



**HARMONIZATION OF ISLAM AND LOCAL TRADITION  
(Ethnographic Studies in the Construction of Food Culture of the Bawean  
Telukjatidawang Community)**

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**Abstract**

*Culture is something that will affect the level of knowledge and includes a system of ideas or ideas contained in the human mind in everyday life, There are two things that affect humans in obtaining their culture, namely related to the biological adaptation environment and cultural adaptation. There is an interesting thing when culture is juxtaposed with religion. Culture itself has three values, namely the value of religion, art and solidarity related to taste and hinges on feelings, intuition, and imagination. Expressive culture is generally conservative in character (Sjahbana, 2003: 3). In this context, the food culture of the Bawean community of Telukjatidawang Village can be seen as a religious expression that can be observed sociologically and is the result of community construction. As a belief system, religion is manifested in social systems and behavior by its adherents in public life. Religion is related to human experience both as individuals and groups, so that every behavior he plays is always related to the belief system of the religious teachings he adheres to. Individual and social behavior is driven by internal forces based on the values of religious teachings that were previously internalized in the Bawean community of Telukjatidawang Village. Religion is something that is final, universal, eternal (perennial) and knows no change (absolute). While culture is particular, relative and temporary. Religion without culture can indeed develop as a personal religion, but without culture, religion as a collectivity will have no place (Darori, 2000: 11). Islam responds to local culture, there are traditions wherever and whenever, and is open to accepting local culture, customs or traditions as long as they do not conflict with the spirit of the Qur'an and Sunnah. Likewise with Islam that developed in Bawean society which is very thick with tradition and culture.*

**Keywords:** Harmonization, Islam, Local Traditions

## **A. Introduction**

Telukjatidawang Village is one of the villages on Bawean Island in Tambak sub-district, Teluk Jatidawang village itself has an area of 800, 280000 Ha, with coordinates 112.796871 East Longitude / -6.412859 South Latitude. The boundaries of Teluk Jati village to the north are Gelam, Sokaoneng, and Kalompang Gubug villages. To the south are the villages of Patar Sealamat, Suwari, and the village of Nearagung. While the east is bordered by the village of Kalompang Gubuk, the Perhutani area. And in the west it is directly adjacent to the Java Sea. Telukjatidawang village has 7 hamlets or hamlets, namely Telukjati hamlet with a total population of 382 people, Dedawang hamlet with a total population of 689 people, Pinang gunung hamlet 289 people, Sumber lanas as many as 799 people, Padang Jambu has a total of 306 people, Beto Lentang has a total population of 239, and the hamlet of Telok Kalompang has 169 people.

The Bawean community of Telukjatidawang is a heterogeneous society, which comes from several ethnicities. The community of Teluk Jatidawang village is a community formed from a mixture of several ethnicities both in the existing social and cultural order. The language in the Telukjatidawang community is quite unique, which in each hamlet has its own distinctive accent or language accent that is not the same as the other hamlets. There are even several different vocabulary used in each hamlet. For example the word "dherek" in dedawang accent which means "you", which word does not exist in other hamlets in Telukjatidawang village. Or the "ehon" accent that only exists in Sumberlanas hamlet in the mention of the word "eson" which means me.

In the marriage tradition (panganten) of the Telukjatidawang Bawean community, it can be found several traditions and cultures that have developed which contain many multicultural Islamic values that can form a moderate, democratic and tolerant national character, such as the Panganten (wedding) tradition which includes the polangare tradition, raragaman, proposal, naraktak, ronjengan, and so on. For example, in the polangare tradition, which for the Bawean community, Telukjatidawang is understood as an activity for the bride's extended family to visit the groom's family. His arrival with gifts given to the party visited, the goal is to introduce his wife to the family of her husband. In this process, not only the family of the bride and groom are involved, but the entire extended family of the bride is accompanying so that it looks massive. The cohesiveness and togetherness of the family is very visible here. Relatives of the bride's family support this process so that sometimes almost one village participates. In turn, families take turns supporting other extended families.

In the naraktak tradition, in this tradition the community will help families who have weddings to prepare for the event to run smoothly from making aisles, tents for invitations, taking firewood, cooking, and so on. Even in the tradition of "atolong Panganten" the neighbors will help by bringing dishes that can be rice and side dishes with a talaman (a kind of big round tray). Besides that, there is also a maur tradition, where invited guests will bring about 3 kilos of rice or in the form of money to be given to the bride's family. And in the "Raraguman" tradition, usually the large family of the bride and groom will and involve community leaders gather to discuss and negotiate in equalizing perceptions in the passage (cabin) of the marriage contract and (panganten) walimah, as well as traditions related to the marriage.

The values of harmony, moderation, and togetherness that exist in the Telukjatidawang community in the observations of researchers, are reflected in the habits of the Telukjatidawang people to always hold deliberations and deliberation to find a mutual agreement in every time they want to hold an event or in addressing a problem that exists in the midst of society. itself. The people of Telukjatidawang who have the belief and understanding that the essence of Islam is a gracious religion, which accommodates a culture that is not explicitly prohibited in the Qur'an and the Hadith of the Prophet SAW. as the main source of Islam. The dealectic of value adjustment is reflected in the lalamaran tradition, which in this tradition occurs ta'aruf and is also loaded with values that become the values of multicultural Islamic education itself such as harmony, democracy, tolerance, and togetherness.

The phenomenon of food culture in the Bawean Telukjatidawang community has found its own form in the dynamics of people's lives. It becomes a medium for transformation and inculcation of the values of multicultural Islamic religious education into local culture. In the Panganten ceremony, the values of multicultural Islamic education are incorporated into traditions with local nuances so as to form a unique pattern of diversity traditions. The food culture is constructed from cultural and Islamic values. In this cultural meeting, on the one hand it allows for tension, but on the other hand it can be an arena for internalizing Islamic values into culture to achieve harmonization between the two. The food culture in the Telukjatidawang Bawean community that occurs is a mutually beneficial combination. Islam is used as part of a social entity to strengthen the religious identity of the Bawean Telukjatidawang community.

Marriage is a product of society that continues to reproduce so that changes occur and even experience reduction from time to time. Therefore, the construction of the

wedding ceremony needs to be studied further in order to reveal the dialectic process of the value of the formation of the Pangten ceremony, so that it manifests in the midst of society as it is today. Such dynamics certainly need to be explored further, because the wedding ceremony, especially in the Telukjatidawang Bawean community, as part of the archipelago is not limited to cultural rituals, but also has social, educational, theological, historical and religious meanings. The position of marriage in the diversity of the Bawean community in Telukjatidawang has a very important position. This shows that there is a dialectical process of Islamic values into food culture with various responses. The dialectical process of Islamic values takes place dynamically so that it gets space in the continuity of the food culture of the Bawean Telukjatidawang community, and through a dealictic process that runs simultaneously.

The phenomenon of marriage culture (Panganten) in the Telukjatidawang Bawean community as described above, is the first step in looking further and comprehensively at this construction. Then theoretically the dialectic of multicultural Islamic values in the culture can be deconstructed into a formula or model that can be a solution to all the nation's problems, especially the problem of intolerance in terms of differences in religious understanding, differences in political choices, problems of radicalism, terrorism, and other social problems.

This study is here to explore the value of Multicultural Islam and its dialectical process in the construction of a culture that grows and develops in society so that it can be absorbed into a socio-anthropological basis for multicultural-based Islamic education. This phenomenon is an interesting study to obtain an integrative and comprehensive picture so that it can become a reference material in the development of Multicultural Islamic Education as an effort to deradicalize and form a tolerant, humanist, and democratic society. By formulating the theme of the study, "HARMONIZATION OF ISLAM AND LOCAL TRADITION (Ethnographic Studies in the Food Culture Construction of the Bawean Telukjatidawang Community)".

## **B. Discussion**

### **1. Islamic Multiculturalism**

Multiculturalism in the perspective of the Koran can be seen from the views of Muslim experts such as al-Alusi in his commentary Ruuhul Maani explains how the spirituality of the Koran really appreciates diversity in QS al-Hujurat verse 13. In Ruhuul Maani's interpretation that all human languages consists of 72 kinds. From the many

languages, humans should be able to respect each other. Meanwhile, Ibn Athiyah in the interpretation of Muharrar al-Wajiz, gives an interpretation that the meaning of different colors is the color as the world, or that the son of Adam with various characteristics. All of this is said to be a blessing from Allah SWT. Allah SWT. says in QS Yunus verse 19. Humans in the beginning, namely before the prophet Noah was sent, believed in one. But after that, after the prophet Muhammad was sent, people were different because some obeyed the Apostle and some denied it (Athiyah, 1422; 333). This confirms that the Ummah of Muhammad will always have differences in it. Then in Min Wahy's interpretation of the Qur'an, Al-Alusi explained that the verses above did not give any indication as an order to divide and or follow one's passions, but as an awareness that in fact difference is a human nature that cannot be contested (al-alusi, tt; 288).

According to Quraish Shihab, that the cause of the birth of differences of opinion among internal Muslims is due to the redaction of the verses of the Qur'an, especially those related to the mutasyabbihat verses. Philosophically, the Qur'an should be read with various realities. The reality when the verse of the Qur'an was revealed for the first time in the first century hijriyah is different from the reality of today's conditions. In order for the text of the Qur'an to live in accordance with the times of "shohih likulli Zaman wa Makan", then the Qur'an must be faced with today's realities. This is so that the text of the Qur'an lives and adapts to the problems of the people. So that through the methodology of interpretation, it can be found the essence of Islamic teachings written in the Qur'an, with the aim of encouraging equality (al-musawa), justice (al-'is), equality (equality), unity (al-ittihad), human dignity (al-karamah al-insaniyah) (Shihab, 1999; 364).

Furthermore, al-Razi, in his interpretation of Mafatih al-Ghaib commented "that the willingness to know each other should not be hampered by differences in skin color, language, or culture, because a person's glory is not determined by white or black people or others, because What determines a person's glory is his knowledge and deeds. While Qardawi (2008: 52), gives the concept of multiculturalism in the concept of civil society. In this case, Qardawi noted in his book al-Khasha'ish al-Ammah li al-Islam there are seven colors in this matter. The seven colors include: divinity (ar-Rabbaniyah), law (al-Insaniyyah), comprehensiveness (al-Syumuliyah), moderation (al-wasathiyah), reality (al-waqiiyah), clarity (al-whuduh), and cohesion. between stability and flexibility (al-jam'bayna al-tsabat wa al-murunah) (Hasan, 2016; 60).

## **2. Institutionalization of Panganten Tradition**

Panganten in the Telukjatidawang Bawean community, apart from being understood as a religious ritual, is also understood as a tradition born from the local community. As a

tradition, food culture has a control function that becomes the code of conduct and values in people's lives. This means that the food culture has its own pattern, both in the series of events and the community's response to the food culture itself. In this context, the food culture is a fact of life for the people of Telukjatidawang in maintaining the heritage and heritage of their ancestors.

The food culture is constructed with various forms of tradition and various kekeben such as sugar cane, manyang flowers, belo, bhekar cake, and so on, in fact it is a visualization of the religious and humanist Bawean Telukjatidawang community. Panganten is interpreted not only as a religious ritual and tradition, but is a cultural identity that expresses the character, principles, social and religious attitudes of the Telukjatidawang Bawean community, such as an inclusive, egalitarian, humanist, generous, mutual and religious attitude. In addition, the civilizing and institutionalization of the tenant is carried out through habituation (habitualization) from an early age through langgar, mosque, and other cultural fields. This is happening not only because of habitualization alone, but also supported by the legitimacy of the local elite, and the sacredness of culture and dialectical processes in various moments.

In social construction theory, it is emphasized that religion as part of culture is a human construction (Berger, 1991; 32). This means that there is a dialectical process between society and religion. Religion which is an objective entity (because it is outside of human beings) will experience a process of objectivation as well as when religion is in texts and norms. The text or norm then undergoes a process of internalization into the individual because it has been interpreted by humans to be a guidance or way of life. Religion also undergoes an externalization process because religion is something that is shared in society. In social construction theory, it is said that humans who live in certain social contexts carry out a process of simultaneous interaction with their environment. People live in objective dimensions and reality which are constructed through moments of externalization and objectivation and subjective dimensions are constructed through moments of internalization. Both moments of externalization, objectivation and internationalization will always proceed dialectically in society (Berger, 1991; 32-35). Thus, what is meant by social reality is the result of a social construction created by humans themselves.

According to Berger and Luckman, social construction is built in two ways: First, defining reality or "reality" and "knowledge". Social reality is something that is implied in social interaction which is expressed socially through language communication, cooperation through forms of social organization and so on. Social reality is found in

intersubjective experience, while knowledge of social reality is related to social life with all its aspects, including cognitive, psychomotor, emotional and intuitive domains. Second, to examine something that is intersubjective, according to Berger, society is both an objective and subjective reality. As an objective reality, society is outside of humans and dealing with them. Meanwhile, as a subjective reality, the individual is in society as an inseparable part. In other words, that the individual is the shaper of society and society is also the shaper of the individual. Social reality is plural and not single, namely objective and subjective reality. Objective reality is a reality that is outside of humans, while subjective reality is a reality that is inside humans. In social construction theory, there is a dialectical process between the subjective world of religious elites and the objective world of pluralism and inter-religious dialogue (Nursyam, 2005; 37).

The food culture here is understood as the overall procession related to marriage, both the tradition before the marriage contract, the marriage contract procession, walimah, to the traditions after it. The food culture in Telukjatidawang Bawean Village has its own uniqueness that is different from wedding ceremonies in other areas, we can see these differences in terms of the packaging of the event as well as the enthusiasm and participation of the community in the process of holding the food culture itself. In the Telukjatidawang Bawean Village community, the food culture or marriage is carried out by carrying out several processions as a prevailing tradition by involving not only the bride's extended family, but the community also takes part in the implementation of the Panganten cultural procession from the application procession to the polengare procession.

The form of food culture in Telukjatidawang Bawean Village is the result of cultural contacts of the Mandar, Bugis, Madurese, Javanese, Betawi, and Malay ethnicities in general, resulting in a unique and distinctive form of cultural tradition in the packaging of Panganten culture. This can be detected by the complexity of descent and culture of the people of Telukjatidawang Village, bringing their experiences back to their hometowns. Besides that, this is also a negative thing for the preservation of the existing culture. The institutionalization of food culture above can be categorized as a variant of cultural Islam with unique Islamic characters and expressions. These various uniqueness are caused by the results of the acculturative spread of Islam. Besides being portrayed from the expressions of the Bawean community in general and Telukjatidawang Village in particular, the acculturative pattern is also heavily influenced by the local elite authorities as legitimators of traditions that synthesize Islam with existing local cultures. This fact

emphasizes the religious expression of Bawean Islam as part of Javanese Islam (Qushwandhi, 2008; 26).

In addition, the institutionalization of food culture cannot be separated from the process of Islamization of Bawean in general and Telukjatidawang in particular. Islamization has a very big influence on the birth of the Islamic style in Bawean. While it can be understood that Islam that entered Bawean and had a very wide influence was Javanese Islam (Islam brought by Wali Songo). So the Bawean Islamic tradition is socio-culturally a sub-culture of the existing culture in Java. However, Java is not the only one that influences the religious pattern of the people in Bawean Telukjatidawang, this is evidenced by the complexity of the origins of descendants and preachers who come to Bawean such as from Bugis, Palembang, Mandar, Sulawesi, Madura, and Java (Vredenberg, 1990; 21-22). Each region cannot be denied having contributed to the religious pattern of the Bawean community.

The phenomenon of cultural contact and the process of Islamization on Bawean Island finally formed a separate culture that was different from the original culture, then gave birth to its own distinctive tradition, namely the local Islamic tradition. In a sense, food culture is the institutionalization of Islamic teachings in the Bawean community of Telukjatidawang. Because in the food culture, religious values and principles are very visible, such as the reading of the holy verses of the Qur'an and also the birthday of Berzanji. Besides that, this culture also contains many values of multicultural Islamic education as a typology of Nusantara Islam with washatiyah Islam, such as ta'aruf, tawazun, and so on. This is what Cikusin (2006) means, that every culture is the result of society and at the same time will belong to the community (Cikusin, 2006; ii).

As in Berger's construction theory, which says that humans are always evolving, following culture or otherwise forming culture. So that culture will always experience development, not always stagnant in order to adapt to the needs of the times. Likewise with the food culture in Telukjatidawang Village. With the development of the times and also the experience of some people who interact with the outside world, the food culture has changed, namely on the packaging side of the event. Because some traditions are considered complicated and cost a lot of time and money so that in their current development they are no longer carried out. The changes in the food culture above which lead to negative changes, namely the abandonment of several traditions that are full of social and religious values. However, the existing values are still embedded through other traditions that are currently ongoing. Besides food culture is a tradition, for the people of Telukjati Village, Dawang Panganten is also a religious order that must be carried out. So



that in the Panganten cultural procession in Telukjatidawang never leave the reading of the holy verses of the Qur'an and also the birthday of Berzanji. Some of the main guidelines in Islam are the Qur'an and the Hadith of the Prophet. which Berzanji itself is a book that contains praise and stories about the life of the Prophet Muhammad. full of grace and love.

Looking at the diversity of cultures that live in general in Bawean, in particular Telukjatidawang, shows that they have cultural skills in adapting to various forms of foreign culture, including Islam. Therefore, the Bawean people are known as people who are very tolerant of foreign cultures that enter the area of Bawean culture. The people of Telukjatidawang are no exception, so this attitude greatly influences the ups and downs of a development of existing cultural traditions.

### **3. Panganten; Harmonization of Islam and Local Traditions**

The Telukjatidawang Bawean community, which is known as a religious community and migrants (migrants) on the one hand, has undergone many changes as a result of cultural contacts with outside communities which are quite dynamic. But on the other hand, they still hold fast to the principles of the traditions of their ancestors as an Islamic society that firmly adheres to religious principles. In the Panganten culture, there has been a syncretic-mutualistic blend which has also become a pattern for the behavior of the Telukjatidawang community. These religious practices can be understood as religious practices that have adapted to existing local cultures and traditions.

The ritual of Panganten culture that takes place in the Bawean community of Telukjatidawang, is believed to be a religious teaching that must be done. Panganten is not only a ritual that is the result of the continuity of traditional values and religious teachings resulting from the meeting of two cultures. This practice continues because it is seen as a part that does not violate anything in religion. However, the food tradition that the Bawean people practice has undergone modifications and adjustments to Islamic teachings. So that what is constructed in life is still in the corridor of Islam and Islamic values. Because the meaning of Islam is always with what is in the personal environment. While what comes trying to be compromised with the realities of personal territory.

In the view of Islam, cultural development is related to the value system (value-bound), not value-free (value-free). The attachment to these values is not only limited to the area of humanist values, but also penetrates the divine value as the center of value, namely faith in God, and this faith will color all aspects of life or influence other values as a reference for behavior. Islam as a religion has encouraged its adherents to create a culture with various aspects. Islam puts the human mind in an honorable place and commands

humans to use their minds to examine and think about the state of nature, in addition to dhikr to Allah the Creator. This can be understood from His word in Q.S. Ali Imran verses 190-191.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

*Verily in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for people of understanding (Surah Ali 'Imran 190)*

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا

بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

*(That is) those who remember Allah while standing, sitting or lying down, and they think about the creation of the heavens and the earth (saying), "Our Lord, You did not create all this in vain; Glory be to You, protect us from the torment of hell. (Surah Ali 'Imran; 191)*

Besides that, Islam also encourages and encourages its adherents to always explore new things or procure goods that do not yet exist, pioneering unexplored paths and making initiatives in worldly matters that benefit the community. This can be understood from the word of Allah in Q.S. Alam Nasyrah verses 7-8, and the hadith of the Prophet SAW.: "Whoever takes the initiative (starts a good worldly way), then for him the reward is as much as the reward for the person who immediately implements it until the Day of Resurrection. Islam also encourages its adherents to leave leaving his hometown, walking to other regions/countries to establish friendship (communication) with other nations or groups, exchanging thoughts, knowledge and views, as can be understood from the word of Allah in QS Al-Hajj: verse 46.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

*Soo have they not walked on the earth, so that their hearts could understand, their ears could hear? Actually it is not the eyes that are blind, but what is blind is the heart in the chest. [Sura Al-Hajj; 46].*

Islam also tells its adherents to check and accept the truth from where and whoever it comes from, with a note that they must go through a selection process, so that they can

find ideas, ideas, theories or views that are in accordance with His instructions. As can be understood from His word in Q.S. al-Zumar verses 17-18.

وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ

*And those who stay away from āgūt (ie) do not worship it and return to Allah, they deserve good news; there fore convey the good news to My servants (Surah Az-Zumar; 17).*

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمُ الْأُولَاءِ

*(namely) those who listen to the words and then follow what is best of them. They are the ones who have been guided by Allah and they are the ones who have common sense (Sura Az-Zumar; 18).*

In Arabic terms, especially the study of us}u>lfiqh tradition is called `urf or al-a>dah (Salam, 1964; 120), which means it is a habit that has been recognized for its existence in society and has been passed down from generation to generation. 'urf or a>dah, according to Islamic law it can be prohibited or otherwise allowed. In this context, the Panganten tradition in Bawean Telukjatidawang can be categorized as a>dah, because its existence has become a patterned habit and is accepted as a social system. The concept of tradition includes worldviews which involve beliefs about the problem of life and death as well as natural events and creatures, or the concept of tradition is related to belief systems, values and ways and patterns of people's thinking (Judistira, 2001; 186).

There are two things that influence humans in obtaining their culture. First, it relates to the biological adaptation environment. The point is that there is an adjustment to the natural desires of humans that arise from within themselves, where humans will continue to strive optimally in fulfilling their life needs. Second, cultural adaptation, meaning that human efforts in maintaining their lives are obtained by adjusting to the cultural conditions that exist in a society, so that the emergence of culture in humans will vary. In a sociological perspective, religion is seen as a belief system that is embodied in certain social behaviors (Tiscgler, 1990; 380). It deals with human experience, both as individuals and as groups. Thus, every behavior he plays will be related to the belief system of the religious teachings he adheres to. Individual and social behavior is driven by internal forces based on previously internalized religious values (Kahmad, 2005; 53). Therefore, religion, which is subjective, can be objectified in various expressions that have a certain structure and can be understood.

In practice, religion cannot be separated from culture, including Islam. The contact of Islam with culture is a necessary thing in its presence in people's lives. Islam mingles with a variety of local cultures (local culture), so that between Islam and local culture in a society cannot be separated. Both are complementary parts. Even before Islam came to the archipelago, people first lived and grew with their respective cultures. The influence of culture on religion takes various forms. Sometimes they mutually reinforce each other, or vice versa weaken. As a divine religion revealed by Allah SWT. Islam has given an important role in filling human life. Its presence in the midst of society has produced its own culture. Islam and local culture experience friction, adjustments and even shifts, which in the end the implementation of Islamic teachings becomes diverse. However, the Qur'an and al-Hadith as guidelines for Muslims remain the main pillars in carrying out religious teachings in a Muslim-majority society. So that the implementation of religious teachings in principle remains the same.

The Qur'an as a revelation of Allah, in the view and belief of Muslims, is the source of absolute religious teachings. However, the absolute truth will not appear when the Qur'an does not interact with social reality. Based on this, the truth in Islam which is said to be absolute truth comes from God, while the partial truth is present in the social reality of a society whose truth will be relative. Likewise, Islam still respects the diversity of truths that exist in society, including the cultural diversity of a society. Therefore, Quraish Shihab alludes to the need for an understanding of the Qur'an which is ultimately grounded and practiced. When the absolute truth is addressed by its adherents with different cultural backgrounds or levels of knowledge, partial truths will emerge, so that absolute truth belongs to God (Kahmad, 2000; 172).

There is an interesting thing when culture is juxtaposed with religion, according to Sjahbana, that culture has three values, namely religious values, art and solidarity which are related to taste and are based on feelings, intuition, and imagination. Expressive culture is generally conservative in character (Sjahbana, 2003; 3). In this context, the food culture of the Bawean community of Telukjatidawang Village can be seen as a religious expression that can be observed sociologically and is the result of community construction.

As a belief system, religion is manifested in social systems and behavior by its adherents in public life. Religion is related to human experience both as individuals and groups, so that every behavior he plays is always related to the belief system of the religious teachings he adheres to. Individual and social behavior is driven by internal forces based on previously internalized religious values. Therefore, religion, which is

subjective, can be objectified in various kinds of expressions that have a certain structure that can be understood (Kahmad, 2000; 68). Likewise with Islam which contains a belief system that is embodied in the social behavior system of its adherents. Because Islam is a religion with universal characteristics, with a view of life regarding equality, justice, freedom and honor and has the concept of humanistic theocentrism as the core value of all Islamic teachings (Kuntowijoyo, 1991; 229). This means that Islam has a flexible nature when it is contextualized in the lives of people who previously had a culture.

The results of a number of studies show that there is a relationship between Islam and local culture. In general, these relations take the form of integration in various patterns, namely: first, a syncretic pattern of relationships, namely the meeting of one culture of society with elements of religion or other beliefs inherent in the culture of a society. Second, the pattern of acculturative relationships is the meeting of two cultures in a society that does not eliminate one element of culture, but both blend and still show the characteristics of the two cultures. Third, the pattern of collaborative relationships, namely the meeting of two or more cultural elements that together exist in a community tradition. Fourth, the pattern of relationships that are legitimized, namely efforts to justify a community culture with religious truths taken from the texts of the Qur'an or hadith (Nursyam, 2005; vii).

In "The Religion of Java", Geertz sees a strong relationship between the various religions and cultures that exist in the archipelago which displays in the form of abangan, santri and priyayi (Geertz, 1981; 18). This means that there is a complex intertwining between the religious traditions of Islam, Hinduism, and Animism of the local population that influences the religious patterns of the Javanese people. Islam has the ability to adapt in the face of socio-cultural changes. So that Islam always presents itself in a flexible form, when faced with a society that it encounters with a variety of cultures, customs or traditions. As a historical fact, religion and culture can influence each other because both have values and symbols. Religion is a symbol that symbolizes the value of obedience to God. Culture also contains values and symbols so that humans can live in it.

Furthermore, religion requires a system of symbols, in other words, religion requires culture. But the two need to be distinguished. Religion is something that is final, universal, eternal (perennial) and knows no change (absolute). While culture is particular, relative and temporary. Religion without culture can indeed develop as a personal religion, but without culture, religion as a collectivity will have no place (Darori, 2000; 11). Islam responds to local culture, there are traditions wherever and whenever, and is open to accepting local culture, customs or traditions as long as they do not conflict with the

spirit of the Qur'an and Sunnah (Baedhowi, 2008; 65. Likewise with Islam that developed in Bawean society which is very thick with tradition and culture.

#### **4. Typology of the Telukjatidawang Bawean community**

The typology of the Telukjatidawang Bawean community regarding religious and cultural phenomena in constructing the food culture is very acculturative and accommodating, so that the Panganten culture becomes a momentum for harmonization and negotiation between Islamic teachings and local traditions, with the establishment of power, cultural, and familial relations between existing elements of society. through a process of habitualization from an early age and supported by the legitimacy of the local elite, as well as the sacredness of culture. The phenomenon of cultural and religious relations in general in the Telukjatidawang Bawean community occurs naturally and intensely, which has given rise to a very acculturative understanding and religious attitude of the Telukjatidawang Islamic community. Starting from religion as something that is believed (value system), understood (cognition system), to be practiced (affective system). These stages do not only appear at the level of belief, but the combination of the three stages above gives birth to an understanding that religion is a source of inspiration from existing local traditions.

Panganten as a cultural tradition that is understood as part of religious teachings, has given birth to an understanding and attitude in general for the Muslim community of Telukjatidawang who builds a pattern of accommodation between the two in a harmonious and intensive manner. So that religion is not only a norm that must be believed and understood, but religion must be a entrenched code of conduct in everyday life. As stated by Quraish Shihab, that philosophically the Qur'an as a source of Islamic teachings should be read with various realities. The reality when the verse of the Qur'an was revealed for the first time in the first century hijriyah is different from the reality of today's conditions. In order for the text of the Qur'an to live in accordance with the times of "shohih likulli Zaman wa Makan", then the Qur'an must be faced with today's realities. This is so that the text of the Qur'an lives and adapts to the problems of the people. So that through the methodology of interpretation, it can be found the essence of Islamic teachings written in the Qur'an, with the aim of encouraging equality (al-musawa), justice (al-'is), equality (equality), unity (al-ittihad), human dignity (al-karamah al-insaniyah) (Sihab, 1999; 364).

The people of Telukjatidawang have the belief and understanding that the essence of Islam is a gracious religion, which accommodates a culture that is not explicitly prohibited in the Qur'an and the Hadith of the Prophet. as the main source of Islam. Soo it can be said

that the food culture is a manifestation of the encounter between religion and existing culture. It is undeniable that this fact occurs systematically from time to time, as there is an expression of the *pettoa oreng sepo* (local wisdom) of the Telukjatidawang community which says; "Ajjek mukkak until you don't work on langik, ajjek ngoker langik mun gitak cokop sangona: don't open the sewek before you can carve the sky, and don't carve the sky before you have enough provisions". This local wisdom can be interpreted that the culture of wandering is a prerequisite for a young man before marriage, wandering alone for the people of Telukjatidawang is identified with one of the efforts of *nguker langik* (carving the sky).

The proverb *mukka Samr* which means marriage is something very special and also sacred, so for the people of Telukjatidawang *nguker langik* or carving the sky which is understood as wandering with the aim of not just an economic problem, but experience as a process to carve out a life journey in finding identity. become a prerequisite that should not be abandoned before building a household. In addition, in the process of *nguker langik* required to *cokop sango* (enough supplies). *Sango* or provision here means science which is something that should not be ignored as the main capital to travel in the *nguker langik* process, whether it is outward science such as martial arts and spiritual knowledge such as religious knowledge such as being able to read Berzanji's birthday correctly and well, proficiently and well. good at reading the Koran, understanding the book of Saffinah, and so on.

The reading of Berzanji's birthday in the Telukjatidawang community has become an entrenched tradition that is carried out from generation to generation, not only in the food tradition, but also in other traditions such as the birth of a baby (*aqiqahan*), *mulod*, and others. etc. This is understood as a form of the diversity of the Telukjatidawang people who love and imitate the Prophet Muhammad SAW. as the bearer of Islam itself. It can be understood that there has been a syncretic-mutualistic combination which has also become the religious pattern of the Telukjatidawang community. These religious practices can be understood as religious practices that have adapted to existing local cultures and traditions.

The amalgamation of local culture and Islam becomes the local Islamic religiosity of the Telukjatidawang community. Mystical culture is actually closer to Islamized Hindu-Buddhist, where there is a fusion of Islamic values with syncretic local culture so that Bawean Islam is a form of religious phenomenon that is loaded with syncretic religious traditions. This arises as a result of the historical dialectic between Islamic teachings and local culture adapted to Islam. Although actually mysticism in Islam itself already existed

and occurred long before Islam entered the archipelago, it can be traced in the books of wisdom (mystics) such as Mujarrobat dairobi, al-Ajnas, and so on.

In addition, the meeting of various ethnic groups, such as Madurese, Bugis, Mandar, Javanese and the Kemas clan in the Telukjatidawang cultural locus has also given its own color to the existing cultural field. The relationship between religion and culture increasingly justifies the practice of religious acculturation patterns. This situation indicates that the effect of local traditions has an influence on the original character of formal religion, and vice versa. In this case, religion and culture can no longer be said which one is more dominant over one another, culture as a product of religion or religion as a cultural product, or it can be said that religion has become a culture. This is a portrait of relationships that are interrelated and influence each other. This shows that, of course, this does not mean that it occurs in a monolithic manner that wants to maintain its final state, but it does not rule out the possibility that each entity will experience a paradigmatic shift, because at the same time they are always dealing with processes of externalization, objectification, and internalization.

The cultural and ethnic backgrounds of the Telukjatidawang people can be brought together in one cultural context of the food court. The relationship between the two can make contact harmoniously without conflict. Indeed, the meeting of cultures from various backgrounds is not only the result of collaboration on the interactions of existing social classifications, but is the result of the intersection of the two. So there is an assumption of cultural similarity that binds them so that they can unite in one cultural medium, namely Islam itself as a religion which is articulated in the form of the food tradition. With different ethnic backgrounds, Javanese, Madurese, Bugis, Palembang, Sumatran, can make intersections so that they become one unit in the cultural arena called Panganten. This happened because they both embraced Islam. The Islam that grows in Bawean is also diverse but can join in religious ceremonial institutions. So that the construction of Islam in Bawean society is formed in its own uniqueness. Even though those who live in Bawean come from different ethnicities (Vredenberg, 1990; 14).

It can be understood that there is a mutually beneficial and strengthening combination in the meeting of local culture and Islam in Telukjatidawang. Where Islam itself is used as a social identity to strengthen a pre-existing identity. The unity of Islam and tradition in the next process gives birth to a special meaning that comes from the past by adjusting to the principles accepted by both. The meeting of cultural flows gave birth to a harmonious adaptation model with an acculturation process that went hand in hand, giving birth to a new identity as a result of cultural intersection. Besides that, it is also the



acceptance of Islam as a teaching, which does not eliminate the local color that is inherited from generation to generation. This adaptation model is then born from the acceptance that allows the harmonization of two cultures that meet, as well as the recognition of the presence of two cultures because of the intersection of two different parties.

The socialization media of the institutionalization of the Panganten tradition through various cultural loci, which applies to all existing cultural circles, makes the Panganten tradition a blend of local culture with Islam due to the dialectic between Islam and cultures from various existing backgrounds. The construction occurred because of the socialization of the results of the interaction that took place in the midst of the Telukjatidawang Bawean community itself. So, it can be understood that the Islamic tradition of Panganten is a product of Islamic adaptation in the culture of the local community that occurs through the process of socialization. Therefore, Islamic values that are universal and inclusive can be adapted to various existing cultures, so that they can be religious as well as cultured, because religion is essentially there to form a civilized human civilization.

In the direction of the *mutamaddin* society, Islam has become a source of inspiration for the culture of the Islamic community in the archipelago in general, in particular the Bawean people of Telukjatidawang. Which humans live and are aware of according to the pattern of thought and time. Therefore, an interpretation of Islam that is in accordance with the spirit of the times is very much needed so that Islam itself does not become foreign to its adherents, on the contrary it will be more relevant and increasingly become a guide for society in the midst of today's wave of modern life (Siroj, 2015; vi).

In an ethnographic study of local coastal Islamic traditions conducted by NurSyam (2005), it is clear how coastal communities perform various ceremonies, such as life cycle ceremonies, calendar ceremonies, rejection ceremonies, and good day ceremonies. Where the various ceremonies are essentially based on the cultural field of the Tomb, Well, and Mosque. And the cultural field can bring together various variants in socio-religious classification and become a field of interaction as a forum for legitimacy, habitualization, and also transformation. Likewise, in the Telukjatidawang Bawean community, as happened in the northern coastal community of the island of Java as shown by NurSyam's research, Islam has not completely eroded the socio-cultural aspects that exist in the Telukjatidawang Bawean community, but a process of value transformation has taken place which is still ongoing. happens in food culture.

### C. Conclusion

From the above discussion it can be concluded that; 1) The food culture is constructed through multi-cultural encounters, a dialectical process of values, as well as through the process of harmonization and negotiation of Islam with local traditions continuously from an early age. The values of Multicultural Islam that exist in the food culture are; inclusive values, ta'aruf (building relationships), harmony, democracy, tolerance, togetherness, moderate, mutual help, and also humanist. 2) From the point of view of the relationship between Islam and local traditions, there are two combinations that occur in the moment of Panganten culture. First, Panganten is a moment of harmonization of Islam and local traditions. Where there is a mutually beneficial and strengthening combination in the meeting of local culture and Islam in Telukjatidawang. Where Islam itself is used as a social identity to strengthen a pre-existing identity. Second, Panganten becomes a moment of negotiation between Islam and local traditions. Where the adjustment between Islam and local traditions in the arena of food culture occurs in all aspects, such as at the level of the packaging of the series of events, implementation time, communication style, and the behavior of residents in responding to the ceremony itself. The cultural accommodation runs naturally following the passage of time and the changing times. 3) In the construction of the Panganten tradition, there are three interrelated stages of the dialectic of multicultural Islamic values, namely: the moment of value adjustment, the moment of value absorption, and the moment of introducing and inculcating values.

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