

Factors Influencing The Syncretism Among Javanese-Muslim in Surabaya: An Exploratory Study

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Syncretism as an attempt to merge two religious beliefs/practices or more is easy to find among the Javanese-Muslim in Surabaya and surrounding areas. This study aims to: (1) describe the syncretic behaviors of the Javanese-Muslim, and (2) determine the factors that influence the behavior of such syncretism. The subject of this study (N = 85; consisted of 39 men and 46 women) are adherents of Muslim and is derived from the Javanese, who selected based on purposive and snowball sampling. Technique of data analysis using descriptive analysis and exploratory factor analysis (EFA) Result of descriptive analysis shown that the most performed syncretic behaviors are “slametan” rituals for newborns as well as pregnancy and the death of family member. Furthermore, the exploratory factor analysis shown that there are five factors influencing syncretism among Javanese-Muslim, namely: (1) fidelity to tradition as the implementation of personal benefits and positive attitude, (2) status and social identity, (3) the influence of a model of social change, (4) self-awareness in tradition, and (5) social compliance.

Key words: syncretism, Javanese-Muslim, influencing factors, factory analysis.

The existence of syncretism which 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. In addition, many of the problems often raised about the existence of a religious tradition as well as customs that should be preserved. Several people tried to reconcile both of these with finding a solution that is syncretic. Syncretism serve as a way out by adherents of a particular religion to keep them running their both religion’s doctrine and their particular traditions (customs) of their culture. Though the true meaning of syncretism is not yet able to be well understood by most people. However there are some people of Indonesia who perform their tribal customs without understanding that it is a form of syncretism and they just went along with it. Nevertheless, some Indonesian people still preserve their tribal traditions although they already understand about syncretism. Their reason to do syncretism is to preserve their tribal customs. Syncretism is a fusion of religion with cultural traditions or customs traditions such as the unification of methods of commemoration of the people died in 40 days, 100 days, 1000 days which is actually an animist and Hindu culture (Bimosaurus, 2008).

The general meaning of syncretism is the process or result of combining two or more different systems or opposing principles in such a way, thus forming a new principle of the system, which is different from previous systems principles (Putra, 1995). People who follow syncretism consider that all religions are good and true. They like to combine the elements of various religions, which are fundamentally different or even opposite one another (Simuh, 1988). According to several previous definition of syncretism, it can be concluded that syncretism is a process of pooling or combining elements from a variety of religious or other principles that are fundamentally different and even opposite.

Syncretism appears originated from the "religion" in ancient times (the ancestral religion) which is also the traditional customs of certain tribes. The religion is animism and dynamism. Animism is the belief in the supernatural or spiritual realm while dynamism is confidence in the power of certain objects such as sculptures, *keris* (ceremonial knife), trees,