

The Meaning Of Abogean Religiosity In The Perspective Of The Knowledge Sociology Karl Manheim (Case Study In The Kencong Area Of Jember)

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Abstract.

In carrying out their worship practices, the Aboge are different from the general public: Wudu repeated three times, wirid khususiyah, qunut in every obligatory prayer and other practices. It is done in order to get closer to the creator. based on the ancestral beliefs of the Aboge itself. The methodology is qualitative, Filey Research type, philosophical and phenomenological research approach, Data collection techniques (Observation, Documentation and Interview). and Data analysis uses content analysis which tries to interpret Aboge in the perspective of philosophy and sociology. The results of the study are the Aboge people in the Kencong Jember area which in practice they adopt many of the teachings used by their ancestors. The practices that are done are: Self purification by repeating bathing and ablution with a number of 3 times to 5 times, Bedug which is beaten as a sign of prayer, Qunut which is done both for the five daily prayers and Sunnah, and Wirid Aboge which is done with two stages. The meanings they give in each practice are: Purity, Blessing, Prayer, Medicine/Syifak, and Cultural Heritage. Factors that influence the meaning of knowledge and teachings from their ancestors.

Keywords: *Meaning, Religiousness of the Aboge People (Material Object), and Sociology of Knowledge (Formal Object).*

I. INTRODUCTION

Seeing the real sociological side of the Indonesian state that cannot be separated, namely Multiculturalism is an important part of a very high society, which is always maintained and respected [1]. From this, the Indonesian nation was formed, namely a nation that is recognized because of its diversity. Precisely one of which is diversity is sacred religion. Both these problems are internal and external to religion. External diversity includes different types of religions such as Christianity, Islam, Hinduism, Buddhism, Confucianism and Catholicism. Internal to the Islamic religion such as Persis, Muhammadiyah, NU and streams that are conditional on Javanese culture. Just like the Aboge as a people whose teachings and provisions are adhered to and trusted. When acculturation of Javanese traditional culture with Islamic teachings, for example, the depiction of those who accept outside culture, namely Javanese society and the description of the form of this culture, is positioned as Islamic teachings themselves. For example, like the gendurenan or slametan tradition which is very strongly accepted by the Javanese people, when Islam came, it remained about the tradition, but changed the content or purpose of holding the tradition, such as including points from Islamic teachings, especially in praying to the creator. So that the essence of adopting Islamic teachings, but the container is still the slametan itself [2]. Aboge as a forum for Muslims who practice their beliefs from past Javanese traditions or from the books, they hold in practicing them is one of the concrete pieces of evidence of the birth of cultural acculturation itself [3]. Clifford Geertz put forward his theory regarding Priyayi, Santri and Abangan. From the Abangan category, one of them is Islam Aboge which is categorized as Islam whose genre is included in Kejawan Islam [4].

That the Aboge as a people who are guided by Islamic kejawan teachings continue to instill and preserve traditions, amaliyahs that are different from other Islamic peoples and Islamic values with Java and use calendar guidelines from Sultan Agung in determining certain worship or holidays, this is in accordance with the name Alif Rabu Wage determination in the Javanese calendar. They based this on the beliefs handed down by the nine saints, the guidebooks as well as the ancestors. While the term Aboge itself is an extension

of the word Alif-Rebo-Wage, namely: an acronym for the designation of the initial year in windu rotation, the term of the day, and the designation of the market. During the reign of Sultan Agung Hanyakrakusuma, king number four of the Islamic Mataram kingdom, the points from the Aboge calendar were made into the Javanese and Islamic calendar, namely in 1633 AD [5]. Religiosity in the form of morals, sharia, and universal creed can be defined as follows. First, morals, namely the behavior and attitude of a person in society that has an impact on a person's characteristics whether good or bad. Second, the Shari'a can be called the norms and regulations that manage the relationship between the servant and his God. The rules or norms governing the relationship between God and his servants are also termed Mahdah worship, while the norms governing human relations with the environment or each other are Ghairu Mahdah worship.

Third, aqidah is about the oneness of Allah and monotheism in a foreign term usually called theology, which means the science of divinity [6]. In socio-society the Aboge Muslims only interact with individuals from other communities, especially in matters of faith towards Mantheng [7]. The behavior of Islamic teachings that they carry out in various forms and forms from activities that can be seen by the eye, as well as activities that are in one's heart are invisible. Their amaliyah is also carried out in the form of activities outside of ritual worship. Therefore, many things will be found when viewed from different dimensions or perspectives. On the other hand, the traditions and values of the teachings of Aboge Islam have their own characteristics compared to other streams and Muslims in order to get closer to God. One of them is the Aboge at the Ireng Kraton Kencong Jember Mosque who perform religious rituals such as gradual and long amaliyah wirid, prayers for spiritual purification, repeated ablutions, slametan whose implementation conforms to the book which is believed to be accurate in determining a certain time. Karl Mannheim in his theory entitled Sociology of Knowledge states that all human actions are formed by two dimensions, behavior and meaning. Therefore, to find out a person's social actions, social scientists must examine, among other things: external behavior and the meaning of behavior [8]. Departing from the Abogeans who are social actors, the researcher uses Karl Mannheim's sociology of knowledge as a point of view in this research, so that the Meaning of Abogean Religiosity appears in the Perspective of the Sociology of Knowledge of Karl Mannheim, which discusses the meaning and practices carried out by the Aboges.

II. METHODS

This study uses a method initiated by Taylor and Bogdan, namely the qualitative method with the aim of the procedure for obtaining descriptive research data, both in the form of spoken and written words by several people and behaviors that have been observed previously [9]. The purpose of this study is to describe the rituals or teachings of the Aboge people in the Kencong area, Jember. To describe the meaning of the rituals and worship practices of the Aboge themselves. To describe what factors, influence the meaning of the Aboge about their worship. To describe the meaning that arises from the meaning of the Aboge people towards the rituals or teaching practices carried out by researchers using the perspective of Sociology of Knowledge.

The focus of this research is more on the meaning of the Abogeans towards rituals or teaching practices that are carried out in the perspective of the Sociology of Knowledge. The data sources used in this study are primary and secondary data [10]. Primary data sources for researchers can be from data collection through observations and interviews with researchers with actors, informants and research subjects. Meanwhile, the researchers' secondary data can be obtained from images originating from activities carried out by the Aboge People. Data collection techniques used in this study are observation, interviews and documentation [11]. Researchers use interviews in order to find data from informants or related data sources such as followers of each of their teaching practices. The data analysis used by the researcher is content analysis, namely: trying to interpret the contents of the idea of religiosity from the Abogeans and then looking at its relevance to the Sociology of Knowledge [12].

III. RESULT AND DISCUSSION

Kencong is one of the areas administratively in Jember

This sub-district is divided into several village areas, including: Kencong, Kraton, Wonorejo, Paseban and Cakru. The distance between Kencong and the Regency City is 45 KM west and the south side is adjacent to the sea, more precisely in Paseban Village. To the west of Kencong there are the Districts of Jombang, Yosowilangon and the Lumajang area. The northern boundary of Kencong is directly in contact with two Districts, namely Umbulsari and Jombang, to the east it is directly bordered by Gumukmas and to the south by the beach, namely Paseban village. The total population in Kencong is 71,430 people, with details of 35,825 people of the female gender and 36,605 people of the male population, this is after a survey of population growth and density in 2020. With a total percentage of 2.82% of the total residents of Jember.

No.	Total	Population
1.	Male	35.605 souls
2.	Female	35.825 souls
Total		71.430 souls

Table 1. A1- Kencong population in 2020

Source: Jember Central Statistics Agency

On the other hand, the area of Kencong is approximately 5865.3 HA, broken down as follows: the area of paddy fields with a total of approximately 3783.1 HA, the area of yards used for yards and buildings, the average total number is 956.3, the area of plantation land and also dry fields, as well as ponds and ponds around 819.5 HA and 0.20 HA, and a total of 306.2 HA. The area with a personal share of 64.49% is rice fields in the Kencong area, so they on average seek life in the agricultural sector. Based on the total land area reaching 64.49%, the Kencong area is designated for the agricultural sector and rice fields as a place of livelihood for the Kencong people, so it is not surprising that the Kencong people's income in the agricultural sector is able to be independent of their own results. If you look at the number and harvested area on the plains covering an area of 6,689 ha, 64.23 kw/ha for productivity with an average of 42,958 tons, this is the result of production in the rice fields sector which is functioned, while the crops planted are corn in the Kencong area as much as 22,624 tons while soybeans as much as 538.3 tons in 2020. So that after knowing the majority of farmers, both the community and the Aboge, researchers can find out where and practice in carrying out their rituals and teachings [13].

Overview of the Aboge Kencong

Aboge, namely people who are guided by the teachings of Kejawen Islam, continue to instill and preserve traditions, amaliyahs that are different from other Islamic peoples and Islamic values with Java and use calendar guidelines from Sultan Agung in determining certain worship or holidays, this is in accordance with Alif Rabu Wage's name is determined in the Javanese calendar. They based this on the beliefs handed down by the nine saints, the guidebooks as well as the ancestors. While the term Aboge itself is an extension of the word Alif-Rebo-Wage, namely: an acronym for the designation of the initial year in windu rotation, the term of the day, and the designation of the market. During the reign of Sultan Agung Hanyakrakusuma, king number four of the Islamic Mataram kingdom, the points from the Aboge calendar were made into the Javanese and Islamic calendar, namely in 1633 AD [14]. The Aboge people in the Kencong area have entered four regenerations since their inception and the Aboge people in Kencong are centered in an environment where the majority are farmers and some businessmen and employees. Even Grandfather Kyai or Pak Kudi as the central figure said that the Aboge people in the Kencong area are the religion of the peasants. All activities, both religious and ritual in nature, are directly related to farming and worship.

The Practice of Worship of the Aboge in Kencong

Based on information from several informants regarding the practice of worship among the Aboge in Kencong Jember, four types of practices were found including: Self-purification; bathing and ablution 3 times, Bedug for prayer, Qunut for Obligatory Prayers and there is also a special wirid for Aboge. One of Ardi's informants said that before carrying out their ritual worship practices, in this case the prayer and wirid Aboge in particular or others, they carried out different purification practices from those in general. The most notable difference is the repetition. Even the difference in repetition occurs between Kyai. Such as ablution

which is done repeatedly and bathing which has its own characteristics. Another informant named Agis said that one of the indications or signs of the inclusion of the five daily prayers or fardhu prayers, from the Aboge at the Kencong Palace is the Bedug. Bedug is a term for the name of a tool that is used to indicate that the time when the tool is sounded is the fardhu prayer time that has arrived. Not only actual prayer, but also often used to signify other worship rituals such as takbir together or other sacred rituals. This has not been a taboo for the Aboge people for a long time, for 60 years ago it has become commonplace, the sound of the drum being repeated many times until the kyai leads the way. After the researchers made in-depth observations and Agis also informed them that there were Qunut readings at every 5 prayer times. They add Qunut in every prayer such as; maghrib, isya and other prayers outside the morning prayer [15]. This qunut is done every time the last rak'ah, just like the Maghrib prayer in the third cycle, then Isha is the fourth cycle of Isha. Agis added that this was also carried out by his ancestors. Kudi also said that one of the characteristics of Aboge in the Kencong area that cannot be separated from the custom is congregational and wirid prayers. These two things become a unity that cannot be eliminated in the worship structure of the Aboge in the Kencong area. As long as the researcher makes observations, the researcher does not find any activities that are carried out continuously except only praying and wirid. Kudi also added that the Aboge people have a special feature compared to others, namely the wazifa.

The Meaning of Aboges in Worship Practices

After collecting data and examining in depth the practices of their worship as well as the objects and sources of data, the researcher obtained four important meanings from the 4 informants of the Aboge people themselves who differ in the meaning of the worship practices they carry out, including the meaning of holiness, blessing, prayer, cultural heritage. (kramat) and Syifak (medicine). The meaning of Holiness can be clearly illustrated in the practice of Bathing and Wudu, which are done repeatedly, which is the implied meaning of Purity. This was confirmed by one of the perpetrators and the priest of this self-purification practice, namely Kudi. According to him, cleanliness and purity are the main foundations that are very important, in protecting the human body, mind and heart. He likened it to a building foundation that is based on a clean heart or sincerity and the sturdiness of a building or faith, so that a mosque can stand strong even though it is no longer young. Kudi also gives meaning to the wirid not only to remember but more to the essence of the wirid itself, namely purification and goodness. The existence of the holy nature and words of Allah and the body which has been purified beforehand has the purpose of being able to be used as a provision to die and return to a holy state.

Good or good, it means that the wirai is not ujub and does not feel holy himself so there is a wirid whose door is closed, in fact the researcher sees this as an attitude of those who do not want their worship or rituals to be known by other people. The meaning of the Blessing of self-purification is ancestral heritage that is Kramat in nature and ancestral heritage and is believed to bring blessings. So something that is done according to old cultural customs is expected to bring a blessing value from every shower of water that is poured out from sacred origins that can bring positive energy. Because the main purpose of doing that was to follow people first so there is no other value other than looking for the blessings of the old people first. This is the researcher's quote from Dimmi as the informant and perpetrator of the worship practice. The meaning of prayer is the true meaning of being a servant to his god. The existence of worship practices such as prayer, qunut and others is only a manifestation of our inability as a servant with God as ruler. This is clearly reflected in the practice of Qunut which is only considered an ordinary prayer which means following the teachings of the ancestors to avoid danger, as well as various kinds of diseases. However, this form of inability as a servant was not understood, which was then conveyed by Kudi and also Dimmi. The Meaning of Heritage and Culture (Kramat) is something that is rarely heard of but its presence can be felt. This meaning can be seen from the architecture of the worship buildings, the drums used and other worship facilities that still adhere to the beliefs of the ancients.

Kudi interprets that the drum is just a tool, nothing more than that, because people used to use the drum, just follow it. Because people in the fields have not heard or have not come to ring it again. And that's been commonplace since the beginning. This is a form of preservation of practices carried out by the ancients and this is a sign of the arrival of worship. The meaning of Syifak (medicine) is actually a form of meaning

that is reflected in a person's thoughts that have an impact on what they do. Agis said that from the past he always carried out this wirid, namely the wirid performed by the Aboge people from the time they recited the Koran in Kalibaru, until now. And what he remembers the most is that he once had a rather severe cough and inflammation at that time, but thanks to drinking the water that was previously recited the wirid he recovered, so he interprets this wirid as medicine too.

The Meaning Factors of the Aboge in Worship Practices

In looking at the reality that is happening right now in an event, it certainly creates different understandings and meanings. The Aboge people are no exception, who are one of the perpetrators of the practice of worship that they do themselves, the shifting era or era of globalization as it is today has brought changes even though they are not significant. The theory put forward by Lawrence Green about the existence of behavior is divided into 3 major factors: First, predisposing factors, which include; attitude then knowledge, spiritual then social. The two enabling factors include: only facilities as well as infrastructure. The three reinforcements/supporting factors include: Motivators and their descendants or ancestors. The Factors of Meaning of Abogean Religiosity itself are supported by two kinds of factors, namely: Predisposing factors that surround; Social, Knowledge and Spiritual. Supporting Factors which include; Heredity and Figures/Motivators and researchers split from factors originating from observations, the results are as follows [16]: Heredity Factors, Occupational Factors, Knowledge/Educational Factors and Spiritual Factors. The Meaning of Abogean Religiosity in the Perspective of the Sociology of Knowledge Karl Mannheim The Sociology of Knowledge theory put forward by Karl Mannheim and supported by the same theory as Sociology discusses the existence of ideas in a certain historical structure. History is the context of the birth of a thought and even civilization.

Therefore, the sociology of knowledge focuses its analysis on the existence of ideas in concrete historical studies. In other words, the historical context is something outside of human beings [17]. In this case, of course, the historical side is something that is inherent in the existence of the Aboge, apart from the Aboge being a legacy from Javanese ancestors, the Aboge is also one of the concrete proofs of local wisdom that is still standing strong in this era of globalization. So that the object and the sociology of knowledge are aligned. Karl Mannheim has an understanding that there is a sociology of knowledge regarding error and truth, relatively following each other. When there is social upheaval, people who face several worldviews in their environment [18]. According to him, the argument about right and wrong can be understood if two partners exchange ideas regarding the same world view. The basic principle of his thinking about the sociology of knowledge is that there is no way of thinking that can be understood if the social background has not been clarified [19]. The Aboge as social beings and perpetrators of their worship practices certainly do not need to be doubted or clarified anymore about their knowledge of the worship practices they are doing, of course they really know about what they are doing and this is in accordance with the existence of a sociology of knowledge. So that the meaning of the actors themselves is a valid and appropriate meaning in this theory. According to Mannheim in his theory he stated that human action is formed by two dimensions, behavior (behavior) and meaning (meaning). The behavior referred to in this case is of course the worship practices of the Aboges themselves, while that meaning is a reflection given by the Aboges to the practices they carry out. Therefore, to understand social action a social scientist must examine, among other things: external behavior and the meaning of behavior. External behavior in this case is certainly like: Self-purification; bathing and ablution 3 times, Bedug for prayer, Qunut for Obligatory Prayers and there is also a special wirid for Aboge. Mannheim classifies and distinguishes the behavioral meaning of a social action into three kinds of meaning, namely:

a. Objective Meaning

Objective is the meaning determined by the social context in which the action takes place. Of course this meaning cannot be separated from the behavior of social actors, namely the Aboge, the behavior in this study is the implementation of worship practices that take place in the Kencong area. After knowing where the behavior was carried out, the researcher tried to dig up the behavioral data through observation and also the actors or several informants who took part in the practice, that there was a social context in this implementation that researchers could find objective meaning including: Chastity and Prayer. Purity is a

representation of repeated bathing and ablution. And prayer is a reflection of qunut which makes it a form of servitude to God. That meaning is influenced by the environment, work, beliefs and knowledge that shape the thinking of the Aboge as social beings.

b. Expressive Meaning

Expressive is the meaning shown by the actor (performer of the action). Of course this kind of meaning cannot be separated from the behavior or implementation of worship, but in this phase the meaning is more focused on the perpetrators or the Aboge as social actors. Of all the meanings that come from the thoughts of the Aboge, it is actually an expressive meaning that the actor gives to the behavior he is doing. However, when analyzed from a historical and experiential perspective, it is certain that there is only one expressive meaning, namely Syifak (medicine), this is based on the special wisdom of Aboge which has an impact on physical health. This meaning was obtained from the experience of one of the informants who deliberately intended healing from the special wirid. This is based on a strong belief in the endeavor to recover from illness.

c. Documentary Meaning

Documentary is an implicit or hidden meaning, so that the actor (perpetrator of an action) is not fully aware that an aspect that is expressed shows the culture as a whole [20]. This is clearly seen in the behavior or implementation of the worship that is carried out, even all the perpetrators and the Aboge are not aware of it. Among the meanings of the Documentary that researchers found include: Blessings, and Cultural Heritage (Kramat). This meaning is obtained from behavior that maintains something done by the ancestors or created by the ancestors, such as the existence of a drum, and the architectural building of the mosque to the aspects of worship that are still the same and without any additions. So that unconsciously the behavior of defending and doing what was done by the former influences the meaning of social actors even though they are not aware of it.

IV. CONCLUSION

Based on the explanation from the results of the research above, the researcher can conclude as follows: The meanings that emerge from the practice of the Religiosity of the Aboge are mapped into five important meanings based on their beliefs, heredity and experience in their learning: Chastity; rituals that cleanse both the body and the spirit. Blessings; added the value of goodness in every ritual that is done. Prayer; a form of servitude to the creature and creator. Cultural heritage; keeper of history and hold historical value. And Syifak/medicine; antidote from every disease that dwells in the body. This study aims to make the meaning and implementation of the Abogeans become an understanding that is embedded in the Aboge as social actors in the Kencong area of Jember. So that the biggest hope of this research can be research that still has new value even though it is an old object of study, with Karl Manheim's Sociology of Knowledge approach to see the meaning stored both from behavior, actors or something stored that is not visible to the naked eye.

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