Religious Synchretism in Paranormal Myths: Study of Javanese Islamic Society in Blitar Regency

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Abstract

The persistence of Javanese Islamic society amid traditional and modern life can uncover socio-cultural and religious myths, which are the basis of their motive interests in visiting paranormal as well as understanding the views of Islamic societies in Java towards the paranormal profession. By using an ethnographic approach, this research has been able to show how strong the traditional beliefs and thoughts stemming from the ancestors of the Javanese Islamic society in Blitar. Moreover, in reality, some matters strengthen each other between Javanese culture and Islam so that syncretism can occur. People who come to paranormal indeed have some motive for need and concern. At this critical point, religion and culture are required to provide answers to society, so culture and religion as a reality of meaning function for the problems of society.

Keywords: Religious syncretism, Javanese Islamic Society, Paranormal

A. Introduction

Before the major religions entered Indonesia, there had been a faith that was believed such as animism, dynamism. According to I Made Weni (1999), Indonesian people think and act driven by supernatural beliefs and fill all nature to bring into balance. The balance must always be present and maintained, if disturbed, it shall be restored. Restoring the situation is manifested in a ceremony, taboo or rite. The religious animism and dynamism which were the roots of Indonesia's native culture, particularly Javanese people, have a strong resistance to outside cultural influences (Walsh. 2000) and (Bakar. 2014).

Javanese society realizes that nature has the power that must be resisted. The human relationship with nature raises the mindset that everything that happened in nature is the act of the surrounding natures. This mindset causes the forming of animism that believes in spiritual power (Ali, Nunuk, & Hermanu: 2018). The faith of the spirit is divided into fetishism and spiritism (Arroisi, 2015) and (Latifah, 2015). In everyday life on Java, we often meet people who practice religion seriously while respecting and counting the days, *selamatan* in social integration which is deemed very important, an obligation to glorify, pilgrimage to the graves of parents and ancestors. At an ethical level here said, the Javanese have a sincere intention that is not aimed at selfishness, but rather at putting the interests of others above that of personal (Husniyah, 2020) dan (Arinda, & Yani. 2014).

In connection with the foregoing, according to C. Geertz, the variant of Javanese Islamic society is divided into three groups, namely *abangan*, *santri* (students), and *priyayi* (upper-class society) with different cultural characteristics. The three religious variants are hereinafter referred to as The Religion Of Java (Nur Syam: 2007). By the end of the 20th century, another term that quite often appeared in scientific discourse, next to secularization and globalization, was spirituality. A spiritual revolution has been proclaimed, which consists in moving from religion to spirituality, and means a specific sacralization of modernity or postmodernity. Philip Sheldrake, a researcher into the historical aspect of spirituality, claims that "spirituality is a word that defines our era" (Janusz & Wargacki: 2012)

However, today society has changed in a way that should be recognized and responded to in fieldwork. Changes caused by various forces, both from inside and from outside, have caused what the society and culture have said differently, giving a notion that in the Javanese Islamic Society in this research area there are Muslims who come to paranormal from various social classes and various types of professions. Besides, the research area was chosen as the research target because, in this area, several Islamic religious figures also have professions as paranormal (the term used by the author) or shaman. Furthermore, research on the interests of the Javanese Islamic society in various classes that come specifically to paranormal has not been published or carried out beforehand.

On the other hand, the purpose of this study is to analyze the variants of Javanese Islamic society in their changes and developments amid paranormal existence in traditional and modern life and to uncover the socio-cultural and religious myths as the basis of the interests of the motives of the Javanese Islamic society in visiting paranormal as well as understanding the views of the Islamic society in Java towards the paranormal profession (Huda. 2015).

Syncretism or the highest result of interaction correlates to the most comprehensive plane—institutional, with cultural systems at work. On this level, religions operate on the cultural level and this entails deep interactions between religions and cultures. It is on this level that both cultures and religions perform the function of pattern maintenance to keep, preserve, sustain, and maintain the systems and ways of life, through both formal and informal institutions. Thus, religions operating on this level become a part of cultural systems contributing to systems' stability (Laura Yerekeshiva: 2019).

The existence of syncretism is still in debate among Indonesian people because syncretism can not be fully accepted by the religions in Indonesia. Nowadays, a lot of the problems that arise in Indonesia are regard to religious matters. Many cases are assuming that religion is no longer purely because many incorporate traditional elements (customs) into an indigenous religion and hope it can be accepted as a religious doctrine. (Marcelius & Nita: 2008).

More than the foregoing statement, it is hoped that there will be finding that the meaning of this research is that if the society feels that they are benefited from their well-being over the problem solved by using paranormal expertise method, it is necessary to acknowledge the theory of new scientific knowledge for the society or to be part of the hope of future cultural repertoire. Therefore, it becomes a semantics of science that is scientifically accommodated

in Javanese society, but conversely, if this is considered a pseudoscience that does not bring a positive impact on the culture of thought patterns and behavior towards social problems, this research will be an explanation to the society rationally, that it is time for the society to be creative with a more productive new culture in achieving the cultural progress of the Javanese Islamic civilization scientifically and rationally.

The results of this study are generally useful as input in the development and knowledge of social science to understand the existence of the cultural life of the Javanese Islamic society in mysticism. Specifically, the results of this study are expected to be useful for understanding the ways and behaviors of Islamic religious society in dealing with all their problems based on their culture.

B. Methods

In this research, ethnography is very important because ethnographic research involves learning activities about the world of people who have learned to see, hear, speak, think, and act in different ways. Not only studying society but more than that, ethnography means learning from society. (James P. Spradley, 1997: 3). Likewise, because this research is field-oriented, qualitative research helps uncover the thoughts, understanding, and behavior of the Javanese Islamic society in shamanism or paranormal. (Utomo, & Subiyantoro. 2012).

C. Research and Discussion

1. Javanese Islamic Society in Blitar

Every religion states its teachings as a totality of meaning systems that apply to all life, both individually and socially. The understanding of religion in Indonesian society is generally understood as a system of beliefs, behavior, values, experience and which is institutionalized, oriented to interchangeable spiritual/ritual problems in society, and passed down between generations in tradition. (Moh. Toriqul Chaer: 2012) and (Sari, 2019).

Clifford Geertz who relied heavily on research concerning Culture and religions in Indonesia explained that Religion was never a mere metaphysics for all nations, forms, vehicles, worship objects covered with a glow of profound, holy moral sincerity, everywhere in itself contains a sense of holy intrinsic obligation (Ramli, 2012).. All of that is what is described separately as something more than dominance by inevitably having far-reaching implications for the direction of human behavior, not only is never metaphysical, religion is also never merely ethical because the source of moral vitality is understood to lie in belief (Nyunt, Chiam, & Kua. 2011), (Gilligan, . 2009) and (Forghani, Kazemi, & Ranjbarian. 2019).

With this belief, religion expresses the fundamental characteristics of reality. Furthermore, in his writings on Javanese religious traditions, in particular, the peasants are a mixture of elements of India, Islam and indigenous elements, Southeast Asia of the emergence of large and militaristic kingdoms in rice sources in the interior in the first centuries of Christianity is associated with the pattern of the spread of Hindu Buddhist culture to Java island (Sumbulah. 2012), (Hefner. (1987).

Hinduism development in Indonesia within historical ranges is well related to Buddhism doctrines. It can not be separated from their common elements and philosophical doctrines. (Ketut Cameng: 2017). The two Indian tales of Ramayana and Mahabharata remain popular in Javanese literature and performance. The two stories are often modified and contextualized in different times (Al Makin: 2016).. Not only are the two reenacted in the Hindu and Buddhist spirit, but they are also revived in the later Islamic literature and performance with adaptations of them to Islamic teachings (Kencana, 2014).

The "localization" of Islam was a constant feature in the expansion of Islam beyond the Arab homeland, including Southeast Asia. Based on the framework of 'practical Islam', rather than 'normative Islam', and in the framework of both accommodation and conflict between shari'ah and custom as a whole system, rather than as separate entities, it provides a greater variety of Islamic beliefs and experiences. Comparatively, Javanese people have been more diverse than Sulawesi people in terms of the religious spectrum; Muslims in Java have incorporated animism, Hinduism, Buddhism, and Islam into their culture system (Ali, 2011). More recently, the sociologist Meredith McGuire has shown how the everyday, lived religious practices of individuals entail various forms of religious blending. (McCloud: 2018).

Theology of religions also aims to formulate principles and guidelines regarding the practical coexistence, witnessing toward and dialogue with members of other faiths. (Jaco Bayers: Department of Science of Religion and Missiology University of Pretoria South Africa). Syncretism comes from the Greek synretismos, which means union (together, derived from the word sun) cities on the island of Crete (in the Mediterranean). From there, comes the word synkretizein, "united to face the common enemy". There is no similarity or togetherness. However, facing the threat of enemies from outside the island of Crete, they were all in an association, although there had been different interests. (Fredy Simanjuntak: Syncretism in Pentecost-Charismatic Movement).

In the social sciences, syncretism refers to the formation of new identities out of cultural elements that are at hand, usually from more than one culture. So, as the etymology of the word suggests, in the area of religious identity syncretism has to do with the mixing of elements of two religious systems to the point where at least one, if not both, of the systems, loses basic structure and identity (Benedict Deni Mary: 2011).

The problem of syncretism has often been found in this region of Indonesia, for example, ShivaBuddhism is a mixture (syncretism) of Hinduism and Buddhism in Indonesia. In the Majapahit era, Shiva and Buddhism combined into one, and this can be seen in several literary works such as Kakawin Sutasoma and Kakawin Arjuna Wijaya. (Wayan: 2018). The core ritual form in syncretism in this study is a joint celebration called *slametan*; *Slametan* in a form of content is only a slight variation on all occasions with religious meaning. At transition points in life on holy days according to the calendar or at certain phases in the harvest, upon moving house, *wetonan*, and so on; intended to make offerings for spirits as well as shared mechanisms for the wholeness of living together.

Syncretism, in this case, is the merging between *kejawen* or can also be called the religion of Java (Javanism) and Islam. The essence of the Javanese religion in general is the worship of ancestors. The embodiment is realized through a mystical attitude. Although outwardly they worship the spirit and also other forces, but essentially it is centered on God. Javanese religion is based on mystical attitudes and behavior that still positions God as the main force and positions ancestral spirits as intermediaries. (Dwi Puspita sari, Susanto, & Marimin: 2020).

During *Slametan*, each food consisting of dishes and specially prepared symbolizes a particular religious concept, cooked by female members of a household and served in the middle of the living room; The head of the household invites eight or ten heads of the family next to each other to take part, no closer neighbors are ignored for the sake of distant neighbors. After a speech from the host explaining the spiritual purpose of this celebration and recitation in Arabic, each person eats with a little haste while swallowing the food, wrapping food leftovers in a banana leaf wrapper, and returning home to share it with family.

According to African views, the universe is composed of visible and invisible parts. It is commonly believed that, besides God and human beings, other beings populate the universe. These are the spirit (U. R. Kleinhempel: Open Theology 2017; 3: 644)s. There are many types of spirits, The spirits have a status between God and men, and are not identical with each other (Tesdale, 1997). People believe that the spirits suck in food juices and the smell of food from burned incense and the prayers of the poor, and those who take part in the food; the food juices are from food ingredients and their social interactions. The dual results of this little non-dramatic and quiet rite are: the spirits are calmed and neighborly solidarity is strengthened. (Clifford Geertz: 1993, 77).

Such behavior of the Javanese Islamic society is also carried out by the Islamic society in the Blitar region, this is due to various factors, including the existence of teachings that have been embedded in the heart and mindset of the society for how to hold a ritual to achieve *keselamatan* (safety) since the existence of their ancestors. In the view of the Blitar Islamic society, it is understood that Javanese culture does not conflict with Islamic teachings (Hermawan, 2014).

"This selamatan is not to worship ancestral spirits but to hold tolak bala' (rebellion)because the berkat that is carried out is a form of alms. On the other hand, alms are in the Hadith of the Prophet; declared able to reject a disaster. Therefore, what we do is inseparable from the basic teachings of Islam itself ". (Interview with: Warno: August 1, 2007).

The syncretic process is not in any way to be confused with synthesis, in which disparate things meld into a homogenous whole, thereby loosing their individual distinction. Nor is it mere eclecticism, which usually signals a wavering course of thought of only probable worth. In the syncretic context, extreme differences are upheld but aligned such that likeness is found amongst unlike things, the power of each element enriching the power of all others within the array of their differences. (Roy Ascott: Edicao, 2009) and (Rey & Richman 2010).

Another aspect that helped strengthen Blitar society's understanding of syncretism was that what the *Wali Sembilan* also did, the *Wali* taught new teaching by not opposing the old teachings, intended to make it easier for laypeople to accept the teachings of Islam in Javanese society with Hindu and Buddhist beliefs or Animism-Dynamism. This portraits how society has a handle and reasons in an effort to justify what they are doing. Even though many Muslim communities interact with outside cultures, including those with higher education, what is done is still unable to totally change the cultural behavior that has been passed down for generations. The researcher discussed with the local social leader, a teacher (Civil Servant), and a *Takmir* of Mosque, and, at the same time, many people visit him for solutions to various problems, the term of which herein can be categorized as Paranormal.

The discussion about people who carry out *kenduri* "that so far there have been many people who do not expect rice from *kenduri*, even if, sometimes, the *kenduri* is held at the same time as other neighbors, the rice leftover is eventually washed down by the chicken." Because there has been a lot of food at home, what if the *selamatan* (*kenduri*) is not in the form of rice to take home, but is replaced with instant noodles, fruit, and other menus that can last for several days to avoid uselessness. "

This was carried out during 2007, it was the day to have *selamatan* by inviting neighbors, and after reading *tahlil* followed directly by eating in togetherness and went home with "*berkat*" containing 4 packs of instant noodles, 2 oranges, 2 red apples, and 2 other not-cooked menus. Apparently what happened? Even though the people still take it home, not all of them feel satisfied. This happens because the custom of taking to go home by wrapping rice is understood as a *berkat* that has its value and there is no society which follows the footsteps of replacing *berkat* with other food menus, even many older generations do not justify this:

"This is so uncommon if kenduri means to bring home raw noodles and oranges, what if later it turns out that there are people who have children and these children are already expecting" berkat *"from their parents who are attending the "kenduri" invitation, upon arriving home only get orange fruits and instant noodles when opened, definitely it will disappoint others "(interview: Mrs. Katiasri, 8 June 2007).*

This shows how the strong beliefs and traditional thought that originated from the ancestors of the Islamic society in Blitar, therefore, synthesis with what was carried out by the *Walisongo* in their history who tried to embed Islam with a subtle and aesthetic manner, starting from the counts of Java, *selamatan* with various existing symbols or arts (Wurianto, 2018). For example, in the case of the song entitled *Ilir – Ilir,* Wali Songo used the song as a symbol of the association of the spread of Islam, and apparently, the Javanese people were more sympathetic and heartfelt with rhythmic and interesting songs accompanied by religious meaning to convert to Islam. (Swarto endraswara, 2003: 79).

In this phenomenon, the researcher prefers to place the Javanese Islamic society with an amalgamation of religion and cultural behavior in life, although it cannot be fully said, the behavior of the Javanese Islamic society is more agreed to be categorized as Cultural Islam. Therefore, even if there are many Islamic *santri* (students) here, but the heavy cultural burden still dominates, and more happens to the older generation that still exists in society.

Based on Geertz's research in Mojokerto, three religious variants, hereinafter referred to as The Religion of Java, briefly, *priyayi* which emphasize aspects of Hinduism and are associated with bureaucratic elements; *Abangan* is a farmer; and *santri* is positioned as trader. Unlike the Sanankulon society, even though it can be broadly mapped with the status of the *santri* and *abangan*, namely the *santri* of the Islamic society who adhere to the Shari'a, and *Abangan* as an Islamic society which does not practice quite much Shari'a Islamic law. On the other hand, the *priyayi* element which Geertz categorizes as bureaucrats cannot be seen in the division of the Sumberingin Sanankulon society, because in this society, quite a number of either *Abangan* and *Santri* also become bureaucrats in their employment status, even many *Abangan* people send their children to the *Pesantren* (Islamic Boarding School) or religious schools, such as *Madrasah Ibtidaiyah* (Islamic Elementary School), *Tsanawiyah* (Islamic Junior High School) or Islamic Higher Education.

According to Geertz, *santri* is understood as ritual and mystical dimensions of religiosity. Traditional *santri* is a product of the synthesis of Islam and the Pre-Islamic Javanese Religion. In traditional *santri* view, life in a cloistered world which is largely isolated from the orthodox centers of the "Middle East", hence, their views on Islam are more Javanese nuance than that of the Middle Eastern Islam. Moreover, such *santri* is described as "very conservative *santri*" (Setuabudi & Rohmah, 2019). Self-inculcation or attachment to Java can then be found in stable equilibrium in situations where Islam and the associated worldview are fully accumulated within the internalized self in an individual's soul, so it can control behavior more than just putting a comment in it to hide true values in determining individual actions.

2. Shaman, Paranormal, and their links with Javanese Islam.

The striking diversity of beliefs about paranormal phenomena is a noteworthy and poorly understood characteristic of humanity (Streib & Hood, 2013). On the extremes, some people are almost violently opposed to the very concept of paranormal phenomena and others are equally adamant that such phenomena are real. (J. E. KENNEDY: 2005). The myths of Javanese society are indeed quite numerous, myths are symbolic sacred stories that tell a series of real and imaginary events concerning the origins of changes in the universe and the world of the gods, goddesses of nature, humans, heroes, and society. Therefore, the myths in Java are numerous, which is part of the hereditary way of life and culture, this can be divided include:

*First, **there is a myth related to certain restrictions,*** if the restrictions are violated by Javanese, they are afraid of receiving bad consequences. For example, the Javanese prohibit marriage with *sedulur misan* (*misanan*), a person whose father or mother is in the same area as a bridegroom and *geing* (the day of his birth is between *wage* and *pahing*). If violated, this will relate to offspring to be born or occur undesirable events by either both families or one of them. This is why someone who will marry sons and daughters in Blitar often goes to paranormal who are deemed to know the matter of arranged marriages to ask for the right time and anticipate the calculations.

Second, **myths in the form of associative shadows**. This myth usually appears in the world of dreams, making Javanese people recognize good dreams and nightmares. Therefore, if Javanese happens to have a bad dream, they believe a disaster will come, and prevention shall be carried out by way of having *selamatan*. For example, a dream about being hit by a murky flood will emerge into an unpleasant trial.

Third, **myths in the form of fairy tales, legends, and stories**, have a strong legitimacy in the minds of the Javanese people. For example; *Kanjeng Ratu Kidul*, *Aji Saka, Sheikh Subakir*, all of which are a mystical tale that can influence the inner world of the Javanese people. These mythological figures are considered to have supernatural powers because they need to be respected in certain ways. For example, the Javanese Islamic mystics believers usually in their acts use means of gifts of Surah Al-Fatehah to Sheikh Abdul Qodir Jaelani.

Fourth, **myth in the form of shirk (something shall be avoided).** This Javanese myth still has an associative breath, but its main emphasis on bad aspects if done, when this is violated, possibly fearful of unpleasant consequences will happen. For example, in a wedding celebration, Javanese will not dare to assume a puppet show take a play that uses the term of die, such as Kumbakarna dies or that of concerning Baratayuda play. This also happens to play with a sad theme. Similarly, when these people are having *campursari*, they avoid songs entitled *Randha Kempling* (widow-related song) because they are afraid that they will get divorced quickly, so they shall avoid singing the poem. During the wedding, it is preferable to play a puppet using *rabine* or *tumurune wahyu* terms because this play is deemed and believed a better connotation. (Suwardi Endraswara; 2006, 196)

On the other hand, shamans are defined as "people who treat, help sick people or give *jampi-jampi* (spells)", in this case, divided into three groups namely: (1). *Dukun beranak*, a shaman whose job is to help women to give birth. (2). *Dukun klenik*, a shaman who makes and gives bad magic or other magical powers. (3). *Dukun tenung*, a shaman who has or can use magical powers against humans (Kamus Besar Bahasa Indonesia: 1994).

In other categories, more types of shamans can be identified, including: *Dukun bayi* (midwife in particular), *Dukun pijat (*masseur*)*, *Dukun prewangan* (mediums or intermediaries between humans and the unseen world), *Dukun calak* (circumcision practitioner), *Dukun wiwit* (harvest ceremony expert), *Dukun temanten* (wedding ceremony expert), *Dukun petungan* (expert in forecasting numbers), *Dukun sihir* or sorcerers, *Dukun susuk* (specialists who treat by sticking gold needles under the skin to add charm and beauty), *Dukun dipa* (relied-on-spell physicians), *Dukun jampi* (shaman with spells and herbs as the native medicine, *Dukun siwer* (specialist in preventing natural bad luck, such as preventing rain when having a large party) and *Dukun tiban* (a shaman whose strength is temporary and is the result of spirit possession). (Clifford Geertz: 1981: 14).

 Geertz explained that usually a shaman at the same time also doubles various types of shamans; can be any shaman except *dukun bayi*, which is a status reserved for women only. Someone who can carry out several skills in shamanism, at once, is called an ordinary shaman or shaman only without special information, and it is him the most important.

General magical skills in traditional society, useful for all sick people at both physical and psychological, a predictor of future events (according to Javanese calculations and their intuition), guarantee good luck and are usually not awkward in practicing magic, or discovering lost item.

Paranormal practice and shamanism in Java generally use calculations to determine the merits of something to be carried out, whether in terms of *selamatan*, birth, circumcision, or marriage and moving house. According to Geertz, for *priyayi* who are more diligent in contemplating this or the figures of the day, it is an empirical description of the highest natural order namely the numbers out of the consciousness of a person who is sacred and which is passed down from generation to the next generation. However, for the *abangan* society, it tends to be explained in terms of the spirit with what is called "Naga Dino" or "Naga Hari". In terms of Javanese horoscopes, it is used and believed to avoid disasters. Therefore, paranormal is also interpreted as a person deemed to have supernatural powers in his ability to solve problems in life, particularly in psychosomatic cases, in which shaman or paranormal is deemed as healers as well as a psychiatrist for the poor. (Ruslani: 2003: 20).

On the other hand, the problems faced by the society when visiting paranormal are numerous, not only individual problems in nature such as efforts to *pagar badan*, how to cope with stressed children, efforts to gain power as well as to maintain it, fever or cases of how to make land or car easily sold and liked people when sold, but also related to tradition in general, such as concerning the good day to open a shop, set up a house, or a matchmaking count and time in a wedding celebration.

People who use paranormal services consist of various groups, levels of education, classes, levels of understanding of religion and careers, with diverse perceptions and interests. However, all at least have a common value of tranquility and life safety. The value of safety is based on Javanese life attitudes in the inner world, there are several central elements of Javanese culture that affect such a mindset such as; willing, accepting, and patient. Such an attitude is often known as the nobility of the Javanese, yet, it is even acknowledged that the Javanese are sometimes infested with feudalistic life. (Suwardi Endraswara; 2006, 44.).

The falsity of the magical mystical world occurs because of the frequent deviations of reason. Many things which seem difficult to accept can be learned. The occult can be said to be difficult for ordinary people to acknowledge. This science breaks through space and time. It often utilizes superstitious things, occult experts usually have often accepted the term as necromancers, shamans, paranormals, like humans deemed able to make predictions of what possibly happens. (Suwardi, 2006: 112).

The exercises that are carried out are usually by practicing dhikr, if this is achieved, the mystical practitioners will most likely be able to do magic and other occult, they usually utilize the power of spells, amulets, rapals, rajahs and so on. It is hard to deny that magical mysticism is often employed in traditional medical practices even though it often also raises the pros and cons of bystanders (those who praise and scoff). Paranormals who are asked for medicine, for example, in the form of water that has been asked for spells, can cure the disease, sometimes, even as in this research location, when baby or child is crying, their

heads were rubbed with the thumbs that have been given perfume, then the baby or the child is silent, this practitioner also sometimes uses Javanese *petungan*, *mahabah* with rajahs that appear to have a combination of magic and religion (Arini, Alimi & Gunawan, 2016). Based on the researcher's observation of this traditional religious medical treatment, it is usually more trustworthy by society compared to shamans or paranormals without combination and figure in religious intellectuals.

People who want to solve their problems with the paranormal in the location in which the research is conducted, because it is not only a matter of a disease or an effort that must be handled magically but sometimes opinions and psychological issues that require the best advice to solve the problems, therefore, requiring intellect and policy from a paranormal based on religious morality in giving advice and deliberations. Therefore, a person with insights and figures in the field of religion becomes a measure for the society to believe paranormals more than just a psychiatrist.

The belief in society is reflected when one of the people who came to deliberation about a son's marriage revealed:

"I consider his views as a person close to God, so I come asking to bring my son's bride and at the same time I ask him to pray to Allah for my son's marriage, and I believe my asking prayer to mbah dim is not a kind of mushrik, and even there is a basis in Islam, compared to asking a prayer to him, prayers by the poor and the persecuted in Islam will be easily granted by Allah". (Interview: Slamet 11 August 2007).

Javanese Islamic mysticism and the supernatural understanding of Javanese human power brought its leadership model or style. The most rational consequence of the *Ilahiyah* interpretation of that power, according to Max Weber, is the arising of charismatic leadership. A leadership characterized by supporting loyalties, commitments, blind obedience, to personal power. The ability possessed by a leader is inherent by itself, is more of a talent or natural in nature, so that the "appearance of power" shall be followed by others without any rebuttal. Individuals with power are believed to get a gift of revelation, spiritual, and have a sacred quality that can bring hope to the fate of his followers. (Rosyadi: 2004, 156).

Paranormal advice is always the main consideration of the Javanese in deciding every very important case such as birth, marriage, travel, work, and power. In Javanese Islamic society, paranormals are spiritual consultants deemed as parents, elders, and the ones who understand the problems of religious teachings so the belief of the Javanese Islamic society towards paranormals is very high. In Javanese history about the handler, shaman, or paranormal has become part of the culture itself, so amid change and development when Islam has entered into a part of the life of Javanese society, the paranormal as a culture still exists amid the Javanese Islamic society life (Klein, Silver, Sreibe, Hood, Hood & Coleman, 2016).

The society in bringing their problems to the paranormal is not all based on mere myths, but some of them were also based on religious rationality which became the justification for why they believed in the existence of paranormal as good luck that can help along with and in line with the teachings of Islam believed, therefore, as long as Islam is understood to have prayers

that can influence the course of people's lives, then paranormal as well as religious leaders exist for Javanese Islamic society who know mystics can be understood as representatives in the realization of religious prayers throughout his life. As originally mystic actors already existed before Islam entered Java, some of which became Javanese teachings and philosophy, so in the end, whatever forms and methods, paranormal amid changes in Javanese Islamic society today, is understood as works of culture and civilization of Javanese Islamic society.

The functional theory firmly believes that a cultural system constitutes its structure that is functional against other cultural systems as a whole. A cultural culture cannot be seen from a foreign culture perspective. Therefore, religious anthropologists according to this study shall show concern to understand where the location of a cultural system phenomenon is examined within the relevant cultural framework as a whole. The theory of structuralist functionalism is based on assumptions about human order and human nature. Humans as actors were designed under the norms and rules designed as well. Humans are formed by their social structure and in carrying out their actions humans can choose **normative alternatives**. Its relation to this current research is that this theory is very relevant to be borrowed in studying Javanese and paranormal Islamic societies.

In the visiting-paranormal research of the Javanese Islamic, between the society and the paranormal both appeared due to human awareness of the existence of forces outside of humans, the existence of paranormal as a function of religion for the society, besides humans feel weak to deal with uncertain, fearful problems, and hope or purpose in their life journey. Similar to a wedding ceremony as a religious nuance, but the initial process of the ceremony to pregnancy to full birth with efforts to survive including the baby, and this effort is usually carried out by visiting a paranormal as a local religious figure at the same time.

Magic is not primitive or wrong science as Frazer stated or confusion in distinguishing between natural and supernatural as Levy-Bruhl did, yet, magic is a complementing way of rational thinking and their knowledge. (Bustanuddin Agus; 2006, 183) and (Holm, 2009). The word ─primitive is an opposite mirror of the Western imagination. The Western locates themselves as representative of modern cultures; while the primitive is identified for its opposite side. If the Western is civilized, the primitive is recognized as being uncivilized. (Endi Saputro: 2016)

Its relevance to the aforesaid theory is that Javanese Islamic society coming to the paranormal at the research location, how the society does not only seek magical-related matters but sometimes ask for deliberation in dealing with problems such as a house moving, family quarrel or conflict, new business or problems of business bankruptcy. Evident to this day that every problem unable to be faced by the society still earns a rebalance once the paranormals as religious leaders at the same time were given the trust to provide solutions which may change a problem into a hope.

Therefore, it can be seen that Islam has entered into Javanese culture, that reflection has made choices for Islam in Java, making a notion that Islam is not just familiar with the local culture but rather places itself stronger with the recognition of the Javanese society towards Islam

due to its function for the interests of the society that the reflection has made Islam stronger in Java, and in reality, there exists a mutual strengthening between Javanese culture and Islam.

There are various perspectives commonly used and known to be understood and explained concerning the behavior of religious communities (in this case, the Javanese Islamic society), among said perspectives in approaching religion is known as functional theory. Malinowsky (1884-1942) was a figure from functionalism theory seeing that elements in society have meaning for society, in general religion for them means a matter of wishful thinking, which means an arising hope because humans see their lives will end in death (Karel. A Steenbrink. 1988: 23).

Religion is an everywhere phenomenon, related to the meaning of religion in its diversity requires a description, not a definition, therefore the meaning in every religion is a reflection of religious emotions deemed unable to be expressed except the recognition of the sacred objects and creatures are in the mind and soul. Religious adherents are only identified symbolically. The symbols of the sacred can be seen from a number of beliefs that exist in every religion; Hindus worship the holy ox, Muslims worship the black stone in the Kaaba, Christians worship the cross on the altar, Jews worship the stone slabs where the ten commandments of God were sent down and those lower-civilized people worship their totem animals (the animals believed in myth as the symbol of the first ancestor of the tribe), besides can be seen that these sacred objects have invisible aspects, such as; gods, satanic spirits, the person of Jesus who rose again from his grave, Zeus and others. (Elisabeth K Nottingham: 1985: 10).

According to J.G Frazer (1890), in his book entitled "The Golden Bough a Study in Magic and Religion", humans in solving various problems in their lives use reasons and knowledge systems. Human reason is limited, and the lower the human culture the smaller and more limited ability of the mind and knowledge. Due to their inability to use reason and mind to solve problems, humans used "magic" (Greek: magaia) coult or magic. Magic is a response to the lives of various national societies which has existed since ancient times up to date. People estimate that the magicians with spells, talismans, and ceremonies can dominate or influence the surrounding nature, that in unusual ways either life or lifeless can be influenced. (Hilman Hadikusuma: 1993, 33). It is at this critical point that religion and culture are required to provide answers to society and culture, so the religion as a reality of meaning functions for the problems of society itself in balance and order.

E. Conclusion

From the results of the study, it can be universally said that the Javanese Islamic society who visited paranormals at Sumberingin or where this study was conducted were people with variant backgrounds, knowledge, and similar beliefs as that of their ancestors. If the ancestors of the Javanese Islamic society had developed Javanese mysticism as Javanese philosophy, literary, and moral teaching to East Java region until its influence on the place of the society in which this study was conducted, so there existed a syncretism between the teachings of Islam as a migrant and local teachings which were still tinged with nuances of animism and

Dynamism, that today Javanese Islamic society, even though having experienced a change of life caused by rationality from outside Java, is still colored by myths about; guardianship and supernatural beings or genies, the tradition of *selamatan*, and other spiritual forms.

The existence of paranormals amid a Javanese Islamic society is not the only solution to every daily problem, but as an alternative when the problems of society cannot be solved with existing rationality. In this case, a paranormal as a religious figure for the society at the same time has a dual role; on the one hand as a person asked for opinions about religious issues and a considerable person in every religious activity of the surrounding society, and on the other hand, as a person considered knowing about cultural issues such as the calculation of marriages, good days to commence building a new house to start a new business, as well as being recognized by people as a person with expertise in mystical matters; such as efforts to heal psychic or physical illness. This underlies the society to regard paranormals as a reference in every issue from various levels of society both related to physical and non-physical problems. Therefore, paranormals play a role in preserving past cultures within the framework of reflection between Javanese culture and Islamic religion. For this reason, Javanese Islamic society in all levels of life is easily involved with the development of newly-entering cultures without having to leave Javanese Islamic culture that exists.

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