

## Ismail Raji Al Faruqi's Thoughts on the Wiwitan Tradition in Kedak, Kediri

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### Abstrak

Penelitian ini dilatarbelakangi oleh perubahan tradisi wiwitan yang kemudian merelevansikan terhadap pemikiran Ismail Raji al-Faruqi ilmu sosial, yang mana pemikiran al-Faruqi dikaitkan dengan Tauhid yang menjadi prinsip tata sosial. Tauhid tidak hanya menekankan kesalehan individu melainkan juga kesalehan sosial. Sebab tauhid adalah sebagai prinsip penentu pertama dalam Islam, kebudayaannya, dan sainsnya. Penelitian ini menggunakan penelitian kualitatif dengan metode sosiologis, dengan metode pengumpulan data menggunakan instrumen berupa dokumen, wawancara, dan observasi. Penelitian ini menemukan beberapa pemikiran al-Faruqi tentang prinsi tauhid yang menjadi tata sosial dalam masyarakat. karena tauhid tidak untuk mencari kebenaran dalam diri sendiri akan tetapi untuk orang lain juga, konsep kebenaran untuk diri sendiri hanyalah sebuah kesia-siaan. Hal ini senada dengan perubahan nilai dalam tradisi wiwitan, yang menghasilkan nilai dari aspek sosial, aspek ekonomi, aspek kegamaan, dan aspek spiritual. Yang mana tradisi ini berdampak positif terhadap kehidupan sosial agama, dalam segi ketauhidan dengan wujud syukur kepada yang maha Esa dengan bersedekah dalam bentuk memberikan makanan kepada sesama. Kata Kunci : Pemikiran, Ismail Raji al-Faruqi, Perubahan, Tradisi Wiwitan

### Abstract

This research was motivated by changes in the wiwitan tradition which then made relevance to Ismail Raji al-Faruqi's thoughts on social science, in which al-Faruqi's thoughts were associated with Tawhid which is the principle of social order. Tawhid not only emphasizes individual piety but also social piety. Because monotheism is the first determining principle in Islam, its culture and science. This study uses qualitative research with sociological methods, with data collection methods using instruments in the form of documents, interviews, and observations. This research finds some of al-Faruqi's thoughts about the principle of monotheism which is the social order in society. because monotheism is not for seeking the truth within oneself but for others as well, the concept of truth for oneself is just a waste. This is in line with the changes in values in the wiwitan tradition, which produce values from social, economic, religious and spiritual aspects. Which this tradition has a positive impact on religious social life, in terms of monotheism with the form of gratitude to the Almighty by giving alms in the form of giving food to others.

Keywords: *Thought, Ismail Raji al-Faruqi, Wiwitan Tradition.*

## 1. INTRODUCTION

In the very rapid development of science, there is a lot of science from the West that contradicts the truths held by the teachings of the Islamic religion. Then Ismail Raji Al Faruqi initiated ideas about science which were then converted to Islam. This was done to provide an understanding regarding the development of science which is very advanced and based on the instructions of the Islamic religion, namely the Al-Qur'an and Hadith.<sup>1</sup> Al-Faruqi also believes that the principles applied in education are based on absolute truth, namely monotheism.<sup>2</sup> The principle of Tauhid must be the main basis for the development of knowledge in Islam. The idea of Islamization of knowledge is one solution to overcome the

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<sup>1</sup> Moh Kamilus Zaman, "ISLAMISASI ILMU PENGETAHUAN MENURUT ISMAIL RAJI AL-FARUQI," *Edupeidia* 4, no. 1 (2019), <https://doi.org/10.35316/edupedia.v4i1.522>.

<sup>2</sup> Aldi Prasetyo, Supriyanto Supriyanto, and Suliwati Suliwati, "Spirit Tauhid Dalam Kurikulum Merdeka: Telaah Pemikiran Ismail Raji Al-Faruqi," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 27, no. 2 (2022), <https://doi.org/10.24090/insania.v27i2.6694>.

problems of the people.<sup>3</sup> The views of philosophers in viewing religion and science vary greatly, some of them believe that religion is not from science, and some believe that religion and science are things that cannot be separated.<sup>4</sup>

In today's life, humans will never be separated from social life. The connection between religion and social and humanitarian problems is important when it is related to the humanitarian situation in the modern era. In such circumstances, you must have social science that is able to free humans from these various problems. The social science in question is social science that is extracted from religious values which is called prophetic social science.<sup>5</sup> This change is based on three things, namely: the goal of humanization, namely humanizing humans from the process of dehumanization, and the goal of liberation, namely freeing humans from the technological environment and the oppression of life, and the goal of transcendence, namely growing transcendentalism in culture.<sup>6</sup>

As time goes by, the relationship between religion and social society cannot be separated, this happens in the wiwitan tradition during harvest in Kedak village, Kediri district. In the past, this wiwitan tradition was a mandatory activity that had to be carried out before the rice harvest, but now this tradition is carried out for all harvests, it is no longer even carried out in the rice fields, but is carried out in the prayer room. According to Mbah Sumijan, as the Islamic religion became embedded in the Kedak village, this tradition was not carried out to provide treats to the maids/rice field guards, but as a form of gratitude to Allah SWT for the harvest.

This research seeks to explain Ismail Raji Al-Faruqi's thoughts about the relationship between religion in social sciences and changes in Wiwidan traditions. Al Faruqi's concept of thought provides a perspective on how traditional values in society can change along with the existence of Islam. Research on Al-Faruqi's thoughts has been carried out by many previous researchers, especially the

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<sup>3</sup> Arifuddin Arifuddin, "Konsep Integrasi Ilmu Dalam Pandangan Ismail Raji Al-Faruqi," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 3, no. 1 (2015), <https://doi.org/10.21093/sy.v3i1.239>.

<sup>4</sup> Nyak Mustakim, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF PEMIKIRAN ISMAIL RAJI AL-FARUQI," *JURNAL AZKIA : Jurnal Aktualisasi Pendidikan Islam* 16, no. 1 (2022), <https://doi.org/10.58645/jurnalazkia.v16i1.33>.

<sup>5</sup> Muhammad Taufik and Muhammad Yasir, "MENKRITISI KONSEP ISLAMISASI ILMU," *Jurnal Ushuluddin* volume 25, no. 2 (2017).

<sup>6</sup> Anifah Anifah, Rovi Sulistiono, and Wahyu Jauhari Alfian, "PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG (ISLAMISASI PENGETAHUAN) DAN PEMIKIRAN KUNTOWIJOYO TENTANG (PENGILMUAN ISLAM)," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 6, no. 1 (2017), <https://doi.org/10.24090/jimrf.v6i1.2708>.

Islamization of Al-Faruqi's thoughts, which has been widely studied by zaman<sup>7</sup>, S. Sholeh<sup>8</sup>, Zuhdiah<sup>9</sup>, Nyak Mustaqim<sup>10</sup>, Maky<sup>11</sup>, Lubis<sup>12</sup> and research on the wiwitan tradition according to farmers' perceptions in its implementation written by Wakidi<sup>13</sup>, Tajrid<sup>14</sup> and the learning process that can be taken by Saputro<sup>15</sup> and Maimun<sup>16</sup>, as well as character values that can be taken by Listyani<sup>17</sup> and

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<sup>7</sup> Zaman, "ISLAMISASI ILMU PENGETAHUAN MENURUT ISMAIL RAJI AL-FARUQI."

<sup>8</sup> Sholeh Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 14, no. 2 (2017), [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1029](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1029).

<sup>9</sup> Zuhdiah, "Islamisasi Ilmu Ismail Raji Al-Faruqi," *Tadrib* 2, no. 2 (2016).

<sup>10</sup> Nyak Mustakim, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF PEMIKIRAN ISMAIL RAJI AL-FARUQI."

<sup>11</sup> Ahmad Yazid Hayatul Maky, "NILAI PENDIDIKAN ISLAM DALAM PERSPEKTIF ISLAMISASI DAN INTEGRASI ILMU (ISMAIL RAJI AL FARUQI, SYED MUHAMMAD NAQUIB AL ATTAS, AMIN ABDULLAH)," *Cross-Border* 4, no. 2 (2021).

<sup>12</sup> Nur Azizah Lubis et al., "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF ISMAIL RAJI AL-FARUQI," *Jurnal Ilmiah Keislaman* 19, no. 2 (2020).

<sup>13</sup> Muhammad Nur, Rohim Wakidi, and Yustina Sri Ekwandari, "Persepsi Petani Jawa Tentang Pelaksanaan Tradisi Wiwitan Di Desa Podosari Kecamatan Pringsewu Kabupaten Pringsewu," *Pesagi* 5, no. 9 (2018).

<sup>14</sup> Amir Tajrid, "TRADISI WIWITAN - Kajian Simbolik-Hermeneutik Terhadap Masyarakat Desa Jetak, Kecamatan Wedung, Demak, Jawa Tengah," *Sabda: Jurnal Kajian Kebudayaan* 7, no. 1 (2017), <https://doi.org/10.14710/sabda.v7i1.13218>.

<sup>15</sup> Selamet Eko Edy Saputro, Dwiningtyas Padmaningrum, and Arip Wijianto, "TRADISI WIWITAN: CARA PENYEBARAN DAN PROSES PEMBELAJARAN OLEH MASYARAKAT (Studi Kasus: Dusun Kedon Desa Sumbermulyo, Kecamatan Bambanglipuro, Kabupaten Bantul)," *AGRITEXTS: Journal of Agricultural Extension* 43, no. 2 (2020), <https://doi.org/10.20961/agritexts.v43i2.41636>.

<sup>16</sup> Agus Maimun, Agus Indiyanto, and M. Mujab, "Educating Islamic Values through Wiwitan Tradition," *Journal of Indonesian Islam* 14, no. 2 (2020), <https://doi.org/10.15642/JIIS.2020.14.2.359-386>.

<sup>17</sup> Bintari Listyani, "Membangun Karakter Dan Menanamkan Budi Pekerti Bagi Petani Pada Tradisi Wiwitan Di Desa Gilangharjo Pandak Bantul," *Criksetra: Jurnal Pendidikan Sejarah* 9, no. 1 (2020), <https://doi.org/10.36706/jc.v9i1.10210>.

Susilaningtyas<sup>18</sup>, as well as many changes in the value of wiwitan in this modern era by Ristantie<sup>19</sup>, Tri wahyuni<sup>20</sup>, Salsabila<sup>21</sup>, and Wahyuni<sup>22</sup>.

Based on previous research, no research has been found that specifically collaborates the concept of Ismail Raji Al-Faruqi's thoughts with changes in the wiwitan tradition in Kedak village, Kediri district. This research aims to examine changes in the wiwitan tradition with many people starting to understand religion with the concept of Al-faruqi thought, that understanding related to the development of science must be based on the instructions of the Islamic religion, namely the Al-Qur'an and Hadith.

## 2. LITERATURE REVIEW

### 2.1. Ismail Raji Al-Faruqi's Concept of Thought

Al-faruqi's thinking was influenced by the experiences and conditions that had occurred in his life. As Palestinian Arabs, the resulting style of thinking is in the form of bayani or a typical Arab method of thinking based on the validity of readings in the Al-Qur'an and Hadith. Al-Faruqi also uses the burhani writing method which relies on the power of reason, reason and logic.<sup>23</sup>

The background to Al-Faruqi's concept in his thinking is that Muslims are in a weak situation and belong to the lowest group. Many Muslims believe in myths (superstitions) which have the effect of converting

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<sup>18</sup> Siti Susilaningtyas and Elsa Putri Ermisah Syafril, "Sikap Gotong Royong Dari Tradisi Wiwitan Pada Masyarakat Desa Condong Sari Kabupaten Purworejo," *Proceedings Series on Social Sciences & Humanities* 3 (2022), <https://doi.org/10.30595/pssh.v3i.402>.

<sup>19</sup> Yenny Ristantie, "Pergeseran Nilai Tradisi Wiwitan Di Desa Mangunan Kecamatan Dlingo Kabupaten Bantul Yogyakarta Tahun 2010-2019," *KARMAWIBANGGA: Historical Studies Journal* 2, no. 2 (2021), <https://doi.org/10.31316/fkip.v2i2.976>.

<sup>20</sup> Anik Tri Wahyuni and dan Indah Sri Pinasti, "Perubahan Tradisi Wiwitan Dalam Era Modernisasi (Studi Pada Masyarakat Petani Di Desa Balak, Kecamatan Cawas, Kabupaten Klaten)," *Jurnal Pendidikan Sosiologi* 7, no. 3 (2018).

<sup>21</sup> Helminia Salsabila, "Perubahan Tradisi Wiwitan Di Desa Turipinggir, Kecamatan Megaluh, Kabupaten Jombang (1980-2021)," *Historiography: Journal of Indonesian History and Education* 2 (2022).

<sup>22</sup> Anik Tri Wahyuni and Dra V Indah Sri Pinasti, "Perubahan Tradisi Wiwitan Dalam Era Modernisasi (Studi Pada Petani Di Desa Balak, Kecamatan Cawas, Kabupaten Klaten)," *Jurnal Pendidikan Sosiologi*, 2018.

<sup>23</sup> A Khudori Sholeh, "Model-Model Epistimologi Islam A Khudori Soleh," *Psikoislamika* 2, no. 2 (2005).

followers of Islam to literalism and legalism. In these conditions, Muslims view Western progress as something interesting.<sup>24</sup> Al-Faruqi believes that Muslims do not have a strong insight into the basis of religious teachings. From this information, al-Faruqi concluded that to match the level of western people there needs to be a change in the field of Islamic thought, namely deepening a new insight or knowledge.<sup>25</sup>

Al-Faruqi explains the meaning of the sentence Islamization of knowledge in his book *Islamization of Knowledge* which means that all scientific disciplines must follow the values of Islamic teachings. He argued about the definition of Islamization of science with a new understanding, data, evaluating, re-projecting which would be the goal of science.<sup>26</sup> Al-Faruqi did this to broaden understanding and have good benefits for Muslims. In explaining his style of thinking about the Islamization of science, Al-Faruqi links it to monotheism. This monotheism includes foundations, principles, goals and regulates steps that are based on Islamic teachings.<sup>27</sup>

In expanding the idea of the Islamization of knowledge, Al-Faruqi laid down the principle of monotheism as a framework for Islamic thought, methodology and way of life.<sup>28</sup> From a methodological point of view, according to al-Faruqi's view, traditional methodology is unable to carry out this task because of several weaknesses. First, he has narrowed down the main concepts such as *fiqh*, *faqih*, *ijtihad* and *mujtahid*. Second, this traditional rule separates revelation and reason, and so on separates thought and action. Third, this rule opens up space for secular and religious dualism.<sup>29</sup> On the other hand, al-Faruqi outlined several basic principles in the Islamic view as a framework for Islamic thought, methodology and way

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<sup>24</sup> Mahsus Mahsus and Betty Adinda Wijaya, "PEMIKIRAN ISMAIL RAJI AL-FARUQI MENGENAI ISLAMISASI ILMU PENGETAHUAN," *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM* 5, no. 1 (2022), <https://doi.org/10.32699/paramurobi.v5i1.2801>.

<sup>25</sup> Adli Yaacob, "THE CONCEPT OF ISLAMIC LITERATURE ACCORDING TO ISMAIL FARUQI," *International Journal of Modern Education* 4, no. 12 (2022), <https://doi.org/10.35631/ijmoe.412006>.

<sup>26</sup> Ahmad Nabil Amir et al., "Al-Faruqi's Fundamental Ideas and Philosophy of Education," *Dinamika Ilmu*, 2015, <https://doi.org/10.21093/di.v15i2.146>.

<sup>27</sup> Arifuddin, "Konsep Integrasi Ilmu Dalam Pandangan Ismail Raji Al-Faruqi."

<sup>28</sup> Sholeh, "Islamisasi Ilmu Pengetahuan (Konsep Pemikiran Ismail Raji Al-Faruqi Dan Syed Muhammad Naquib Al-Attas)."

<sup>29</sup> Nyak Mustakim, "ISLAMISASI ILMU PENGETAHUAN PERSPEKTIF PEMIKIRAN ISMAIL RAJI AL-FARUQI."

of life. This principle of monotheism was developed by al-Faruqi into five types of unity, namely; (1) the unity of God, (2) the unity of creation, (3) the unity of truth and knowledge, (4) the unity of life, and (5) the unity of humanity.<sup>30</sup>

## 2.2. Wiwitan Tradition

Javanese culture is a concept regarding what lives in the mind which is considered valuable, valuable and important in the lives of Javanese people so that it functions as a guide to life for Javanese people. The Javanese are essentially a society that believes in God (socio-religious). Javanese history records that since ancient times, Javanese people have had a view of life that believes in the supernatural, in the sense of believing in the existence of invisible secret forces that influence human life in the world.<sup>31</sup>

Wiwitan is a tradition carried out by farming communities.<sup>32</sup> Wiwit is a traditional event in activities before the rice harvest that was once a tradition in Kedak village, Semen sub-district, Kediri district. Wiwitan in Indonesian means starting, at first.<sup>33</sup> In general, wiwitan is one of the slametan rituals in Java which was originally used as an offering to Dewi Sri as a form of community gratitude for the harvest that has been given.<sup>34</sup> In Javanese belief, Dewi Sri is a queen who is identified as the god of farming or plant caretaker. So this character also received the nickname Mother of Life who protects plants and crops.<sup>35</sup>

According to Mbah Sumijan, one of them is that Javanese people should not forget their Javanese "wong jowo ojo lali karo jowone" which

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<sup>30</sup> Umma Farida, "PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG TAUHID, SAINS, DAN SENI," *Fikrah* 2, no. 2 (2014).

<sup>31</sup> Article Author and Kornadi Kristiani, "ANALYSIS OF WIWITAN TRADITION CHARACTER VALUES IN LOCAL INFECTION PERSPECTIVE IN SUMBEREJO VILLAGE, JATISRONO DISTRICT, WONOGIRI DISTRICT," *CIVICS EDUCATION AND SOCIAL SCIENCE JOURNAL (CESSJ)*, vol. 1, 2019.

<sup>32</sup> Kristian Kornadi and Purwanto Purwanto, "ANALISIS NILAI KARAKTER TRADISI WIWITAN DALAM PERSPEKTIF KEARIFAN LOKAL DI DESA SUMBEREJO, KECAMATAN JATISRONO, KABUPATEN WONOGIRI," *CIVICS EDUCATION AND SOCIAL SCIENCE JOURNAL (CESSJ)* 1, no. 1 (2019), <https://doi.org/10.32585/cessj.v1i1.358>.

<sup>33</sup> Maimun, Indiyanto, and Mujab, "Educating Islamic Values through Wiwitan Tradition."

<sup>34</sup> Nur, Wakidi, and Ekwandari, "Persepsi Petani Jawa Tentang Pelaksanaan Tradisi Wiwitan Di Desa Podosari Kecamatan Pringsewu Kabupaten Pringsewu."

<sup>35</sup> Ristiantie, "Pergeseran Nilai Tradisi Wiwitan Di Desa Mangunan Kecamatan Dlingo Kabupaten Bantul Yogyakarta Tahun 2010-2019."

includes Javanese traditions and philosophy, farmers must be grateful to the land they cultivate, even if the land they cultivate cannot speak. Apart from that, it is also to give offerings to Dayang or Dewi Sri who has helped in the livelihood of the farmers. In the wiwit tradition there is uba rampe which must be prepared as the main requirement for the procession, uba rampe in the form of megono, tempe bacem, gereh (salted fish), sambal gepeng, botok yuyu, jadah jenang (food made from sticky rice).

Some of the rice is formed into tumpeng/gunungan. Tumpeng means *tumekaning penggayuh*, meaning the desire to be achieved, and in the form of *takir* which means *noto karo mikir* (arranging and thinking). Bran, red chilies, red and white onions, and small change are placed in a bathok. Pulutan leaves, turi leaves, yellow coconut leaves, snake fruit leaves, dadap sirep leaves. The leaves are tied together like a garland of flowers. Setaman flowers (red roses, white roses, memories, jasmine, kanthil), frankincense, cempol (coconut fiber), and dadap syrup water in a jug. Plus market products, namely cassava, sweet potatoes, peanuts or others and snacks. Apart from that, rice is added with savory sega (uduk rice) and *ingkung* chicken. In the setaman flower plus *injet*.

The stages in the implementation process are: bringing the uborampe to the rice fields where the wiwitan is located, specifically *takir* rice is placed in every corner of the rice fields, the *masrahke* process involves reading mantras accompanied by burning incense, *methik pari*, *kenduri* and reading prayers, the last is the distribution of blessing rice. However, as time went by, the uborampe and the wiwitan process turned into a thanksgiving *slametan* for the arrival of harvest time and it was carried out only at each individual's home or in the prayer room with readings which were now starting to be supplemented with verses from the Qur'an.<sup>36</sup>

### 3. METHOD

This research uses qualitative methods to collaborate the thoughts of Ismail Raji Al-Faruqi with changes in the wiwitan tradition in Kedak village, Kediri Regency. To understand the concept and background of Ismail Raji Al-Faruqi's thoughts about Islam and social sciences, the researcher uses a sociological approach whose relevance is to changes in the wiwitan tradition during the rice harvest which now emphasizes the Islamic aspect more.

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<sup>36</sup> Interview with sumijan, one of the *perjonggo* in kedak, kediri on march 25, 2023



The data collection techniques used in this research are documentation, interviews and observation.<sup>37</sup> The documentation method is used to collect data from trusted sources such as scientific journals, books, articles and other related documents that discuss the concept of Ismail Raji al Faruqi's thoughts and changes in the wiwitan tradition in Kedak village, Kediri Regency. The collected data will be used to answer the problem formulation and test the problems that have been formulated. To check the validity of the triangulation method documentation data, both the source and the method.<sup>38</sup>

The interview method was used to obtain data from sources who are experienced or have extensive knowledge about changes in the wiwitan tradition carried out by the Kedak village community, Kediri district. Interviews were conducted with community leaders and *berjonggo* (people whose job is to guide wiwitan events). The observation method was used to directly observe wiwitan activities in Kedak village, Kediri Regency, both the process of making and collecting *uborampe* as well as the process of implementing wiwitan. Then the collected data will be analyzed using qualitative analysis methods.

Meanwhile, the data analysis technique used in this research is descriptive analysis based on data collected from documentation regarding Ismail Raji al Faruqi's thought concepts and the results of interviews and observations regarding changes in the wiwitan tradition in Kedak village, Kediri Regency. The data obtained was organized, categorized and analyzed to gain a deeper understanding of the concept of Ismail Raji al Faruqi's thoughts with changes in the wiwitan tradition.

#### 4. RESEARCH RESULTS

##### 4.1. Ismail Raji Al-Faruqi's Concept of Thought

Ismail Raji al-Faruqi is an Islamic philosopher who is intense in combining Islam in the essence of its monotheistic teachings with knowledge and art. Al-Faruqi emphasized that the essence of Islamic knowledge and culture lies in the Islamic religion itself. Meanwhile, the essence of Islam is monotheism. This means that monotheism is the first determining principle

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<sup>37</sup> Prasetyo, Supriyanto, and Suliwati, "Spirit Tauhid Dalam Kurikulum Merdeka: Telaah Pemikiran Ismail Raji Al-Faruqi."

<sup>38</sup> Mahyuddin Hashim and Asman Taeali, "Uzlah Dan Zikir Dalam Tafsir Sufi Ishar Al-Bar Al-Mad Karangan Ibn 'Ajah," *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (2022), <https://doi.org/10.22452/afkar.vol24no1.2>.

in Islam, its culture and its science.<sup>39</sup> Tauhid is what gives identity to Islamic civilization, which binds all its elements together and makes these elements an integral and organic unity. In binding these different elements, monotheism forms science and culture within its own framework.

In Al-Faruqi's view, one of the fatal mistakes of Muslims is to think that science is divided into two, namely secular sciences and Islamic religious sciences.<sup>40</sup> Al-Faruqi tried to remind the Islamic world of the conflict between science in the Western and Islamic views, namely by planning something that could avoid this conflict, as well as promoting Islamic education as expected.<sup>41</sup>

According to al-Faruqi, monotheism is a principle of social order. Tawhid not only emphasizes individual piety but also social piety. Islam teaches that prayers that do not prevent the perpetrator from committing vile and evil acts are in vain, and that the Hajj that does not bring social benefits to the perpetrators is imperfect.<sup>42</sup> Allah says in Surah Ali Imron; 104 "Let there arise from you an ummah that invites people to virtue, that enjoins good deeds and forbids evil. They are the lucky ones." Al-Faruqi defines the ummah here as an organic and unified group of citizens who are not limited by land of birth, nationality, race, culture, which is universal, total, and responsible in their collective life and also in the personal life of each of its members. Each individual from this ummah needs to achieve happiness in this world and the hereafter, and actualize every Divine will in the space and time of this universe.<sup>43</sup>

Al-Faruqi added that God is a goal and an end. He is the ultimate object of all hope. The conception of God as the highest finalistic terminus and the basic axiological background gives the understanding that He is very

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<sup>39</sup> Firda Inayah, "ISLAMISASI ILMU PENGETAHUAN: PRINSIP UMUM DAN RENCANA KERJA - ISMAIL RAJI' AL-FARUQI," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 18, no. 2 (2020), <https://doi.org/10.21111/klm.v18i2.4872>.

<sup>40</sup> Mahsus and Wijaya, "PEMIKIRAN ISMAIL RAJI AL-FARUQI MENGENAI ISLAMISASI ILMU PENGETAHUAN."

<sup>41</sup> Yaacob, "THE CONCEPT OF ISLAMIC LITERATURE ACCORDING TO ISMAIL FARUQI."

<sup>42</sup> Eva Sumasniar, Alfi Julizun Azwar, and Yen Fikri Rani, "Tauhid Dalam Pemikiran Ismail Raji Al-Faruqi Dan Implementasinya Dalam Humanisme Islam," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020), <https://doi.org/10.19109/jia.v21i2.7415>.

<sup>43</sup> Ismail Raji al-Faruqi, (2002) *Atlas Budaya Islam: Menjelajah Khazanah Peradaban Gemilang*, Bandung: Mizan. Hal. 94.

unique. Because, if this is not the case then the problem that needs to be raised again is the priority or ultimate issue of one over another. It's only natural that a finalistic ending is unique.<sup>44</sup> The Qur'an explicitly states in the letter Al-Anbiya': 22, "If there were other gods in the heavens and the earth besides Allah, then surely the heavens and the earth would be destroyed." This is the uniqueness of Muslims and he confirmed it in his confession of faith. There is no God but only Allah. Shirk or connecting other gods with Allah is actually associating moral values with those that are elemental and utilitarian, all of which according to al-Faruqi are only instrumental and never end.<sup>45</sup>

Tauhid as the essence of knowledge contains three principles: First, rejection of anything that is not related to reality. Second, rejection of essential contradictions, including the contradiction between reason and revelation. And third, openness to new or conflicting evidence.<sup>46</sup>

#### **4.2. Changes in the Wiwitan Tradition of Kedak, Kediri**

Change is the result of society's thinking which is increasingly developing along with developments in this increasingly modern era of globalization. So it was found that there was a development of culture from a simple level to a more complex one. Change is a symptom of developing modernity, especially in Indonesia. The dynamics of change in a society are actually a reflection or reflection of the development of society in a region.<sup>47</sup> This change can be seen from several aspects.

First, changes in values from an economic perspective, this is evidenced by the fact that little or no one participates in the implementation of the Wiwitan tradition, especially small children. This is because many community members experienced difficult times such as food shortages in the past, even people who ate rice were said to be rich, because most people still ate tiwul (cassava food). Now all needs, especially food needs, are well met.

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<sup>44</sup> Syamsu Rijal, "Epistemologi Tauhid Ismail R. Al-Faruqi," *Jurnal Miqot* 38, no. 1 (2014).

<sup>45</sup> Farida, "PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG TAUHID, SAINS, DAN SENI."

<sup>46</sup> Ismail Raji al-Faruqi, (2002) *Atlas Budaya Islam: Menjelajah Khazanah Peradaban Gemilang*, Bandung: Mizan.

<sup>47</sup> Susilaningtyas and Syafril, "Sikap Gotong Royong Dari Tradisi Wiwitan Pada Masyarakat Desa Condong Sari Kabupaten Purworejo."

Second, changes in values from a social perspective. This can be seen from the small amount of community participation in taking part in the Wiwitan Tradition traditional ceremony procession, both from children, young people and the elderly. Now the Wiwitan tradition is only followed by farmers cultivating rice fields. However, in its current implementation, this tradition is widely followed by the community, because it is placed in the prayer room after evening prayers. Where many people gather for evening prayers in congregation.

Third, changes in values in terms of religion. The shift in traditional kenduri values at the wiwitan ceremony can be seen in various things in the implementation of kenduri today. In the past, the aim of a kenduri was to maintain good relations with the ruler of nature, now the kenduri aims more as a means of praying or giving alms and maintaining good relations with the surrounding community. In the past, all uborampe kenduri events still stated all the requirements for the Wiwitan Tradition ceremony. This change is found in the pronunciation of the Hyang Widi and the Prophet Muhammad and his companions, as well as prayers that are appropriate according to the Islamic religion.

Fourth, changes in values in the spiritual aspect. In the past, offerings were intended for sing mbahu rekso (danyang), the guardian of the rice fields or queen Dewi Sri. In contrast to people today who understand and understand Islamic knowledge, this looks like idolatry. And burning incense is now interpreted only as a fragrance, all prayers are still addressed only to God Almighty. The implementation has also shifted to individual homes and prayer rooms.

#### **4.3. The Relevance of Ismail Raji al Faruqi's Thoughts on Changes in the Wiwitan Tradition in Kedak, Kediri**

Al-Faruqi made Tawhid a principle of social order, because Tawhid not only emphasizes individual piety, but also social piety in society. The change in the wiwitan tradition, which previously focused on giving offerings as a form of gratitude to the lady or Dewi Sri who was considered the god of farming and giving of harvests, has now changed to a tradition whose aim is to give alms of food to others as a form of gratitude to the Almighty for the harvests. accepted.

This is in line with al-Faruqi's social concept which states that monotheism is a principle of social order. Al-Faruqi added that God is a goal

and an end. He is the ultimate object of all hope. The wiwitan tradition aims to provide shodaqoh to others and is intended as a form of gratitude to the creator. Al-Faruqi in his thoughts also emphasized that all results of human thought that bear the fruit of knowledge must be directed towards the decrees and design patterns of Allah SWT.

Al-Faruqi also explained the steps for efforts to Islamize science, which, if seen from the changes in the Wiwitan tradition, were very influential, namely: 1) Mastery of modern scientific disciplines, categorical knowledge, 2) Disciplinary surveys. 3) Mastery of Islamic scientific treasures. 4) Mastery of Islamic treasures: analysis stage. 5) Determining the unique relevance of Islam to scientific disciplines. 6) Critical assessment of modern scientific disciplines; current level of development. 7) Critical assessment of Islamic treasures; current level of development. 8) Survey of problems faced by Muslims. 9) Survey the problems faced by humanity. 10) Creative analysis and synthesis. 11) Reintroduction of modern scientific disciplines into an Islamic framework in the form of university level textbooks. 12) These are the final steps in the work of Islamization of knowledge, namely the dissemination of knowledge that has been Islamized.<sup>48</sup>

The concept offered by al-Faruqi is that not all knowledge is contradictory to Islamic values, so according to him, Islamization of knowledge is filtering existing knowledge by taking Islamic values into account. This method of conception is considered a method of integration between theory and Islamic scientific tradition.<sup>49</sup>

## 5. DISCUSSION

Al-Faruqi made Tawhid a principle of social order, because Tawhid not only emphasizes individual piety, but also social piety in society. Tawhid is what gives identity to Islamic civilization, which binds all its elements together and makes these elements an integral and organic unity. In binding these different elements, monotheism forms science and culture within its own framework.

The change in the wiwitan tradition, which previously focused on giving offerings as a form of gratitude to the lady or Dewi Sri who was considered the god of farming and giving of harvests, has now changed to a tradition whose aim is to give alms of food to others as a form of gratitude to the Almighty for the harvests.

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<sup>48</sup> Farida, "PEMIKIRAN ISMAIL RAJI AL-FARUQI TENTANG TAUHID, SAINS, DAN SENI."

<sup>49</sup> Amir et al., "Al-Faruqi's Fundamental Ideas and Philosophy of Education."

accepted. This wiwitan is not only during the rice harvest, but also when harvesting other agricultural products. Which will result in several positive values seen from social and religious values

Al-Faruqi's social concept states that monotheism is a principle of social order. Al-Faruqi added that God is a goal and an end. He is the ultimate object of all hope. The wiwitan tradition aims to provide shodaqoh to others and is intended as a form of gratitude to the creator. So this tradition is a form of change back to the ultimate as the final goal. Al-Faruqi in his thoughts also emphasized that all results of human thought that bear the fruit of knowledge must be directed towards the decrees and design patterns of Allah SWT.

## CONCLUSION

Based on the discussion above, it can be concluded that Iamail Raji al-Faruqi's concept of monotheism, which is a social order in society, makes a significant contribution in understanding the meaning of changes in the wiwitan tradition in Kedak village, Kediri Regency, which is influenced by several social, economic, religious and social factors. spiritual. This has a positive impact on society regarding the importance of monotheism to return to the Almighty. It is hoped that this research can contribute knowledge to the academic world regarding the concept of Ismail Raji al-Faruqi's thoughts regarding changes in values in the wiwitan tradition. This research is very limited in discussing the concept of al-Faruqi's thought, without looking at philosophical thought and other theories in their relevance to changes in the wiwitan tradition.

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