

REINFORCE NATIONALITY THROUGH RELIGIOUS LOCAL TRADITION (CASE STUDY OF MALAM TIRAKATAN IN YOGYAKARTA)

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Abstract: Celebrating Independence Day is a part of symbol of honour from the citizens to their country. In many places, the independence day is celebrated, not the exception in Indonesia. The celebration is an annual event organized by government and citizens, both formal and informal. Formally, the government of Indonesia, from local to national level, celebrates this day by flag ceremony on the seventeenth of August. Meanwhile, informally, the citizens commemorate this day by various activities such as *panjat pinang* competition etc. One form of Independence Day celebration in Indonesia, especially in the area of Yogyakarta, is called “*malam tirakatan*” or “*malam pitulasan*”. *Malam tirakatan* is a kind of acculturation between Moslem local traditions and sense of nationalism. This paper describes *malam tirakatan* as an acculturation between religious local traditions and a sense of nationalism. Triangulation method was used for collecting data and it consisted of participant observation, in depth interview and documentation. The locations of this research were two different places, first in Dukuh, a village in Bantul district and second in Ngaseman, a village in Kulon Progo district. This research found that Indonesian Moslems reinforce their nationality by their religious local tradition.

Keywords: celebrate, independence day, *Malam Tirakatan*, acculturation.

Abstrak: Merayakan Hari Kemerdekaan adalah bagian dari simbol kehormatan dari warga negara kita. Di banyak tempat, hari kemerdekaan dirayakan, tidak terkecuali di Indonesia. Perayaan ini merupakan acara tahunan yang diselenggarakan oleh pemerintah dan warga negara, baik formal maupun informal. Secara formal, pemerintah Indonesia, dari lokal ke tingkat nasional, merayakan harinya dengan upacara bendera pada tujuh belas Agustus. Adapun, secara informal, warga memperingati harinya dengan

berbagai kegiatan seperti lomba panjat pinang dan sebagainya. Salah satu bentuk perayaan Hari Kemerdekaan di Indonesia, khususnya di daerah Yogyakarta, disebut “Malam Tirakatan” atau “Malam Pitulasan”. Malam Tirakatan adalah semacam akulturasi antara tradisi lokal Islam dan rasa nasionalisme. Tulisan ini menjelaskan Malam Tirakatan sebagai akulturasi antara tradisi lokal keagamaan dan rasa nasionalisme. Metode triangulasi digunakan untuk mengumpulkan data dan terdiri dari observasi partisipan, wawancara mendalam, dan dokumentasi. Lokasi penelitian ini adalah dua tempat yang berbeda, pertama di Dukuh, sebuah desa di Kabupaten Bantul dan kedua di Ngaseman, sebuah desa di Kabupaten Kulon Progo. Penelitian ini menemukan bahwa umat Islam Indonesia memperkuat kebangsaan mereka dengan tradisi keagamaan mereka.

Kata Kunci: celebrate, Independence Day, *Malam Tirakatan*, acculturation.

A. INTRODUCTION

Moslem tradition in Indonesia, especially in Java, certainly perform various celebrations in the frame of agenda by involving religious element. Starting from pregnancy until after death they have some rituals and ceremonies. For example, the celebration of 4th month of pregnancy, traditional Moslems in Indonesia usually recite “*diba*” or “*barzanji*”, the book of history of Muhammad from his born until the day he died. Later then, in the commemoration of birthday they usually slaughter one or two goats depend on the baby’s sex, it is called *aqiqah*. After that, the baby is haircuted along with giving name for the baby. The event is called *slametan*, it comes from Javanese word *slamet*. *Slametan* is intended as a manner of alms which are believed to rescue parties from dangerous, according to the word used means ‘safely’. Andrew Beatty in his research book entitled Various of Javanese Religion said that *Slametan* is the core of Javanese religion (Beatty, 2003: 208). Besides *slametan*, Indonesian Moslems do celebrations for Islamic Holy Days too like *Suroan*, *Maulidan*, *Rajaban*, etc.

Indonesian Moslems celebrate the Independence Day with the element of religion too which called “*malam tirakatan*” or “*malam pitulasan*”. It means the night of 17 August day. The *tirakatan* eve held every 16 August night which means the night before 17 August by having several series of event. The ceremonial activities are: welcoming speech from the village elder, recited prayers and the core event which is usually different from one place to another. The core events look like religion speech such as *topo bodho*, *mocopatan*, puppet show, singing and others.

This research viewed the night of *tirakatan* tradition from cultural analysis and the relation to the concept of nationalism. How is the concept of tradition and nationalism linked closely to the *malam tirakatan* event? And what are the factors underlying the societies to celebrate Independence Day in way of *malam tirakatan*? The first problem relates to the existing and evolving concepts of tradition and nationalism. While the second problem is the core questions that are answered by the collected data.

I chose two different locations: Dukuh village in Bantul and Ngaseman village in Kulon Progo. In Dukuh, the core event is the religious speech entitled Freedom that is delivered by Abdul Bashir. While in Ngaseman, the core event is *mocopatan*. I adopted triangulation method for collecting the data with procedures which involves field research including participant observation, deep interview and documentation. The time for execution was conducted on August 16th 2015. For Ngaseman, I sent an assistant to cover the research there.

B. INDONESIAN MOSLEMS CULTURE; THEIR TRADITION AND RITUAL PRACTICE

For answering the first problem of this research, I take two parts of this article that are part B and part C. I begin the explanation from Moslems culture in part B. Why? Because I think the parts of culture are tradition and ritual practice, and culture have connection with nationalism too. So, this is the description.

Talking about culture, in his research David Matsumoto makes a hypothesis that culture is a part of three factors are closely related to behavior, in addition with environment and identity. These three factors are greatly affected to individual behavior. Further, for a broader scale, Matsumoto said the culture, context and behavior are three things that always exist in society (Matsumoto, 2007: 1285). But, I disagree with a hypothesis made by Matsumoto. He made those factors equal in a balance measurement. In my opinion, culture and behavior are two factors which always exist in the time and space context.

According to Van Peursen (1976), the development of culture, pass three process stages; mystical stage, ontological stage and functional stage (Peursen, 1976: 107). Mystical stage occurs when people still believe in the myth and the power of mystic as understood as animism and dynamism. Then, ontological stage arises after people forget the mystic and begin to switch on logic. And functional phase as a contemporary happen now, when the citizen entered the modern world which tend to be pragmatic and look something more functional.

Peursen’s cultural shift paradigm is used for analysing the Moslems tradition in Indonesia. Indonesian Moslems communities as traditional Moslems are heading towards traditional values despite effort to erase that tradition ever and continue doing by some communities with argued religion purify. A firmness hold in tradition doesn’t actually reject modernity. About this argument there is principle that popular among Moslem tradition said in Arabic language *al-muhafadzatu ‘ala-qadim al-shahih wa al-akhdzu bi al-jadid al-aslah* It means keep the good old values and take the new one if it is better. Therefore, the entry of Islam to Indonesia did not followed by counter attack against tradition that has been entrenched in community. But, moslems made some acculturation and planted the values of Islam.

Acculturation to the values of Islam can be reflected by several traditions in the form of traditional rituals and typical celebrations in Indonesia. Rippin quoted by A.G. Muhaimin called the tradition as “additional ritual” or extra ritual that excludes from five pillars. Some of traditions are created by indigenous Moslems and the others are acculturated by wining solution between tradition and Islamic value (Muhaimin, 1995: 288). The functions of those traditions are first, to celebrate Islamic Holy Days. The second is as a gratitude (*syukuran*) and a commemoration for the death person.

C. CELEBRATE THE HOLY DAYS OF ISLAM

The celebration for Islamic Holy Days or Holy Months is kind of honor and proud of members of Islam to the religion that they believe. So, Indonesian Moslems exactly makes commemoration for several important days in Islamic months. Before I clarify the celebration of Indonesian Moslems for Islamic Holy Days, it is necessary to describe twelve months in Islamic calendar, Moslems calendar retains the ancient Arab names for 12 months, most of them reflect the periodic events that the pagan Arabs associated with that time of the year (Gulevich, 2004: 143):

- Muharram*.....(sacred month)
- Sfar*.....(empty month)
- Rabi’ al-Awwal*.....(first rainy)
- Rabi’ al-Tsani*.....(second rainy)
- Jumada al-Ula*.....(first dry month)
- Jumada al-Tsani*.....(second dry month)
- Rajab*.....(revered month)
- Sya ‘ban*.....(month of dispersion)

Ramadhān.....(month of great heat)

Syawwal.....(hunting month)

Dzu>al-Qa 'dah.....(truce month)

Dzu>al-Hijjah.....(pilgrimage month)

Allah said in *al-Qur'aṅ* 9.36:

“The number of months (in a year) in a sight of Allah is twelve; so ordained by Him the day He created the heavens and the earth. Of them four are sacred; that is the right religion so wrong not yourself therein.”

In fact, *al-Qur'aṅ* doesn't mention the sacred months specifically. But, the Quranic scholars, (*mufassir*) explain that the four months are Dhu al-Qada, Dhu al-Hijjah, Muharram and Rajab (al-Mahalli, 1990: 408). From the argumentation of *al-Qur'aṅ*, Moslems believe that there are several sacred months, but in fact, these sacred months are acculturated from Arab tradition, for forbidding the war that has become a tradition in Arab area. It has been widely known that the characteristic of their old tradition is war.

Indonesian Moslems revere the other months too and make a celebration for them. According to Michel Picard on his article entitled *Agama, Adat and Pancasila*, because of long history of Indonesian tradition, many things of teaching influence the tradition now particularly come from the religion that ever and still exist in Indonesia. Picard defines that influence with Indianization, Islamization and also Christianization (Picard, 2011: 20). They are Safar, Rabi al-Awwal (*Mulud*), Shaban (*ruwah*) and Ramadan (*puasa*), being one to one the second, the third, the eight and the ninth months of Javanese calendar. Marginally, there are eight of out months in a year that Indonesian Moslems make important commemoration.

We can not judge that the celebrations are not necessary since they are not stated in Islamic sources, *al-Qur'aṅ* and *Hādīts*. Nonetheless, the importance of these months can be traced in Islamic history but there is not any in formal scriptural ordinance. For a simple example, community of purification said that *yasinan*—tradition for recite sura *Yasiṅ* every Saturday night—is nothing, means there's no claim for doing that either in *al-Qur'aṅ* or *Hādīts*. Whereas, the dispatch that is found on Tafseer Ibn Kathir with *Hādīts* transmission from Ahmad bin Hanbal, stated that Prophet Muhammad said, “*Yasiṅ* is the heart of *al-Qur'aṅ*, not recited by someone but God had mercy on them, Recite *Yasiṅ* for death people among you (Katsiṅ, 1419 H: 519)!”

The common season of celebration and commemoration of Islamic Holy Days contains one or the mixture of the following; invocation, recital *al-Qur'aṅ*,

fasting, non-obligatory prayer, recital of the biography prophet or other important figure in history of Islam of the related stories which sanctify that specific day or month and offering of food or other material and occasionally accompanied by some form of feast. Usually, the core of agenda of celebration or commemoration is focused on religious speech or termed as *pengajian*, given by the orator purposefully called by the committee of program.

D. SLAMETAN; CORE OF INDONESIAN MOSLEMS TRADITION

Slametan refers to the term “*slamet*” in Javanese language which is adapted from Arabic language “*salamah*” meaning peace or safety. Additional words similar to *slametan* and in many cases use interchangeably are *syukuran* or *tasyakuran*, *hajatan*, and *sedekahan*. All words also borrowed from Arabic language, respectively, from word *al-hajjah* meaning a need, *syukr* meaning thanking, *tasyakur* mean to thank and *al-sadaqah* meaning to give charities.

Terms of *slametan*, *hajatan*, *syukuran*, and *sedekahan* in many contexts are the same for the application. The central point of those terms is expecting other people to pray to God for the blessing. The people who are invited then eat together. When the ceremony is finish they are given some food material or food to be taken home. Actually, in the performance of *slametan*, there is a sense of barter between person who give foods and people who prayed. The quirk of assertion is thankful expression from both the person who held the ceremony and the people who attended.

Step by step, the occasions of celebrating *slametan* follow the cycle of life. There are pregnancy, birth, after birth, circumcision, marriage, and death ritual. The ritual in every stage is different. When a women is pregnant, there are normally three rituals are held; the fourth, the seventh and the ninth month pregnancy. Then, the birth or born day when the baby starts to live, his or her father recites *azhan* on baby’s ear upon the right, and *iqamah* upon the left. After seventh day old, baby’s parents invite the people to come to their home, to have a celebration called ‘*aqiqah*—butchered goat or sheep, one for girl and two for boy— and shaving the baby’s hair also giving a name for the baby. After the age is enough— usually when they already in elementary school—, boys have to do circumcision. Then, when the boy or girl has grown up to be a man or a woman, they get married with or without tradition. The last step on cycle of life’s *slametan* is death ritual. Death ritual is the most important ritual for Indonesian Moslems tradition. Especially, for the people who make a great contribution in their life, the ritual of death day is commemorate every year which called *haul*.

Interesting point of this chapter is analyzing from orientalist who wrote and did research about *slametan*. Clifford Geertz is the first orientalist who did a research and make an analysis about *slametan*, and other orientalist after him quote his book namely *Religion of Java*. I found at least three books that discuss about *slametan* there are; *Varieties of Javanese Religion; An Anthropological Account* by Andrew Beatty, *The Traditional; Ibadat and Adat among Javanese Moslems* by A.G. Muhaimin and *Java, Indonesia and Islam* by Mark Woodward.

I would like to explain about Mark Woodward's work, because his work is the most different among the other works. Woodward uses insider world view for analysing *slametan* tradition to counter Geertz's analysis. As he said:

"Geertz identifies the *slametan* as; (1) the core ritual of Javanese tradition, (2) an animistic rite the purpose of which to reinforce social solidarity and (3) as being primarily a village ritual. On point one he was entirely correct; on the others he could not have been more wrong."

Then, Woodward built arguments to clarify his conclusion above with some point are: (1) Geertz's criteria employs to differentiate Islam from animism are misrepresentative; (2) The *slametan* tradition is a model of ceremonial multifaceted that connect to blessing and food and exodus from Arab to Indonesia; (3) *slametan* is not chiefly a village ritual; (4) that its social and religious communal aims are described in terms of Islamic mystical teachings; (5) the manners of ritual application mostly are rooted in universalist texts including the *al-Qur'an* and *Hādīṡs*; and (6) the basics of *slametan* originate from pre-Islamic tradition are interpreted in Islamic terms (Woodward, 2011: 205).

In this chapter I want close with the understanding of ritual practices of Moslems in Indonesia with outsider perspective. We can learn from Andre Moller's analysis on his book research. Moller makes four basics that legitimate and motivate the performance of Islamic rituals. Firstly, follow the example set by Prophet. Secondly, believe to generate religious merits. Thirdly, lessen the feeling of debt Moslems often have towards God and fourthly Islamic ritual certain Islamic ideas, primarily the unity and oneness of God (Moller, 2005: 18).

E. NATIONALISM IN INDONESIAN MOSLEMS SOCIETY

Before I describe more about Nationalism in Indonesian Moslems society, in order to clearing term and definition, I want to explain nationality according to etymology and terminology. In Indonesian dictionary, there are two terms of nationalism, first is precept for loving own nation and state in national characteristic, and the second one is residence awareness in a nation to defend and

immortalize identity, integrity, prosperity and the power of its nation (Pustaka, 2008: 289).

In explaining the nationalism terminology, I take several terms from Rahmani's article. He quotes Hans Kohn and Soekarno's terminology, Kohn states;

“Nationalism is a state of mind, in which the supreme loyalty of individual is felt to be due to the nation state. A deep attachment to one's native soil, to local tradition and to established territorial authority has existed in varying strength throughout history.”

Whereas Soekarno, he defines;

“Nationalism is the conviction, the consciousness of a people that they are united in one group, one nation. Nationalism in principle rejects all attitudes which do not stem from a unity of historical experience.”

Then, after Rehmani roll out several categories about nationalism, either pro and contra, he summarized three positive aspects of nationalism: (a) nationalism can be lead to better integration among the members of a single nation; (b) people of the same nationality may have a better understanding of one another and consequently better relation between themselves; (c) in a positive way, nationalist can encourage the people of a nation to love their homeland and to serve each other and their country in ways that are noble (Rahmani, 2010: 115).

As a nation state, the people of Indonesian country certainly hold nationalism values. Practically after reformation era emerge some Moslem in certain capacity—known as Hizb al-Tahrir Indonesia (HTI)—reject nationalism and bring the concept of *khilafah*. But, I don't want to talk about minorities community in this chapter, so let's forward to tell about the relationship between Moslem Indonesia—as majority—and nationalism.

Slightly, I refer the explanation to three books: *Fajar Baru Islam Indonesia* by Mujamil Qomar, *Api Sejarah* by Ahmad Mansur Surya Negara and one book section titled *Fikih Kebinekaan*. The reason I describe Islam Indonesia with many books in Indonesian language is I think that most explanation about it should comes from Indonesian people too. Mujamil Qomar on his work gives five characteristics to illustrate Indonesian Moslems. First, moderate in their thought and action. Indonesian Moslems popular as people who have moderate thought and action, until they can inclusive to the other attendance although different in religion, culture, tradition and ideology in their community. Their moderation abridge their interaction with other people in a flexible and easily

manner. Second, have a tolerant attitude to other believer. This tolerant has existence many years ago, until become a social historical inheritance. So, when Moslems go to mosque on Friday and Christians go to church or other believers go to their temple, there is no conflict at all. Third, pluralist life style, they have long experience as majority who live with minority. There are two instructive its life style; how Indonesian Moslems able to maintain their belief, and how their can live side by side with other believer in harmony. Forth, live in democracy, the evidence is become 3rd ranking for democracy in the world and first ranking in the Islam world. Fifth, use cultural approach to understand and implement their religion. Moslems in Indonesia chummy with local wisdom and acculturate the Islamic understanding (Qomar, 2012: 202). Because of their characteristic, Moslems Indonesia appreciates other people with slogan harmony in diversity.

Bhineka tunggal ika is a slogan that written underneath garuda capture, nation symbol of Indonesian state that taken from works of letter by Mpu Tantular. Syafii Maarif, an Indonesian, completes the explanation with multiple religion, culture, inheritance history, plurality, hopefully will hold forever out so long as its differences always realized by its citizen. Moslem as the majority must become a pioneer for national integrity (Maarif, 2015: 15). For more description, we can read a book entitled *Api Sejarah* that talks about Moslems contribution in Indonesia. In that book, we know that Indonesian country is built up by contributing Ulama and Santri who fought for independence nation, maintain the freedom, and defend the nation state of Indonesian unity (Surya-negara, 2012: 11).

F. *MALAM TIRAKATAN*; THE CONVERGENCE BETWEEN TRADITION AND NATIONALITY

After we talked about Indonesian tradition and nationalism, we arrived to the core section of this article, *malam tirakatan* ritual practice. *Malam tirakatan* as I have explained before, it is the tradition for celebrating Independence Day in Indonesia, especially in Yogyakarta. I did this research on 16th August 2015, when I was doing an apprentice in social life obligation for university student (Kuliah Kerja Nyata). The location of my research is in Bantul district, exactly in Dukuh village, as the village I do KKN. I took research data with participant observation. It means I join the agenda of *malam tirakatan* and after that, I did several interview with the important people there like the village leader (*lurah*) etc.

Ceremonially, there is no essential difference between *malam tirakatan* and other agenda except the theme of agenda. Usually, every agenda in Bantul and

surrounding Yogyakarta even in Indonesia, for ceremonial program there are opening, welcome speech, core agenda, and closing. For the content of opening and closing of the program, usually they have prayer or *doa* by reciting *basmalah* or the opening *surah*. Whereas welcoming speech is delivered by the leader or the chairman of the committee. And core agenda of *malam tirakatan* continuously different among every locations. As I describe before, there are religious elements for covering many agendas in Indonesia. So for covering the *malam tirakatan*, the agenda for celebrate of Independence Day too. I want to explain about location of research and list the composition of agenda in malam tirakatan, in two locations, starting from Dukuh village.

G. MALAM TIRAKATAN IN DUKUH VILLAGE; SPIRIT OF FREEDOM KEEPS THE FREEDOM WITH TOLERANCE AND HARMONY

Dukuh is the small village in Bantul district, the people 100% are Moslems. The Dukuh area divided into six parts of region which is usually called "RT", and the village leader of Dukuh is Mr. Muhzin Taukhid. The occupation of the majority of the people there is farming, with the most areas are rice fields. The rest of the people work as traders and employees or workers.

Every agenda in Dukuh is always doing *tahlilan*—the prayer for death people. Even when meeting agenda, always there is an agenda for *tahlilan*. This statement is for drawing how religious the people in Dukuh are. I live in Dukuh for about two months. During that time, I usually go to the great mosque in Dukuh namely Al-Hidayah. Almost every time for *salat* the mosque is full. Subuh always is the prayer time which has the most *jamaah*. It becomes a proof how religious the people of Dukuh are. For social relationship, the people are harmonious. Every agenda either for community or individual, they always do the agenda together.

Because Dukuh is a remote area, every agenda and daily activity is conducted in Javanese language. Yet, I have a little trouble for understanding the speech. But, when I did the interview and make dialogue with people, they were able to speak in Indonesian language. For short the discussion, I begin the list of composition of malam tirakatan in Dukuh area. The master of ceremony is Pak Slamet who speak up in Javanese language. This is the list:

1. Singing national song Indonesia Raya
2. Opening
3. Recited *al-Qur'an*
4. Core agenda

5. Tahlilan

6. Process of cutting the *tumpeng*

7. Share the Prizes

Opening ceremony of the agenda is by reciting surah al-Fatehah together, and then the next agenda is reciting *al-Qur'an* by ustad Yudi. The master of ceremony says:

“kahaturaken sewu ing matur nuwun, mugi mugi kanti waosan fatehah majlis ing dalu meniko tansah bekto barokah dumateng kulo panjenengan sami. Amin. Inggang saklajengipun, waosan ayat-ayat suci al-Qur'an inggang bade poro waos wayahi pun Bapak Bayudi, pramilo wekdal kahaturaken sak cekapipun.”

“Thank's for your recite, hopefully with the recite *fatehah* just past, our agenda now got blessing for me and you all. Amen. Next agenda is reciting the verses of *Qur'an* that read by Mr. Bayudi, for it, please at sufficiently.”

Mr. Bayudi or people usually called him Ustad Yudi recites *surah al-Fath* which means the victory. He read the surah from verse one until verses 5. The surah is:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (1) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (2) وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا (3) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (4) لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا (5)

Indeed. We have given you (O. Muhammad), a clear conquest.[1]. That Allah may forgive for you what precede of your sin and what will follow and complete His favor upon you and guide you to a straight path [2]. And (that) Allah may aid you with a mighty victory [3]. It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise [4]. (And) that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds – and ever is that, in the sight of Allah, a great attainment – [5]. (al-Qur'an, 48: 1-5)

Why do he chose the surah and that verses? It is because these verses draw about freedom and victory. Giving spirit to all people that victory and freedom are part of blessing from God. Then, we have to know how we keep the freedom and keep our country safety and harmony (Bayudi, 2015).

The master of ceremony continuing the agenda, he said:

“kahaturaken sewu ing matur nuwun dumateng Bapak Bayudi ingkang sampun pareng maosaken ayat-ayat suci al-Qur'an, acoro kito lajengaken pangaosan wekdal kasumanggaaken dumateng Bapak Abdul Basyir S.Ag.”

“Thank you very much for Mr. Bayudi who has read the verses of Holy Qur'an, we continue our agenda, the next is religious speech from by Mr. Abdul Basyir S.Ag. For him, please.”

And then, Mr. Abdul Basyir directly delivered his speech entitled Independence Days. Completely he spoke up for about one hours, I recorded substance of his speech, several points, he said:

1. “Kito nyukuri kemerdekaan kito niki, tek ne nopo? Tek ne kito itung kemerdekaan kito niki, dengan harapan, mugi-mugi Allah paring anugrah anugrah kagem bangsa Indonesia puniko. Khusus pun dumateng masyarakat Dukuh Pajangan Guwosari mriki. Amin allahumma amin.
“We must feel grateful for our freedom. We have passed 70 years our freedom. Because Allah said: If you are grateful, I will surely increase you (in favor); but if you deny, indeed, my punishment is severe [49:19]. We hope, from our grateful Allah blessing our country, especially for our village Dukuh Pajangan Bantul.”
2. “Ingkang kaleh, kulo panjenengan sedoyo niat nyuwun dungo kaleh rois simbah kaum, mergonipun Rasul kito ngendiko: *La yadzullu al-qadha illa al-du'a*, sing jenengane kodo ora iso diuwahi kejobo nganggo dungo.”
“We intention to ask the pray from sheikh, because fate is only can be changed with pray. The Prophet said: the fate is never can change except with pray. We ask May happen to us and our children for good fate from Allah SWT.”
3. “Negoro kito, negoro Republik Indonesia puniko sampun final, ojo nganti duwe eneng-eneng ngedegke negoro meleh, kuwi hukume haram, sebab nopo? Sebab ngedekke negoro ing jero negoro jenengane mengkudeta.”
Our country, our Indonesian republic have already established, we don't need to think about building a new country. There is a discourse which declares that Moslem majority like Moslem in Indonesia must have their own country which is ruled the Islamic law. That is wrong. That is forbidden. Because if we want build a new country inside a country, it means rebellion.
4. “Negoro Indonesia puniko sampun berlandaskan al-Qur'an, riyin, ulama kito pas bade ngadekke Indonesia kemutan yen Qur'an muni *Wa syawirhum fi-al-amr*, musyawarah kanggo sedoyo masalah.”

This country, Indonesian country have already built up based on Holy

Qur'an, make an agreement for every problem! [3:159]

5. "Ojo nganti terprovokasi marang wong liyo. Mergone biyen Abu Lulu mateni khalifahe dewe, Sayyidina'Umar, terprovokasi."

Don't be influenced by provocation. Many years ago, Abu Lulu killed Umar bin Khattab because of provocation. So, don't be easily influenced by provocation of other people.

6. "Indonesia bedo karo negoro negoro liyo sing teng Timur Tengah, teng Timur Tengah niko, agomo Islam, negoro ne berasaskan Islam, tapi ora aman, nganti ora iso ngamanke penduduke, sahinggo kabur menuju negara liyo. Mergone meniko, sing paling penting niku keamanan lan roso damai."

The majority of Indonesia residences is Islam but the situation is different with the country in Middle East. They can not guarantee the safety of the citizens so that they run away from their country. So, the important thing is safety and peacefully.

7. "Kito perlu ngeroso bangga maring negoro kito, mergone Indonesia puniko saget ngejogo rakyat sangkan atine tentrem lan nyaman urip eng Indonesia. Ora kudu ngadekke negoro Islam, nanging kito ngelaksanakake nilai-nilai Islam. Dadi wong Islam ra kudu urip nang negoro Islam. Kito kudu saged tasamuh marang wong liyo."

We need to proud of our country, Indonesia that country is able to protect its citizens by keeping the tolerance and mutual respect. The values of Islam can be applied at the same time. We do not need to build Islamic country to applied Islamic law. Being Islamist, whatever, whenever and however, with love and tolerance.

8. "Terakhir, kulo cekapi, mari kito jogo kemerdekaan niki, rasah sing gede gede, jogo awake dewe, jogo putra putu wayah dewe. Wong sing ngelaksanake syareat, uripe tentrem ayem lan rukun marang liyane."

The last, let us keep our freedom, with protect ourselves and our children. Do the Islamic values, and make peaceful and harmony.

The next agenda is *tahlilan*, a pray for blessing the heroes of Indonesia, who had fought sacrificing their soul and their health and their wealth. Tahlilan is led by simbah Adnan, and close with doa or prayer by simbah Badar. After that, it is continued by cutting the tumpeng and share the prizes. And the agenda is finished. There is no important point in three last agenda. I just find that the program like *tahlilan* is a usual activity, cutting tumpeng and share the prizes are just a motivation for invite the people to come.

H. MALAM TIRAKATAN IN NGASEMAN VILLAGE; BEING TOLERANT SOCIETY

On the different place, In Ngaseman at the same time, there is a celebration of the Independence Day. I ask my friend to record the situation there. So, the data report and the interview is from my friend, his name is Afifurrahman Sya'roni.

Ngaseman is a small area in Kulon Progo district, exactly in Hargo Rejo, and sub district of Kokap. The religion of the villagers in Ngaseman is 70% Moslems and 30% Christian. Nonetheless, the people there appreciate each other and they never have any conflict et all.

Ngaseman village is divided into two sub villages or popular with "RW". Each "RW" is divided into four areas or usually called "RT". So, there are eight RT areas in Ngaseman. The leader of Ngaseman Village is Mr. Jemirin, and RW 08 is led by Salyo and RW 07 is led by Iswantoro.

The commemoration of malam tirakatan held in a simple manner, it is different with the previous place. There is no ceremonial agenda. Just sit together in small auditorium of the village office. They had some snacks and tea. They recited prayer or *tahlil* and then listened to *mocopatan*.

Simple list of agenda of malam tirakatan held in Ngaseman are: firstly, opening with prayer based on each belief or religion, and then *tahlilan*. Although for about 30% of the villagers are Christian but they respect the majority by joining *tahlilan* silently and humility. Then the core agenda is reading *mocopatan* by two people who are Christian.

Mocopatan is the reading of pupuh or lyrics in old Javanese language by singing. The singing of very classic melody of Java which can not be easily understood. But, the core content of the lyrics is about history of Indonesia, especially the fight for freedom in Kulon Progo. Remember sacrificial the heroes of Indonesia, and hopefully they are blessed by God. Then the villagers are reminded to continue the struggle of those heroes. The important thing is that all people in Ngaseman have already kept the harmony which defined by social activity there. So, this is the proof of the real Indonesian character, friendly with harmony in diversity.

I. CONCLUSION

From the celebration of *malam tirakatan* I can take several conclusions: first, Indonesian Moslems are people who love to keep their tradition. Second, Indonesian Moslems appreciate other people very much although they are in

different religions, tribes, mother tongues etc. third, by commemoration of *malam tirakatan* Indonesian Moslems and the people keep their country and remember the history of their forefather who had sacrificed themselves for the freedom. As the part of Indonesian country I feel so proud of the people in my country. Because of their simplicity for loving Islam and Indonesia although many problems always arise.

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