converted to Islam could be moved to follow the advice of the clerics; (3) Preserving ancestral cultural heritage and public entertainment facilities, because in this tradition accompanied by a night market that presents a variety of entertainment.

The Procession of *Sebaran Apem* Tradition Ceremony

The tradition ceremony of *sebaran apem* has two phases: preparation and implementation. Preparation includes the formation of a committee, timing and arrangement of places. The 2018 committee consists of two types, namely the Organizing Committee of Yaa Qowiyyu Traditional Celebration 2018 and the Organizing Committee of *Sebaran Apem*. The first committee was related to hold the tradition ceremony (series of ceremonies) which takes place in the Jatinom sub-district, while the second was specifically related to the distribution of *apem*. The first committee was the protector of the sub-district head, police chief, and Danramil 05 Jatinom, with the general chairman of the Jatinom sub-district secretary, while the second was chaired by Ebta Tri Cahyo, S.Pd., M.Or (Chairperson of Jatinom P3KAG)(Committee, 2018).

The ceremony is always held on Friday, in the month of Sapar during the full moon, which in 2018 falls on October 26. The original ceremony was held in a great Mosque, but with the numerous visitors, it moved to the front of the great Mosque and residents' yard and starting in 1989 a special place (field) was made in the south of the great Mosque, while the recitation was carried out inside the mosque. The ceremony was also accompanied by a night market, so there was a lot of entertainment and people selling food, toys and others who helped make the event more crowded. The crowd center is in Oro-oro Yaqowiyyu. The visitors not only come to visit the *Sebaran Apem* Tradition Ceremony, but also visit the tomb of Kiai Ageng Gribig, abstinence in Oro-oro Tarwiyah, visit the Belan Cave, Gua Suran, Sendang Suran and Sendang Plampeyan.

The implementation phase is divided into two stages. The first stage of the opening was held on Thursday, October 18 around 3:30 a.m. from the District Office to the tomb of Kiai Ageng Gribig and the Great Mosque, followed to *Oro-oro Yaqowiyyu* (crowd center) as a sign of opening the night market, then returning to the sub-district office. The event was enlivened by various art performances and performances of pencak silat student as a symbol of the continuation of the pencak silat hermitage that was once established by Kiai Nyai Ageng Gribig (Observation and interview with the committee on 18 October 2018).

The second stage is the series after opening until the celebration day. The night market was held every night after Maghrib until 22.00. Cultural carnival featured various arts and drum band parades from Kindergarten, Elementary, Middle School, MTS, High School, Vocational School in Jatinom, Village Heads and Officials, and the Public Community in the District of Jatinom (Committee, 2018). "*Kirap Gunung Apem*" totaling two as symbols of Kiai and Nyai Ageng Gribig, are held on Thursday, October 25, 2018 at 15.30. The five storey *apem* mountain range symbolizes the obligation to pray 5 times a day, each level was made an *apem* line that symbolizes the *rakaat* of prayers, thus are 2 (Subuh), 4 (Dzhur), 4 (Ashar), 3 (Maghrib) and 4 (Isha'). The kirab group departs from the Sub-District Office to the Great Mosque. The handover of the *Gunungan Apem* from the Sub-District Head to the elders of Jatinom village was held in the Great Mosque and the group returned to the sub-district office (Observation, dated 25 October 2018).

The reception of the *apem* from the community around the stage area of *sebaran apem* begins Thursday afternoon on October 25th and closes before the

Friday prayer on October 26th, 2018. Visitors from outside the area on Thursday night make a pilgrimage to the tomb of Kiai Ageng Gribig (to asks something) (Observation, 25 October 2018). The series of events, were: (1) Recitation, at 09.00 until entering Friday prayers, the recitation is about the struggle and the role of Kiai Ageng Gribig in doing Islamic preaching; (2) Friday prayer, the Friday prayer service is still associated with the teaching values of Kiai Ageng Gribig; (3) The cavalcade of Gunungan Apem from the Mosque (Pesangrahan Hall) to the *sebaran apem* area. The front row were a group of prayer and a group that imitates Kiai and Nyai Ageng Gribig and his friends, then followed by village elders, Officials and invited guests, Gunungan Apem and the last line is supporters/visitors. Handover of Gunungan Apem from village elders to the Governor of Central Java in the apem spread area, (4) The *sebaran apem*, which starts from the pavilion by the Officials followed by the *sebaran apem* from the prepared stage. This event lasts about 2 hours in the midst of the noisy visitors scrambling to get the apem.

The Acculturation of Two Cultures in the *Sebaran Apem* Tradition Ceremony.

Sebaran Apem Tradition Ceremony is an activities that contain religious meaning. The ceremony which was originally only carried out by Kiai Ageng Gribig has become a tradition/custom that cannot be abandoned by the community, even though they have lived in a modern and rational era. The regional government does not prohibit this event, even the event has been packaged as one of the regional cultures that enriches Indonesian culture and makes it an attractive public entertainment. There are still many scholars/clerics in this area who want to follow in the footsteps of Kiai Ageng Gribig to preach Islam without violence. In some ways, it is clear that the tradition ceremony of *sebaran apem* shows the acculturation of Islamic culture with the local culture (Javanese).

The name of related figure in the *Sebaran Apem* Tradition Ceremony Tradition, Kiai Ageng Gribig is clearly an Islamic figure. Kiai is the Javanese term, which is often abbreviated as Ki, meaning a wise person and master the knowledges needed by society, such as Ki Dalang, Ki Semar. The clerics for the Javanese also refer to magic person, who can detect and treat sick people, know what will happen, give spells, prayers to resist danger, see magical beings, find criminals and sorcery. The name Kiai after Islam was attached to the Islamic figures and the title Kiai which was coupled with the Hajj, so that it became the Kiai of the Hajj. This person in addition to having successfully performed the Hajj, also mastered the teachings of Islam while at the same time mastering the field of knowledge as Kiai had. Therefore if someone do not master this ability, people who have done the Hajj only get the title Hajj instead of Kiai of the Hajj. Furthermore, Ageng means big or great, so the Kiai Ageng means the Great Kiai, it is not a Kiai in general. These Kiai are usually closely related to positions in the kingdom and after Islam is included in the ability of the Kiai to be equipped with the ability of the field of Islamic teachings. Then, Gribig pointed to the area where Kiai was placed. Kiai Ageng Gribig was a powerful Kiai in the Gribig area.

The Tradition Ceremony of *Sebaran Apem*, seen from its background, is related to one of the obligations of carrying out the pillars of Islam, namely the Hajj. The return of Kiai Ageng Gribig was welcomed by friends and santri by holding recitations visited by worshipers. As it custom in the community, that every person who has just returned from the holy land to perform the Hajj, his prayer is considered *mabrur* (answered). People get souvenirs that were brought from the holy land, such as Zam-zam water, dates (*azwa*) and more important

are stories while in the holy land. It should be noted that at that time the ones who were able and willing to perform the Hajj were very limited, because (a) the costs for Hajj were very expensive, while the income of many people could only fulfill subsistence needs, (b) The feeling of being incapable in religious knowledge, so that the person who perform the Hajj must have mastered the true knowledge of Islam. It means not only having the funds to go to the holy land without enough provision about the teachings of Islam. The time needed to arrive at the holy land was long because of the limited transportation at that time, so that the people who perform the Hajj were increasingly strong in studying the teachings of Islam. Therefore people who return from the holy land (Hajj) are considered as qualified person. Thus, it is very common for someones who return from the holy land to be welcomed with joy and their name become famous.

The return from the Hajj is considered as an important and valuable moment. This event was repeated, because it was considered an important and increasingly sacred event. For the Javanese to commemorate things that are considered important is normal, even at certain events become obligations. If they do not commemorate, it would be feel that there is someone who is lacking or even afraid of a disaster. For example commemorating *weton* (birth day) with prayer and eating together (*bancaan*) with rice and complete side dishes *gudangan* (vegetables, peanut powder, *pelas*, *sambel urap*, and *lalapan*). Those who believe that every *weton* have to commemorate *bancaan*, if they do not do it, coincidentally, they believed they will suddenly have a high fever because the *bancaan* was not effeminate. Likewise with the Tradition Ceremony of *Sebaran Apem*, the community believes that this ceremony must be held. If not, it is feared something unwanted will happen.

Traditional ceremonies are often associated with salvation, because in this ceremony people pray to be safe. Koentjaraningrat (1977, p. 340) stated that the salvation ceremony is an eating together ceremony where the meal have been given a prayer before being distributed. The ceremony is led by a *modin* (salvation prayer) who is considered adept at reading prayers in the verses of Qur'an, in order to obtain safety without any interference. Subsequently, Niels Mulder (1985, p. 28) stated that salvation is held at any time when a life crisis occurs; recurring events that bring good luck; when welfare or balance is disrupted. In this case all participants have the same ritual status, so that salvation serves to show something that is a prerequisite in pleading with God, spirits, and ancestors.

Judging from the role of the figure, that Kiai Ageng Gribig is a cleric who is considered able to save the village and the community from the volcanic disaster of Mount Merapi eruption. He performed preaching by providing all the facilities needed to carry out the teachings of Islam, especially for the needs of the pillars of Islam, Shalat. The facilities are mosques which the community called *mesjid cilik*, facilities and places for ablution, namely Sendang Suran and Plampeyan, but now have not been dried. To deepen the teachings of the religion of Islam, a boarding school has been established. This facility also features elements before the Islamic influences, thus are places to calm down and seek true knowledge in the form of caves to meditate (Gua Suran and Gua Belan).

A figure who has had great service in the society with agrarian culture (including Java), who considered as a savior will be placed in a position that is highly respected, all his behavior imitated and used as a way of life, his words are very fearful because they are believed to actually occur, both those that bring goodness and those that bring disaster, even though the rest of the food becomes a fight because they are considered lucky. After he died, his tomb was

sacred and many people came to ask for blessings. These figures can be formal leaders, religious leaders or people who are considered the founder of the village. As described by Sartono Kartodirdjo (1988, p. 63) that:

The village hierarchy the upper layer is the landowners, the members of the village administration, the usual landers. Other members of the rural elite are the religious elite (Kyai haji and religious officials) descendants of the founders of the village (embryo) and other notables...

Another pillar of Islam, which is fasting, before Islam entered has been carried out by Javanese people, but the method of fasting was often not recommended in Islam. Islam requires fasting in the month of Romadhan and encourages fasting on every Monday and Thursday, or Daud fasting (alternating one day fasting, one day not fasting). All of this fasting is done during the day or from dawn till sunset, meaning that at night it is not permissible to fast. The kind of fasting that has been done by Javanese is *ngrowot* fasting (only eat polo kependem, foods which it's fruit in the soil, such as cassava or yams), *nguler* fasting (only eating fruits), *mutih* fasting (abstinence eat salt and sugar, usually only eat white rice), *ngebleng* fasting (fasting for a few days of being in a certain place, keep away from the crowds, without lighting, no eat and no drink). *Ngrowot*, *nguler*, *mutih*, and *ngebleng* fastings were not Islamic shari'a but a Javanese belief in being able to realize ideals, such as to have a smooth business, good farming results, success in a career, the family survived.

With those such fasting habits, of course, Kiai Ageng Gribig had no trouble inviting the community to do Ramadhan fasting. This is evidenced by the coordination of fasting activities from the mosques, ranging from purification (*padusan*), *saur* (eating before dawn to start fasting) to *buka* (break the fast). Khataman in the Great Mosque was held every 15th of Ramadhan, it means in the month of Ramadhan, the Muslims not only fasting, but also praying tarawih and reciting Al-Qur'an, because what was intended by khataman was *tasyakuran* (thanksgiving) after being able to finish reciting the Holy Qur'an. Thus, the Jatinom community can read the Qur'an smoothly and correctly.

Ngebleng fasting as well as person doing ascetic, for the Javanese, ascetic aims to increase the knowledge of *kanoragan*, strengthen the true *ngelmu*, so that it give the advantages of physical and non-physical strength. Ascetic or it called as the *topo broto* is a behavior to seek inner perfection. *Laku Topo* can take different forms, such as fasting, walking without sleep, meditation, abstaining from sex, ritual purification, and various types of sacrifices which are all intended to gather original essence. The term for people who like *laku topo* can concentrate the extraordinary radiance, so that it also produces an extraordinary heat. As like in puppets show, where the puppeteer reveals when an ascetic person has shown his concentration, it is like the ocean starts bubbling and boiling (Anderson, 1990, pp. 50-51).

In Hinduism, asceticism, yoga and meditate are the obligation to become followers of Trimurti and those who like to meditate have shown their depth in mastering the teachings of Hinduism. Parisada Hindu Dharma (1968, p. 35) stated that the person who meditates gets the Rsi title. Further explained, that Rsi is a person who for his efforts to do tapa, yoga, and meditate, has chastity and can connect himself with Sang Hyang Widi and has reached muksa, so that he can see things in the past, present, and future. In Javanese society, there is still a belief that a decent leader is still seen as originating from *Trahing Kusumo rembesing madu*, *wijining tapa*, *tedaking andana warih* (nation's descent, honeycomb, the seeds of ascetic, noble descent) (Moertono, 1985, p. 62).

The tomb building are not Hindu tradition, because in Hindu, the people who died were not buried, but were burned and the ashes were washed away into the sea by the ritual ceremony. The Javanese greatly respect the spirits of ancestors or people who have died. Before Hindu influences entered the Indonesian, people had known the stone grave called the Sakofagus, but where direction the tomb was inexplicable and the number of stone graves was also very limited. Before Hinduism entered, no relics were found that provided information that Indonesians had known temples, only large stone buildings (megaliths) (Kartodirdjo, Poesponegoro, & Notosusanto, 1976b, pp. 191-192). Hinduism introduces buildings in the form of temples which usually function as government centers or places of worship and very rare for tombs. Slamet Mulyono (1979, pp. 217-222) explained that the Jago and Kidal temples in East Java are interpreted as the tombs of Winuwardhana and Anusapati; Pawon Temple in Magelang, Central Java, is interpreted as a place of ashes. This interpretation based on Pawon's name comes from the words *Pa*, *Awu* and *an*. *Pa-an* means place and *Awu* means ash. The word *Pa-Awu-an* is abbreviated as Pawon.

Islam requires the burial of the deceased by placing the body in the direction to the Qiblat/Mecca (In Java, the Qiblat of the corpse is a little north to the west). The Javanese respect the spirits by making a gravestone over the tomb after a thousand days of someone's death. The tomb of the person who has been made the gravestone is called *wis cinandi* (Soekmono, 1976). In Islam it is not recommended to make a gravestone on the tomb of a deceased person. The tomb of Kiai Ageng Gribig and his wife were made with gravestones and a special building located in the west of the Great Mosque, while religious leaders, friends and family were buried inside and outside the porch of Kiai Ageng Gribig's tomb.

Kiai Ageng Gribig's tomb is visited by many people, both on pilgrimage and asking for something, because there are still many who believe that the tomb of Kiai Ageng Gribig and his wife are sacred tombs. The tomb visits not only during the Sapar month or during the tradition ceremony of *sebaran apem*, but also on Thursday night. The Thursday night, there is a belief for the Javanese, is a day covered with assumptions and habits as a holy night, people burn incense, walk around the house carrying incense (Pijper, 1984, p. 47). Every Thursday afternoon or Thursday night or a certain day (usually in the midnight ceremony in the middle of the month of Ruwah), many Javanese pilgrimage to pray and ask for blessings so that their ideals succeed. In Islam tomb pilgrimage is permissible, the aim is to pray for those who are buried to be safe and kept away from grave punishment and remind the pilgrims of the death that will be experienced later, not to ask the blessing to someone who has buried.

DISCUSSION

The series of tradition ceremonies on the *sebaran apem* in Jatinom clearly shows the acculturation between Islamic culture and previous empowerment (Java). In terms of the names of characters and events underlying the Tradition Ceremony of *Sebaran Apem*, several related places such as mosques (*mesjid cilik* and *mesjid gedhe*) as places of prayer, Sendang Suran and Sendang Plampeyan as a place to ablution before performing prayers are clearly related to the foreign elements (not Javanese) that is an element of Islam. Kiai Ageng Gribig is a figure/cleric who has carried out Islamic preaching and the *sebaran apem* has become a means of preaching.

Islam strengthens the livelihoods of Jatinom villagers to trade, because trading is not a prohibition in Islam and is not an insult work. Jatinom Muslims have strong and successful business skills, both successful in the economy and in mastering Islamic teachings including facilitating the development of Islam. Such as allowing his house to be used to study the Quran, establish madrasah, give sahur and break fasting as well as recitation before breaking the fast in the month of Ramadhan to people present at his house, send cadres to Islamic boarding schools, provide help for the establishment of a new mosque in the Jatinom area. For the Javanese, trading is not the main work or prestige. Ida Rochani Adi (2011, p. 5) citing Koentowijoyo's opinion stating that "The Market is superior as the last priyayi". Javanese people in trading have a philosophy "*Tuno satak bathi sanak*" means loss of material but get comrade.

Apem as a means of tradition ceremony, formed *Gunungan* which is arranged in line according to the recital in carrying out the five daily prayers showing a combination of Javanese Hinduism and Islam. *Gunungan* in Hinduism as a symbol of Meru (Mount Mahameru), *Gunungan* in Java symbolizes a mountain with its flora and fauna so that the earth is balanced. *Apem* for Javanese people, in every salvation, related to the person who died. The *apem* line in the mountains which shows the five daily prayers times is clearly an element of Islam. Furthermore, the Tradition Ceremony of *Sebaran Apem* became a means of Islamization in the Jatinom area.

From the background to the implementation of the *Sebaran Apem* Tradition Ceremony, it always related to religious activities in Islam Prayers that are read during recitation were, "*Yaa qowiyyu yaa 'azizi qowwina wal muslim, yaa qowiyyu yaa rozzaaq, warzugnaa wal muslimin*", the meaning is "O my Lord, the Mighty and the Exalted, strengthen us and the Muslims, O my Lord, the Most Powerful and the Great Giver of Fortune, give us and the Muslims your fortune". The Prayer begs God for Muslims. Muslim are words that refer to people with Islam religion, not Javanese and not Indonesians, but Muslims everywhere. Outside of Islam there is no Muslim designation to refer to the followers.

In addition to the prayer, during the Tradition Ceremony of the *Sebaran Apem* which was attended by thousands of visitors there were recitations which contained about the struggle and the role of Kiai Ageng Gribig in preaching Islam, his attention to the community was related to the teachings of Islam. Before the peak of the event, *Sebaran Apem*, the Friday prayer is held. Friday prayers are clearly an obligation for male Muslim. Through recitation and sermon on Friday, the Islamic teaching delivered by Kiai Ageng Gribig were increasingly widespread. This is evidenced by the number of worshipers who attended the recitations and prayers on Friday more and more, until the mosque yard and residents' yard were used to accommodate the congregation.

Kiai Ageng Gribig in Jatinom was not only the savior of the village and the community from the volcanic disaster of the eruption of Mount Merapi, but also as the founder of the village and a successful Islamization figure, so that he was greatly admired, respected and imitated. *Sebaran Apem* is a traditional ceremony related to the interests of Islamic preaching originally carried out by Kiai Ageng Gribig. As a top layer, Kiai Ageng Gribig has inherited elite cultural values that cannot be separated from Hindu culture. As said Koentjaraningrat (1984, p. 27) that the inhabitants of Mataram in the 15th or 16th century were influenced by Islam, but did not abandon their indulgence which later became what was called Javanese/*Kejawen* religion.

CONCLUSION

The peaceful contact between Islam culture with Javanese culture has resulted in the culture acculturation reflected in the *Sebaran Apem* Tradition Ceremony. Acculturation that occurs is inseparable from the role of characters who are wise and accommodating, as well as the openness of the community towards renewal. The elements of outside culture combine with elements of indigenous culture into a beautiful culture and enrich national culture. Two different things that meet with mutual understanding and respect will produce a work that is reassuring and pleasant, including the way to preach. Finding, acknowledging and accepting the advantages of one another to eliminate deficiencies will result in something complete, including in developing the culture and image of a nation.

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