

The Role of the Aboge Calendar in the Community of NU Besuk Village, Probolinggo Regency

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Abstract

The Aboge Islamic Community is the result of acculturation of Islamic culture with Java and is able to become a community with a new face that distinguishes them from other Islamic communities and has a characteristic that is the calendar that is applied. The Aboge calendar has become the culture of the NU community of Besuk village. This research was conducted in Besuk Village, Bantaran District, Probolinggo Regency. The object of this research is the Aboge Islamic calendar, while the material object is the NU community of Besuk village. This study aims to reveal the role of the Aboge Islamic calendar in the NU community of Besuk village and the history of the Aboge Islamic community in Besuk village. the method used is the ethnographic method. The results of the study concluded that: Islam Aboge in Besuk village was brought by Kiai Tahmid which was then continued by his children and grandchildren. The Aboge calendar is the result of acculturation of Javanese culture with Islam, in its calendar consisting of eight years, twelve months and seven days. The NU community of Besuk village still maintains the Aboge calendar as their culture. The accuracy of the calculations in the Aboge calendar is the main reason the NU community of Besuk village maintains the Aboge calendar. The accuracy of the calculations in the Aboge calendar is the main reason the NU community of Besuk village maintains the Aboge calendar and becomes the culture of the NU community of Besuk village. The role of the Aboge calendar is carried out when holding weddings, determining residence, building houses and others.

Keywords: *calendar; aboge; role*

INTRODUCTION

Indonesian Islamic society has diversity, meaning that it is not single-faced, however, it is still in the outline of Islam. Ritually and ideologically, they have different views, either fundamental or moderate, such as Nahdlatul Ulama Islam, Shia Islam, Muhammadiyah Islam, Aboge Islam and so on. These schools were built by their followers with several different characteristics while still showing the characteristics of these schools through the ideology built, the rituals carried out, identity through religious symbols, and beliefs that are believed.

The Aboge Islamic Community is one example of the flow of Islam in Indonesia. Aboge Islam has a distinctive feature, namely the Aboge calendar system that distinguishes them from other Islamic schools. Human conception in religion of reality is not only knowledge, but also belief in an authority between religions and others (Tibi, 1999). The Aboge Islamic Community understands Islam based on their belief in the calendar they apply to determine Islamic holidays. The development of the Aboge Islamic Community in Besuk village is inseparable from the fanatical attitude of its adherents and continues to hold fast to the teachings of the Aboge. The adherents of Aboge Islam create a social reality that is believed to be a shared teaching. The category of *abangan* is an appropriate term for the Aboge Islamic community, because Javanese Muslims are heavily influenced by Pre-Islamic Javanese teachings (Muchtarom, 2002).

The people of Besuk village, which are predominantly Nahdlatul Ulama, are in direct contact with the followers of Aboge Islam and make the Aboge calendar system one of their cultures. The accuracy in the Aboge calendar is the main reason for the Besuk village community. In addition, they believe that the Aboge calendar is a calendar handed down by their ancestors that must be preserved and believed. The existence of the Aboge calendar is maintained which has a positive impact on the Aboge Islamic community in Besuk village, which continues to this day even though it is a minority group. However, even so, tolerance between Aboriginal and non-Aboge Muslims is still maintained throughout Java. For example, when the non-Abogean community has celebrated Eid al-Fitr, they will stay in touch/visit the Aboge community's house when they have celebrated Eid al-Fitr. This is because there is a difference between the Abogean and non-Aboge people's Eid al-Fitr (Sodli, 2017).

The traces of the entry of Aboge Islam in Besuk village are interesting to study as the beginning of the development of the Aboge school of Besuk village and able to become one of the sects that the Besuk village community considers. In addition, the Aboge Islamic calendar is able to become a new culture for the NU community of Besuk village and has an important role in the life of the Besuk village NU community to determine important days such as weddings, building houses and others. Aboge's calculations are known for their accuracy in calculations.

The purpose of this study was to find out the history of the development of Aboge Islam in Besuk village, the Aboge calendar adopted by the NU community of Besuk village and the role of the Aboge calendar in the midst of the Besuk village community which is predominantly Nahdlatul Ulama. As the

majority group, NU embraces the minority group (Islam Aboge) to create prosperity in the Besuk village community. In general, the people of Nahdlatul Ulama Probolinggo follow the calendar from the government. In contrast to the NU community in Besuk village, who still maintain the Aboge calendar as a legacy from their ancestors.

This research is a field or qualitative research using ethnographic methods. In carrying out the ethnographic method, six steps are needed, namely: project selection, asking questions, collecting data, recording data and finally writing an ethnographic report (Kamarusdiana, 2019). Spradley said that ethnographic research is not only studying society, but learning from society (Spradley, 1997). Data was collected by conducting interviews with leaders from Islam Aboge, figures from NU, followers of Islam Aboge, followers of NU, Besuk village officials and Besuk village community in general by asking several prepared questions. The elder figure from Aboge Islam is Kiai Sabhad who is the son of Kiai Tahmid as the pioneer of Aboge Islam in Besuk village and a figure from NU in Besuk Nurohman village. After all the data has been collected, the next step is recording the data in the form of documentation and field notes. And the last stage is writing the results of ethnographic research after conducting intensive research.

RESULTS AND DISCUSSION

History of Islamic Development *Aboge* Besuk Village

The entry of Islam to Probolinggo still causes debate among historians because there are several opinions about the entry of Islam in Probolinggo, which is clear that Islam entered Probolinggo at the end of the 14th century AD Maulana Ishak who was assigned by Sunan Ampel to preach and convert to Islam Blambangan Kingdom area (Sunyoto, 2017). This is the basis for the entry of Islam in Probolinggo. In the early days, the people of Probolinggo embraced the Hindu-Buddhist religion which was the first religion in Java. Probolinggo which became part of the Fourth Majapahit Kingdom (Hayam Wuruk) became strong evidence of the entry of Hindu-Buddhist religion to Probolinggo (Said, 1992)

Maulana Ishak on his way to Blambangan built a mosque in the Probolinggo area, precisely in the Pilang village area which is famous for its Tiban Mosque. This is where the forerunner to the entry of Islam into Probolinggo. Evidence that the Probolinggo people have embraced Islam is the location of the Probolinggo area which is the boundary between the Blambangan Kingdom (Hinduism) in the east which controls the eastern end

(Banyuwangi, Jember, Lumajang, Bondowoso and Situbondo) and the Mataram Kingdom (Islam) in the west 15th Century AD (Margana, 2012).

In addition, the location of Probolinggo which is on the north coast is also a factor in the entry of Islam into Probolinggo, which is supported by the presence of a copper cape as a center for the entry and exit of traders to trade in the eastern tip of Java. As we know Islam developed in Java through the coastal areas which in subsequent developments entered the interior. The beginning of the occurrence of cultural contact between immigrants from various countries who stopped in the coastal areas of Java. In the early days of the arrival of Islam in Java, it resulted in a clash between local culture and foreign culture which would inevitably result in a new cultural dynamic of the local community which eventually resulted in cultural acculturation and/or syncretism (Syam, 2005).

The presence of Islam in Probolinggo was able to change the face of the people of Probolinggo to become adherents of Islam. Although the pre-Islamic traditions that were previously embraced have not been completely erased, Islam is able to become the main factor in forming a new tradition for the Probolinggo community by acculturating Islamic culture with the culture of the Probolinggo people (Yaqin, 2018). In fact, Probolinggo in the early days of Islam in Java was one of the areas that contributed to the strengthening of Islam in East Java and became the axis of the development of Islam which then spread to the eastern tip of Java. The role of the western region of Probolinggo also cannot be separated from the entry of Islam from Probolinggo, such as; Pasuruan, Surabaya and so on.

The emergence of the Aboge Islamic community in Probolinggo reflects the process of acculturating Javanese culture with Islam. Kim argues that acculturation is a process carried out by immigrants (non-Indigenous) to adjust to the culture that has been embedded in indigenous peoples whose peak will lead to assimilation (Mulyana & Rakhmat, 2001). Generic patterns and patterns that have been successfully developed by one group are able to create new structures and separate that group from other groups, in other words, Islam Aboge separates itself from mainstream Islamic groups. In general, Islam Aboge maintains a heritage that has been passed down from generation to generation so that it can be accepted as an established religion in the Probolinggo community, especially the village of Besuk.

KH. Muhtadin or better known as Kiai Sekar, is a pioneer of the Aboge Islamic Community which is located in Probolinggo and even to Lumajang. Kiai Sekar himself came from Pasuruan who later married and settled in Sumber Kedawung Probolinggo. Kiai Sekar title he got after studying with a famous

cleric in Bondowoso named Kiai Mas Prajekan. In an effort to spread the teachings of Aboge Islam, Kiai Sekar founded the Al-Amri Islamic Boarding School which was founded in 1850 AD in the village of Sumber Kedawung.

Many students who study at the pesantren will later spread the teachings of Aboge Islam in their respective areas, including Lumajang, precisely in Papingan Village, Klakah District, while in the Probolinggo area there are Sumber Kedawung, Besuk and Keramat Agung villages. After the struggle of Kiai Sekar, the struggle was continued by Kiai Abdul Djalal or Kiai Sekar Anom. After the death of the two figures, the Al-Amri Islamic boarding school experienced a setback. However, in 1965 AD the lodge was active again under the leadership of Kiai Abdullah Amroni (great-grandson of Kiai Sekar) rose to continue the struggle of Kiai Sekar.

The entry of Aboge Islam in Besuk village occurred since the end of the 19th century AD, the teachings of Aboge Islam were brought by Kiai Tahmid and received a positive response from the Besuk village community. He got the Aboge Islamic teachings after studying at the Islamic boarding school in Al-Amri (Sumber Kedawung) under the leadership of Kiai Sekar, although it is not known how long Kiai Tahmid took his pesantren education at Al-Amri, what is clear according to his son (Kiai Maskur) many years. -years until the knowledge is sufficient (interview 17 June 2019).

Kiai Tahmid's parents are descended from the land of Madura, the lineage of the father from Sampang who later migrated to Kedupok. From the lineage of Kai Tahmid's mother, namely Bujuk Rengsang from Madura. After completing his cottage, Kiai Tahmid then married Nyai Maryam who came from Besuk village and then Kiai Tahmid settled there. Kiai Tahmid's marriage to his first wife Nyai Maryam was blessed with two sons, namely: Kiai Saprawi (late), Kiai Sabhad. Meanwhile, his second wife, Nyai Siti Aisyah, also has two sons, namely Kiai Maskur and Kiai Mad (interview, 17 June 2019).

In the early days, the village of Besuk still did not have a religious figure who became a role model for local residents, this moment was then used by Kiai Tahmid to spread the teachings of Aboge Islam. So that Kiai Tahmid became a role model for deepening Islamic teachings. Kiai Tahmid's role in spreading the teachings of Aboge Islam was quite successful, almost all the people of Besuk village followed the teachings of Aboge Islam. Aboge Islam, which at that time was not yet popular in Probolinggo, was in contrast to Besuk village which was able to become the majority Islamic teaching adopted by the Besuk village community.

In addition to the factor of the absence of religious leaders in Besuk village, it is also supported by the type of community in Besuk village which is still very traditional, meaning that when parents leave their children to study Islam more deeply, the parents also follow Kiai Tahmid for what he teaches. on their students. For example, during the month of the Prophet's birthday, parents must follow all that is recommended by Kiai Tahmid, as well as when celebrating Islamic holidays, they must follow Kiai Tahmid's direction as a form of respect for students to their teachers or kiai. This is the reason why Islam Aboge in Besuk village is very influential. Kiai in rural communities do have a central role as figures who have charisma and continue the ideals of Islam.

After the death of Kiai Tahmid on the 22nd of Ramadan 1981 AD, the baton for the spread of Islam Aboge was then passed down to his son Kiai Saprawi. As the first son, Kiai Saprawi continued the struggle that Kiai Tahmid had built. Kiai Saprawi is a tahfidz, but has no children because he did not marry until the end of his life. After Kiai Saprawi died, he was continued by Kiai Sabhad, the second son of Kiai Tahmid. Kiai Sabhad is not much different from Kiai Saprawi, he is also a tahfidz and has no children because neither of them has a wife. Kiai Sabhad was visited by officials from the Probolinggo district ministry of religion because of the difference between holidays and other days. The officer asked Kiai Sabhad about the different Aboge calendar and invited him to follow the government. However, Kiai Sabhad remained in his position to defend the teachings of Aboge Islam which had been handed down from his father (interview, 17 June 2019).

Although in the last decade the followers of Aboge Islam in Besuk village have decreased every year, there are approximately five hundred people who still adhere to Aboge Islam in Besuk village in 2019. However, the followers of Aboge Islam under the leadership of Kiai Sabhad continue to practice Islamic culture and traditions Aboge that have been inherited by their ancestors. The factor that causes the decline of Aboge followers is the negative perception of Aboge Islamic teachings which are considered heretical. In fact, it is not uncommon for them to get discriminatory treatment. Until now, there are approximately four hundred Aboge Islam followers scattered in the village of Besuk who still adhere to the teachings of Aboge Islam and there are three prayer rooms (Al-Badriyah prayer room, Khusnul Khotimah prayer room and Al-Baroqah prayer room) and one mosque (Baitul Muthohhirin) which is still intact. defend the teachings of Aboge Islam. (interview, 17 June 2019).

The decline in the followers of Islam Aboge in Besuk village is caused by two factors. First, the parents housed their children outside the Besuk village

area or even outside the Probolinggo district, changing their direction from the first kiai to the kiai of their children's boarding school. For example: Hosen, the son of Mr. Hasan, initially recited the Koran to the kiai from Aboge Islam and followed all the teachings of Aboge Islam, when he grew up Hosen continued his education to a boarding school, then Mr. Hasan as a parent no longer followed the teachings of Aboge Islam and moved to follow the teachings of Hosen's kiai (interview 17 June 2019).

Second, the decreasing awareness of the Besuk village community towards the teachings of Aboge which is the first Islamic teaching in Besuk village to deepen the religion of Islam. There are even people who think that Aboriginal Islam is deviant Islam, anti-NKRI and deviant Islam. This is because the Muslim Aboge are a minority in Besuk village. Even though the religious practice between the Islamic community of Besuk village and the followers of the Aboge of Besuk village is the same, it's just that the implementation is different because Aboge Islam has its own calculation, namely the Aboge calendar which is the benchmark for carrying out Islamic holidays.

The conflict between Islam Aboge in Besuk village and one of the villagers occurred in 2007. When the followers of Islam Aboge wanted to perform Eid prayers, they were visited by a company of police from the Bantaran police chief. This panicked the followers of Aboge who wanted to perform Eid prayers. After one of the elders of Islam Aboge confronted the police commander. It turned out that the police received a report that something was going to happen in the area from a resident of Besuk village. What is meant is things that are dangerous, in fact the report is not true. After explaining to the police, the police then guarded the followers of Islam Aboge to carry out the Eid prayer.

One of the causes of misunderstandings is because Islam Aboge in Besuk village did not get special attention from the Besuk village apparatus, it was only in 2016 that Islam Aboge in Besuk village received special attention from the village government, even the village head who served participated in several Aboge Islam activities in Besuk village such as the birthday of the Islamic prophet Aboge, Eid prayers and others. Another factor that the Aboge Islam is starting to take into account is the Besuk village head who has family ties to the Aboge figure, and until now the Aboge Islam has become one of the important communities in the Besuk village community.

Besuk Village Aboge Calendar System

According to the term, the calendar is defined as a table or series containing certain days, months and years consisting of several pages (Darsono, 2010). In another sense, it is a method or process of making a calendar that has the affix Pe and an which means affixing, stringing, making, compiling a date containing days, months and years (Mardiarsito, 1978). In addition, the calendar serves as a sign for mankind to carry out activities both related to important work and worship.

In general, there are three kinds of calendars, namely, the Syamsiyah calendar which is based on the circulation of the earth around the sun and this calendar is useful for the community as a change of seasons for agriculture, animal husbandry, fisheries, and so on (Rachim, 2005). The Qomariyah calendar is based on the rotation of the moon around the earth. The age of the moon in this system ranges from 29 to 30 days (Mulyadi, 2012). This system was first implemented by Umar bin Khattab after receiving an explanation from Indian and Persian astronomers. 1 Hijri which falls on Friday Legi coincides with 1 Muharram in 622 AD. To avoid fractions, short years and leap years are determined (Rachim, 2005). And finally the Syamsiyah-Qamariyah calendar which is based on the moon and the sun, for example the Lunar, Buddhist, Saka and Jewish calendars.

The Aboge Calendar is the result of acculturation between Javanese culture and Islamic culture and is included in the Qomariyah Calendar. This is reflected in the very thick Kejawen mysticism in the applied calendar which is mixed with Hindu-Buddhist-Islamic religion (Ridwan, 2008). The beginning of the compilation of the Aboge calendar was the order of Sultan Agung in 1633 who was the ruler of the Mataram kingdom (Prabowo, 2012). Although over time the Aboge calendar underwent changes and adjustments to the needs of Javanese Muslims in determining the time of various Islamic holiday celebrations, such as the beginning of Ramadan, Eid al-Fitr and Eid al-Adha (Sulaiman, 2013).

The term Aboge itself actually comes from the calendar applied by its adherents. The word A means Alif which is the first year in the Aboge calendar, Bo which means Wednesday as the first day in the year of Alif and Ge which means Wage as the market day in the first year. Thus the term Aboge has actually described the calendar that characterizes them. The Aboge calendar is a legacy from Sultan Agung Hanyokrokusumo which is proof of the intellectual property of the Indonesian nation (Sakirman, 2016). Aboge followers believe that the Aboge calendar is a legacy that has been passed down from their

predecessors and is believed, maintained, taught and maintained so as not to experience extinction (interview, 18 June 2019).

In the Aboge calendar there is one windu (eight years) which is abbreviated as Ahjas Dabaface, here are the details; 1) The year of Alif (*Aboge*) which means Wednesday Wage as the first day and Saturday Wage as the last day; 2) The year of Ehe (*Hakadapon*) which means Sunday Pon as the first day and Wednesday Pon as the last day; 3) The year Early Jim (*Jimatpon*) which means Pound Friday as the first day and Pound Monday as the last day; 4) The year of Dzi (*Dzasahing*) which means Paing Tuesday as the first day and Paing Friday as the last day; 5) The year of Dzal (*Dzaltugi*) which means Legi Saturday as the first day and Legi Tuesday as the last day; 6) The year Bhi (*Bhimisgi*) which means Thursday Legi as the first day and Sunday Legi as the last day; 7) The year Wawu (*Waninwon*) which means Monday Kliwon as the first day and Thursday Kliwon as the last day; 8) The year Last Jim's (*Jimatge*) which means Wage Friday as the first day and Wage Monday as the last day.

The names of the years listed in the Aboge calendar have different meanings, namely; Alif as a first year describes the intention. This means that to start something you must begin with an intention, the year of Ehe means to do, the year of Jim early has the meaning of work, the year of Dzi has the meaning of process, the year of Dza has the meaning of life, the year of Bhi has the meaning of returning, the year of Wawu karah and the last year in the Aboge calendar is Jim Akhir which describes empty (*suwung*). This means a new legacy that will be the provision for the creation of something new. When combined with these eight years, they form the word "start doing activities for the process of life and always return to empty". (Amin, 2017).

For the day of the week the same as the day in general. In addition, there are market days consisting of five pancaberah (markets) based on Javanese calculations, including: Paing (9), Kliwon, (8), Pon (7), Legi/Manis (5) and Wage, (4). Meanwhile, the month consists of twelve months, namely: Sorah (Suro), Sappar (Safar), Mulod (Robiul Awal), Rasol (Robiul Akhir), Man Duwel (Jumadil Awal), Man Delaher (Jumadil Akhir), Rejeb (Rajab), Sabel (Syawal), Pasah (Ramadan), Rebbe (Sya'ban), Takepek (Dzulqo'dah) and La Rajeh (Dzulhijjah). The following is the calendar of the Aboge Islamic community:

Table 1. Aboge Islamic Community Calendar

هَوْنُ	هَوْنُ	هَوْنُ	هَوْنُ	هَوْنُ	هَوْنُ	هَوْنُ	هَوْنُ
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ال ف	ا هي	ج أَوَّل	آ ز	د ل	ب ب	و اُو	ج أَخِير
صَدَّ وَرَه رَ بُوكِيَه	صَدَّ وَرَه ا حَدَّ أَفُون	صَدَّ وَرَه جُ مَعَة أَفُون	صَدَّ وَرَه دُ لَاثْ فَهِيَع	صَدَّ وَرَه سَدَّ بُهُ مَانِسْ نِسْ	صَدَّ وَرَه كُ مِسْ مَا نِسْ	صَدَّ وَرَه سَدَّ نِنْ كَلِيُونْ	صَدَّ وَرَه جُ مَعَة بَاكِه
صَدَّ قَرَّ جُ مَعَة بَاكِه	صَدَّ قَرَّ دُ لَاثْ أَفُون	صَدَّ قَرَّ ا حَدَّ أَفُون	صَدَّ قَرَّ كُ مِسْ فَهِيَع	صَدَّ قَرَّ سَدَّ نِنْ مَا نِسْ	صَدَّ قَرَّ سَدَّ بُهُ مَانِسْ نِسْ	صَدَّ قَرَّ رَ بُوكِيُونْ	صَدَّ قَرَّ ا حَدَّ بَاكِه
مَمَّ وُلُودْ سَدَّ بُهُ أَفُون	مَمَّ وُلُودْ رَ بُوكِيَع	مَمَّ وُلُودْ سَدَّ نِنْ فَهِيَع	مَمَّ وُلُودْ جُ مَعَة مَانِسْ	مَمَّ وُلُودْ دُ لَاثْ كَلِيُونْ	مَمَّ وُلُودْ ا حَدَّ كَلِيُونْ	مَمَّ وُلُودْ كُ مِسْ بَاكِه	مَمَّ وُلُودْ سَدَّ نِنْ أَفُون
رَ سُولْ سَدَّ نِنْ أَفُون	رَ سُولْ جُ مَعَة فَهِيَع	رَ سُولْ رَ بُوكِيَع	رَ سُولْ ا حَدَّ مَانِسْ	رَ سُولْ كُ مِسْ كَلِيُونْ	رَ سُولْ دُ لَاثْ كَلِيُونْ	رَ سُولْ سَدَّ بُهُ بَاكِه	رَ سُولْ رَ بُوكِيُونْ
مَمَّ نُدُولْ دُ لَاثْ فَهِيَع	مَمَّ نُدُولْ سَدَّ بُهُ مَانِسْ	مَمَّ نُدُولْ كُ مِسْ مَا نِسْ	مَمَّ نُدُولْ سَدَّ نِنْ كَلِيُونْ	مَمَّ نُدُولْ جُ مَعَة بَاكِه	مَمَّ نُدُولْ رَ بُوكِيَه	مَمَّ نُدُولْ ا حَدَّ أَفُون	مَمَّ نُدُولْ كُ مِسْ فَهِيَع
مَمَّ نُدَلْحِيرْ كُ مِسْ فَهِيَع	مَمَّ نُدَلْحِيرْ سَدَّ نِنْ مَا نِسْ	مَمَّ نُدَلْحِيرْ سَدَّ بُهُ مَانِسْ	مَمَّ نُدَلْحِيرْ رَ بُوكِيُونْ	مَمَّ نُدَلْحِيرْ ا حَدَّ بَاكِه	مَمَّ نُدَلْحِيرْ جُ مَعَة بَاكِه	مَمَّ نُدَلْحِيرْ دُ لَاثْ أَفُون	مَمَّ نُدَلْحِيرْ سَدَّ بُهُ فَهِيَع
رَ جَبْ جُ مَعَة مَانِسْ	رَ جَبْ دُ لَاثْ كَلِيُونْ	رَ جَبْ ا حَدَّ كَلِيُونْ	رَ جَبْ كُ مِسْ بَاكِه	رَ جَبْ سَدَّ نِنْ أَفُون	رَ جَبْ سَدَّ بُهُ أَفُون	رَ جَبْ رَ بُوكِيَع	رَ جَبْ ا حَدَّ مَانِسْ

ر بَا دَّ لَاثْ مَانِسْ	ر بَا جْ مَعَة فَهِيْعْ	ر بَا سِدْ نِنْ أَفُونْ	ر بَا رْ بُو أَفُونْ	ر بَا سَدْ بُهُ بَاكِيه	ر بَا دَّ لَاثْ كَلِيُونْ	ر بَا كْ مِسْ كَلِيُونْ	ر بَا ا خَدْ مَانِسْ
فْ اَسَهْ رْ بُو كَلِيُونْ	فْ اَسَهْ سَدْ بُهُ مَانِسْ	فْ اَسَهْ دَّ لَاثْ فَهِيْعْ	فْ اَسَهْ كْ مِسْ فَهِيْعْ	فْ اَسَهْ ا خَدْ أَفُونْ	فْ اَسَهْ رْ بُو بَاكِيه	فْ اَسَهْ جْ مَعَة بَاكِيه	فْ اَسَهْ سِدْ نِنْ كَلِيُونْ
سَدْ اِبَلْ جْ مَعَة كَلِيُونْ	سَدْ اِبَلْ سِدْ نِنْ مَا نِسْ	سَدْ اِبَلْ كْ مِسْ فَهِيْعْ	سَدْ اِبَلْ سَدْ بُهُ فَهِيْعْ	سَدْ اِبَلْ دَّ لَاثْ أَفُونْ	سَدْ اِبَلْ جْ مَعَة بَاكِيه	سَدْ اِبَلْ ا خَدْ بَاكِيه	سَدْ اِبَلْ رْ بُو كَلِيُونْ
تْ قِيْفِيْ سَدْ بُهُ بَاكِيه	تْ قِيْفِيْ دَّ لَاثْ كَلِيُونْ	تْ قِيْفِيْ جْ مَعَة مَانِسْ	تْ قِيْفِيْ ا خَدْ مَانِسْ	تْ قِيْفِيْ رْ بُو فَهِيْعْ	تْ قِيْفِيْ سَدْ بُهُ أَفُونْ	تْ قِيْفِيْ سِدْ نِنْ أَفُونْ	تْ قِيْفِيْ كْ مِسْ بَاكِيه
لَا رَجَهْ سِدْ نِنْ بَاكِيه	لَا رَجَهْ كْ مِسْ كَلِيُونْ	لَا رَجَهْ ا خَدْ مَانِسْ	لَا رَجَهْ دَّ لَاثْ مَانِسْ	لَا رَجَهْ جْ مَعَة فَهِيْعْ	لَا رَجَهْ سِدْ نِنْ أَفُونْ	لَا رَجَهْ رْ بُو أَفُونْ	لَا رَجَهْ سَدْ بُهُ بَاكِيه

Source: Besuk Village Aboge Document

The celebration of the great day of Islam that seems different from the Muslim community in general is the celebration of Eid al -Fitr and Eid al -Adha. This all happens because the followers of Aboge Islam have their own calendar system. The benchmark is the month of Ramadan, the followers of Aboge Islam will perform fasting for 30 days no less or more. According to Kiai Sabhad fasting for 30 days in the month of Ramadan refers to the juz in the Qur'an which has 30 juz. Moreover, the principles in the Qur'an are found in the QS. Al-Baqarah verse 185, Meaning:

"The month of Ramadan is (the month) in which the Qur'an was revealed, as a guide for mankind and explanations of the guidance and the difference (between the true and the false). Therefore, whoever is ill or on a journey (he does not decide), then (it is

obligatory to replace him), as many days as he left, on other days. God makes it easy for you, and does not want hardship for you. Let the number be sufficient and glorify Allah for His guidance given, so that you are grateful " (QS. Al-Baqarah: 185).

In addition to the calendar as a reference for the beginning of the month and the end of the month, the Aboge Islamic calendar is also used to determine the activities related to the life of the Aboge Muslim community in the village of Besuk. Aboge's calculation is the same as the Javanese calculation. The difference lies in the months of Ramadan, Syawal and Dzulhijjah. On the calculation of the Aboge calendar month shift is 2.1 degrees. This means that the 1st date on the Aboge calendar is the same as the 2nd date of the rukyah calendar (interview June 18, 2019). However, the NU community of Besuk village still uses the Aboge calendar calculation.

Calendar Aboge applied by the Besuk community, each month of Ramadan is definitely 30 days old. This then becomes the benchmark of the age of the moon in the following month, in one month sometimes the age of the moon is 29 days and 30 days (6 months = the age of the moon is 29 days and 6 months = the age of the moon is 30 days). So in one year there are 354 days and in one window there are 1614 days (interview 18 June 2019). So it is natural to happen when the Islamic Eid al -Fitr of Aboge seems late, because indeed their calculations are not the same.

The calculation of the Aboge calendar of Besuk village comes from Ajisaka. Ajisaka is found in the calculation of fate and fortune in Java where there are three models, namely, the real character Yudhistira, kejawen, Pendowo Limo and Aboge character Ajisaka (Yaqin, 2018). Aboge's calculations already have several formulas that they have patented. This aims to set the big days of Islam in the next few years such as holidays. So that it gives rise to other differences in worship, such as zakat fitrah and others. As for the place of worship between the NU Aboge community and others, there is no difference. The mosque or musala of the followers of Aboge Islam is often used for the place of worship of the Muslims of Besuk village. The distance between the Aboge mosque and the three Aboge mosques is not too far about about 1 KM and the mosque is in the middle between the mosques.

The Role of the Aboge Calendar in the NU Besuk

Community The Besuk village community is famous for its traditional community that is happy with gotong-royong and likes to consult, both community issues and village issues. As if the rural community is thick with hospitality and has a high level of solidarity. This can be seen from the activities

they do to community activities in Besuk Village. In the social field such as road repairs done by the village, gotong-royong, a very high sense of helping, cleaning the tomb and others.

In the field of religion such as attending funeral processions, ta'ziah, celebrations performed by local mosques, and others. In the field of culture, the people of Besuk village still hold fast to local wisdom. Local wisdom is the value of goodness that people have as a view of life and will be passed on to future generations (Kiom, 2021). One of the traditions that has become flesh and blood in society is the Ontalan Tradition. In this tradition, it reflects the harmony of the Besuk village community with its neighbors, especially the community that has an event with its neighbors. This tradition has been going on since the time of the ancestors of the Besuk village community. In addition, there are several other traditions such as: The Tradition of the Prophet's Birthday, the Tradition of calculating the Aboge calendar and others.

Aboge calendar calculations are used when you want to start a business, build a house, marry a child and others related to something that is starting. This then became a very strong Aboge Islamic culture for his followers, not only his followers but it can be said that all the people of NU Besuk village use the Aboge calendar calculation in the things mentioned above, the basic reason being the accuracy of the Aboge Islamic calendar. This culture is indeed the original Islamic culture of Aboge. However, this culture is able to become one of the culture of the village of Besuk in general.

According to Nurohman who serves as the head of the NU branch of Besuk village. The people of NU Besuk village prefer to keep the Aboge than the calendar that is generally used by other Muslims. Apart from being a legacy, it is also due to the accuracy of the Aboge calendar that they use. In contrast to calendars in general, the level of accuracy is still in doubt. As in the determination of the beginning and end of Ramadan. The public or the government is still skeptical of the provisions on the calendar, in fact the government in setting the beginning of Ramadan is still doing hilal and rukyat, whereas in the calendar that has been circulating in the community is written about the beginning of Ramadan (interview June 19, 2019).

Agus Sunyoto stated that NU is present to maintaining and preserving traditions (Bilfaqih, 2016). The tradition in question is something that comes from the past, either the past or the new past. As done by the NU community of Besuk village by still maintaining and maintaining the Aboge calendar that has existed since the first spread of Islam in Besuk village. Although in fact not all NU Besuk rural communities adhere to the Aboge stream, but the great sense of

tolerance shown by the Besuk community is able to make the Aboge calendar as one of their cultures.

The concept of Islam Nusantara applied by NU provides great support for the development of local culture to be maintained as has been done by the wali songo. Said Aqil Siradj in his writing mentioned that NU must have a high commitment to the Islamic movement, nationalism and humanity there are three pillars of NU as Ahlusunnah wal Jamaah (Aswaja) among them: *ukhwwah Islamiyah*, *ukhwwah wathoniyah* and *ukhwwah insaniah* (Siradj, 2015). A sense of tolerance for flows outside NU must be maintained and this has been shown by the NU community of Besuk village against Aboge Islam.

As the opinion of Kiai Maskur, a figure from Islam Aboge Besuk village, said that the followers of Islam Aboge are also part of NU and they do not separate from NU. In terms of their religious understanding, they are the same as NU, which means there is no difference between NU and Aboge. Even the head of NU Besuk village (Nurahman) comes from the Aboge Islamic family. So that the care and maintenance of the culture of Aboge Islam is maintained, especially the belief in the Aboge calendar which has become the culture of the NU community of Besuk village. (interview, June 19, 2019).

According to Mr. Da'im's confession as one of the people of Besuk village as well as the people of NU and Aboge, at first Mr. Da'im did not believe in the accuracy of the calculation of the Aboge calendar. The trust began to grow when one of his neighbors died, the location of his house just south of Mr. Da'im's house. According to Mr. Da'im, his neighbor is an immigrant (husband), while his wife is a native of Besuk village. After the marriage, the husband of the couple took his wife to the village of Besuk and settled there. At the same time in the Aboge calendar if someone marries and goes to the house of the wife/husband which is located on the southwest side of the house of the husband/wife. So the family life is not peaceful or the worst is the death of one of the family, whether children, husband or wife. After a few months, the husband of the family had died (interview June 19, 2019).

In Aboge's calculation, after performing the marriage to determine the residence of the two couples, the month of marriage is reviewed. If married in the month of Muharram, Safar and Robiul Awal and the location of the house of the husband/wife in the Northeast, while the house of the wife/husband in the Southwest. So the two couples can not live in a house located in the Northeast. If married in the month of Robiul Akhir, Jumadil Awal and Jumadil Akhir and the husband/wife's house is located on the Southeast side, while the wife/husband's house is on the Northwest side. So the two couples can not live

in a house located in the Southeast. If married in the month of Rajab, Sya'ban and Ramadhan and the husband/wife's house is located on the Southwest, while the wife/husband's house is on the Northeast. So the two couples can not live in a house located in the Southwest. And when getting married in the month of Syawal, Dzulqo'dah and Dzulhijjah and the location of the house of the husband/wife on the Northwest, while the house of the wife/husband on the Southeast. So the two couples can not live in a house located in the Northwest.

The reason for determining the residence of the two couples is because based on Aboge's calculations, once every three months there is a dragon figure (nageh taon) that occupies every corner from the wind direction. In the first to third months the dragon figure is in the Northeast, in the fourth to sixth months it shifts to the Southeast, in the seventh to the ninth month it shifts to the Southwest and in the tenth to twelfth months it shifts to the Northwest. Aboge's followers believed that the dragon they meant was opening its mouth to devour anyone who approached it. (interview, June 19, 2019).

In a different case based on the confession of Mr. Fuad a NU, said when building a cowshed, Mr. Fuad came to Aboge figure to see the calculation of a good day to set up a cowshed. After finding a good day, Mr. Fuad set up his barn. This was done because Mr. Fuad had previously set up a cowshed without looking at the calculation of a good day in the Aboge calendar which resulted in the frequent loss of Mr. Fuad's cows. It turned out that the day when the previous cowshed was set up was exactly on a bad day according to Aboge's calculations. This bad day is termed "the day of filing" by the Aboge community of Besuk village. (interview June 19, 2019).

The Aboge calendar is also used in determining mates in both couples based on the calculation of dates and days from both couples which will later be summed based on the market days of both couples. This calculation also exists in the Javanese tradition or the term Javanese primbon. In fact, whether a person is a mate or not has been determined before the human being is born. However, the habit of counting market days from the Aboge calendar is still practiced by the NU community of Besuk village. They believe that Aboge's calculations are more accurate than his failure to determine the mates of the two couples.

CONCLUSION

Islam Aboge Besuk village was first introduced by Kiai Tahmid in the early period of the spread of Islam in Besuk village. The factor in the acceptance of Aboge Islam in Besuk village is because there are no Islamic religious figures

who guide the community in deepening the teachings of Islam. Another factor is the type of traditional society that makes a kiai as their role model in all matters and problems faced by society. After the death of Kiai Tahmid, the struggle to spread Islam Aboge was continued by Kiai Saprawi, the first son. Then continued by Kiai Sabhad after the death of Kiai Saprawi.

The Aboge calendar is the result of acculturation of Islamic and Javanese culture. The term Aboge comes from the word Alif Rabu Wage which is the first year, month and day in the Aboge calendar. The calendar consists of eight years (Alif, Ehe, Jim Awal, Dzi, Dzal, Bhi, Wawu and Jim Akhir), twelve months (Suro, Safar, Robiul Awal, Rabiul Akhir, Jumadil Awal, Jumadil Akhir, Rajab, Syawal, Ramadan, Sya'ban, Dzulqo'dah and Dzulhijjah) and consists of seven days as in general. The criterion on the Aboge calendar is the month of Ramadan with thirty days.

The NU people of Besuk village still maintain the Aboge calendar as a legacy from their ancestors. Accuracy in the calculation of the Aboge calendar is the main reason the NU community of Besuk village still maintains the Aboge calendar. The role of the Aboge calendar for the community of NU Besuk village is very important, even the Aboge calendar has become the culture of the community of NU Besuk village, among others: as a matchmaking, determination of the residence of the newly married husband/wife and house construction.

It is important for further researchers to delve in depth about the Aboge calendar which is one of the hallmarks of the Aboge Islamic community. For example, the response made by the local government to the role of the Aboge calendar or the response of the NU community to the existence of Aboge Islam and so on. Although Aboge Islam is a minority Islamic sect they still have to get the attention and treatment it deserves as part of the NKRI.

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