

THE EXISTENCE OF THE *ABOGE* ISLAMIC JAVANESE DATE IN THE SAMIN KLOPODUWUR BLORA COMMUNITY

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Abstract

The *Aboge* calendar system is still used today by several traditional Javanese community groups. One community that still uses this calendar system is the Samin Klopoduwur Community, Blora. In contrast to *Aboge* users who use *Aboge* to determine the start of the month, this community uses the *Aboge* calendar as a daily calendar. This research will focus on the existence and factors that encourage the Samin Klopoduwur community to maintain the *Aboge* Islamic Javanese calendar system. This research is qualitative research using a field approach. Data access was carried out by conducting in-depth interviews, observations and documentation, all of which were analyzed descriptively and analytically. The research results show that apart from being a daily calendar, they also use the Javanese Islamic *Aboge* calendar system as a guide to determine the days of religious ceremonies.

Keywords: *Daily calendar; Islamic Javanese community; Samin*

Abstrak

Sistem Penanggalan *Aboge* sampai saat ini masih digunakan oleh beberapa kelompok masyarakat tradisional Jawa. Salah satu komunitas yang masih menggunakan system kalender ini adalah Komunitas Samin Klopoduwur, Blora. Berbeda dengan pengguna *Aboge* pada umumnya yang menggunakan *Aboge* untuk keperluan penentuan awal bulan, komunitas ini menggunakan penanggalan *Aboge* sebagai penanggalan harian. Penelitian ini akan memfokuskan kajian pada eksistensi dan faktor-faktor yang mendorong komunitas Samin Klopoduwur

mempertahankan penanggalan Jawa Islam sistem *Aboge*. Penelitian ini merupakan penelitian kualitatif menggunakan pendekatan lapangan. Akses data dilakukan dengan melakukan wawancara mendalam (in-depth interview), observasi (observasi), dan dokumentasi (dokumentasi), yang semuanya dianalisis secara deskriptif-analitik. Hasil penelitian menunjukkan bahwa selain sebagai kalender harian, penanggalan Jawa Islam sistem *Aboge* juga mereka gunakan sebagai pedoman untuk menentukan hari-hari upacara keagamaan.

Kata kunci: *Kalender harian; Komunitas Islam Jawa; Samin*

A. Introduction

Klopoduwur Village, Banjarejo District, Blora Regency is where the Samin Community was born.¹ This community still uses the *Aboge* calculation in the Javanese Islamic calendar system. The *Aboge* system in the Samin community in Klopoduwur Village differs from the *Aboge* system. The Samin Community in Klopoduwur Village still uses *Aboge* calculations to carry out their daily activities, including determining the time for religious traditions (*Salin sandhangan*, *Deder*) and other activities. These several things encouraged the Author to conduct further research regarding the existence and factors that promote the Samin community in Klopoduwur Village, Banjarejo District, Blora Regency, to maintain the *Aboge* Islamic Javanese calendar system.

Historically, the Javanese calendar calculation system is an assimilation of the Hijri and Saka calendars.² In 1633 AD, coinciding with 1043 H or 1555 Saka, Sri Sultan Muhammad, also known as Sultan Agung Hanyokrokusumo, changed the Saka calendar to the Hijri calendar. This calendar has been changed from 1633 AD to the present. Four times, the basis for the beginning of the year has been changed to date, namely *Ajumgi* (*Alip* year of the month of *Suro* starting on Friday *Legi*), *Akawon* (*Alip* year of the month of *Suro* starting on Thursday *Kliwon*), *Aboge* (*Alip* year of the month of *Suro* starting on Wednesday *Wage*), and *Asa Pon* (*Alip* year *Suro* month starts on Tuesday *Pon*).³

Some previous research related to the Islamic Javanese calendar, *Aboge*, and the Samin community includes an article with the title "Geneology of the Javanese Islamic

¹ V. Indah Sri Pinasti and Puji Lestari, "Masyarakat Samin Ditinjau dari Sejarah dan Nilai-Nilai Pendidikan Karakter," *Istoria: Jurnal Pendidikan dan Ilmu Sejarah* 13, no. 2 (2018), <https://doi.org/10.21831/istoria.v13i2.17737>.

² Slamet Hambali, *Almanak Sepanjang Masa*, 1st ed. (Semarang: Pascasarjana IAIN Walisongo, 2011). 16.

³ Ahmad Izzuddin, *Fiqh Hisab Rukyat* (Jakarta: Erlangga, 2007). 84.

Calendar According to Ronggowarsito", Ahmad Musonnif stated in *Serat Widya Pradhana* that Sunan Giri II was the creator of the Islamic Javanese Calendar, not Sultan Agung as claimed. Generally found in research books related to the Islamic Javanese calendar.⁴ According to Sulaiman's further research in his book "*Aboge Islam: Preserving Old Values in the Midst of Social Change*", the *Aboge* Islamic community in Banyumas still maintains their belief system and rituals in the current era of globalization. They apply a conservative adaptation strategy through kinship and a resistance adaptation strategy through internalizing the value of tolerance towards opposing parties.⁵ Kharisma Eka Aditya, in his book, *Application of Saminism Teachings to the Sikep Samin Community of Klopoduwur Village in Managing the Environment*, explains the three stages followed by the Samin community in managing the environment. The first stage is speech, which means intention; the second stage is the particle, which means human reason; and the last is behaviour, which means good behaviour that must follow the words and articles.⁶ Based on several studies, there has yet to be any research that specifically discusses the existence and factors that encourage the Samin community in Klopoduwur Village, Banjarejo District, Blora Regency, to maintain the *Aboge* Islamic Javanese calendar system.

B. Method

This research uses qualitative⁷ field research.⁸ This research aims to determine the existence and factors that encourage the Samin community in Klopoduwur Village, Banjarejo District, Blora Regency, to maintain the *Aboge* Islamic Javanese calendar system. The primary data for this research is the results of interviews. I conducted interviews with several informants who were considered to have an understanding of the themes discussed. The sources for this research include Lasio, Poso, Nyari, and Magang, who are

⁴ Ahmad Musonnif, "Genealogi Kalender Islam Jawa Menurut Ronggo Warsito: Sebuah Komentar atas Sejarah Kalender dalam *Serat Widya Pradhana*," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 2 (2017), <https://doi.org/10.21274/kontem.2017.5.2.329-355>.

⁵ Sulaiman, "Islam *Aboge*: Pelestarian Nilai-Nilai Lama di Tengah Perubahan Sosial Islam *Aboge*: Conserving the Old Values in the Mids of," *Analisa* 20, no. 1 (2013): 1-12.

⁶ Kharisma Eka Aditya Nugraha, "Penerapan Ajaran Saminisme pada Masyarakat Sikep Samin Klopodhuwur dalam Mengelola Lingkungan" (Universitas Jember, 2016).

⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, VIII (Bandung: Alfabeta, 2009). 10-11.

⁸ Muh & Luthfiyah Fitrah, *Metode Penelitian: Penelitian Kualitatif, Tindakan Kelas dan Studi Kasus* (Sukabumi: Jejak, 2017). 50.

Samin Community figures. Other supporting data in this research comes from observations and documentation related to the research topic. Data were processed and analyzed systematically using descriptive-analytic methods: time and *rubu' mujayyab*. Data collection in this research uses the literature study method on *falaqiyyah* manuscripts accessed from the Ministry of Religious Affairs website. After the data is collected, the provisions of the Maghrib prayer time and the *rubu' mujayyab* rule in the *falaqiyyah* manuscript are analyzed descriptively. Maghrib prayer time is set at six o'clock in the manuscript. I recalculate by using *rubu' mujayyab's* rule to determine whether the provisions of six o'clock can be used. The explanation of the parts and controls of *rubu' mujayyab* is added from books and some related articles.

C. Result and Discussion

1. The History of Samin Community

Samin Surosentiko is the figure who initiated the birth of the Samin community. His father's name was Raden Surowijaya, better known as Samin Sepuh. Samin Surosentiko works as a bromocorah, a term for ancient criminals who gave away their loot to the poor.⁹ In addition, he works as a mystic teacher. Samin Surosentiko's real name was Raden Kohar, but then he changed his name to Samin. Samin means a name that revives the feelings of people. His students called him Ki (Kiai) Surosentiko. His famous name was Samin Surosentiko.¹⁰

According to Lasio, Samin means "*sami-sami, nggeh sami-sami tiyang, nggeh sami-sami sedulur Adam*" meaning that everyone is the same and is a brother of the Prophet Adam. They also have a motto, "*wong kudu duweni utowo iso gawe omah tawon semar*", meaning that a person must make society harmonious, serene and peaceful. In 1890, Samin Surosentiko introduced his mystical teachings in Klopoduwur, Blora, spreading to Kudus, Pati, Rembang, Grobogan, Bojonegoro, and Ngawi.¹¹ The Dutch colonial government rejected this teaching and only saw it as an unimportant spiritual doctrine or new

⁹ Mumfangati, *Kearifan Lokal di Lingkungan Masyarakat Samin Kabupaten Blora Jawa Tengah* (Yogyakarta: Jarahnitra, 2004). 15.

¹⁰ Hutomo, *Tradisi dari Blora* (Semarang: Citra Almamater, 1996). 14.

¹¹ Sastroatmodjo, *Masyarakat Samin, Siapakah Mereka?* (Yogyakarta: Narasi, 2003). 44.

religion.¹² Samin's teachings are also known as Saminism, which opposed Dutch colonial culture and capitalism that emerged during Dutch colonialism in Indonesia in the 19th century. Samin's teachings also included the rejection of forced labour by the Dutch Colonial. Saminism emerged as a significant movement and fought against the Dutch authorities, who confiscated land and cleared teak forests.¹³

Three types of Samin Surosentiko's teachings: *angger-angger pratikel* (laws for action), *angger-angger pangucap* (laws for speaking), and *angger-angger lakonana* (laws for all things that must be done)¹⁴. The Samin community formally does not recognize religion. They prefer to call everything religious with the term *kebatinan*. They consider all religions good and teach their adherents to act reasonably, so they also implicitly believe in God Almighty.¹⁵ Their spiritual teachings are *Sangkan Paraning Dumadi* or *Manunggaling Kawula Gusti*. This teaching is continued with *Dumuning Wijiding Sejati*, meaning that the purpose of life in this world is to meet God, whom they call the True Being.

They believe whatever they do in the world will have value before God. Therefore, they are cautious with all their behaviour, words and humanity.¹⁶ All Samin Community customs contain moral life teachings, which they apply in family education through speech or oral traditions and role models from figures such as parents.¹⁷

2. The Islamic Javanese Calendar

Javanese people initially used the Javanese-Hindu or Saka calendar as a daily calendar guide. The Saka calendar refers to the circulation of the Sun. The Saka calendar was used in Java until the early 17th century. The beginning of this calendar coincided with the coronation of King Syaliwahono (Aji Saka) on Saturday, March 14, 78 AD. In 1633 AD (1555 Saka or 1043 Hijri), Sultan Agung Ngabdurahman Sayidin Panotogomo Molana Matarami from Mataram removed the Saka calendar from the island of Java and created a Javanese calendar that followed the Hijri calendar. However, the year numbers continued with the current year of the Saka calendar, namely 1555 Saka. Therefore, 1

¹² Hari Bakti Mardikantoro, *Samin: Kajian Sociolinguistik Bahasa Persaudaraan dan Perlawanan* (Yogyakarta: Forum, 2017). 44.

¹³ Amrih Widodo, "Untuk Hidup Tradisi Harus Mati," *Jurnal Basis* 49, no. 10 (2000): 1–32.

¹⁴ Mardikantoro, *Samin: Kajian Sociolinguistik Bahasa Persaudaraan dan Perlawanan*. 49-50.

¹⁵ Mukayimah, *Theologi Masyarakat Samin di Blora (Studi Kasus Masyarakat Samin Klopoduwur Blora)* (Semarang: LP2M IAIN Walisongo, 2013). 47.

¹⁶ Mukayimah. 46.

¹⁷ Siti Kusniyatus Sayidah, "Doktrin Ketuhanan dan Ajaran Moralitas pada Masyarakat Suku Samin di Bojonegoro" (UIN Syarif Hidayatullah, 2017). 7.

Muharram 1043 H is 1 *Suro* 1555 Javanese Islam (JI), which fell on Friday, July 8 1633 AD.¹⁸

Ricklefs' article "The Influence of Islam on Javanese Culture, Especially in the XIX Century", as quoted by Akbar Muzakki, explains that in 1633 AD, Sultan Agung made a pilgrimage to the *pesarean* or grave of Sunan Bayat in Tembayat, Klaten. Sunan Bayat received Sultan Agung's arrival. Sultan Agung was asked to replace the Saka calendar while he was still in Pesarean Tembayat with the Kamariyah calendar. The Saka calendar originated from Hindu culture and is still used in the palace. Then, Sultan Agung assimilated it into the Hijri calendar, which combines the Islamic months. Become a new Javanese Islamic calendar using a year based on the Saka calendar and naming months according to the Hijri calendar.¹⁹

The Islamic Javanese calendar is classified as an astronomical arithmetic calendar, meaning that calendar dates can only be calculated arithmetically. Using this calendar specifically does not require making astronomical observations or referring to astronomical observations. However, the Hijri calendar is based on astronomical calculations referring to the position of celestial bodies at that time.²⁰ The Islamic Javanese calendar is a unique calendar that combines Islamic and Javanese Hindu-Buddhist traditions, using calculations based on the Moon around the Sun.

The Islamic Javanese calendar has two weekly cycles, namely the weekly cycle, which consists of 7 days, and the *pancawara* week cycle, which consists of 5 days. In pre-Islamic times, Javanese people knew the week lasted from two to nine days. These weeks are known as *dwiwara* (two days), *triwara* (three days), *caturwara* (four days), *pancawara* (five days), *sadwara* (six days), *saptawara* (seven days), *astawara* (eight days), and *sangawara* (nine days).²¹ Even though Sultan Agung eliminated the names of Hindu days, he still maintained the *Pancawara* or *Pasar* days (*Pahing*, *Pon*, *Wage*, *Kliwon*, and *Legi*), which were native to Javanese culture, not from the Saka calendar or Indian culture.²² Furthermore, the use of day names originating from Arabic was changed to Javanese, such as *Akad*, *Senen*, *Seloso*, *Rebo*, *Kemis*, *Jumuwah*, and *Septu*. The months in the Islamic Javanese

¹⁸ Ahmad Musonnif, *Ilmu Falak: Metode Hisab Awal Waktu Shalat, Arah Kiblat, Hisab Urfi dan Hisab Hakiki Awal Bulan*, 1st ed. (Yogyakarta: Teras, 2011). 111-112.

¹⁹ Musonnif. 114.

²⁰ Ahmad Izzuddin, *Sistem Penanggalan*, Cet. I (Semarang: Karya Abadi JAYA, 2015). 37.

²¹ Hambali, *Almanak Sepanjang Masa*. 98.

²² Musonnif, *Ilmu Falak: Metode Hisab Awal Waktu Shalat, Arah Kiblat, Hisab Urfi dan Hisab Hakiki Awal Bulan*. 116.

calendar also come from Arabic, which was changed to Javanese. These months include *Sura*, *Sapar*, *Mulud*, *Ngakhir*, *early Jumadil*, *late Jumadil*, *Rajab*, *Ruwah*, *Poso*, *Sawal*, *Apit*, and *Aji* or *Besar*. Odd months have 29 days, while even months have 30 days, except for the 12th month (Large), which has 30 days in a long year.²³

In the Javanese Islamic calendar, *Aboge* has 354,375 days (354 3/8 days) in one year, so the cycle is eight years (1 *windu*). Years 2, 5, and 8 are long (*wuntu* = 355 days), while the following years are short (*wastu* = 354 days). The leap year of the Islamic Javanese calendar is three out of eight years (3/8 = 45/120). The leap year of the Hijri calendar is eleven out of thirty years (11/30 = 44/120), so in every 15 years (120 years), which is called one *kurup*, the Islamic Javanese calendar must be lost by one day to return to the Hijri leap.²⁴ For example, the first *kurup* started on Friday *Legi*, 1 Muharram in *Alip* 1555 and lasted until Thursday *Kliwon*, 30 Dzulhijjah in *Jimakir* 1626. The end of the first *kurup* was immediately followed by the beginning of the second *kurup* on Thursday *Kliwon*. Over the next 120 years, the onset of *Windu* should return to Wednesday *Wage*, then Tuesday *Pon*, and so on. Each *kurup* that lasts for 120 years is named after its first day and *Pasaran*. The list of names for the Islamic Javanese calendar cycle is as follows:

Table 1. Islamic Javanese Calendar Cycle's Names²⁵

No	Islamic Javanese <i>Kurup</i>	Gregorian Calendar	<i>Kurup's</i> Name	Cycle's Name
1	1555-1626	1633-1703	<i>Kurup jamngiah</i>	<i>Awahgi</i> = <i>Alip</i> Year begins on <i>Suro</i> Month, and <i>Jumuah Legi</i>
2	1627-1746	1703-1819	<i>Kurup kamsiah</i>	<i>Amiswon</i> = <i>Alip</i> Year begins on <i>Suro</i> Month, and <i>Kemis Kliwon</i>
3	1747-1866	1819-1936	<i>Kurup arbangiah</i>	<i>Aboge</i> = <i>Alip</i> Year begins on <i>Suro</i> Month and <i>Rebo Wage</i>
4	1867-1986	1936-2052	<i>Kurup salasiah</i>	<i>AsaPon</i> = <i>Alip</i> Year begins on <i>Suro</i> Month, and <i>Rebo Seloso-Pon</i>

3. Implementation of Islamic Calendar on Samin Community

a. Daily Calendar

The *Aboge* system of the Islamic Javanese calendar is the calendar that they use as a guide in their daily activities, so they have memorized the formula that is

²³ Muhyiddin Khazin, *Ilmu Falak dalam Teori dan Praktik* (Yogyakarta: Buana Pustaka, 2004). 116-117.

²⁴ Khazin. 117.

²⁵ Musonnif, *Ilmu Falak: Metode Hisab Awal Waktu Shalat, Arah Kiblat, Hisab Urfi dan Hisab Hakiki Awal Bulan*. 118.

the basis for calculating *Aboge*. For example, the year *Ehe* 1956 *Ji* fell on the Sunday of the *Pon* because the previous year was the year of *Alip*. Therefore, 1 *Suro* 1956 *Ji*, or the beginning of the year in the Islamic Javanese calendar in 1956, fell on Sunday at the *Pasaran Pon*. Furthermore, using the *Diwaltupat* formula (*Jumadilawal* 7.4), *Ji* 1 *Jumadil Awal* 1956 falls on Saturday (calculated from Sunday), *Pasaran Legi* (estimated from *Pon*).

b. *Deder* Tradition

The Samin community fasts during the month of *Suro*, precisely seven days before Tuesday *Kliwon* evening. One form of child devotion to their parents is doing the *ngrowot poso*. *Ngrowot* fasting for the Samin community is a way to atone for the sins of their parents. On the seventh day of fasting, the Samin community gathers to pray and eat food prepared at a *Deder* event. The men dress all in black and wear headbands. The colour black means no difference between the levels of people, whether rich, poor, high or low. According to Mbah Lasio, this tradition has a deep symbolic meaning for the Samin Community. The following is Mbah Lasio's explanation regarding the *Deder* tradition:

“*Selasa Kliwon bulan Suro niki, njaluk ijin doa pangestu nopo sing dicici tumeko marang seng di nejo orak temomo, karmane jenang bubur putih, kapeng kaleh ngoroi sedereke seng manggen ler, arane Guluntoro, karmanipun jenang abang, kaping tigo ngoroi sedereke seng manggen kilen, arane niku Linggantoro, karmanipun jenang abang putih, kaping sekawan ngoroi sedereke seng manggen kidul, arane Murtoro, karmanipun jenang bubur ireng. Adeg-adegipun nyuwun iden pangestu mben mboten punopo-punopo, nopo seng disejo bakal tumeko. Njaluk idin keselamatan kanggo anak putu*”.

“On Tuesday *Kliwon*, *Suro*, we ask for prayers so that what we want is achieved, kept away from all evil by making white *jenang* porridge. Secondly, we pray for our own brother who is in the East, called *Guluntoro*, a symbol of praying for him with red *jenang* porridge, thirdly, we pray for our own brother who is in the West, called *Linggantoro*, praying for him with red and white *jenang* porridge, and fourthly, We pray for our brothers and sisters who are in the West, praying for them too with red and white *jenang* porridge in the hope of asking for the safety of our children and grandchildren. Until dawn, they continued to stand or walk in the dark of night”.

c. *Salin Sandhangan*

Salin sandhangan is a simple death salvation that the Samin community performs when someone from the Samin community dies. *Salin sandhangan* aims to pray for relatives who have recently passed away. These death congratulations consist of *mitungdino* (prayer on the 7th day of death), *maturepuluhdino* (prayer on the 40th day of death), *nyatus* (prayer on the 100th day of death), and *nyewu/mendak* (prayer on the 1000th day of death).²⁶ The formula for determining the falling day and *pasaran* of *maturepuluhdino* (prayer on the 40th day of death), *nyatus* (prayer on the 100th day of death), and *nyewu/mendak* (prayer on the 1000th day of death) in the Samin community.

4. **Existence of *Aboge* Calendar on Klopoduwur Samin Community**

Their understanding of the *Aboge* Islamic Javanese calendar system is still classical. It is considered authentic since the time of their ancestors. The Samin community of Klopoduwur Village fanatically uses it. It considers *Aboge* a philosophy of life that must be protected from extinction. They can determine specific s and days in certain months and years, even decades in the future. The existence of the *Aboge* calculation system in the Islamic Javanese calendar in the Samin community of Klopoduwur Village is greatly influenced by the need for more knowledge about the concept of the Islamic Javanese calendar. They only know the *Aboge* calculation system in the Javanese Islamic calendar. However, they need to see the calculation cycle of the Javanese Islamic calendar. The low level of education of Samin adherents also influences this. Most Samin people, especially those who are elderly and have not received formal education, such as elementary school, do not know any calendar other than the Islamic Javanese calendar, such as the Gregorian calendar, used throughout the country. They are used to using the Javanese Islamic *Aboge* calendar system as a benchmark for their daily calendar.

When asked about what books or scriptures they studied or used as a guide in determining the Javanese Islamic *Aboge* calendar system, the Samin community of Klopoduwur Village answered that they had yet to have a particular book that discussed how to choose the *Aboge* calculation. They learn from their grandfathers or fathers through oral narrative. They can remember the information without writing it down in

²⁶ Budiono Hadisutrisno, *Islam Kejawen* (Yogyakarta: Eule Book, 2009). 38-39.

books. This science is called "*ngelmu titen*". From here comes the belief that the *Aboge* system's calendar calculations are sacred and cannot be changed at any time. The Samin Community of Klopoduwur Village's faith in following and using the *Aboge* Islamic Javanese calendar system is robust, making it difficult to receive information from outside.

According to Mbah Poso, in 2013, the Kejawen Congress was held in Yogyakarta, which invited all communities using the Islamic Javanese calendar, including the Samin Community of Klopoduwur Village, represented by Mbah Poso. At this conference, the Javanese Islamic calendar theory was explained, including the idea of changing years in the Islamic Javanese calendar, especially the explanation of the *Asapon* calendar system. However, the Samin community in Klopoduwur Village still uses the *Aboge* system of Javanese Islamic calendar as a daily calendar even though the *Aboge* system of Javanese Islamic calendar no longer coincides with the Hijri calendar as explained in the conference. They consider it a result of changes in natural conditions unlike before, so they think this is normal.

The Samin community's belief and confidence regarding the sacredness of the Javanese Islamic *Aboge* calendar system is also visible during the month of *Suro*. They avoid doing certain activities during *Suro*, such as getting married, starting farming, etc. They are worried that there will be harmful consequences in the future if they carry out the activities in question during the month of *Suro*. Because of the Javanese traditions in the Samin community, people have become pragmatic and fanatical about *Aboge*. Apart from that, the limited educational level of most of the Samin community, most of whom have never received formal education, strengthens *Aboge*'s existence in the area. They paid close attention when told about the actual Javanese Islamic calendar calculation. However, they did not practice it and chose to continue to adhere to the *Aboge* calculation. This is no more because the Javanese calculation based on *Aboge* has become a belief and habit since childhood. As we know, practices and ideas that have existed for a long time are complicated to change except through generational transfer, which takes a long time. This phenomenon is complex to straighten out because genetic beliefs held from birth by parents are the basis for using the Javanese Islamic *Aboge* calendar system. In other words, *Aboge* is considered a philosophy of life that will continue to survive. Even

if there is no immediate regeneration of contemporary beliefs, science and knowledge, they will continue to live for tens or hundreds of years by sticking to the *Aboge* Islamic Javanese calendar system.

The Samin community of Klopoduwur village uses the *Aboge* Islamic Javanese calendar system to guide their daily calendar. Traditional rituals and ceremonies such as *Deder* and *Salin sandhangan* are also carried out based on the *Aboge* Islamic Javanese calendar system. This concept of understanding comes from life patterns carried out repeatedly over a long period.

5. Reasons for *Aboge* Daily Calendar's Existence

a. Respect for ancestors

The Samin community determines social strata based on extraordinary knowledge or supernatural powers. Those who have magical powers are called "*wong tuwa*". The Samin community sees this order as an order that must be respected. They also believe that this order plays a vital role in social life. Therefore, they sincerely appreciate the teachings of their ancestors. Darsono Wisadirana defines rural society as a society that is homogeneous, orderly and peaceful in its social life. They live their lives following what was taught and inherited by their ancestors, living without disputes and rejecting all forms of reform. However, this opinion may only sometimes be correct.²⁷

According to Clifford Geertz, the Javanese or Abangan Islamic community has a loose belief in elements of pre-Islamic traditional ideas in everyday social behaviour.²⁸ Apart from that, *kejawen* also tends to have magical properties. Sri Suhandjati stated that some groups in Javanese society face the impact of globalization on Javanese culture. These groups oppose the influx of materialistic and individualistic lifestyles brought by people worldwide. Furthermore, they formed groups that used Javanese identity or what is usually called Javanese, such as using Javanese language and traditions in certain rituals, such as birth and death. Javanese traditions are still preserved from generation to generation. However, some people admit that they do not know the meaning of the ceremonies or

²⁷ Darsono Wisadirana, *Sosiologi Pedesaan* (Malang: UMM Press, 2002). 40.

²⁸ Clifford Geertz, *Kebudayaan dan Agama* (Yogyakarta: Kanisius, 1993). 35.

traditions they perform. They carry out this tradition to show respect for their parents and ancestors who have passed away.²⁹ In this case, the Samin community can be considered part of the Abangan or Javanese Islamic community.

b. Religious Understanding

Apart from being a daily calendar for the Samin community in Klopoduwur Village, the Islamic Javanese calendar is also used to determine religious ceremonies and traditions. Religious issues related to Javanese practices are still substantial in the Samin community. The Islamic Javanese calendar is a product of Javanese culture, which combines Javanese, Hindu and Islamic elements, which were popularized in Java by Sultan Agung Hanyakrakusuma. Therefore, its use did not attract much criticism from Javanese adherents and the general public at that time.

c. Experiences

The relatively low level of general knowledge of the Samin community is one factor that makes it difficult to accept advice from outside regarding the Javanese Islamic calendar system. For people with a high level of education, truth must be measurable and accountable academically. Likewise, solving problems is done rationally and measurably, such as with science.³⁰

d. Convenience and Certainty

The *Aboge* Islamic Javanese calendar system in the Samin community does not require the sighting of the new Moon. This is not like what is done by *Aboge* adherents in Golak Hamlet, Kenteng Ambarawa Village or the Naqsabandiyah Khalidiyah Mujadadiyah Al-Aliyah congregation in Kapas Hamlet, Klop Peterongan Jombang, Jombang, East Java, who use two methods: calculating the Javanese Islamic year (*Aboge*) and *rukyyat hilāl* (seeing crescent Moon with the naked eye at sunset) in determining the beginning of the month of the Islamic Javanese calendar.³¹

²⁹ Sri Suhandjati, *Islam dan Kebudayaan Jawa Revitalisasi Kearifan Lokal* (Semarang: Karya Abadi Jaya, 2015). 134.

³⁰ Muhammad Eri Rohman, "Neptu dan Implikasinya Terhadap Kelangsungan Keluarga (Studi di Kalangan Masyarakat Candirejo Kabupaten Kediri)" (UIN Maulana Malik Ibrahim, 2008). 41.

³¹ Ahmad Izzuddin, *Fiqh Hisab Rukyah Kejawaen (Studi atas Penentuan Poso dan Riyoyo Masyarakat Dusun Golak Desa Kentang Ambara Jawa Tengah)* (Semarang: IAIN Walisongo, 2006). 17.

The Islamic Javanese calendar that applies in the Samin community is definite in every calculation. The calculation system in this calendar is permanent. For determining the days of religious ceremonies/rituals, you can immediately ascertain the fall of the day and the *Pasaran* at any time of the year. This is an advantage of the Javanese Islamic *Aboge* calendar system in the Samin Community in Klopoduwur Village. This calendar represents Samin adherents in determining various routine activities and ceremonies without considering whether the *hilar* is visible because of the ease and certainty in each calculation.

D. Conclusion

The Samin Community, Klopoduwur Village, Banjarejo District, Blora Regency uses the *Aboge* Javanese Islamic calendar system. Apart from being a daily calendar, they also implement the activities of the *Deder* and *Salin Sandhangan* religious traditions. For them, this calendar is their philosophy of life. This is due to their understanding of this calendar system, which is considered authentic since the time of their ancestors. For them, the *Aboge* Islamic Javanese calendar system is sacred and must be protected from extinction. Respect for ancestors, understanding of religion, knowledge, convenience and confidence are some of the driving factors.

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