

**Java Culture In The Qur'an Perspective  
(Case Study: Nyadran Culture In The Region  
Mt. Merapi Yogyakarta)**

Ahmad Rifa'i,  
[akhmad.rifai@uin-suka.ac.id](mailto:akhmad.rifai@uin-suka.ac.id)

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Nofa Nurrahma

[nofa\\_nurrahmah@stiqarrahman.ac.id](mailto:nofa_nurrahmah@stiqarrahman.ac.id)  
Sekolah Tinggi Ilmu Al-Qur'an Ar-Rahman Bogor

Susilawati

-@gmail.com  
Sekolah Tinggi Ilmu Al-Qur'an Ar-Rahman Bogor

**Abstract**

*Cultural diversity and the plurality of Indonesian society is one of the wealth of the archipelago which is a distinct characteristic of other nations. The uniqueness of Javanese culture is an interesting study to examine. Nyadran culture is one of the customs that has become a tradition in the community around Mount Merapi, Yogyakarta, namely the event of cleaning graves and sending prayers to relatives and ancestors who have died. In the Pakem area of Dusun Kledokkan Yogyakarta, the Nyadran tradition still holds a meal together in the area around the cemetery and is attended by both Muslims and non-Muslims. This research is a phenomenological research with a qualitative approach, with a literature review and field observations through interviews with local community leaders, to then be presented in a descriptive analysis. The results of this study are Nyadran is the result of acculturation of Javanese culture which is influenced by Hindu teachings and has been Islamized. This shows a gradual change in the Nyadran process, such as a party or funeral meal that has been allocated in the area outside the tomb or pavilion. There was even something held at the house of Mr. Kadus to strengthen the friendship between the family members who were buried in the tomb. In the perspective of the Qur'an, this Nyadran activity can be likened to a pilgrimage to the grave which is one of the sunnahs to remind oneself of death that is sure to come.*

**Keywords:** *Javanese Culture, Nyadran, Al-Qur'an*

## **A. Introduction**

Humans and culture (former of civilization) are interrelated. The development of religion is one way to understand the development of culture in an area. As Zoetmulder quoted about religion,

“Religion is the key to history. We cannot understand the nature of society without understanding religion. We cannot understand their cultural products without understanding the religious beliefs behind them. In all ages, the main products of culture are based on religious ideas and perpetuated for religious purposes.” . (Yusuf, et al,2006:13)

In the view of many researchers, Java is a distinct cultural entity in Indonesia. Language, art forms, architecture, various rituals and even theological views vary when compared to other ethnic groups or communities in Indonesia. This makes Java interesting to study. This was also revealed by Prof. Sartono Kartodirjo in the preface to the book *Nusa Java*, he stated that it was reasonable to have a unit of study on the study of Java, because Java was seen as a historical complex which made it a separate civilization. (Lombard,1996)

"That geographically Java Island is seen as a unit is natural, so logically it can be worked on as a unit of study. But in fact the concept of unity is reinforced by the historical process, which places the island of Java as the center of a maritime transportation traffic network since prehistoric times. The subsequent course of history created a concentration of island's internal and external relations, so that Java became a regional unit. If we view Java as a historical complex, in the reconstruction process, the holistic view makes it easier to create a unified picture. Based on this reconstruction, Java can be legitimized as a regional unit that frames civilization.”

As a separate civilization, there are quite a number of research objects that can be studied. One of them is related to its culture which is still preserved in the traditions of the community. According to Niels Mulder, this Javanese tradition

was formed from various sources over a thousand years, ranging from Sanskrit sources such as the Pararaton and Negara Kertagama to the history of Mataram which was recorded in the Babad Tanah Jawi, as well as from mystical texts which are not specified in number, where the influence Islam slowly emerged like Serat Centhini and Wedhatama. Furthermore, the history of Javanese culture revealed by Denys Lombard can serve as an example in various questions of historical methods, both related to the concept of space and network, about the conflict between the interior and the coast, as well as about the importance of the concept of cultural crossing. (Lombards, Nusa Java:179)

Islam as the religion of Rahmatan lil'alamiin has a perfect concept, both in terms of aqidah, muamalah and relations with the universe. All these rules and concepts are summarized in the Qur'an. Allah's verses are not limited only in written form but also in Kauniyah verses. Therefore, phenomena that occur in society can be studied from the perspective of the Qur'an.

Nyadran culture is the result of cultural acculturation between Islam and Java. This tradition in Javanese society is influenced by Hindu-Buddhist religion. so that some of the processes carried out in the Nyadran culture can be seen as a mixture of various elements that cannot be separated from these values.

In various areas around the mountain, the Nyadran tradition can still be seen, it's just that in each area there are slight differences depending on the development and deliberation of the local community. But broadly speaking, it is an annual routine event for relatives or ancestors who have died and as a means of friendship for family members who are still alive. Mountain topography influences the development of Javanese culture. Generally, the area of the mountain slopes is more thick with ancestral traditions. As can still be seen in the areas of Yogyakarta, Semarang, Boyolali which are mountain slope areas.

Nyadran or also often referred to by the community, especially in the Pakem Kaliurang area, Yogyakarta is a party at the cemetery. This activity is an annual activity that is held every month of Ruwah, or Sha'ban, which is before

Ramadan. The purpose of Nyadran is to send prayers to their ancestors or relatives who have died and are buried in the cemetery area where the Nyadran is held.

This research is intended to examine the existence of a transitional culture that occurs from the Nyadran tradition from the sociological aspect and the beliefs of the local community. Is there a gradual change in the process that occurred from the beginning of the culture to its current development after the process of Islamization on the island of Java.

#### **B. Javanese culture, a transitional tradition**

Javanese culture is closely related to Hindu-Buddhist culture. This is because the beliefs held by the Javanese people before Islamization were Animism and Dynamism or commonly called *kejawen*, where these beliefs are also in harmony with Hindu and Buddhist beliefs.

*Kejawen* is often associated with a mysterious and complex mystical world, in which there are ritual traditions and calculations. The understanding of the Mystery itself can be defined as the ultimate existence, or the cessation of all differences, or the absolute unity of things, or the basis of all experience, or nothingness. Meanwhile, in Javanese mysticism, Javanese spiritual behavior is based on love and real experience. The unique nature of *kejawen* lies in the *ngilmu titen* which has been passed down from generation to generation. Where is a belief inherited from previous ancestors and is believed to be a magical value that cannot be abandoned. (Handayani,2019:5)

*Kejawen* itself is described as an element of Javanese culture which is categorized in something unique and can be considered as an essential thing (Mulder,2001:8). Javanese society is considered a mystical and exotic society and is not the same as any other society, it is thick with its "eastern" nuance. (MC. Rickles,2013:30)

Hinduism from India 2500 years ago which consists of old cultures that are united in the Hindu frame. The influence of Hinduism in Indonesia has been known since the beginning of the first millennium through India's trade relations, this is evidenced by the various activities found along the coasts of East Kalimantan, Bali and West Java, where local rulers opened trade relations. The Hindu religion that developed was supported by the State in the inland kingdoms of Central Java in the 8th and 9th centuries, in East Java since the 10th century and culminated in the 14th century in Majapahit. In the 7th century, the kingdom of Srivijaya, a wealthy and Buddhist country, was established in South Sumatra. Meanwhile, several Hindu kingdoms in Bali have developed since the 10th century. There was a constant movement of priests, monks and pilgrims in Java.

These Brahmins worked in the government of the Hindu kingdoms. They lead ceremonies for the kings to receive blessings from ancestral spirits and explain in detail the roles of Hindu and Buddhist deities. The Brahmins got high positions in the court and decided matters on behalf of the king. They use Indian laws which are adapted to local customs and environment. If the king's support for the brahmins is revoked, it will result in the end of the regime concerned. (Soebadyo et al, 2002:42)

Ceremonies or also known as Yadnya, are grouped into five types based on the purpose of the ceremony being held. The five types are: 1) God Yadnya, For the Almighty, gods and goddesses; 2) Bhuta Yadnya, For demonic spirits; 3) Pitra Yadnya, for the dead or

ancestors; 4) manusa yadnya, for living people (transition ceremony); 5) rsi yadnya, for penedta or ordination ceremony. (Soebadyo, et al,2002:42)

Mountain areas are found to have more kejawen rituals than plain or coastal areas of pandati. Kejawen is identified with the mountains as the place of the gods, so the mountain is considered a sacred place. Mountains have been considered a sacred and sacred landscape since prehistoric times in Indonesia. This phenomenon is especially apparent in people with megalithic cultural

patterns who consider mountains as the abodes of ancestral spirits (Soejono, 2008). As a result, the mountain then becomes a sacred orientation that is used as a mecca in religious rituals and landscapes that are commonly used to construct sacred buildings. This is what explains why Javanese culture or kejawen tradition is more visible in mountainous areas.

The word Nyadran in the past was known as the Sraddha ceremony in Hinduism during the Majapahit era. The Brahmins sprinkled holy water, then people offered offerings of food, fruit and various kinds of flowers and ornaments. The Saddha ceremony was held by the elite to honor the ancestors in the 14th century AD which was recorded in kakawī Dēśawarṇana, this event was held for one week at the Majapahit Palace. In the event, offerings of various colors were distributed and then sacred prayers were said, and there was a lively dancing and singing party. This activity is a form of implementation of the Pitra Yadnya Ceremony. (Santosa,2020:90)

The Islamization that occurred in the process was able to assimilate and acculturate existing Javanese culture. However, this process creates a new color for the culture. Islamization itself is a process of human liberation from all traditions that are magical, mythological, animistic, and irrational national culture. Then it also means the liberation of humans from the shackles of secular influences.(Rais,1991:14). Islamization can also be said as a process of da'wah, and the function of da'wah is to change human behavior from ignorant behavior to Islamic behavior as stated in Qs. Al-Mudatsir: 1-7. That da'wah is to warn and glorify Allah SWT, by cleaning one's clothes and oneself from sinful acts, and then only hoping for Allah's pleasure.

The existence of acculturation, especially in Islamization with established Javanese culture, requires a strategy to spread Islam that can be accepted by indigenous people. The preaching strategy of the ulama in the past by borrowing aspects of Javanese culture made

Islam acceptable to ordinary people so that it became a closely attached

identity. This is illustrated in the process of converting Javanese literary works as well as traditional traditions that continue to this day. So that the success of Islamic da'wah is to produce a Javanese identity that cannot be separated from Islamic values.

Islam does not necessarily give up elements of Javanese culture after accepting Islam, in the process it adopts symbols and elements of local culture that have strategic value in the context of da'wah, such as the presence of the Pegon script, ritual culture and literature and other arts.

There are three conditions of society faced by Islam when it spread to the archipelago. namely, 1) people who have not been much influenced by Hindu-Buddhist religion, such as Kalimantan, Sulawesi, Maluku, and Nusa Tenggara; 2) coastal community groups such as the north coast of Java, whose Hindu religion still tends to be egalitarian, free and open to change; 3) a society that has a relatively well-established social and cultural system, namely the influence of Hindu-Buddhist in its mixing with local beliefs

Islamic culture is not only a one-way expression to another object (kontowijoyo discusses it with the universe), but also the acceptance of another universe by Islam. In cultural interactions, the ability to create and decipher codes (coding and decoding) is very necessary. This is done to prevent the fading of Islam due to the loss of its Islamic identity. As in the 1980s and beyond, local codes were used, such as "kanjeng nabi Muhammad", "Gusti Allah", "King Usman", "Prayer", "Hyang Agung", "jin putih". This proves that Islam is able to create multilingual codes.

The success of Islamic teachings in penetrating previous cultures in various spheres of life and being able to color all levels of Javanese Islamic society. Most of the Javanese population (the Abangan) is considered by Snouck Hurgronje not to be underestimated, because after all they are Muslims. In addition, another researcher, Robert R. Jay, also proved in his research on the history of Javanese farmers, that Islam is not only a belief but also a dynamic force and a stimulating

factor for farmers in general. (Susilawati,2015:59)

### **C. The Concept of Death in Islam and Hinduism**

Death is a process that every living being will go through. How the process and the cause of a death, is an unseen thing. However, the news about the conditions that will be

experienced after death has been explained in the scriptures. And each individual has a different understanding of the concept, which depends on their respective beliefs. Death in the Big Indonesian Dictionary (KBBI) is loss of life and no longer alive. (kbbi.web.id). So that the meaning of death can be said to be a process of losing the life of the body so that the person is no longer alive. Both Hinduism and Islam both believe that when a person dies, he will come back to life but with different conditions according to his deeds.

#### **a) Life after death in Hinduism**

Life after death is stated in Hindu scriptures. This is recognized and believed by clairvoyants and yoga experts even based on spiritual research of saints. They reveal that they can see sharply the various forms of life after death. (Kamajaya, 2001:1)

After experiencing death the spirit will be in the world or the afterlife, but the spirit is still in a state of confusion and bound to the worldly nature. This is influenced by the type of death. There are three types of causes of death (died) namely due to the death penalty, suicide or due to an accident. The sincerity of the soul towards the release of the spirit with the body and worldly objects affects the condition of the spirit after death. They are spirits in the astral plane (the realm of life after death).

Behaviors during life in the world are the reason for the condition of the spirit after death in Bwah Loka (a realm where ancestral spirits and living

beings have various levels). All spirits live in Bwah loka until in time they will be reborn (read: reincarnation) according to the status of their respective souls. On the condition that the wandering spirit can be explained as a spirit that has not been able to enter Bwah Loka and is still on earth for a certain period of time as a reward for its karma without a physical body. The spirits of these ancestors are believed to be able to come in an instant to earth at the call of their children and grandchildren in prayer through a sense of soul awareness. It is believed that after death every spirit that lives after death is due to its karma, there are those who are reincarnated back into the world to repair the karma wasana, until the best will enter a higher realm than heaven.

**b) Life after death in Islam**

Death is the absence of life in the body of an organism. Life here can also be referred to as Soul or Nafs. Because humans consist of two elements, namely body and soul. In the oral book al-A'rab, Ibn Mandzur explains the meaning of life and as a whole of something and its essence refers to oneself. Therefore, when humans lose their soul nafs, their life also disappears.

The word Mati or the word al-Mawt, is characterized by the word sunatullah which is common to all events and is an unseen thing that is not known to humans. Death becomes a dividing point between two things, namely the time, condition and life of the world to the time and state of the eternal afterlife. Death is the door to continue the journey to the afterlife. As for after the spirit separates from the body in the Qur'an described, then it will experience three phases namely the Barzakh realm (Qs. Az-Zumar: 99-100), the day of resurrection (Qs. Al-A'raf: 187, az-Zumar: 68-69, an-Naml: 87), the life of heaven or hell (Qs. At-Tin: 4-6, al-Hadid: 12-15; al-A'raf: 44-45). The third phase, namely the life of heaven and hell, cannot be passed if it has not passed the previous two phases. Muslim philosophers divide death based on the Qur'an into three categories, namely by self-intention (suicide), natural

death and death due to accident. .(Handayani,2009).

When a person dies, all worldly life is cut off from him, only the provisions of the hereafter that have been sought in this world can be brought with him. Provisions for the hereafter are good deeds, useful knowledge and pious children. From this, when someone dies and has righteous deeds and family and friends and causes them to do deeds such as praying or worshiping for the dead, then that is what will reach him and may lighten his life in the barzakh realm.

Every soul that dies will be in the barzakh realm until the day of resurrection, on this day all living things will be resurrected after death to be accounted for for their deeds while in the world as stated in the Qs. Al-Zalzalah. After that, the spirits will receive a reward or reward according to the results of the practice reckoning process, whether they have the right to be in heaven or must be in hell.

During the barzakh realm, the spirits are preoccupied with what they experience. This is supernatural and not known for sure. Therefore, the condition of the spirit after death is believed by Muslims to be unable to reconnect with things that exist in the world.

#### **D. Research Methodology**

This research is a phenomenological research with a qualitative approach. The study uses library research, which is to examine and analyze an event that occurs in a particular community by analyzing it using library data sources, both from journals, articles and related books. In addition, data collection was carried out by means of observation using interview techniques to several prominent figures from the Kledokkan Pakem Kaliurang community in Yogyakarta, as well as a Javanese culture researcher who is the chairman of the Center for the Study of Islamic

Civilization (PSPI).

Furthermore, the data were analyzed using a content analysis model, which is an investigative technique that seeks to decipher objectively, systematically and qualitatively (Nata, 2001; 141) so that the facts that occur in the community are analyzed by examining data sourced from the field or literature or literacy that related and previous research that has been done. Furthermore, the data is presented descriptively

## **E. Research Results**

### **a. Nyadran Tradition in Kledokkan Pakem Hamlet, Yogyakarta**

The Nyadran tradition is a tradition that is carried out annually, namely before the month of Ramadan or to be precise in the month of Sha'ban or Ruwah. The community in the Pakem area is generally carried out at two times during the month. There are two activities in the Nyadran tradition, namely on the 21st of ruwah (or above the 21st), the community performs Nyekar.

Nyekar is an activity to clean tombs, people sweep the graves, pull weeds around the graves and sprinkle flowers and flower water and even perfume on the graves of their respective families. After that, they returned home.

On the 25th of Ruwah, every house invites the whole family, from grandmother to granddaughter to go to the grave. Each house brings a variety of heavy food (rice and side dishes), fruit, to snacks and drinks. At this time carrying supplies is considered more practical, because it uses catering orders such as rice boxes and so on. In the past (about 20 years ago), all the food to be brought was put in a wood like a coffin without a lid and full of carvings, the wood was called Jodang. Jodang was carried by two people using wood to be carried to the grave where Nyadran was. Jodang contains tumpeng rice, traditional menus,

vegetables and pastries, a place to drink which is often referred to as a drink jug and so on, like people who are going to hold a party. Then all this food is covered using a sparai. Arriving at the tomb, the food was held together, the villagers exchanged food if there were other participants with different menus. Before the meal, a tahlilan event was held which was attended by representatives of each family, and was led by one religious leader to lead the way in sending prayers to his deceased relatives. The readings that are read are, Surah Yāsin and tahlil and sholawat. This Nyadran event was also attended by non Muslim families as long as there were relatives buried in the tomb. However, for non Muslim participants, they did not take part in the tahlilan event held.

The meal together or what they call a party is not held in the tomb, but there is a special place in the tomb area such as a pavilion. In Pakem hamlet, the event was held under a shady tree on the edge of the cemetery. After that, the event was over and the Nyadran participants returned to their respective homes

**b. The Islamization Path of the Nyadran Tradition on the Slopes of Mount**

**Merapi** Most of the Javanese traditions can still be seen mostly in the area around the mountain in general. This is because the process of spreading Hinduism from the coast gradually towards the mountainous areas to perform several religious rituals with the aim of getting closer to the abode of the gods.

In addition to the Yogyakarta area, the nyadran tradition is also still carried out by the people of Boyolali, Semarang, Klaten, Surakarta. However, if you look at it, the Nyadran process for each region is not the same. This depends on the level of socio-religious development of the local community.

or example, in the Boyolali cepogo area, the Nyadran culture is

filled with cleaning the graves and Nyekar, then praying together. Then the next event is to visit homes like Muslims do during the month of Shawwal. In this cepogo area, there is no longer a burial party tradition.

The Sleman area of Yogyakarta, across from the Pakem hamlet, the party event or eating in the cemetery area has changed location, namely at the house of Mr. Kadus. All Nyadran participants gathered and exchanged food together in the house. In several other areas, existing research has also found that the core of the Nyadran tradition is sending prayers to ancestors and cleaning graves.

If it is seen from the history of Nyadran that comes from the Saddha Ceremony, some of the activities that are part of the series of events are no longer found. This is due to a gradual change in the tradition by maintaining activities that do not conflict with the sunnah and filling it with activities that are more beneficial (less harmful) in terms of worship or permissible in Islam. As well as dance and singing activities at the cemetery, successfully replaced with Yasinan and tahlilan and sholawatan in accordance with Islam.

Arif Wibowo, a researcher of Javanese culture, said that the reading of sholawat during Nyadran, even in some areas in Christian society there is also the Art of Saloko (Catholic prayer). This shows that Islam is able to color the tradition down to the basic level even towards Christianity.

Many Javanese researchers conclude that there is a typical Javanese theology, which is currently popular with the terms Jawi religion, Jawanism or Kejawen. Jawanism or Kejawen is not a separate religion, but rather an ethic and lifestyle inspired by Javanese thought. When it comes into contact with religion, Javanese mysticism will form its own theological style, which is essentially a characteristic that is culturally inclined to a life that transcends religious diversity, said Arif Wibowo.

Mbah Lim (Kiai Haji Muslim Imampura) in his book Islamizing

Java, stated that Javanese culture was never an obstacle to Islamization. (Mc. Rikles, 2013:321). The process of Islamic da'wah is still ongoing in ways and strategies that are adapted to the conditions of the local community. The existence of changes in ritual culture that is contrary to Islam into

things that are not contradictory must gradually continue to be carried out, until a harmonious and prosperous society is achieved. As stated by M. Natsir that effective da'wah must be accompanied by the accompaniment of good morals from the person who does the da'wah himself. This is a step towards achieving the goal, namely rahmatalil'alam by achieving harmony among the people of Baldatun Thoyibatun wa robbun Ghafur. (Natsir, 1986: 27)

**c. Socio-cultural aspects of Nyadran in the perspective of the Qur'an**

In the perspective of the Qur'an, life after death is described in the world experienced by every human being. Humans are social beings who naturally cannot live alone. Even when he has died, kinship and charity among Allah's creatures and useful knowledge cannot be separated from the existence of the people around him. It contains social values contained in the Nyadran tradition.

There is a process of gradual change in Javanese society towards the Nyadran tradition to adapt to the deepening understanding of the Javanese people who embraced Islam. Nyadran culture is not only followed by Muslims. This is where the uniqueness of Javanese culture can absorb various religions and adapt to local traditions.

As in the beginning, the food made by the family is served to the corpse and stored on the headstone of the family tomb, in order to offer it to the ancestral spirits. Currently, eating activities are diverted in the area outside the cemetery, and there is no more food to be placed on the tombstone. In addition, the existence of dance and singing together was

successfully converted into sending a prayer together or reading the Surah Yasin and Tahlilan and praying together. Even stay in touch with local residents. This makes Javanese people closely related to each other. Social values in society still look strong today.

The reading of Yasin, tahlil and sholawatan in the grave area is intended to benefit from these readings for the family who have died in order to ease the process in the grave. In addition, the party or eating together is a process that seeks to dispose of food by the dead so that it is not wasted, even more deeply, is a place for friendship between Nyadran participants.

For Muslims themselves, the Nyadran tradition is an effort to make themselves aware that this world will be abandoned and nothing will be provided except for 3 things, namely, useful knowledge, pious children, charity and useful knowledge. However, this proselytizing process has not yet been completed. Da'wah is needed as an effort to enforce Islamic law. However, it is hoped that it will be carried out peacefully but firmly as taught by the Sunnah of the Prophet Muhammad.

## **F. Conclusion**

Javanese culture is an interesting thing because most of the values contained in it are the product of assimilation and acculturation of the religions that come into contact with it and produce interesting layers of study to be studied. Nyadran culture is an activity that is intended to

send prayers to families who have died as a pious charity of their children and grandchildren, so that the process experienced by the dead in the grave is easier. It is believed that the prayers offered will ease the process of burying the families who have died. In the grip area of Sleman, the Nyadran culture is carried out on the 21st of ruwah and above, and generally in two stages. The first stage of the nyekar process in the cemetery, then on the 25th of Ruwah, which is a party

filled with eating together after tahlilan

This gradual process of change in Javanese society is an ongoing Islamic da'wah. Namely by making the process of visiting the grave not contrary to Islamic Shari'ah as guided by the sunnah of the Prophet Muhammad.

**Bibliography**

Afriani. Ilin 2019. Skripsi : *Tradisi Nyadran di Desa Ngasem Kecamatan Batealit Kabupaten Jepara*. UNNES: Fakultas Bahasa dan Seni

Basit, Abdul. 2013. *Filsafat Dakwah*. Jakarta : Raja Grafindo Persada

Handayani Yuni, 2009. Tesis : *Jiwa Setelah Mati Dalam Sangkan Paraning Dumadi*.

UIN Maulana Malik Ibrahim. Malang. Diakses pada halaman  
<http://etheses.uin-malang.ac.id> tanggal 12 Juli 2022 pk1.10.50 PM

Handayani, Yuni. 2019. Tesis : *Jiwa Setelah Mati Dalam Sangkan Paraning Dumadi*. UIN Maulana Malik Ibrahim Malang.

Kamajaya, Gede. 2001. *Alam Kehidupan Sesudah Mati*. Surabaya: Paramita Kbbi.web.id. diakses pada  
tgl.10 Juli 2022 pk1.21.00

Konsep Hidup setelah mati dalam Agama Hindu. [http: https://repository.uin-suska.ac.id/5818/4/BAB III.pdf](http://repository.uin-suska.ac.id/5818/4/BAB%20III.pdf). Diakseses tgl 11 Juli 2022 pk1. 4.46 AM

Lombard, Denys. 1996. *Nusa Jawa : Silang Budaya Kajian Sejarah Terpadu*. Jakarta : Gramedia Pustaka Utama Masyur Syeikh Musththafa Masyhur, 2012. *Fiqh Dakwah jiid 1*, Jakarta : Al-I'thisom. MC.Rickles. 2013. *Mengislamkan Jawa*. Jakarta : PT Serambi Ilmu Semesta Mulder Niels,2001. *Mistisisme Jawa*, Yogyakarta : LKIS

Natsir Muhammad, 1986. *Fiqh Dakwah*. Surakarta : Ramadhani

Natta Abbuddin.2001.*Metodelogi Studi Islam*. PT Grafindo Jakarta :Persada Pranowo, Bambang. 2011. *Memahami Islam Jawa*. Jakarta : Pustaka Alfabet Rais, Amien. 1991.*Cakrawala Islam : Antara Cita dan Fakta*.

Bandung : Mizan

Saifuddin Endang, Amin Rais (ed), 1988.*Pak Natsir 80 Tahun Buku Kedua Penghargaan dan Penghormatan Generasi Muda*, Jakarta : Media Dakwah

Santoso Agung, Sujaelanto. *Upacara Nyadran Di Desa Srebegan Kecamatan Ceper Kabupaten Klaten Sebagai Wujud Pelaksanaan Pitra Yadnya Dalam ajaran*

- Hindu*. Jurnal: Jawa Dwipa, Volum 1 Nomor 2. Diakses 14 juli 2022 pkl.2.26 PM.
- Simuh. 1988. *Mistik Islam Kejawaen:Raden Ngabehi Ranggawarsita*. Jakarta : UI-Press.
- Soebadyo Haryati, dkk.2002. *Agama dan Upacara Edisi Bahasa Indonesia*. Jakarta: Buku Antar Bangsa.
- Steenbrink, Kareel A. 1995. *Kawan Dalam Pertikaian; Kaum Kolonial Belanda dan Islam di Indonesia (1596—1942)*. Bandung : Mizan
- Sumartana Putu, I Gusti Made Widya Sena. Konsep Alam Kehidupan Setelah Mati Dalam Teks Atma Prasangsa (STudi Kasus Di Desa Munggu Kecamatan Mengwi Kabupaten Badung), Jurnal Penelitian Agama Hindu. Institut Hindu Dharma Negri Denpasar. <http://ejournal.ihtdn.ac.id/index.php/JPAH>
- Sunjana, *Gunung sebagai Lokasi Situs-situsKeagamaan dan Skriptoria Masa Sunda Kuno*. Jurnal Purbawidya. 2019. Diakses 14 Juli pkl. 12.28.
- Susilawati, Nofa Nur Rahmah. 2015. Tesis : *Strategi Dakwah Mohammad Natsir, Respon Terhadap Kristenisasi Dan Nativisasi, Serta Implementasinya Pada Dewan Dakwah Islamiyah Indonesia (DDII)*. Universitas Muhammadiyah Surakarta. Diakses <http://eprints.ums.ac.id/> tgl 13 Juli 2022, pkl 5.05 AM
- Syamsul Hidayat, 2012. *Tafsir Dakwah Muhammadiyah Respon Terhadap Pluralitas Budaya*, Kartosuro : Kafilah Publishing
- Yusuf, Mundzirin. dkk (ed). 2006. *Sejarah Peradaban Islam di Indonesia*. Yogyakarta : Fakultas Adab UIN Yogyakarta Pustaka.
- Yuwono Emmanuel Satyo. 2014. Tesis :*Kejawaan dan Kekristenan : Negosiasi Identitas Orang Kristen Jawa Dalam Persoalan Di Sekitar Tradisi Ziarah Kubur*. Universitas Sanata Dharma Yogyakarta, Ilmu Religi dan Budaya.