

## Javanese People's Kejawen Tradition Maqashid Sharia Perspective

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Article	Abstract
<p><b>Article History :</b>            Received : May, 11, 2025            Reviewed : May, 28, 2025            Accepted : June, 05, 2025            Published : June, 06, 2025</p> <p><b>Keywords :</b>  <i>Kejawen Tradition,            Maqashid Sharia, Islam            and Culture, Local            Wisdom, Beneficence</i></p>	<p>This article examines the Kejawen tradition of Javanese society from the perspective of maqashid sharia. The issue raised is how the position of Kejawen tradition which is rich in cultural values and spirituality in the view of Islam, especially when analyzed through the five main principles of maqashid sharia: protecting religion, soul, mind, offspring, and property. This study aims to assess whether the values in the practice of Kejawen traditions, such as slametan, mitoni, tedhak siten, and wetonan, are in line with the basic principles of Islamic law. The method used is qualitative research with a library research approach and normative-theological analysis. This article analyzes the relationship between traditional values and the elements of benefit aimed at by sharia, as well as seeing the extent to which acculturation of local culture and Islam can occur harmoniously. The results show that Kejawen traditions such as selamatan, mitoni, wetonan and tedhak siten contain moral, social and spiritual values that do not conflict with maqashid sharia, and even have the potential to support the achievement of benefits in people's lives. In conclusion, Kejawen tradition can be maintained and preserved as long as the values it contains remain in the corridor of tawhid and do not contain elements of shirk. This research implies that maqashid sharia can be an effective analytical tool to examine local culture contextually, and become a bridge between religion and culture in the lives of Indonesian Muslims.</p>

### INTRODUCTION

Indonesia is an archipelago consisting of thousands of islands with hundreds of ethnic groups and regional languages, making it one of the countries with a wealth of diverse local cultures and traditions (Museum Kepresidenan, 2021). Indonesian national culture is formed through an ongoing process of interaction between various local cultures that live and develop in the archipelago. This process is dynamic and characterized by the exchange and adaptation of cultural values between regions.

Culture plays a central role in the formation of a nation's identity. In the context of Indonesia, cultural diversity is one of the distinguishing characteristics of this nation in global relations (Saufa Ata Taqiyya, 2022). Therefore, the state pays special attention to the preservation and development of customs and culture as an integral part of national identity. This is reflected in the 1945 Constitution of the Republic of Indonesia Article 32 paragraph (1), which states that: "The state promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the community to maintain and develop its cultural values."

Furthermore, the state's commitment to promoting culture is also outlined in Law No.5/2017 on the Promotion of Culture. This regulation is based on the awareness of the importance of a cultural strategy that includes the protection, development, utilization, and

guidance of culture in order to form an Indonesian society that is politically sovereign, economically independent, and has a personality in culture (Sri Soeprapto & Jirzanah, 1996). Within this framework, the state has the responsibility to ensure the continuity of traditions and customs as an integral part of national cultural development.

Indonesia is known as a country rich in local cultures and traditions, one of which is the Kejawen tradition that developed in Javanese society. Kejawen is not only a belief system or spirituality, but also includes values, ethics and culture that are rooted in the daily lives of Javanese people, including in the wedding procession. Although the majority of Javanese people are Muslim, traditional practices are still maintained as part of the cultural identity that has been passed down from generation to generation (Niels Mulder, 2001, hlm. 25–27).

One form of preservation of the Kejawen tradition that is still strong today is the Javanese traditional wedding procession. This procession not only reflects the beauty of culture, but is also full of symbolic meanings that contain philosophical values. In the midst of the development of modern society, the implementation of Javanese wedding customs remains an attraction as well as a form of strengthening cultural identity (Nur Qomari, 2023). This can also be found outside Java, one of which is in Kotagajah District, Central Lampung Regency, which is a transmigration area with a majority population of Javanese ethnic origin. The community in this area still holds ancestral traditions, including in the implementation of traditional marriage.

However, the continuation of Kejawen traditions in Muslim communities often raises the question: are these traditions in accordance with the principles of Islamic teachings? This is where the maqashid sharia approach becomes important. Maqashid sharia are the basic principles in Islamic law that aim to safeguard five main aspects of human life: religion (*hifdz ad-din*), soul (*hifdz an-nafs*), intellect (*hifdz al-'aql*), offspring (*hifdz an-nasl*), and property (*hifdz al-mal*). Through this approach, we can assess whether a cultural practice is contrary or in line with Islamic values.

Some previous studies that review kejawen customs in general are Ali Imron's research in the journal *Adaaduna* (Imron et al., 2023), Khaira Belldaneysa Alletta Liora in the journal *Moderation* (Khaira Belldaneysa Alletta Liora et al., 2022), Fauziah Salamah in the *Al-Mazahib* journal (Salamah, 2019), Lala Gita Zahra Muslim in the *Moderation* journal (Lala Gita Zahra Muslim et al., 2022), and many others. Meanwhile, journals that examine kejawen traditional marriage specifically include research by Hikmah Hariyati in the *Al-Maqasid* journal (Hariyati, 2023), Idrus Ruslan in the journal *Analysis* (Ruslan et al., 2021), (Meiyanda & M. Yarham, 2023), Meiyanda Tri Pratiwi in *Al-Maqashidi* journal (Meiyanda & M. Yarham, 2023), Nur Qomari in *Maqashid* journal (Nur Qomari, 2023), Ahmad Hafidz in *Journal of Indonesian Law* (Ahmad Hafidz, 2024).

Although a number of previous studies such as those conducted by (Imron et al., 2023), (Khaira Belldaneysa Alletta Liora et al., 2022), (Salamah, 2019), and others have discussed the kejawen tradition from a theological and anthropological perspective, most of these studies are still in the descriptive-qualitative realm without reaching a normative assessment of the acceptability of the kejawen tradition within the framework of Islamic law. Meanwhile, studies that specifically examine kejawen traditional marriages such as by (Hariyati, 2023), (Ruslan et al., 2021), and (Meiyanda & M. Yarham, 2023) focus more on aspects of socio-cultural practices and acculturation, but have not deeply used maqashid syariah theory as the main analysis knife. This is where the gap between *das sollen* (the ideality of Islam in regulating traditions through maqashid sharia) and *das sein* (the reality of the practice of kejawen traditions carried out by the community) lies. This research is present to bridge the gap by using the maqasid sharia approach systematically to assess whether kejawen traditions

such as slametan, mitoni, wetonan and tedak siten are in line with the principles of *hifz ad-din*, *hifz an-nafs*, and *hifz an-nasl*. The novelty of this research lies in its approach that not only describes cultural practices, but also offers a theological normative analysis using maqashid sharia as an evaluative framework to build a bridge between local culture and the basic principles of Islamic law.

## RESEARCH METHODE

This research uses a qualitative approach with the type of library research. The data sources used are primary and secondary literature relevant to the object of study, such as books on Kejawen tradition, scientific articles, Islamic studies journals, as well as classical and contemporary sources on maqashid sharia. Data were collected through documentation techniques, namely by reviewing texts and scientific documents that discuss Javanese traditions and the concept of maqashid sharia according to scholars such as Imam Al-Ghazali and Al-Syatibi. This method allows the author to conduct a comprehensive literature exploration, as well as build an analytical framework based on local traditions and a critical religious frame.

Data analysis is done descriptively-analytically, with a normative-theological approach, evaluating Kejawen traditions based on maqashid sharia values. The initial step is done by examining Kejawen traditions one by one such as slametan, mitoni, wetonan, and others. Furthermore, the study analyzed its suitability with the five basic principles of maqashid: protecting religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), and property (*hifz al-mal*).

The results of this analysis are then used to see whether the local tradition contradicts, is neutral, or supports Islamic values, as well as to provide religious arguments for the proportional preservation of local culture. With this process, the research not only explains cultural practices culturally, but also provides a religious basis for the position of traditions in Islamic law based on maqashid sharia.

## RESULTS AND DISCUSSION

### Characteristics of Kejawen Tradition

Kejawen is a distinctive belief system that developed among Javanese people, especially on the island of Java, and reflects a combination of local traditions with religious elements that came from outside. Terminologically, according to the English dictionary, the term Kejawen or Javanism refers to a cultural identity that reflects the essence of Javanism as a distinctive category within the framework of Javanese culture (Adhi Rubyarta, 2022). In the Big Indonesian Dictionary, Kejawen is defined as matters relating to the customs and beliefs of the Javanese people, which have become an integral part of the identity and value system of traditional Javanese society (Afifah, 2019).

Although often understood as a belief system, Kejawen is not a formal religion. Kejawen is rather a construction of culture and spirituality that includes elements of art, ritual, philosophy of life, and local wisdom values (Administator, 2018). Kejawen culture is the result of an acculturation process between various belief systems brought by major religion such as Hinduism, Buddhism, Islam, and Christianity, with the original beliefs of the Javanese people rooted in animism, dynamism, and local spiritual practices (shamanism). Prior to the arrival of these religions, Javanese society already had a magical-religious belief system, which emphasized the relationship between humans and nature in a spiritual way.

Adherents of Kejawen generally continue to show a high level of adherence to the teachings of their formal religion. They carry out religious obligations while still maintaining local cultural values. This shows that Kejawen does not conflict in principle with religion, but rather reinforces religious practices through the framework of local customs and ethics (Imron et al., 2023). The existence of Kejawen culture originates from the fusion of Javanese indigenous beliefs such as animism, dynamism, and local spiritual practices with influences from major religions that entered Java, such as Hinduism, Buddhism, Islam, and Christianity (Akhtabi & Riyanto, 2022).

Kejawen philosophy emphasizes awareness of man's relationship with God, which is reflected in the central concept of Sangkan Paraning Dumadhi, an understanding of the origin and ultimate purpose of man as a creature of God (Salman Faris, 2014). One example of a teaching related to this concept is written in the Dewaruci fiber (Dandanggula II 31-32):

*Yen pamoring kawula lan Gusti  
lawan suksma kang sinêdya ana  
iya aneng sira nggone  
lir wayang sarireku  
saking dhalang polahing ringgit  
minangka panggung jagat  
kêlir badanipun  
amolah lamun pinolah  
sapolahe kumêdhêp lawan ningali  
tumindak saking dhalang*

If there is a union of servant and God  
through Suksma, what is desired is achieved  
because His attributes are in you  
This body is like a puppet  
that moves because it is moved by the puppeteer  
the stage is like the world  
and the screen is the body  
moving only when moved  
in every way whether blinking or looking  
done by the puppeteer.

*Kang misesa amisesa sami  
datan antara pamoring karsa  
jêr tanpa rupa rupane  
wus ana ing sireku  
pamirsane rupa sajati  
ing kang ngilo hyang suksma  
wayangan puniku  
iya sira ran kawula*

The servant and God are the same  
their will is one  
This blend is formless, for the form  
already exists in you  
like a person preening in a mirror  
the one who looks in the mirror is Hyang Suksma  
the reflection in the mirror  
is yourself who is called a servant

The two stanzas describe the spiritual experience of someone who feels so close to God that his will seems to merge with God's will. This is shown through the belief that what he wants can be realized because divine qualities have been embedded in him. In fact, it is explained that between the servant and God are no longer separated in the will (pamoring karsa), although the union is not in physical form, because from the beginning the divine nature has existed in humans (Nasuhi, 2009, p. 203).

This kind of spiritual understanding encourages Kejawen people not to separate inner experiences from formal religious practices. Therefore, Kejawen adherents generally continue to practice the teachings of their official religion, while maintaining local cultural values and practices. This has led to variants such as Kejawen Islam, Kejawen Hinduism, Kejawen Buddhism, and Kejawen Christianity, which show how Kejawen culture has adapted without losing the main religious values of each religion (Ulfatun Nisa et al., 2020).

Essentially, Kejawen can be understood as a cultural construction that emphasizes the formation of manners and moral values in everyday life. Although Kejawen is often considered an obsolete part of the past, the reality is that many traditions are still practiced by Javanese people as part of their cultural identity. Some forms of Kejawen traditions that are still preserved are described in the following table:

**Table 1. Kejawen Traditions That Are Still Sustainable**

Tradition	Origin	Philosophy	Values
<i>Nyadran</i>	Nyadran tradition comes from the word " <i>sadran</i> " which comes from Arabic <i>ziyarah</i> (visit). This tradition has been known since the pre-islamic period, which then experienced acculturation with Islamic teachings, especially through the role of wali songo who combined Islamic teachings and local culture (Niels Mulder, 2001).	Javanese people believe that the nyadran tradition is a form of respect for the spirits of ancestors as well as a reminder of the transience of life. Pilgrimage is carried out by cleaning the grave, sowing flowers and reading prayers together.	<ul style="list-style-type: none"> <li>- Reminds people of death and encourages self-reflection.</li> <li>- Strengthens family and community ties</li> <li>- Maintaining the relationship between the living and the dead as a form of Javanese cosmology.</li> </ul>
<i>Mitoni</i>	Mitoni breasal from the word " <i>pitu</i> " (seven), which is a ritual performed when the gestational age enters seven months. This tradition has been going on since the hindu budha period, then adapted in Islam through spiritual and symbolic approaches (Khaira Belldaneysa Alletta Liora et al., 2022).	Mitoni is believed to be an effort to invoke the safety of the mother and baby and to ward off bad luck. In practice, it is carried out by means of siraman (bathing water of seven kinds of flowers), tumpengan and reading prayers accompanied by recitation.	<ul style="list-style-type: none"> <li>- Maintaining the safety of offspring from the womb</li> <li>- Beautify and comfort the journey of pregnancy spiritually and psychologically</li> <li>- Pregnant women are treated specifically as the center of life</li> </ul>
<i>Tedhak Siten</i>	<i>Tedhak siten</i> is performed when the baby sets foot on the ground for the first time, usually at the age of 8 months in the Javanese calendar. This tradition is related to the cosmic understanding that the land is the origin and destination of humans (Nur Kholis, 2018).	The baby is considered ready to face the world. In this ceremony, the child is led up a ladder of sugar cane, onto the ground and past various symbols such as chickens, food, mirrors and toys. These symbolize future life choices.	<ul style="list-style-type: none"> <li>- Educating children from an early age to be ready for life</li> <li>- Giving understanding that life is full of choices and must be wise to live it</li> <li>- As a form of tasyakkur for the growth of children, favors and sustenance from Allah SWT</li> </ul>
<i>Wetonan</i>	<i>Wetonan</i> is the tradition of commemorating a person's birthday based on the Javanese calendar (markets and days: Legi, Pahing, Pon, Wage, Kliwon). This system comes from a combination of the Hindu calendar and local beliefs (Nur Qomari, 2023).	In Kejawen philosophy, weton is believed to carry certain energy or character. Wetonan celebrations are carried out with tumpengan and prayers, as well as the best time for introspection and almsgiving.	<ul style="list-style-type: none"> <li>- Reminding humans of their destiny and origins</li> <li>- Strengthening personal identities related to their spiritual time</li> <li>- Melanin the community to understand life cycles and order.</li> </ul>
<i>Selametan</i>	The tradition of celametan on the 3rd, 7th, 40th, 100th, and 1000th days after death originated from syncretic Hindu-Buddhist beliefs that were later Islamized. The selection of these days refers to the Javanese calendar calculation system and the belief in the spirit's stages towards perfection (Hudha, 2020)	The community believes that selametan is performed to pray for and hasten the peace of the spirit of the deceased family. In addition, families want to show gratitude and affection to those who have passed away.	<ul style="list-style-type: none"> <li>- Reinforcing the teaching that death is the beginning of the afterlife and the importance of prayer</li> <li>- Through the alms and food distributed, social solidarity is realized.</li> <li>- Soften people's attitude towards death as a part of life</li> </ul>



Although these kejawen activities are cultural in nature, Javanese people, especially those who are Muslim, still realize that these practices are traditional and are not intended to replace religious teachings. The tradition is carried out as a form of respect for ancestral heritage, and does not interfere with the implementation of normative religious worship. This reflects the conceptual separation between formal religious values and local cultural expressions.

Kejawen practices are reflected in various traditions that are still preserved by some Javanese people today, such as nyadran, mitoni, tedhak siten, and wetonan (Khaira Belldaneysa Alletta Liora et al., 2022). These traditions are a form of ritual related to the cycle of human life, from birth to death, and are practiced as a form of respect for ancestors and as a form of balance between the spiritual and social worlds. For example, nyadran is performed as a form of respect for the spirits of ancestors before the fasting month, while mitoni is a ceremony performed when the first pregnancy enters the age of seven months. Tedhak siten marks a child's first step into the ground as a symbol of readiness for life, and wetonan is a commemoration of the day of birth based on the Javanese calendar (Nur Qomari, 2023).

Although Kejawen is increasingly marginalized and sometimes considered a symbol of antiquity by some younger generations, many traditions are still carried out for generations. However, the philosophical meaning of these traditions is often forgotten, so that their implementation is more of a cultural routine than an expression of deep spiritual values. Therefore, the preservation of Kejawen as an intangible cultural heritage is important not only to maintain the continuity of the tradition, but also to enrich the insight of Indonesia's national cultural identity.

### **Maqashid Syariah**

The term maqashid sharia is a combination of two words, namely maqashid and shari'ah. Etymologically, maqashid comes from the root qashada-yaqshidu-qashdan wa maqshadan, which means intending or heading. Maqashid is the singular form of maqashid, and in the context of the Arabic language, it includes the mashdar mimi form which means purpose or goal (Wahid Ziadul Ulum, 2021, p. 9).

As for shari'ah, linguistically, it is interpreted as ariqah or path, and in a normative sense refers to the provisions of divine law that aim to bring benefits to humanity. Ibn Qayyim al-Jawziyyah as quoted by Jasser Auda, explained that sharia is a representation of justice, mercy, wisdom, and benefit. So any rules that contradict these principles, even if claimed as a religious interpretation, cannot be considered as part of sharia (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2018, p. 44).

According to terminology, maqashid sharia refers to the main objectives that Shari' (Allah SWT) wants to realize through the establishment of sharia laws. This goal becomes the conceptual basis for mujtahids in understanding and formulating Islamic law (Maqashid Sharia Theory Perspective Al-Syatibi, 1994, p. 34). Historically, the idea of maqashid sharia has begun to develop since the time of Imam al-Haramayn (d. 478 H), then codified systematically by al-Ghazali (d. 505 H), and reached its peak conceptualization through the work of al-Syatbi (d. 790 H) in the book *Al-Muwafaqat fi Ushul al-Syari'ah* (Amirus Sodiq, 2016).

According to al-Ghazali, maqashid shari'ah is the preservation of the basic objectives of sharia, namely protecting life, preventing damage, and seeking welfare (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2018, p. 41). Meanwhile, Wahbah al-Zuaaili and Wahab Khallaf

categorize maqashid in three levels: dharuriyyat (primary), hajiyyat (secondary), and tahsiniyyat (tertiary), all of which aim to protect and maintain human interests.

Al-Syatibi in his work *Al-Muwafaqat*, uses various terms to describe the concept of maqashid, such as maqashid sharia, al-maqashid al-syar'iyyah, and maqashid min shar'i al-hukm, which essentially refer to one meaning: namely the purpose for which God has enacted the law (Ibrahim bin Musa Ash-Syatibi & Abd Allah Daraz, 2006, p. 93). Al-Syatibi asserts that all the provisions of sharia are revealed in order to realize human benefit, both in this world and in the hereafter (Ibrahim bin Musa Ash-Syatibi & Abd Allah Daraz, 2006, p. 8).

Based on these various opinions, it can be concluded that maqashid sharia is the fundamental principles that become the main orientation of Islamic law, namely to realize maslahat and avoid mafsadat (Nizaruddin et al., 2025, p. 97). By fulfilling the needs of daruriyyah, hajiyyah, and tahsiniyyah, sharia aims to form humans who live in goodness, and carry out their role as full servants of Allah. The substance of maqashid is maslahah, both in the form of realizing benefits and preventing harm.

### **Analysis of Kejawan Community Tradition in the Frame of Maqashid Sharia**

Kejawan tradition is a spiritual cultural heritage of the Javanese people that has undergone acculturation with Islamic teachings. This tradition reflects the moral and spiritual values upheld by the Javanese people. In this context, it is important to assess whether the values contained in the Kejawan tradition are in line with maqashid sharia or the main objectives of Islamic law. As explained by Farikhin et al., maqashid sharia is the result of ijtihad that can change and develop according to the demands of the times as a solution offered by Islam to contemporary challenges (Ahmad Farikhin et al., 2022).

Kejawan is often misunderstood as a deviant form of syncretism. However, a fairer approach would show that many elements of Kejawan are rooted in Islamic values that are grounded in the local cultural context. As explained by Farikhin et al. (Ahmad Farikhin et al., 2022), maqashid sharia develops with the addition of al-dharuriyat points according to the essential needs of contemporary Muslims.

One concrete form of the Kejawan marriage tradition is the selection of a good day (weton) to hold a marriage contract. This tradition is believed to be able to bring blessings and prevent divorce. To assess the acceptability of this tradition in Islam, the maqashid sharia approach can be used as an analytical tool to measure its compatibility with the principle of benefit. Imam al-Sha'ibi divided maqashid sharia into three levels: 1) Dharuriyyat, 2) Hajiyyat, and 3) Tahsiniyyat (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2018), with the following explanation:

#### **Dharuriyat (ضروريات)**

This level includes five basic human needs known as *al-kulliyat al-khamsah*: protecting religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), and property (*hifz al-mal*). These five aspects are fundamental needs that must be met to ensure human survival and glory, both in this world and in the hereafter. If one of these elements is not fulfilled, there will be serious damage in human life (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2018, hlm. 66–67).

#### **Hajiyyat (حجيات)**

This category aims to reduce life difficulties and facilitate the implementation of obligations, without threatening human existence directly if not fulfilled. The tradition of choosing an auspicious day for marriage falls into this category, as the practice is believed to create domestic harmony and prevent divorce. Socioculturally, this tradition is a

form of collective community effort to maintain family and social stability (Wike Parnama Sari, 2016, hlm. 17).

### **Tahsiniyat (تحسينية)**

This level includes complementary aspects that aim to perfect the benefits of life by following ethics and values of beauty, such as manners and aesthetics. Although not essential, these values are still important to support the social and moral order of society. Wedding traditions in Kejawen such as choosing a good time can also be seen from this aspect, because they reflect cultural values that support social order and harmonious relations between individuals (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2018, hlm. 69).

If analyzed using the maqashid sharia approach, then Kejawen traditions in marriage such as the selection of good days do not conflict with Islamic principles, as long as they do not contain elements of shirk or deviant beliefs. This tradition can be categorized in the maqashid hajiyyat and tahsiniyyat levels that support the achievement of maqashid dharuriyyat, especially in maintaining offspring and household harmony. Therefore, the tradition can be understood as a form of cultural *ijtihad* that is relevant and contributive to the achievement of the benefit of the people (Habibi et al., 2024).

The following are some analyses of other kejawen traditions that can be framed in terms of maqashid sharia:

### **Slametan Tradition (Collective Spirituality and the Welfare of the Soul)**

One of the central aspects of Kejawen tradition is the slametan ceremony, which is considered as a symbol of social solidarity and collective spirituality. This tradition can be analyzed from maqashid sharia, especially in the aspect of *hifz al-nafs* (protecting the soul) because it contains the value of inner peace and social harmony. According to Zainal Abidin, maqashid sharia has an important role in the benefit of humanity, including in protecting the soul and social harmony (Zainal Abidin, 2023).

Ruwatan is usually performed when someone is considered to have bad luck or potential danger in their life, such as people with certain wetons. Despite its mystical appearance, the function of ruwatan is actually more psychological: as a means of inner healing and spiritual strengthening. This shows a correlation with maqashid sharia in maintaining one's mental and emotional balance. By involving local religious or spiritual figures, ruwatan also shows the collective role of the community in saving its members from social and psychological burdens. This is in line with the maqashid of building a healthy social environment.

### **Ruwatan Tradition (Protection of Soul and Intellect in Local Culture)**

Other Kejawen traditions such as ruwatan or self-cleansing rituals can also be interpreted as a form of protection for the lives of individuals and their families. From a maqashid perspective, this can be linked to *hifz al-nafs* and *hifz al-'aql* (protecting the soul and intellect), as these rituals are usually accompanied by self-reflection and prayer. Pujangga Candrawijayaning Fajri states that maqashid sharia as an approach in Islamic law can provide solutions to new problems that have not been regulated in the *nash* (Fajri, 2022).

Acculturation between Islam and Kejawen has been going on naturally since the Walisongo period. They utilized local values such as symbolism and aesthetics in conveying the message of *tawhid*. This confirms that Kejawen can be a contextualized medium of *da'wah*. With the maqashid approach, contemporary scholars can assess elements of local traditions objectively: not based on outward form, but the substance of the values they contain. Traditions that strengthen divine, ethical and human values are clearly acceptable within the maqashid frame.



### Mitoni Tradition (Offspring Preservation and Family Protection)

In the context of *hifz al-nasl* (preserving offspring), Kejawen traditions such as traditional marriage processions or *mitoni* (seven-monthly) ceremonies have the value of protecting families, especially mothers and children. Although this procession is full of cultural symbolism, it basically aims to maintain household harmony and the safety of offspring. Zainal Abidin emphasizes that *maqashid sharia* has benefits for Muslims in general in maintaining offspring and family harmony (Zainal Abidin, 2023).

In the implementation of *mitoni*, there are various symbols such as watering, *tumpeng* seven rupa, and joint prayers. All of these reflect collective attention to the pregnant mother. This is in line with Islamic principles that emphasize the importance of preserving women's lives and dignity. *Mitoni* also encourages informal education within the family about the importance of maintaining the pregnancy, providing adequate nutrition, and creating a calm environment. Therefore, its values are not only symbolic, but also practical.

### Traditions of Gotong Royong and Earth Alms (wealth distribution and social welfare)

*Hifz al-mal* (safeguarding wealth) can also be found in traditional practices such as *gotong royong* and *sedekah bumi*, which are commonly practiced by Javanese people. This tradition encourages the fair distribution of wealth, fosters a spirit of togetherness, and prevents the community from social inequality. Dewi Nuril Afifah et al. stated that *maqashid sharia* aims to build human welfare and happiness through the fair and commensurate distribution of wealth (Dewi Nuril Afifah et al., 2024).

The tradition of earth alms not only strengthens social solidarity, but also strengthens the relationship between humans and nature. This is in line with *maqashid* in the context of resource sustainability and ecological justice. *Gotong royong* also encourages the distribution of responsibility in building public facilities or improving local infrastructure. This is a concrete form of *maqashid sharia* in the aspect of *hifz al-mal* collectively, because wealth and power are not monopolized by individuals or elites.

### Wetonan Tradition (Harmony of Time, Social and Spirituality)

One form of Kejawen tradition that is still strongly maintained by most Javanese people is in the marriage procession. Marriage in the Islamic perspective is a *sunnah* of the Prophet Muhammad SAW which contains various *maslahat*, both in terms of religion, social, and biological. If based on the right intention and implemented in a good way, marriage will produce happiness and create benefits in household life. Conversely, if it is based on bad intentions, marriage has the potential to cause harm which has an impact on the destruction of the household (Fauzan & Wasman, 2022).

**Table 2. Analysis of Kejawen Tradition in the Frame of Maqashid Sharia**



## Dialectic Between Islam and Local Tradition

Islam as a universal religion has the ability to interact with various local cultures where it develops. In Indonesia, this process is seen in the form of acculturation between Islamic teachings and local traditions that produce distinctive religious practices. As stated by Hamzah Junaid in his study, the acculturation of Islam and local culture is a dynamic relationship that allows for correction if forms of local wisdom contradict the basic Islamic values (Hamzah Junaid, 2013).

One concrete example of this dialectic is the kenduri tradition commonly practiced by Javanese people. This tradition is a form of religious expression that shows a dialectical pattern between religion and culture, namely theological-compromising and theological-humanistic (Susanti & Rumondor, 2022). This shows that local traditions can serve as a medium to express religious values in the local cultural context.

Local traditions in other regions that are inherent in kejawen traditions, such as the tradition of "mangaji kamatian" in Minagkabau, are a form of acculturation between Islamic teachings and local culture. This tradition is the result of local ulama's interpretation of Islamic teachings adapted to the local cultural context (Muhammad Zulfadli et al., 2021).

This shows that ulama have an important role in the acculturation process between Islam and local culture. In Bugis society, there is the concept of "pangadereng" which includes adat (adeq) and sharia (saraq) as a legal system that regulates community life. Ismail Suardi Wekke explains that in this context, adat and sharia do not contradict each other, but complement each other in regulating community life (Ismail Suardi Wekke, t.t.). This shows that Islam can integrate with the customary legal system without eliminating Islamic values.

The "baritan" tradition in Pemalang is also an example of how Islam and local traditions can interact harmoniously. This tradition was originally a ritual to ask for safety to ancestral spirits, but over time it has been transformed into a prayer to God Almighty, showing the process of Islamization of local traditions (Syarifudin, 2013).

In Kampung Adat Naga, Tasikmalaya, there is harmony between Islamic law and customary law in community life. Research by Oktavia and friends shows that effective communication and dialog between these two legal systems can create harmony in community life (Mita Oktavia et al., 2023). This shows that integration between Islam and local traditions can occur through a dialogic and participatory approach.

Overall, the dialectic between Islam and local traditions in Indonesia shows that Islam has the ability to adapt to local culture without losing its essence. This process involves the active role of ulama and the community in interpreting Islamic teachings in accordance with the local cultural context. This is in line with Muqoyyidin's view that acculturation between Islam and local culture in Java produces distinctive and contextual forms of religious expression.

## CONCLUSIONS

This study shows that the Kejawen tradition as a cultural heritage of the Javanese people has values that are in line with the principles of maqashid syariah, as seen in the practices of slametan, mitoni, tedhak siten, and the selection of auspicious days for marriage, which are related to the protection of religion, soul, intellect, offspring, and property. These traditions, as long as they do not contain elements of polytheism or contradict the basic teachings of Islam, can be accepted from a sharia perspective as a form of local wisdom that has been harmoniously acculturated with Islamic values. This study emphasizes that the maqashid of Sharia are not only relevant in normative Islamic law but also effective as an analytical approach to understanding local culture, fostering dialogue between religion and

culture, and strengthening the legitimacy of preserving traditions that serve the greater good. Further studies are recommended to explore local traditions outside Javanese culture using a similar approach, as well as to explore the role of local scholars in reconstructing traditions theologically and culturally, in order to understand the extent to which the religious awareness of the community influences cultural preservation.

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