

# ACCULTURATION STUDY OF RELIGION - CULTURE PERSPECTIVE Q.S. AL-A'RAF [7]: 199 IN THE SUMENEP MADURA PALACE

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**Abstracts:** The acculturation of religion and culture from the perspective of Q.S. Al-A'raf [7]: 199, which begins to be forgotten these days, is an important element in the history of the Sumenep palace in Madura. The methods used in this research are qualitative, descriptive, literature, and field research methods. This research is intended to address 1) What are the cultural differences before and after the entry of Islam in the Sumenep Palace, 2) What are the changing elements in the lives of the Madurese people affected by the acculturation in the Sumenep Palace, 3) explore and find ethical solutions in responding to community attitudes toward Sumenep Palace by analyzing the interpretation of QS. Al-A'raf [7]: 199. The scientific contribution of this research is in the form of encouragement to the community so that they have noble values, hard-work spirit, moderate and open mind, fighting spirit, bravery, and patience in facing challenges like those experienced by the palace of Sumenep.

**Keywords:** Acculturation, Al-Qur'an Perspective, Religion-Culture, Sumenep Palace

**Abstrak:** Akulturasi agama-budaya dalam perspektif QS. Al-A'raf [7]: 199 penting dikaitkan dengan sejarah keraton Sumenep yang saat ini mulai dilupakan, metode yang dipakai dalam penelitian ini adalah kualitatif, deskriptif, bersifat kepustakaan dan lapangan. Penelitian ini dimaksudkan untuk mengetahui 1) Apa perbedaan budaya sebelum dan sesudah masuknya Islam di Keraton Sumenep Madura 2) Apa unsur-unsur yang berubah terkait akulturasi agama-budaya di Keraton Sumenep Madura terhadap kehidupan masyarakat Madura 3) mengeksplorasi dan menemukan solusi etis dalam menanggapi sikap masyarakat terhadap Keraton Sumenep dengan menganalisis penafsiran QS. Al-A'raf [7]: 199. Adapun sumbangan keilmuan dari penelitian ini berupa pemberian dorongan semangat kepada

masyarakat agar mereka mempunyai nilai-nilai luhur, bekerja keras, bersikap moderat dan terbuka, siap berjuang, berani dan sabar dalam menghadapi tantangan seperti yang dialami oleh keraton Sumenep.

**Kata Kunci:** Akulturasi, Perspektif Al-Qur'an, Agama-Budaya, Keraton Sumenep.

## A. INTRODUCTION

Every religion for its adherents is a basic need that determines the direction and purpose of human life. In sociology, religion regulates relations between people and interacts with other aspects of people's lives, such as politics, economics, social, and so on. Religion is also an answer to human needs primarily heart part because many humans have found a way his beliefs but in reality, there are still many mistakes. Acculturation itself means the mixing of two or more cultures and acculturation of cultural customs can occur in any society both modern and traditional. It has been known that Majapahit Hinduism had once achieved greatness and greatness in the archipelago so that many of the elements of the Majapahit mythology still survived or were defended in modern society. This shows that the majority of modern Indonesian society today is Muslim but in reality, cultural customs are still heavily embedded. Among the causes is when the leaders of the spread of Islam in the archipelago taught about Islam in the form of art or slightly changed from Hindu cultural customs to Islam such as salvation, sekaten, and others. While the meaning of culture itself is the whole of human life that is formed from a habit. As for the cause of the emergence of habits can arise due to natural events, respect to God as an expression of gratitude and respect for others who are still alive or to those who have died. Culture has an important role in social or religious life, especially in the current era of globalization. One example is as a national identity, because the culture is a symbol of past civilizations that have been built by ancestors, or can also be a filter of the current of westernization and can also be used to foster a sense of nationalism in a new generation (Muammar 2017).

The results of human thought, creativity, taste, and intention are cultures that develop in society. Thoughts and actions carried out by humans continuously eventually become a tradition. In line with the spread of religion, traditions that exist in society are influenced by the teachings of the deve-

loping religion. That, for example, happens to Javanese people if starting a job always starts with reading prayers and remembering the Almighty God, and believing that there are things that are supernatural. (Koentjaraningrat, 1984). With so many religions in Indonesia, there is anxiety that arises in the internal religion, so that it has an impact on the ideology of the state that cannot be separated from religious acculturation. Maintaining social tolerance, cohesion amidst the diversity of regional and cultural differences, and maintaining cultural distinctiveness of each ethnic group are among the main reasons Indonesian leaders prefer Pancasila over Islam. Pancasila state ideology is interpreted religious pluralism and thus shows the non-Muslim nature of the Indonesian State (Uhlin Anders 1995).

Historically, the entry of Islamic teachings into the archipelago is much later compared to Hindu-Buddhism which ultimately makes the community very thick with Hindu-Buddhist culture (including areas with nuances of the palace). When *Wali Songo* broadcasts his da'wah, it is customary to make innovations so that Islamic teachings are easily accepted in the midst of society. Like "Sunan Kalijaga"'s preaching to Tuban worshipers who are characterized by moderation in responding to the teachings held by local residents by letting them carry out their rituals as long as they want to convert to Islam, so the saints who preach there try to color their customs with Islam. As in the ceremony "*Pinda Pitre Yajna*" which contains the belief that humans who have died, before entering Karman, that is, are reborn into the world, some become gods, humans, animals and even transformed into stones, plants, and others according to their deeds for life, from 1 -7 days the spirit is still in the family home environment. On days 40, 100, 1000 of his death, the spirit came back to his family's home. (Andi Warisno 2017).

Therefore, on those days, ceremonies and reading spells and sacred songs must be held to appeal to the gods so that the spirit undergoes karma to become a good human being. Responding to this, the saints gathered for a discussion so that finally it was agreed by the majority that it was permissible to polish the Hinduism, Buddhism, and animism with Islam. That is what influences acculturation in the recitation of "surah yasin" and seven dailies. The existence of such acculturation becomes a limitation, recitation of "surah yasin" is of primary value when reading on the seventh day of one's life. One of the mixings of cultures or acculturation is still found in the Sumenep Madura palace, such as the presence of a "asta tinggi" and the "masjid jami"

is the result of acculturation of cultures, while in the Sumenep palace in ancient times there was a pool that has three doors that are considered to have mystical powers. The pool is used for bathing by the ladies in waiting and the king's daughter. In this day and age, the pool is still there and is still used by local residents or visitors to just wash their faces. In this matter, it is undeniable that there are also local residents who still believe in the mystical power in the pool.

Related to the process of mixing the elements of Islam and Javanese culture as well as the form of mixing in the practice of "spiritual behavior" in Gunung Lanang Kulon Progo Yogyakarta, (Muh. Marzuqi 2012) discusses the acculturation of Islam with Javanese culture which is more focused on the customs of civil society, where social communities are familiar with many activities that combine Islam and Javanese culture. (Tedi Dia Ismaya 2010) writes the Acculturation of Hindu and Islamic Culture in wayang stories, he discusses the acculturation of Hindu and Islamic culture on wayang, and the teachings of Hinduism and Islam about God. However, he only focused on culture and divinity, without including the Koran in his studies. (Agus Atiq Murtadlo 2009) writes about the acculturation of Islam and local culture in the tradition of sea alms ceremonies on the beach of the turtle bay in Cilacap Regency, he discusses the acculturation process in the implementation of sea alms, also the Islamic values contained therein, also the attitude of the Cilacap people towards the acculturation of Islam and local culture.

Happy Indira Dewi (2009) researching about Cultural Acculturation in the Development of the Kasepuhan Palace in Cirebon. He discussed the reasons for the existence of cultural acculturation in the Kasepuhan Palace in Cirebon as well as the influence of religion that entered the Palace. Cultural acculturation in Cirebon Kasepuhan Palace occurs because of the influence of the strategic location and open attitude of the Sultan of Cirebon. The influence of strategic location makes Cirebon a trade center, a meeting place for various tribes, religions, and cultures between nations. This open attitude of the Sultan of Cirebon is the most important factor that has led to the inclusion of various cultural influences on buildings and society, especially in the Kasepuhan Cirebon palace building. Jati Hemawan (2014: 2) writes about the influence of Islam on Javanese culture and traditions in Singorojo District, Kendal Regency. Javanese culture has a good view of community life, as the entry of Islam into the archipelago, Javanese culture began to be used

in efforts to teach Islam, he discussed the influence of Islam on Javanese culture and traditions in Singorojo District and the factors that make Islam and traditional culture Java can combine and develop. He concluded that the socio-cultural conditions of the Islamic community in Singorojo sub-district were influenced by traditional Javanese culture, the influence of Islamic religion in the area was also preserved by the existence of fusion traditions between Islam and Javanese cultures, such as the awareness of kiai Doseno and kiai Silaut.

While the factors that make Islam and Javanese traditional culture unite are because of the similarities in many ways that include the way of human life, the teachings of the noble, and the good Islamic religion. The acculturation pattern of Islam and Javanese culture, in addition to being seen in the expression of Javanese society, is also supported by the political power of the Javanese Islamic kingdom which succeeded in bringing Javanese Islam together with the cosmology of Hinduism and Buddhism which succeeded in bringing together Javanese Islam with the cosmology of Hinduism and Buddhism. Despite fluctuations in the relationship between Islam and Javanese culture, especially in the 19th-century era, the acculturative face of Javanese Islam seems to be dominant in almost every expression of the religious community of Muslims in this region, so that “syncretism” and tolerance of religions become a unique cultural character for Javanese Islam. Umi Sumbulah (2013) research on the acculturation of religion has been done a lot, but research on the study of acculturation of religion and culture in Indonesia has a perspective. Q.S. Al-A’raf [7]: 199 had never been done before.

## **B. ACCULTURATION AND ASSIMILATION**

The term acculturation has various meanings among anthropology scholars. However, all agree that it is a social process that arises when a group of people with one culture is confronted with foreign cultural elements so that it can be accepted and processed into one’s own culture without causing the loss of the personality of the original culture. The acculturation process has existed since long ago in human history, but the acculturation process which has special characteristics only arose when Western European culture began to spread to Africa, Asia, Ocean, North America, and Latin America. European culture began to spread in the 15th century and built centers of power

on other continents to serve as the base of colonial rule in the late 19th and early 20th centuries. Together with the development of colonial governments throughout the Continent accompanied the development of the Christian religion. As a result, in the middle of the 20th century, no ethnic group escaped that. In the tribal societies of Africa, Asia, Oceania, the United States they exert influence intensively to the norm and cultural system, which is a process called modernization.

While assimilation according to the Big Indonesian Dictionary, means the adjustment (fusion) of the original nature that is owned by the nature of the surrounding environment. (Tim Kemendikbud, KBBI Online, 2019) Assimilation is a process of developing the same attitudes, although sometimes emotional in nature which aims to achieve unity or at least achieve integration in the organization. Understanding Assimilation according to Soerjono Soekanto, Assimilation is a social process at an advanced level. Assimilation is marked by the efforts of individuals or human groups and also includes efforts to enhance the unity of actions, attitudes, and mental processes based on shared interests and goals. When people assimilate into a group of people or a group of people, then they no longer distinguish themselves from that group. The process of assimilation is identified by the interests and objectives of the group. If two human groups assimilate, the boundaries between the groups will disappear and the two unite into one group. In short, it can be said that the process of assimilation is characterized by the development of the same attitudes, although sometimes emotional in purpose to achieve unity or at least achieve integration in the organization, thoughts, and actions. This is so that two assimilated groups will eliminate or at least minimize the differences between them, or someone who assimilates to a group will not distinguish themselves from the members of the group (Soerjono Soekanto, 2008).

Assimilation arises when there is a). Groups of people with different cultural backgrounds, b). Intensive socializing with one another for a long time, c). The group's culture changes its nature and form into a mixed culture. minorities change the characteristic nature of the cultural elements and enter the majority culture. d). The existence of balanced opportunities in the economic field for various groups of people with different cultural backgrounds can accelerate the process of assimilation (Abdurrahmat Fatoni 2006) In such an economic system, where each individual gets an equal opportunity to

achieve a certain position on the basis of his abilities and services, the process of assimilation is accelerated, because of this reality can neutralize the different opportunities given as opportunities by culture-different cultures. Mutual respect for cultures supported by other communities, where they acknowledge their respective weaknesses and strengths, can bring the community closer to supporting these cultures. If there is prejudice, this will be an obstacle to the ongoing assimilation process. The open attitude of the ruling class in society also accelerates the process of assimilation. This, for example, can be realized by providing equal opportunities for minorities to obtain an education, health care, use of recreational areas, and so on. Getting closer to one culture supporting society can be done with the knowledge of the common elements in different cultures. An in-depth and extensive study of special cultures in Indonesia will facilitate assimilation between the ethnic groups that support each of these special cultures. The results of this extensive and extensive research will dispel the prejudices that originally might have existed among the supporters of these cultures. From various assimilation processes that have been investigated by experts, it is proven that assimilation will not occur even though there is an extensive and intensive association between the groups concerned. This happens if there is no tolerance and sympathy between the groups. In such circumstances, the process of assimilation will experience inhibition. An example of assimilation, in this case, can be seen from the relationship between the Chinese people in Indonesia who interact intensely and widely with native Indonesians since centuries ago but have not yet been integrated into Indonesian society. (Abdurrahmat Fatoni, 2006).

Factors that facilitate assimilation, in addition to the basic factors that encourage assimilation, there are also additional factors that facilitate the process of assimilation between two different individuals. These factors include:

a) Tolerance towards other groups who have different cultures. b) Opportunities in a balanced economic field. c) The attitude of respect for foreigners and they are cultured) The open attitude of the ruling groups in society. e) Similarities in cultural elements. f) A mixed marriage (amalgamation). g) There is a common enemy from outside (Cooper and Molla, 2014).



## C. ISLAM AND CULTURE LOCAL RELIGION IN INDONESIA

The spread of Islam was an important process in the history of Indonesia, however, this process of Islamization was an obscure history. The history of Islam in Indonesia has many complex problems. Among these is the availability of very limited data on the arrival of Islam as conveyed by Snouck Hurgronje in his scientific oration at Leiden in 1907 AD (Mukhlis PaEni, Boedhihartono, 2009).

Religion, in Javanese idiom, is like *ageman* or clothing. The spirit and religious teachings are integrated with the social activities of the community. The most visible religious expressions for children are ritual activities such as prayer, recitation, and fasting. But, after growing up, just realized that religion and culture are different but support each other like a spirit and body relationship. Through local culture and traditions, religious teachings are expressed so that what is called local genius (local genius) or local wisdom (local wisdom) appears (Komaruddin Hidayat, 2012).

In the Javanese community, appreciation of transcendent values is evident. The Hindu-Buddhist influence did not disappear but was reinforced by Islam. The holding of a traditional ceremony has a very important meaning for the community members concerned. This is due to its function as reinforcing the norms or cultural values that exist and apply in people's lives. For the Javanese, life is full of ceremonies related to the circle of human life from its existence in the belly of the mother until her death, or also the ceremony related to the activities of daily life in earning a living, especially for farmers, traders, fishermen, and etcetera (Muh. Syamsuddin, 2004).

The ceremonies were originally carried out in order to ward off bad influences that would endanger human survival, by offering offerings or some kind of sacrifice presented to certain magical powers. The purpose of the ceremony is that life is always safe (Sartini, 2004).

According to Veth, adherents of Islam which is the largest group on the island of Java do not fully embrace this religion purely. Veth classifies Muslims into four groups: (1) Muslims who still hold a mixture of Brahma and Buddhist beliefs, (2) Muslims who have magical beliefs and dualism, (3) Muslims who have animism, (4) Muslims who practice pure Islamic teachings. By Veth, the first three groups were classified in the followers of *kejawen*, and



until now the teachings of kejawen are still widely practiced by Muslims in Java (Mark R Woodward, 1999).

## **D. HINDUISM AND RELIGIOUS CULTURE IN INDONESIA**

Hinduism influenced the emergence of two Javanese cultural traditions, namely the great tradition that developed in the palace environment and Hindu Javanese nature, as well as small traditions or traditions of farmers who remained illiterate and focused on religionism and dynamism (Chakim 2015). The acculturation of Hindu teachings into the teachings of Islam is very strong. Starting from what is called the transitional era, namely the event of the shift of the Hindu-Buddhist era into the era of Wali. This happened at the end of the collapse of the Majapahit kingdom, and the start of the Demak Bintaro kingdom.

For example in the Islamization of Hindu culture up to the late Majapahit kingdom, there were political understandings of nine-thirty-jawara gods, then in the Islamic era (wali) only nine were recognized by the Javanese community. And even then with the function that has been replaced by Walisongo and Sunan Kalijaga figures as native figures of the Javanese community who played a role and replaced the function of Narara Batara as a revelation to the Javanese *priyayi* who were imprisoned. The most difficult aspect of Islam is the art of puppetry which only experiences additions, namely the existence of the one god above Shiva called the One (Mohammad Arif & Yuli Darwati 2018).

## **E. CULTURAL DIFFERENCES IN THE PALACE BEFORE AND AFTER THE ENTRY OF ISLAM IN THE PALACE OF SUMENEP MADURA**

Sumenep Palace is located in the middle of the city which was built during the reign of Panembahan Sumolo I in 1762. This palace building has a style of Islamic culture, China, and Europe. Inside the palace are historical relics such as the Great Hall, Koneng's office, and the former Palace of Raden Ayu Tirto Negoro, which is now used as a place for storing ancient objects. The Great Hall is still used as a venue for district events such as the reception of State guests, handover of government positions, and other state events.

Whereas Koneng's office, which was once the king's office, was the workspace of Sultan Abdurrachman Pakunataningrat I during his reign from 1811 to 1844 AD (Nunuk Giari Murwandani 2007)

The Sumenep Palace stands on the privately owned land of Prince Natakusuma I (Panembahan Somala) (east of the old palace owned by Ratu R. Ayu Rasmana Tirtanegara). The Sumenep Karaton building complex is simpler than the Mataram royal palace complex, the building only includes the Gedong Negeri, the Karaton Court, Paseban, and several private buildings of the Karaton Family. In front of the palace, to the south stood "Pendapa Agung" and in front of him stood the "Gedong Negeri" (now the Office of *Disparbud*, department of tourism and culture) which was established by the Dutch Government. It is said that the construction of the Gedong Negeri itself is intended to rival the authority of the Sumenep palace and also to oversee all governmental movements carried out by the Keraton family. Besides that, the Gedong Negeri also functions as the treasurer and supplies of the Palace which is managed by Patih, assisted by Wedana Keraton. To the east of the State Building stands the entrance to the Sumenep palace, "Labang Mesem". The gate is very monumental, on top of the building, there is an attic, used to monitor all activities that take place in the palace environment. It is said that the entrance to the palace complex there are five doors that used to be called "ponconiti". There are currently only two left, all of which are on the front of the site facing south. The west entrance is a very simple entrance. In the corner to the east of the southern part of "Labang Mesem" stands "Taman Sare" (the bathing place of the Duke's sons) where the surroundings are surrounded by high walls and are quite closed.

While in the backyard of the palace on the east stood the kitchen, on the west stood a comb (the bed of the palace's servants, bellmen, ladies in court, Princess Adipati), in the west, there was a well. In front of the well to the west stood the Keraton Ratu R. Ayu Rasmana Tirtanegara, and in front of it stood the pendapa. However, during the reign of Sultan Abdurahman Pakunataningrat the pendapa was moved to "Asta Tinggi" and the Koneng Office was established there. The construction of the Koneng Office (royal/dukes office) was initially strongly opposed by the Dutch East Indies government because it was contrary to current government regulations. However, to avoid these accusations, the Sultan took the initiative to change the entire yellow wall paint in harmony with its name, namely "koneng office" (Dutch: *konenglijk*

= office of the king/dukes). During the reign of Sultan Abdurrahman, Koneng's office functioned as a secret meeting place for high Karaton officials. In the south of the Koneng Office, in the western corner of the entrance stood a *pendapa* (*paseban*). (Totok Rochana, 20012)

At first, the palace and the pavilion were located separately. However, during the reign of Sultan Abdurrahman Pakunataningrat, the two buildings were made into a series. In the past, Paseban functioned as a meeting place chaired directly by the Duke and attended by all high ranking officials whose time was held on certain days. Paseban itself is managed by a large paramedic and assisted by *kebyan*. In the south of the Sare Park stands the *Pendapa* and is now used as a souvenir shop. To the south of the palace stretches the road to the Jamik Sumenep Mosque (to the west), while to the east to the Kalianget road. To the east of the palace is a village, and to the east of the road is "Kampong Patemon". This means the meeting place of palace water flow and the flow of water park owned by the people and "Taman Lake" (bathing place for palace soldiers). From the way Dr. Sutomo to the east there is a descending road before the road bend stands the exit gate or "Labid Galidigan". To the west of the exit, there is a downward sloping road, seven steps. On the south side of the steps, there is *Sagaran* or small sea is a place where the sons and daughters of the Duke. Now *Sagaran* is occupied by public housing and tennis courts. To the west of the tennis court, the "Kamarrata" stands as the location of the chariot, and behind it stands a horse stable complete with two parks. The Sumenep palace complex does not face west but south. This relates to the legend of the southern sea (Madura Strait) where Raden Segoro resides and is analogous to the legend in Mataram about "Nyai Roro Kidul" who is said to be the wife of "Sultan Agung" who resides/reigns in "Segoro Kidul" (Indonesian Ocean). From this legend, it has been hereditary dogma that a good home should face south. In terms of site planning, the palace building complex in principle adheres to the symmetry balance using the axes/axes that are strong enough. This is an attempt at planning to give the grand and authoritative impression of this complex. (Achmad Nuries Taufan 2017)

## **F. THE KINGS OF SUMENEP PALACE, MADURA**

The Sumenep palace kings who were recorded from 1269 to 1935 are as follows: 1) Aria Many Wedi (Aria Wiraraja) from Batuputih, 1269-1292. 2) Ario Bangah from Banasare, 1292-1301 3) Ario Danurwendo (Lembengg

Sarenggono) from Aeng Anyar 1301-1311 4) Ario Assrapati, from 1311-1319 5) Panembahan Joharsari Bluto Keles, 1319-1331 6) Panembahan Mandaraga, (R. Piturut) 1331-1339 7) P. Bukabu Wotoprojo Bukabu, 1339-1348 8) P. Baron Notoningrat Baranas Banasare, 1348-1358 9) R. Agung Rawit (Secodiningrat I) 1358-1366 10) Tumenggung Gajah Banasare Pramono, (Secodiningrat II) 1366-1386 11) Panembahan Blongi Bolingi / Poday (Aryo Pulang Jiwo) 1386-1399 12) Pangeran Adipoday Nyamplong / 1399-1415 (Ario Baribin) Poday 1415 13) Pangeran Jokotole (P. Banasare Secodiningrat III) 1415 -1460. 14) R. Wigonando Gapura (P. Secodiningrat IV) 1460-1502. 15) P. Siding Purih (P. Secodiningrat V) Parsanga Karang Sabu 1502-1559. 16) RT. Kanduruwan, 1559-1562. 17) P. Wetan and P Lor, 1562-1567. 18) R. Keduk (P. Keduk II) 1567-1574. 19) R. Rajasa (P. Lor II) 1574-1589. 20) R. Abdullah (P. Cokronegoro I) of Toroy Reef 1589-1626. 21) P. Anggadipa 1626-1644. 22) Tumenggung Karang Toroy 1644-1648. JaingPatih from Sampang. 23) R. Bugar Karang Toroy (Tumenggung Yudonegoro) 1648-1672. 24) P.T. Returning Jiwo and Karang Toroy P. Sepuh 1672-1678. 25) P. Romo (P. Cokronegoro II) Karang Toroy 1678-1709. 26) RT. Wiromenggolo Karang Toroy (Purwonegoro) 1709-1721. 27) R. Ahmat alias P. Jimat Karang Toroy (T. AryoCokronegoro III) 1721-1744. 28) R. Alza Alias P. Escaped Karang Toroy 1744-1749. 29) K. Lesap, 1749-1750. 30) R. Ayu Tirtonegoro Pajagalan R. Rasmana 1750-1762 Government was handed over to her husband Bindara Saod. 31) Panembahan Sumolo Pajagalan Asirudin 1762-1811 Founder of the Sumenep Royal Jamic Mosque. 32) Sri Sultan Abdurrahman Pajagalan, (Pakunataningrat I) 1811-1854. 33) Panembahan Moh. Saleh Pajagalan (Notokusumo II) 1854-1879. 34) P. Mangkudiningrat Pajagalan (P. Pakunataningrat II) 1879-1901. 35) P. Ario Prataningkusumo, 1901-1926. 36) Rp. Ario Prabuwinoto Pajagalan, 1926-1929. 37) R. Sri Yen Oyen Karangpanasan, 1929-1935. (www.lontarmadura.com, 2019).

## History of the Palace of Sumenep Madura

Sumenep Palace is the official residence of the Duke / Kings as well as a place to run the wheels of government. The Sumenep Kingdom itself could be said to be a small kingdom (the level of Sumenep itself still had to pay tribute to the major kingdoms (Singhasari, Majapahit, and the Sultanate of Mataram). Sumenep Palace was in fact many in number, other than as the

official residence of the dukes/ruling at that time, The palace is also functioned as a place to regulate all the affairs of the government of the kingdom. Today the remaining palace buildings and intact is the Karaton building built by Gusti Raden Ayu Tirtonegoro R. Rasmana and Kanjeng Tumenggung Ario Tirtonegoro (Bindara Saod) and their descendants namely Panembahan Somala Asirudin Pakunataningrat and Sri Sultan Abdurrahman Pakunataningrat I (Raden Ario Notonegoro), while the rest of the palace buildings belonging to the Adipati / Raja, such as the Prince Siding Puri Palace in Parsanga, the Tumenggung Kanduruan Palace, the Prince Lor Palace and the Prince Wetan in Karangduak, only left the rest of the building ruins. that is, only is in the form of a gate and the base of the palace building. The term mention of Karaton when it is associated with the government system in Java at that time, felt it was inaccurate because Sumenep's palace had strata levels that were smaller than the palace buildings in Yogyakarta and Surakarta. Sumenep Palace is actually a dwelling residence building with a simpler pattern of building structuring than big palaces like Yogyakarta and Surakarta. However, it must be understood that the use of the term mentions of keraton has been going on long ago by the Madurese community, because Sumenep's geographical conditions were located in foreign areas (western coastal areas) far from the Duchy at that time, because before the Sumenep area was occupied by the VOC, the Sumenep region itself still had to pay tribute to the great kingdoms namely Singhasari, Majapahit, and Mataram Sultanate (www.lontarmadura.com, 2019).

The palace of Sumenep was actually a lot in number, in addition to being the official residence of the duke/king in power at the time, the palace was also functioned as a place to regulate all matters of royal government. Currently, the remaining and intact Karaton Buildings are the Karaton buildings built by Gusti Raden Ayu Tirtonegoro R. Rasmana and Kanjeng Tumenggung Ario Tirtonegoro (Bindara Saod) and their descendants namely Panembahan Somala Asirudin Pakunataningrat and Sri Sultan Abdurrahman Pakunataningrat I (Raden Ario Notonegoro). As for the buildings of the Royal Palace of the others, such as the Prince Siding Puri Palace in Parsanga, the Tumenggung Kanduruan Palace, the Prince Lor Palace, and the Prince Wetan in Karangduak, only the remaining building debris is only a gate and the foundation of the Keraton building.

The mention of Karaton when related to the government system in Java

at that time, felt it was inaccurate because the Sumenep palace had smaller strata than the palace buildings in Yogyakarta and Surakarta. Sumenep Palace is actually a dwelling residence building with a simpler pattern of building structuring than big palaces like Yogyakarta and Surakarta. However, it must be understood that the use of the term mention of karaton has been going on long ago by the Madurese community, due to the geographical condition of Sumenep which is located in a foreign area (east coast region) far from the Kingdom of Mataram. Likewise, the mention of the Duchy Ruler is more familiar among his people as “Rato/Raja”. Sumenep Palace, cultural heritage of Sumenep from the past, which still exists today and has developed into a museum that can be freely visited. Like the Museum, this former Keraton building holds various things related to the glory of the Palace in the past (www.lontarmadura.com, 2019).

The Sumenep Museum is divided into three parts of the Museum. The first part or Museum I called the Kencana Museum Palace. The museum holds two king's golden chariots and royal antiques in the form of a meeting chair and a king bed. Formerly this building was used as the garage of Sultan Abdurrahman's train in power in 1811-1854. It was stated that one of the existing chariots was a gift from the Queen of the United Kingdom, while the other was locally made. Besides that, in the kencana museum, there are also carvings that symbolize peace and balanced cooperation between the Madurese people in the Sumenep Palace with European, Chinese, and Arabic parties. Museum II, was once the king's office, commonly called the ‘Koneng’ office. Koneng said, in Madurese dialect it means Yellow. This also supports the two facts, that the walls of the Raja's office are indeed yellow and Koneng also indicates the skin of the members of the royal family who are olive. The people call the princesses in Sumenep “potre koneng”, which means “princess of the king” and also means a princess with yellow skin. The building in Museum II, designed by Chinese architects, was built at the time when Bindara Saod ruled as king, precisely in 1762. Inside Museum II, various collections of personal items and daily supplies of the royal family, such as the king's oversized clothes, weapons, both traditional weapons and gifts from foreign guests.

Inside Museum II, there are some old photos that depict old traditions, such as weddings and thanksgiving. And among this photo collection looks

the days of cultural inclusion from Solo when one of Sultan Abdurrahman's daughters got married wearing the distinctive clothes of the Surakarta Palace. One of Sultan Abdurrahman's wives himself was the daughter of the Surakarta Palace. Some statues are also stored in this museum, indicating the influence of Hindu culture in the culture of the people of Sumenep. In Museum III, it was once the building where the king meditated. In this museum is stored Al-Quran Manuscripts from the handwriting of Sultan Abdurrahman which according to history was completed in just one day. It also stored several bunches of dried palm leaves in which there is a handwritten by Sultan Abdurrahman. It contained the teachings of Islam and the traditional people of Sumenep in Javanese letters. In the main building of the Palace, there is the Great Hall which was once the center of the king's activities. At present, the Great Pendapa is often used as a venue for district official events, such as welcoming important guests and handing over government positions. Sumenep Palace which was once the king's residence was not opened to the public. Inside was the king's bedroom, the queen's bedroom, and the King-in-law's bedroom. Now, these rooms are still well maintained and even deliberately arranged as if still used by the royal family. Other buildings that are also part of the Sumenep Palace area are "Taman Sare" and "Labang Mesem".

### **Changing Elements Related to the Acculturation of Religion and Culture in the Palace of Madura Sumenep Against the Life of the Madurese Community**

Cultural Differences in the Palace before and after the Entry of Islam The Acculturation Process or in other words the culture of religions in the Sumenep Palace in Madura through several stages starting from the building in pre-Islamic times in the Sumenep Palace, so it is very much reflected in relics that still have Hinduism patterns. still presented at the Sumenep Palace which is now a museum. These relics are concrete historical evidence of the existence of Hindu culture in the Sumenep Palace in the past. Hinduism in the Sumenep Palace survived for a long time due to cultural and civilizational influences from the Majapahit kingdom, although the history of the Majapahit kingdom cannot be separated from the participation of the Sumenep Palace (formerly still in Batu Putih). There are cultural changes that have occurred since pre-



Islam until now, the nuances of Hinduism which continue to Islamization resulted in a culture which until now has been a debate in the midst of society. The author's observations during a visit to the Sumenep Palace, the writer found a mythical activity carried over from time to time, namely in the "sare park" of Sumenep Palace. Of the many palace visitors when they visited, they proceeded to wash their faces. In the past (Bindoro Saod era) the place became a bathing place for the koneng potre, while Bindoro Saod only witnessed it in "Labeng Mesem". The myth that circulates in the middle of the community and visitors is that the water in the pond has the power to add to the aura, and it is even believed that each door has its own properties. And because of their belief in water (not potre habit) why there was a change in habits, which was once a place for potre baths and now only for washing your face. Before the spread of the mythical news, people did not really care about the state of the "garden of sare", especially to the mystical power. From sources that the authors know, they flocked to wash their faces after the spread of the myth, even those who perform such rituals are not only local residents, but some tourists (Moh. Erfendy, 2019: Personal Interview).

## **G. ANALYSIS OF Q.S. AL-A'RAF VERSE 199 CONCERNING ACCULTURATION OF RELIGION-CULTURE**

In this case, the authors analyze the opinions of the commentators who interpret the Q.S. Al-A'raf 199 contextually. Basically, Islam is a religion. Islam is not a culture and not tradition. But Islam is not anti-culture and not anti-tradition. In responding to cultures and traditions that develop outside of Islam, Islam always responds wisely, corrective, and selectively.

When a tradition and culture do not conflict with Islam, Islam will recognize and preserve it. However, when a tradition and culture conflict with religious values, then Islam will provide several solutions, such as eradicating the culture, or Islamizing and / or minimizing the level of cultural interpretations and madharat. But when a culture and community tradition that has been running well and is not prohibited in religion, then by itself becomes an integral part of Islamic sharia. Thus this is in accordance with the arguments of al-Qur'an, *as-Sunnah* and *atsar* Companions presented by the scholars in the books that *mu'tabar* (authoritative).

## **Tradition according to the Qur'an**

Allah Subhanahu wa Ta'ala said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (الأعراف: 199)

“Be forgiving and tell people to do what is good (good tradition), and turn away from fools.” (Surah al-A'raf: 199)

In the above verse, Allah commands the Prophet to order his people to do what is good. The purpose of the *'urf* in the above verse is a good tradition. Al-Imam Abu al-Muzhaffar al-Sam'ani (1997: 29) said: “*'urf* is something that is known by the people and they make a tradition in the interaction between them “. Shaykh Wahbah al-Zuhaili (1996: 836) said: “Realistically, the purpose of *'urf* in the above verse is the meaning in language, namely good traditions that are well known to the public.”

The interpretation of *'urf* with good tradition and has been known by the community in the above verse, is also in line with the statements of the commentators. Al-Imam al-Nasafi (1999: 82) said in his interpretation Madarik At Tanzil wa Haqa'iq at Ta'wil “Have people do the *'urf*, that is, every action which is liked by reason and accepted by the *sharia*.”

Al-Imam Burhanuddin Ibrahim bin 'Umar al-Biqai'i (1987: 174) also said:” Have people do the *'urf*, that is, every deed that is well known to the *sharia*” and is permitted. Because it is a kind of forgiveness that is mild and noble. “ Because what is meant by *'urf* in the above verse is a good tradition, al-Imam al-Sya'rani (1981: 14) says: “Among the virtues of the righteous salaf, may Allah bless them, is their delay towards every act or utterance, before knowing its judgment according to the Koran and hadith or tradition. Because tradition is part of *sharia*. Be forgiving, that is to say, that it is easy to forgive in the face of people's treatment, and do not reciprocate, and tell people to work on matters of virtue and accept good traditions, and turn away from people who are ignorant, meaning you should not serve their ignorance. The explanation above concludes that tradition and culture are part of *shari'ah* (religious rules), which must be taken into consideration in every action and utterance, based on the verses of the Qur'an above.”

## Tradition According to the Scholars

In the history book *al-Bidayah wa an-Nihayah* (Ibn Kathir: tt .: 165) it is also mentioned: “Muhammad bin Rafi ‘said:” I was with Ahmad bin Hanbal and Ishaq at Abdurrazzaq’s place. Then we entered the Eid al-Fitr holiday. So we went to the mosque with Abdurrazzaq and many people. After we returned from the mosque, Abdurrazzaq invited us to breakfast. Then Abdurrazzaq said to Ahmad and Ishaq: “Today I see something strange about you two. Why don’t you read takbir?” Ahmad and Ishaq answered: “O Abu Bakr, we see you whether you read takbir, so we also read takbir. After we see that you are not destined, we are silent.” Abdurrazzaq said: “Instead I see the two of you, whether you are read takbir, so I will read takbir too.” (Al-Hafiz Ibn Asakir, tt .: 175).

In the narration above, Imam Ahmad bin Hanbal and Ishaq bin Rahawaih did not read takbir when leaving for the mosque on Eid al-Fitr, because they saw their teacher, Imam Abdurrazzaq al-Shan’ani not read takbir. While Imam Abdurrazzaq was not read takbir because seeing his two pupils who are very pious do not read takbir. A very good character, that is leaving the practice of the sunnah, for fear of offending the people around him. From this, Ibn Muflih

يُشَرِّعُ تَرْكُ السُّنَنِ وَالْمُسْتَحَبَّاتِ لِتَأْلِيْفِ الْقُلُوبِ

Shari’ati left the practices of the sunnah and *mustahab* to attract public sympathy. (Al-Imam Ibn Muflih al-Hanbali, 1996: 47)

From the above explanation it becomes clearer when we read the opinion of al-Imam Ibn Muflih al-Maqdisi al-Hanbali, (1996: 49) student of Shaykh Ibn Taimiyah, who said in his book *al-Adab al-Syar’iyyah* as follows: “Imam Ali Ibn ‘Aqil (1974: 321) said the book *al-Funun*, “It is not good to go out of the traditions of society, except the tradition that is forbidden, because the Prophet sallallaahu’ alaihi wasallam had left the Kaaba and said,” If your people had not just left the period the time of Jahiliyah, of course, I did not treat it like this “Umar said:” If people would not say, Umar added the Qur’an, of course, I wrote a stoning verse in it. “Imam Ahmad bin Hanbal left the two raka’ats’ before the Maghrib because the community denied him. In the book of *al-Fushul fi al-ushul* (Ahmad ibn Ali Abu Bakr al-Razim al-Jashshash, tt .: 143) it is mentioned about two raka’a’at before Maghrib that Imam Ahmad

bin Hanbal initially did it, but later left it, and he said, "I see people don't know it." Ahmad bin Hanbal also obliged to do qadha 'prayer at mosque at the time of prayer 'id (feast day). He said, "I'm afraid some people who see will go along to do it." From the above method, it is very clear, so that we follow the traditions of the community, as long as the tradition is not haram. Imam Ahmad bin Hanbal left the sunnah prayers before Friday prayers, also because of the traditions of his people who had never done it and considered it not sunnah, to maintain togetherness and harmony with them (Ibn Muflih al-Hanbali, 1988: 49). Shaykh Ibn Taymiyyah (tt .: 268) also said: "If the congregation means to the priest who reads the qunut in the midday prayer or witir, then he should recite the qunut with him, whether he recites the qunut before ruku 'or after ruku'. If the priest does not read the qunut, so should he not read the qunut. If the priest thinks something is sunnah, while the congregation does not consider it as sunnah, then the priest leaves something for the sake of cohesiveness and harmony, then he has done well. Likewise, if a man argues to harden reading bismillah in prayer, then becomes an imam of a people who do not encourage it or vice versa, and he performs prayers like their school, then he really does good."

## **H. CONCLUSION**

The information above gives the conclusion of a method, that out of the traditions of the community is not good, as long as the tradition is not forbidden in religion. The method is based on the Qur'an, among the pious scholars of the Salaf. Salaf scholars who are pious sometimes leave the practice of the sunnah, merely maintain togetherness with his people who consider it not to be sunnah. Not infrequently the fatwas of the scholars also change according to changes in tradition, as confirmed in the books of ushul fiqh and qawa'id. There are eleven types of jurisprudence related to tradition. Even Shaykh Ibn Qayyim al-Jauziyyah strongly defended the method of tradition with the rule: "Religious laws can change because of changes in tradition and the development of the times." (Ibn Qayyimil Jauziyyah, tt .: 121). Of course, the laws change because traditions are not laws that are based on absolute texts such as the obligatory five-time prayer and the like.

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