

Commemoration of the Mawlid and the Sekaten Tradition at the Yogyakarta Palace

Alya Ramadhani Putriditya¹, Siti Rohmah Soekarba¹, Widodo², Widodo²

SUBJECT

Religion

¹Universitas Indonesia

²Javanese Literature, Universitas Negeri Semarang

³Javanese Language Education, Universitas Negeri Semarang

Email: widodojawa@mail.unnes.ac.id

Received: March 12, 2024

Accepted: April 2, 2024

Online version: May 8, 2024

Keywords: Sekaten tradition, Mawlid nabi, Yogyakarta Palace

Abstract

This article explores the Sekaten Tradition at the Yogyakarta Palace as a commemoration of Mawlid. The tradition has been alive and well in society since the Demak Kingdom. Initially, Islamic religious leaders used traditional and religious acculturation to attract people to gather as well as a means of preaching. In its development, the sekaten ceremony became a form of Javanese cultural identity commemorating Islamic religious holidays. In Indonesia, the sekaten tradition is a tradition that lives and develops in society. Sekaten is no longer a tribal identity, but over time, it has become a tradition carried out by some people and a marker of respect for the Islamic holiday, namely the birth of the Prophet. The shift in function from preaching media to the realm of ceremonies occurs not only in the sekaten tradition but also in other traditions. Through a cultural approach, this research shows how Sekaten is a means of expressing the traditions of Yogyakarta society. By analyzing its history, meaning and function today, Sekaten can live across the ages with dynamic forms and changes in function. This research shows that the sekaten tradition can provide a line of cultural order that is followed

and adhered to by the community in the eco-bio-cultural realm. The resilience of Javanese culture, which is acculturated to the religion of the people who own it, can become a means to exist in various domains of life beyond time. This research expresses today's sekaten tradition as a means of existence for rulers and society through culture. Javanese traditions instituted by the palace as a source and patron of culture will become icons and cultural forces. The Sekaten tradition is one of the sacred traditions in Yogyakarta. This tradition was created as a form of respect for the Prophet Muhammad.

1. Introduction

Traditional ceremonies are an integral part of the culture of the supporting communities. The preservation of these traditional ceremonies is possible because of their function in life. Traditions will experience extinction if they do not have a function in society (Noortyani et al., 2023; Wiryanto et al., 2022). Community members adhere to various institutions to preserve these traditions from generation to generation according

to their role, namely orderly living through cultural means (Irawanto & Ramsey, 2011; Salamensky, 2013). Sekaten is a sustainable culture that lives in society to this day. Its existence has become an icon and marker in Javanese culture, which experienced acculturation in the past and has been preserved by Javanese society until the modern era.

Sekaten is a traditional ceremony that has developed in the lives of the people of the Special Region of Yogyakarta (Muzammil et al., 2022; Nofrima et al., 2021). The Sekaten ceremony is a traditional ceremony held to commemorate the birth of the Prophet Muhammad SAW. This ceremony is held yearly, every 5 to 11 Rabi'ul Awal (or, in the Javanese calendar, it is called the month of Mulud). The sekaten ceremony closed on the 12th of Rabi'ul Awal by holding the Garebeg Mulud ceremony (Naredia, 2023).

The term "Mawlid" is not foreign to Indonesian Muslims. Etymologically, the term "Mawlid" comes from Arabic, namely *Walada-Yalidu-Wiladan*, which means birth. This one word is usually compared or associated with the Prophet Muhammad SAW. Historically and sociologically, the date of birth of the Prophet is not known with certainty. Some historians state that the birth date of the Prophet Muhammad was 9 Rabi'ul Awal, not 12 Rabi'ul Awal.

Every 12th of Rabi'ul Awal in the Hijriyah calendar, the Prophet's birthday is celebrated throughout the Muslim-majority world. What is interesting is that Saudi Arabia is the only country with a majority Muslim population that does not make Maulid an official holiday because the majority of Saudi Arabian Muslims adhere to the dominant Wahhabi ideology. The celebration of the Prophet's birthday, as carried out in Yogyakarta, is considered heresy (Goldhahn et al., 2021; Sumarno, 2013). Celebrating the Prophet's birthday is a tradition that developed in Islamic society sometime after the Prophet Muhammad died. This commemoration for Muslims is a tribute and a means of imitating the Prophet Muhammad with various forms of cultural activities and rituals in religious processions (Frishkopf, 2022; Negoro, 2001; Sulfinadia et al., 2023). Until now, there has been controversy about this warning among scholars who view it as heresy. However, the Prophet's birthday is celebrated widely in Indonesia (Sila, 1970). The spirit of caring also provides momentum to unite the spirit and passion of Islamic life.

In short, celebrating the Prophet's birthday is still controversial for some scholars. Several scholars believe that celebrating the Prophet's birthday will increase the enthusiasm for Islam among Muslims and emulate the characteristics of the Prophet. Meanwhile, some scholars consider that celebrating the Prophet's birthday is heresy because it was never done before by the Prophet Muhammad. From an institutional perspective, the discussion focuses on the realm of Islamic law, which views the celebration of the Prophet's birthday with traditional ceremonies in the Special Region of Yogyakarta. This research discusses the origins of the Garebeg Sekaten ceremony and the process of spreading Islam through traditional ceremonies. How Javanese people view the celebration of the Prophet's birthday. The research aims to discover the ceremony's origins and the process of spreading Islam through traditional ceremonies in Java, which institutionalize culture and regulate the celebration of the Prophet's birthday in the Grebeg Sekaten ceremony.

2. Method

This research uses a descriptive qualitative approach. The research object is the sekaten tradition in Yogyakarta. Additional data is the Sekaten tradition celebration held in Yogyakarta. Research data is a celebration that has more profound value. Information from objects, namely data, is described to provide an in-depth understanding. Secondary

data was taken from documents and related article references using the note-taking technique as stated by (Manuba et al., 2015; Rosmiati, 2016). Supporting documents are books published by *Kundha Kabudayaan* Yogyakarta. The data was analyzed using data triangulation, which explores the truth of the information through various methods and data acquisition sources, as described by S. Nugroho (2019). We use a hermeneutical way to explore the essence of the cultural message and meaning of the Sekaten procession. The cultural value is explored through cultural presentation as a central point of representation of noble Javanese culture. This research uses a cultural approach (Jones, 2015) to examine the forms of cultural offerings held in the sekaten tradition in Yogyakarta.

3. Finding and Discussion

Javanese people and rulers interpreted Grebeg Sekaten as a ceremony to commemorate the Prophet Muhammad SAW's birth and express gratitude for the grace given by the creator. On the religious side, celebrations are a means of da'wah to spread the Islamic religion integrated with local culture. There are centuries of Grebeg Sekaten ceremony existence. This tradition has existed since the Demak royal era (16th century), held every third month of the Javanese year. Sekaten is a traditional ceremony in the Special Region of Yogyakarta (A. Nugroho, 2019). The Yogyakarta palace held the Sekaten ceremony once a year, every 5 to 11 Rabi'ul Awal (or, in the Javanese calendar, Mulud). The sekaten ceremony closed on the 12th of Rabi'ul Awal by holding the Garebeg Mulud ceremony.

The peak of the sekaten ceremony is Garebeg Mulud, symbolized by a crowd carrying a mountain from inside the palace complex to the Grand Mosque (A. Nugroho, 2019). There are six types of gunung that are brought, namely gunung Kakung, gunung putri, dharat, gunung gepak, gunung pawuhan, and gunung picisan. Elements in the Garebeg Mulud Ceremony contain symbols or meanings. Mountains symbolize the environment or nature, symbolizing fertility, prosperity and life. Gunung Kakang symbolizes the personality of the king, Gunung Putri symbolizes the personality of the Queen's consort, Gunung Dharmat symbolizes the princes, Gunung Gepak symbolizes the king's daughters, Gunung Pawuhan symbolizes the Grandchildren of the King.

The Grebeg Sekaten traditional ceremony has a vital role in the spread of Islam because spreading religion in a society that upholds traditional values is not easy (Utomo, 2002). Initially, Hindu-Buddhism was the initial belief that entered Indonesia before Islam came. Islam, in its spread on the island of Java, cannot be separated from the work of the saints; they have their ways and strategies to introduce Islam to people who are still strongly influenced by Hindu-Buddhist beliefs. Javanese society is conservative and finds it difficult to accept new teachings, especially if those teachings conflict with the cultural customs in Java.

One method of spreading Islam then was a cultural approach (Adji, 2008; Aritonang, 2000; Irawanto & Ramsey, 2011). The art and culture are developing well. Through Islamic culture, the Islamic saints used the process of assimilation and acculturation to spread Islamic teachings (Nofrima et al., 2021; Rashidian et al., 2013; Williams & Liu, 2023). Sekaten is synonymous with the night market, a place of entertainment for the people. A big royal ceremony becomes a magnet for people to visit it. Historically, Islamic saints made sekaten to spread Islamic teachings, where the birth of the Prophet Muhammad SAW was a cultural symbol in Java (Williams & Liu, 2023; Wu et al., 2023). This culture is in line with the Javanese tradition of honouring birthdays.

Java positions the birthday as a sacred day for life and presence in the world (Adji, 2008; Jones, 2015).

3.1 Spread of Islamic Teachings Through the Sekaten Tradition

Celebrating the Prophet's birthday using gamelan art can attract people's attention from various corners. The moment when many people gather is used as a vehicle for the guardians to convey the teachings of the Islamic religion by giving advice and teachings about the Islamic religion. People who come can also enter and sit on the mosque veranda by first reciting the shahada. People in the mosque yard are asked to wash their hands, face and feet with water from the pool outside the mosque veranda.

There are different versions of the origin of the sekaten tradition in people's understanding. First, it comes from a term in the Islamic religion, namely Syahadatain. Sekaten is very closely related to the process of Islamization in Java. In spreading Islam, the saints used various preaching methods, including through cultural media. Sunan Kalijaga and Sunan Bonang use this preaching method (Iswanto, 2019; Ricci, 2009; Wain, 2021). During the celebration of the Prophet Muhammad's birthday, Sunan Kalijaga plans to hold a shadow puppet show as well as to attract people's attention to embracing Islam (Manik et al., 2012; Soehardi, 2012; Wain, 2021; Zustiyanoro et al., 2022). There is only one entry ticket for seeing the show: two sentences about the shahada. If they say this, they will indirectly embrace Islam. As time passed, the pronunciation of Syahadatain by Javanese people began to shift to sekaten.

The second version of the origin of the word sekaten is sekati, which is the name of the heirloom gamelan Kyai Sekati belonging to the Demak kingdom (Animawan & Koentjoro, 2021; Suyatno et al., 2016). Gamelan itself was a popular entertainment medium at that time, so Sunan Kalijaga utilized gamelan and tetabuhan played in the courtyard of the Great Mosque to attract the attention of people at that time who did not know Islamic teachings (Kurniawati et al., 2023; Putra et al., 2020). With the sound of drums, people flocked to enjoy the gamelan music; the Islamic scholars talked about Islam and introduced Islamic teachings (Anniza et al., 2020). Simple and easy-to-understand teachings are conveyed through performances because Islam is a newly developing religion. The crowd brought people who sold around the mosque yard and Demak City Square. The Javanese kingdom imitated this tradition in the interior by maintaining cultural and religious acculturation traditions (Dickinson, 2022; Hoekema, 2014; Kuehn, 2023).

3.2 Celebration of the Prophet's Birthday

Commemorating the birthday of the Prophet Muhammad SAW is permissible and omits bid'ah dhalalah (making up something terrible), but bid'ah hashanah (something good). There are no arguments that forbid the commemoration of the birthday of the Prophet Muhammad SAW, and even if examined, there are arguments that allow it (Thohri & Hadisaputra, 2022). Bid'ah Hasanah is something that the Prophet or his companions should have done, but this action has good values and does not conflict with the Al-Qur'an and Al-Hadith. Meanwhile, bid'ah dhalalah is a new religious act contrary to the Al-Qur'an and Al-Hadith.

Commemorating the Prophet's birthday has strong Sharia arguments. Rasulullah SAW celebrated his birth and acceptance of his revelation by fasting every day of his birth; every Monday, the Prophet fasted to be grateful for his birth and the beginning of receiving his revelation. Al-Bukhari narrates a hadith and explains that Abu Lahab's punishment in Hell will be reduced every Monday compared to other days because when Rasulullah SAW was born, he was so happy about his birth that he felt the need to free (complimentary) his slave named Tsuwaibatuh Al-Aslamiyah. Abu Lahab

was a non-Muslim, and the Koran criticized him; he expressed joy at the birth of Prophet Muhammad, so he got the lightener of his punishment; then what about Muslim people who were happy with the birth of Rasulullah SAW?

The reality in the Islamic world can be a consideration for answers to those who prohibit the Prophet's birthday. It turns out that the phenomenon of the Prophet's birthday tradition does not only exist in Indonesia but is widespread in almost all parts of the world that embrace Islam (Sulfinadia et al., 2023). The laypeople among them may need to learn the origins of this activity. However, those who understand a little about religious law argue that this matter does not constitute heretical bid'ah because it is unrelated to mahd'ah worship (worship rituals in the Shari'a). The proof is that the program's content can vary without standard rules. The spirit is precisely the momentum that unites the spirit and passion of Islam.

Those who prohibit the commemoration of birthdays distinguish between worship and Islamic year, which is behaviorally tricky. Worship is something standard (given/tauqifi) that comes from Allah S.W.T., but syi'ar is something ijthadi, created by humanity and situational and permissible. Ibn Hajar al-Haithami's opinion: "It is sunnah to carry out good bid'ah, as is commemorating the birthday of the Prophet Muhammad." Opinion of Abu Shamah (Imam Nawawi's teacher): "Including new things that are good to do in this era are things that are done every year to coincide with the birthday of the Prophet Muhammad. by giving alms and kindness, showing joy and happiness, in fact all of this and helping the poor is a sign of love for Rasulullah SAW. and respect for him, as well as a form of gratitude to Allah for sending Rasulullah SAW. to the entire universe."

According to Imam al-Suyuthi, the first king recorded as commemorating the birthday of the Prophet Muhammad with extraordinary festive celebrations was King Al-Mudhaffar Abu Sa'id Kukburi ibn Zainuddin Ali bin Baktakin (b. 549 H. – d. 630 H.). He sincerely spent no less than 300,000 dinars to give alms on his birthday. The point is to gather the fighting spirit by reading poetry and literary works that tell the story of the birth of the Prophet Muhammad. Among the most famous is the work of Sheikh Al-Barzanji, which presents the history of the Prophet's birth in the form of natsar (prose) and nazham (poetry). It was so popular that we often heard this Barzanji artwork read at ceremonies commemorating the Prophet's birthday.

So since then, there has been a tradition of commemorating the Prophet's birthday in many countries where most of the population is Muslim (Sulfinadia et al., 2023). The essence of the event is more about reading poetry and poetry about the birth of the Prophet Muhammad to revive Muslims' fighting spirit and unity in facing the onslaught of the enemy. Then, the form of the event increasingly developed and varied (Iswanto, 2018; Nofrima et al., 2021). In Indonesia, especially in Islamic boarding schools, kiai initially read poetry and verses without giving a lecture. However, the idea arose to take advantage of the momentum of the Prophet's birthday tradition, which was already embedded in society as a medium for preaching and teaching Islam. Birthday lectures are one of the core events that must be held, as are attractions for students at Islamic boarding schools to commemorate birthday traditions.

The sekaten celebration is one of the traditional ceremonies that has developed in the lives of the people of the Special Region of Yogyakarta. The Sekaten ceremony is a traditional ceremony to commemorate births periodically once a year, namely every 5 to 11 Rabi'ul Awal (or in the Javanese calendar, called Mulud). The traditional Garebeg Sekaten ceremony has played an essential role in the spread of Islam. This moment of community gathering is used as a vehicle for the guardians to convey Islamic teachings

by advising people who enter and sit on the mosque veranda by first reciting the shahadat. People in the mosque courtyard are asked to wash their hands, faces and feet with water from the pool outside the mosque veranda. Meanwhile, some groups consider celebrating the Prophet's birthday a controversial tradition. Some scholars have concluded that holding the Prophet's birthday does not imply haram law. This tradition is not categorized as haram but instead includes bid'ah hasanah, actions never previously exemplified by Rasulullah SAW and his companions. However, these actions are good, do not conflict with Islamic law, and are even highly recommended in certain circumstances.

4. Conclusion

The traditional Garebeg Sekaten ceremony in Yogyakarta is one of the drivers of the spread of Islam through a cultural approach. Culture is used as a means of incorporating Islamic teachings through a process of assimilation and acculturation. Initially, the moment when the community gathered was used as a vehicle for the guardians to convey the teachings of the Islamic religion by giving advice and teachings about the Islamic religion. Visitors can enter and sit in the mosque foyer by first reciting the shahadatain. The saints asked the people in the mosque yard to wash their hands, faces and feet with water from the pool outside the mosque veranda. The commemoration of the Prophet's birthday, which saints initially used as a medium for the Islamization process in the Java region, has been preserved until now as a means of increasing the Islamic enthusiasm of Muslims, especially in Yogyakarta. The law governing the commemoration of the Prophet's birthday is bid'ah Hashanah, namely an act that was never previously exemplified by the Prophet Muhammad and his companions. However, this action is good and is separate from Islamic law; even in certain circumstances, it is highly recommended.

5. References

- Adji, F. T. (2008). Konsep Religi dan Nilai Historis dalam Kakawin Brahmanda Purana. In Sintesis (Vol. 6, Nomor 2).
- Animawan, A., & Koentjoro, K. (2021). Ngemong Raos: Aesthetic Leadership Role of Panjak Juru Kendhang in Javanese Gamelan. *Malaysian Journal of Music*, 10(2), 1–12. <https://doi.org/10.37134/mjm.vol10.2.1.2021>
- Aritonang, J. S. (2000). *Christiannity In Javanese Culture and Sosity Book Title : A History of Christianity in Indonesia*. Brill. <https://doi.org/103.181.255.10>
- Dickson, W. R. (2022). Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions. *Religions*, 13(5). <https://doi.org/10.3390/rel13050449>
- Frishkopf, M. (2022). Textual Dimensions of the Public Hadra in Egyptian Sufism. *Muzikoloski Zbornik*, 58(1), 61–99. <https://doi.org/10.4312/mz.58.1.61-99>
- Goldhahn, J., Labarakwe, S. L., Skoglund, P., & Westergren, E. (2021). 'I Have Done Hundreds of Rock Paintings': On the Ongoing Rock Art Tradition among Samburu, Northern Kenya. *Cambridge Archaeological Journal*, 31(2), 229–246. <https://doi.org/10.1017/S095977432000044X>
- Hendrawan, Y., Anniza, K. N., Prasetyo, J., Damayanti, R., & Djoyowasito, G. (2020). Effect of plant sound wave technology to increase productivity of mustard greens (*Brassica juncea* L.). *IOP Conference Series: Earth and Environmental Science*, 524(1), 012012. <https://doi.org/10.1088/1755-1315/524/1/012012>
- Hendrawan, Y., Putra, A. H., Sumarlan, S. H., & Djoyowasito, G. (2020). Plant acoustic frequency technology control system to increase vegetative growth in red-lettuce. *TELKOMNIKA*

- (Telecommunication Computing Electronics and Control), 18(4), 2042. <https://doi.org/10.12928/telkomnika.v18i4.14158>
- Hoekema, A. G. (2014). "A wound in the heart": Religion and religiosity in the work of the Indonesian novelist Ayu Utami. *Exchange*, 43(2), 132-152. <https://doi.org/10.1163/1572543X-12341314>
- Irawanto, D. W., & Ramsey, P. L. (2011). Paternalistic Leadership and Employee Responses in Javanese Culture. *Gadjah Mada International Journal of Business*, 13(2), 185. <https://doi.org/10.22146/gamaijb.5490>
- Iswanto, A. (2018). Memahami Kompleksitas Transformasi Agama-agama di Jawa melalui Teks. *Manuskripta*, 8(1). <https://doi.org/10.33656/manuskripta.v8i1.106>
- Iswanto, A. (2019). Menelisik Sosok dan Ajaran Sunan Kalijaga Melalui Manuskrip. *Manuskripta*, 9(1). <https://doi.org/10.33656/manuskripta.v9i1.138>
- Kuehn, S. (2023). Contemporary Art and Sufi Aesthetics in European Contexts. *Religions*, 14(2). <https://doi.org/10.3390/rel14020196>
- Kurniawati, A., Yuniarno, E. M., Suprpto, Y. K., & Soewidiatmaka, A. N. I. (2023). Automatic note generator for Javanese gamelan music accompaniment using deep learning. *International Journal of Advances in Intelligent Informatics*, 9(2), 231. <https://doi.org/10.26555/ijain.v9i2.1031>
- Manik, H. F. G. G., Christanti, R., & Setiawan, W. (2022). Knowledge management and community-based enterprise: an initiative to preserve the shadow puppet traditional knowledge in Yogyakarta, Indonesia. *VINE Journal of Information and Knowledge Management Systems*. <https://doi.org/10.1108/VJIKMS-11-2021-0265>
- Manuba, i. b. putera, Sd, trisna kumala, & Setijowati, A. (2015). Peta Sastra Indonesia Sastrawan Jawa Timur. *litera*.
- Muzammil, S., Taufik, E. T., Mufidatunrofiah, S., & Al Amin, N. U. (2022). The Adaptability of Pesantren in Indonesia During The New Normal Era. *JOURNAL OF INDONESIAN ISLAM*, 16(2), 426. <https://doi.org/10.15642/JIIS.2022.16.2.426-454>
- Naredia, S. P. (2023). Symbolic Meanings of Noble Values in Srandul Art in Kampung Bumen, Kotagede, Indonesia. *International Society for the Study of Vernacular Settlements*, 10(8), 39-47. <https://doi.org/10.61275/ISVSej-2023-10-08-03>
- Negoro, S. S. (2001). Upacara Tradisional dan Ritual Jawa. *Buana Raya*.
- Nofrima, S., Sudiar, S., & Purnomo, E. P. (2021). How Javanese Culture Shaping Political Ideology (Case Study of the People in Yogyakarta). *Jurnal Ilmiah Peuradeun*, 9(2), 435. <https://doi.org/10.26811/peuradeun.v9i2.500>
- Noortyani, R., Mu'in, F., & Amelia, R. (2023). Symbolic Communications in the Traditional Wedding Rituals of the Banjar Ethnic Community, Indonesia. *International Society for the Study of Vernacular Settlements*, 10(10), 154-178. <https://doi.org/10.61275/ISVSej-2023-10-10-11>
- Nugroho, A. (2019). Indigenous islam and politics: The authenticity of islamic government of yogyakarta palace. *Humanities and Social Sciences Reviews*, 7(4), 1372-1377. <https://doi.org/10.18510/hssr.2019.74191>
- Nugroho, S. (2019). Pemenuhan Kebutuhan Hidup Masyarakat Jawa dalam Serat Sanasunu Karya R.Ng. Yasadipura II: Kajian Antropologi Sastra. *Alayasastra*, 15(1), 13. <https://doi.org/10.36567/aly.v15i1.314>
- Rashidian, M., Hussain, R., & Minichiello, V. (2013). 'My culture haunts me no matter where I go': Iranian-American women discussing sexual and acculturation experiences. *Culture, Health & Sexuality*, 15(7), 866-877. <https://doi.org/10.1080/13691058.2013.789128>
- Ricci, R. (2009). Conversion to Islam on Java and the Book of One Thousand Questions. 165(1), 8-31.

- Rosmiati. (2016). Gaya Bahasa dalam Nyanyian Rakyat Kau-Kaudara Masyarakat Muna. *Jurnal Humanika*, 1(16), 21.
- Salamensky, S. I. (2013). Culture, Memory, Context: Reenactments of Traumatic Histories in Europe and Eurasia. *International Journal of Politics, Culture, and Society*, 26(1), 21–30. <https://doi.org/10.1007/s10767-013-9138-7>
- Sila, M. A. (1970). The Festivity of Maulid Nabi in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Sprit of the Prophet. *Studia Islamika*, 8(3), 1–56. <https://doi.org/10.15408/sdi.v8i3.680>
- Soehardi. (2012). Nilai-Nilai Tradisi Lisan Dalam Budaya Jawa. *Jurnal Humaniora*, 14(3), 1–13. <https://doi.org/10.22146/jh.v14i3.763>
- Sulfinadia, H., Roszi, J. P., Rosdialena, R., Suryani, E., & Fitri, A. (2023). Implementation of Aqiqah in the Bulan Maulid in Nagari Padang Laweh West Sumatra Perspective'Urf. *Al-Istinbath: Jurnal Hukum Islam*, 8(2 November), 465. <https://doi.org/10.29240/jhi.v8i2.6800>
- Sumarno, M. S. (2013). Sinkretisme Jawa-Islam dalam Serat Wirid Hidayat Jati dan Pengaruhnya Terhadap Ajaran tasawuf di Jawa Abad 19. *Journal Pendidikan Sejarah*.
- Suyatno, S., Tjokronegoro, H. A., Merthayasa, I. G. N., & Supanggah, R. (2016). Analysis of Onstage Acoustics Preference of Musicians of Traditional Performance of Javanese Gamelan Based on Normalized Autocorrelation Function. *Journal of Engineering and Technological Sciences*, 48(5), 571–583. <https://doi.org/10.5614/j.eng.technol.sci.2016.48.5.5>
- Thohri, M., & Hadisaputra, P. (2022). *Ulumuna*. 26(1), 1–22.
- Tod Jones. (2015). Kebudayaan dan Kekuasaan di Indonesia. In *Kebijakan Budaya selama abad ke-20 hingga era reformasi*.
- Utomo, S. S. (2002). *Upacara Daur Hidup Adat Jawa*. Effar Offset.
- Wain, A. (2021). The Kubrawī and early Javanese Islam: Re-assessing the significance of a 16th-century Kubrawī silsila in the Sejarah Banten Ranté-Ranté. *Indonesia and the Malay World*, 49(143), 42–62. <https://doi.org/10.1080/13639811.2021.1875658>
- Williams, M. S., & Liu, C. (2023). Who Am I and Where Do I Belong? The Impact of Heritage Cultural Identity Salience on Immigrant Workers Acculturation Strategies. *Journal of International Migration and Integration*, 24(2), 793–815. <https://doi.org/10.1007/s12134-022-00978-7>
- Wiryanto, Primaniarta, M. G., & Mattos, R. L. de. (2022). Javanese ethnomathematics: Exploration of the Tedhak Siten tradition for class learning practices. *Journal on Mathematics Education*, 13(4), 661–680. <https://doi.org/10.22342/jme.v13i4.pp661-680>
- Wu, J., Luo, W., Chen, J., Lin, R., & Lyu, Y. (2023). Design Ritual into Modern Product: A Case Study of Chinese Bronze Ware. *Sustainability (Switzerland)*, 15(17). <https://doi.org/10.3390/su151712747>
- Zustiyantoro, D., Nuryatinġ, A., Supriyanto, T., & Doyin, M. (2022). Luwes dan Filosofis : Pertunjukan Wayang Dewaruci dalam Konsep Kasampurnan Suryomentaram. 22(2), 418–433.