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Abstract: This paper deals with the problem of the visit to the sacred sites by the nominal Muslims of Java and its religious, social and cultural ramification. It argues that the dialectic expression of the visitors depends very much on the cultural setting of the sites they visit. It specifically identifies three groups of expression, *abangan deles* (purely nominal), *putihan campuran* (half-heartedly puritan) and *bisnisian gak ngalor gak ngidul* (inconsistent commercialists). The first group tends to be magical-emotional, the second is magical-rational, and the third is empirical-rational. Despite this difference in mythical expression, the three groups share the mythical experience. The paper goes on to say that if Islam is understood in mythical sense, it must be tolerant, adaptive, collaborative, acculturative, and transformative.

Keywords: myths, ethos, tomb visit, nominal Javanese Muslims.

¹ Amin Abdullah, *Pendekatan Kajian Islam dalam Studi Agama* (Jakarta: Muhammadiyah University Press, 2001), p. iii.

² Nur Khalik Ridwan, *Agama Borjuis: Kritik atas Nalar Islam Murni* (Yogyakarta: ar-Ruzz, 2004), pp. 129-136.

³ Bassam Tibi, *Islam and the Cultural Accommodation of Social Change*, Translated by Clare Krojzl (Boulder, Sanfrancisco, and Oxford: Westview Press, 1991), p. 8.

⁴ Malcolm Waters, *Modern Sociological Theory* (London: Sage Publication, 1994), p. 35.

في هذا الكتاب بين أن هناك ثلاث فصائل جدلية و هي :

Society is human product, society is an objective reality, and man is social product.

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⁶ Maftuh Ebigebriel dan Ibida Syitaba, "Fundamentalisme Islam: Akar Teologis dan Politis," in *Negara Tuban: The Thematic Encyclopedia* (Yogyakarta: SR-Ins Publishing, 2004), pp. 449-555.

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Islam Liberal dan Fundamental (Yogyakarta: El-Saq Press, 2003), p. 14.

⁷ Imam Khumaini, *Nabdlah 'Ayyura* (Teheran: Muassasah Tanzim wa al-nasyr Turath al-Imam al-Khumaini, 1995).

⁸ Ridwan, *Agama Borjuis*, pp. 129-136.

(يتعلق) Kuntowijoyo, *Selamat Tinggal Mitos Selamat Datang Realitas*, pp. 95-96.

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⁹ Nursyam, *Islam Pesisir* (Yogyakarta: LKiS, 2005), p. 2.

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¹⁰ Mariasusai Dhavamony, *Fenomenologi Agama* (Yogyakarta: IKAPI, 1995), p. 147.

¹¹ Mircea Eliade, *Myth And Reality* (New York: Harper & Row, 1975), p. 1.

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¹² Dhavamony, *Fenomenologi Agama*, p. 147.

¹³ Eliade, *Myth and Reality*, p. 2.

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¹⁵ Mircea Eliade, *Cosmos and History: The Myth of the Eternal Return*, Translated by Willard R. Trask (New York: Harper & Brothers, 1954), p. 34.

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17 Mircea Eliade, *The Sacred & The Profane: The Nature of Religion, The Significance of Religious, Myth, Symbolism, and Ritual Within Life and Culture* (United States of America: Harcourt Brace Javanovich (HBJ), 1959), pp. 29-32.

18 Mircea Eliade, *Myth, Dreams and Mysteries: The Encounter between Contemporary Faiths and Archaic Realities*, Translated by Philip Mairet (New York: Harper Torchbooks, 1960), p. 7.

(Mircea Eliade)

¹⁹ Eliade, *Myth and Reality*, pp. 18-19.

²⁰ Dhavamony, *Fenomenologi Agama*, p. 150.

²¹ B. Malinowski, "Myth in Primitive Psychology," in *Magic, Science and Religion* (New York, 1954), p. 101.

²² Arthur C. Lehmann and James E. Myers, *Magic, Witchcraft, and Religion: an Anthropological Study of the Supernatural* (Palo Alto and London: Mayfield Publishing Company, 1985), p. 38.

²³ المرجع السابق، ص. 42.

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(M. Arkoun)

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²⁴ Dhavamony, *Fenomenologi Agama*, p. 152.

²⁵ Muhammed Arkoun, *Membongkar Wacana Hegemonik dalam Islam dan Post-Modernisme*, Translated by Hasyim Shaleh (Surabaya: Al-Fikr, 1999), pp. 112.

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(David Hume)

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(Euripides)

²⁷ Benedict Spinoza, *Theological-Political Treatise* (New York: Dover, 1951), pp. 3-4.

²⁸ David Hume, *The Natural History of Religion* (London: Adam & Black, 1757), p. 27.

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²⁹ المرجع السابق، ص. 108.

³⁰ Dhavamony, *Fenomenologi Agama*, pp. 185-186.

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(Woodward)

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³¹ Simuh, *Sufisme Jawa: Transformasi Tasawuf Islam dalam Mistik Jawa* (Yogyakarta: Bentang, 1995), pp. 173-177.

³² M. Murtadho, *Islam Jawa: Keluar dari Kemelut Santri Vs Abangan* (Yogyakarta: Lappera Pustaka Utama, 2002), p. 12.

³³ Simuh, *Islam dan Pergumulan Budaya Jawa* (Jakarta Selatan: Teraju, 2003), p. 66.

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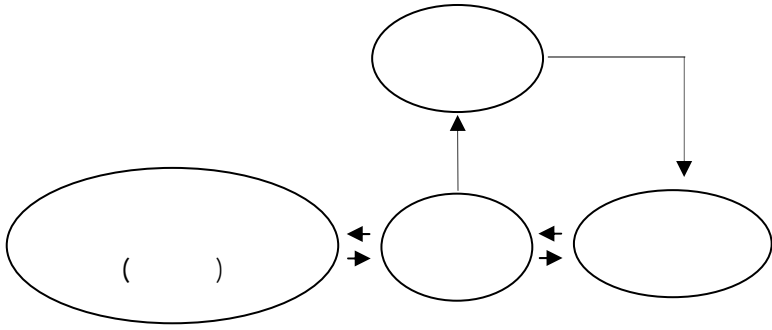
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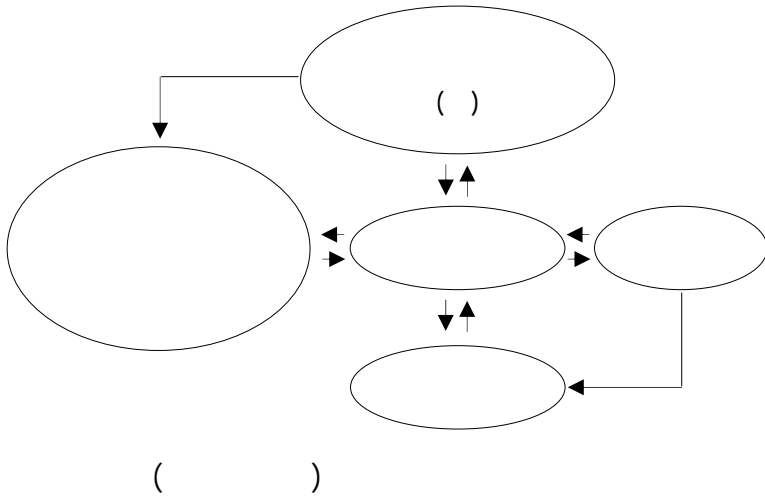
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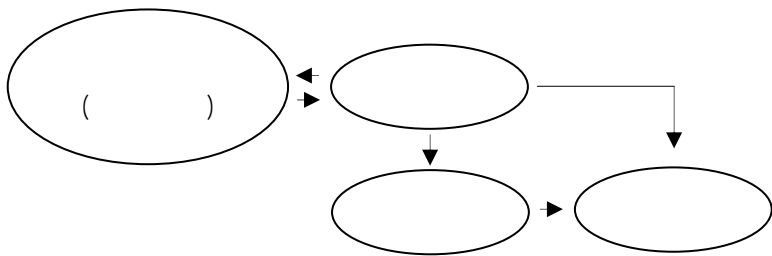


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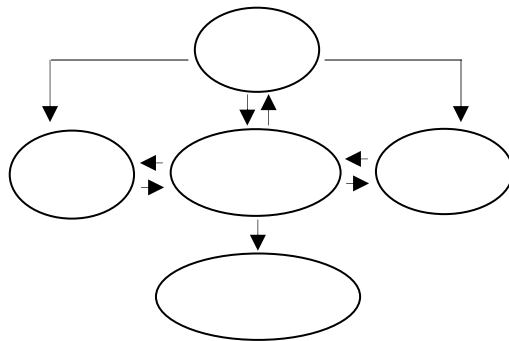
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