

Islamic Propaganda in the Transformation of Javanese Mystical-Islamic Society Sukowiyono Village

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Abstract

research is a paper that discusses Islamic propaganda in the transformation of the Kejawen Mystical Society into Kejawen Islam in Sukowiyono Village during the New Order era This research begins with the phenomenon of the shift in the belief of the people of Sukowiyono Village, Before the 1968 Indonesian Communist Party Rebellion event, the majority of the people adhered to the Kejawen belief with animism and dynamism known as Kejawen Mysticism, but after the 1968 PKI rebellion all Kejawen people in Sukowiyono Village changed their beliefs to become adherents of Islam because of the practice of Islamic propaganda which was intensified by the government to eradicate the remaining communist sympathizers in Sukowiyono Village with disguised da'wah. The research method used by the author is a qualitative research method with a case study approach, with data collection techniques using observation, in-depth interviews, and documentation. The results showed that Islamic propaganda was carried out by the government because of the relationship between the Javanese community and PKI sympathizers, PKI sympathizers were affiliated with Kejawen and founded the Siti Inggil college so that they moved the government to Islamize Kejawen with the help of the Nahdlatul Ulama Islamic organization. As for the implementation of Propaganda through several activities, including by establishing langgar as a place for introduction and learning of Islam, the process uses the propaganda technique of name calling and using all forms of persuasion. propaganda techniques transfer and using all forms of persuasion. The third is the process of obtaining the KTP of the people of Sukowiyono Village, the process using the plain folks and using all forms of persuasion.

Keywords

islamic propaganda; javanese mysticism; kejawen islam.



I. Introduction

The government is considered a strong reason for the transformation of cultural values that have become part of history. This has been seen even since the colonial period (Rumkabu, 2022). During the colonial rule, the Dutch penetrated the cultural field, both in terms of their culture, religion, and people's livelihoods. The colonial government urged the indigenous people to submit and obey the government. The colonial government changed customary law, as well as the traditions prevailing in society at that time. As a result, a cultural entity was born which is an acculturation between western culture and indigenous culture that is still maintained. This action can be seen in the activities of the Protestant Missionary or Christianization agenda in Java which were carried out by the Portuguese and the Dutch starting in the XVII century (Ruhlessin, 2019). Propaganda is used by missionary institutions through covert means such as doctrine and ideological manipulation which is conveyed in a persuasive manner to succeed the Christianization

program which is wrapped in the establishment of educational, health and social institutions. As a result, the natives are required to leave their traditions or way of life as a Kejawen. However, due to the strength of the indigenous customs, this agenda actually resulted in the emergence of a variety of Kejawen Christianity and Kejawen Protestantism in Java, without the natives having to leave the original Kejawen tradition which can still be maintained. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

Propaganda itself is a business that relies on persuasive communication. Judging from the research "Propaganda & Persuasion", propaganda is explained as a deliberate and systematic effort (Yovana & Putri, 2022). Used to shape perceptions, manipulate understanding, and direct the behavior of propaganda targets to get the reaction expected by propagandists, with the management of collective attitudes in the form of opinion control through the manipulation of meaningful symbols or concrete opinions, through stories, rumors, image reports and other forms. which can be used in social communication.

Looking back from the history of Indonesia, we know that the New Order era led by President Soeharto was a period of militaristic and repressive leadership. At that time propaganda was often used to realize the practice of government power. Propaganda with political objectives to development is aimed at limiting the movement of people who can disrupt or hinder the running of the government in order to anticipate the reoccurrence of the gloomy period of the Indonesian Communist Party (PKI) rebellion (Fadly & Agustang, 2022).

One of the propaganda practices carried out by the government with the aim of eradicating the remaining sympathizers of the Indonesian Communist Party (PKI) during the New Order era can be seen in one of the cultural objects in Java, namely the transformation of the Kejawen Mystic society into Kejawen Islam, in Sukowiyono Village, Ngawi Regency. , East Java Province (Putera, 2021). Kejawen is known as a belief held by ethnic groups on the island of Java, the Javanese, and other tribes living on the island of Java. Unlike other religions, Kejawen is not an organized religion like Islam, Christianity, Hinduism, or Buddhism. Kejawen does not have formally structured and regulated worship procedures. Kejawen is a belief in the attitude of humans who believe that they have reached the truth. Sukowiyono Village itself is one of the areas that have Kejawen believers in Ngawi Regency. Ngawi Regency is part of the Mataraman area which covers the western part of East Java which was formerly controlled by the Mataram Kingdom. Therefore, Ngawi Regency has a thick Javanese culture so that Kejawen beliefs are well maintained in this region (Khasib & Supratno, 2022).

The first Kejawen community inhabiting Sukowiyono Village used animism and dynamism. Kejawen mysticism in Sukowiyono Village has changed since the New Order era of President Soeharto's administration began. The Kejawen variant known as Islam Kejawen was born after the spread of Islam in Sukowiyono Village. The emergence of these variants can be explained through Tago's opinion that when another religion enters a society outside of the Kejawen community, the new religion that enters will experience adjustments to the existing culture of the Kejawen community. There was an agreement on values between the culture of Kejawen and the values brought by the new religion, resulting in a variant of Kejawen. The process of acculturation between the teachings of the new religion and Kejawen as a culture forms a different culture from the original culture due to the bending of general values. In an ethnographic study of Mitsuo Nakamura's Javanism, it is also explained that the Javanese Mystic group underwent

changes at the beginning of the New Order due to the political upheaval at that time after the end of the Indonesian Communist Party rebellion (Saleh, 2021). The santri are said to have been involved in the massacre of communist cadres, which resulted in some followers of Javanism changing their beliefs. Mosques have replaced the dhanyang as ritual centers in Java's lowland villages.

Kejawen in Ngawi Regency, precisely in Sukowiyono Village, has a history related to the rebellion of the Indonesian Communist Party (PKI) because its territory is a hiding place for followers of the Indonesian Communist Party (PKI) and its high-ranking officials in the Mataraman area who are affiliated with Kejawen and founded the Kejawen College Siti Inggil. . This has earned Sukowiyono Village the nickname "The PKI Barn". Although it has a dark history as a hiding area for sympathizers of the Indonesian Communist Party (PKI), Sukowiyono Village is now one of the areas with the majority of the population being Muslim, as well as traditional elders who embrace the Kejawen Islamic belief (Mulyadi, Suwardika, & Mudra, 2018). In order to eradicate the remaining sympathizers of the Indonesian Communist Party (PKI), the government has intensified Islamic propaganda since the beginning of the new order. The government cooperates with Islamic organizations that carry out their da'wah covertly. The practice of Islamization in Sukowiyono Village is aimed at destroying the remaining communist sympathizers who are suspected of being affiliated with the Kejawen Mystical adherents, namely beliefs without the concept of divinity whose ideology is considered the same as the communists (Pratama, Asyiah, & Chandra, 2022).

Kejawen is one of Indonesia's original cultural objects that was born in the Land of Java. Kejawen is part of the nation's history that explains the beauty of Javanese culture with its various arts, traditions, customs, and rituals. According to the researcher, its existence should be maintained not only by the community but also by the government. However, in the case of the transformation of Kejawen Mystics into Kejawen Islam in Sukowiyono Village, the government is actually the figure behind the disappearance of Kejawen Mystics. Based on this phenomenon, the researcher is interested in conducting research on propaganda in the transformation of the Kejawen Mystical-Islamic society in Sukowiyono Village. The researcher wants to know how the propaganda carried out by the government in the process of transforming the Kejawen Mystic society into Kejawen Islam in Sukowiyono Village, what causes it, and what form and implementation it takes (Putri & Zafi, 2022).

Before the researcher carried out the research, there were previous studies that the researcher used as a reference. Such as research conducted by Dwi Wahyono Hadi and Gayung Kasuma in their journal entitled Propaganda New Order 1966-1980 in 2012. This research provides researchers with a deeper understanding of how the government at that time carried out propaganda practices during the New Order era, including background and what form and application it takes (Hasanudin, 2022).

II. Research Method

Researchers used qualitative research methods in this study. The qualitative research method is described by Creswell as an approach used to explore and understand the meaning in the phenomenon of social or human problems. In order to understand this meaning, the researcher asked questions to obtain descriptive information data which would then be collected. Descriptive data in the form of speech, writing, or behavior of the subject being observed. The data obtained were then analyzed and interpreted to capture

meaning. Case studies will also be used as an approach to explore qualitative data (Sidiq, Choiri, & Mujahidin, 2019). The case study approach focuses on specific cases in an event that can include individuals, cultural groups, or portraits of life to gain in-depth understanding. The characteristics of the case study approach which is a system that is bound by time and place, through detailed and in-depth data collection, through various sources of information or data collection procedures which can include interviews, observations, audio-visual materials, documentation and reports (Wildyaksanjani & Sugiana, 2018).

Researchers see the phenomenon in this study as a typical case or phenomenon that occurs because it is closely related to setting of the PKI rebellion that occurred in Sukowiyono Village. The researcher uses a case study approach to make observations in order to find out a detailed, broad and in-depth description of the phenomena that occur with their special aspects.

The researcher focuses the research on, "how the propaganda carried out by the government in the process of transforming the Kejawen Mystic society into Kejawen Islam in Sukowiyono Village," with the object of research in the form of propaganda practices against the Kejawen community in Sukowiyono Village which resulted in the transformation of Kejawen beliefs.

Researchers collected data through several steps which included observation, in-depth interviews, and documentation studies. In-depth interviews The researchers conducted by asking face-to-face with selected informants who met the characteristics of the researcher, the informants were historical witnesses consisting of adherents of the Kejawen faith, families of PKI sympathizers, clerics or preachers from Sukowiyono Village, and former administrators of the District Ansor GP. Ngawi who was active during the New Order era. Then data collection through documentation includes historical records, information from journals, books, internet, and so on. The data analysis was carried out through four activities, namely data collection, data reduction to select, and generalize the data so that a clear picture can be seen, then display or present the data in an organized manner using narrative text, and verify or draw conclusions to confirm the findings.

III. Result and Discussion

3.1 The relationship between the Kejawen Community of Sukowiyono Village and the PKI

Sukowiyono Village, which is located in Padas District, Ngawi Regency, East Java Province, is one of the areas with the majority of Kejawen adherents in Ngawi Regency since its establishment in 1849. Ngawi Regency is part of the region. Mataraman which covers the western part of East Java which was formerly controlled by the Mataram Kingdom. Therefore, areas in Ngawi Regency have a thick Javanese culture so that Kejawen beliefs are well preserved in this region.

The first Kejawen community inhabiting Sukowiyono Village was the mystical Kejawen community who used animism and the dynamism of the type of belief held by primitive societies. Based on Kodiran's understanding of Kejawen Mysticism, Kodiran formulated that the characteristic of Kejawen is the spiritual practice of its adherents based on the belief of ancestral spirits and objects that have supernatural powers. The Kejawen Mystical Society of Sukwiyono Village believes in *dhayang sing mbaurekso* who is buried in the Sentono Tomb as the ancestor who founded their territory and the spirit that guards the place where the people live. On one Suro, which coincides with the first day of the

Javanese calendar, Kejawen mystics visit the wingit location to make offerings of tumpeng rice called *bucheng*. These offerings become a means of communication with ancestral spirits to ask for help or desire for supernatural powers.

After the end of the PKI rebellion in Java, many of the PKI sympathizers were affiliated with Kejawen. This is evidenced by the establishment of a Kejawen college in the Ngawi Region named Siti Inggil, which consisted of PKI sympathizers from the Ngawi, Magetan, Madiun, and Central Java regions. Many of the senior officials of the Kejawen University Siti Inggil were PKI sympathizers in Sukowiyono Village. So that Sukowiyono Village is often used as a meeting location for members. Therefore, Sukowiyono Village was nicknamed the "Barn of the PKI". This is what causes the government to intensify propaganda in the form of Islamization practices in Sukowiyono Village by means of covert da'wah with the aim of subtly Islamizing the community while at the same time introducing Islam as a peaceful religion. In the political history of the New Order itself, da'wah was indeed used as a propaganda medium to socialize government policies through preachers with the aim of perpetuating their power (Suryana, 2021).

In carrying out the practice of Islamic propaganda in Sukowiyono Village, the government cooperates with the Islamic Organization, Nahdlatul Ulama. A total of six preachers in Sukowiyono Village, including KH Achmad Mukiyi, Kiai Marto Iran, Kiai Muhidin, Kiai Sumo Ramin, Kiai Sami'un, Kiai Ikhsan, then together with two scholars sent from Jember, namely Kiai Subari and KH Abdul Qohar, joined in the Ansor Youth Movement which is under the Nahdlatul Ulama mass organization to work together to spread Islam. The government also supports funding and conducts military training for members of GP Ansor led by the 501 Ngawi military force.

Although not all Kejawen people in Sukowiyono Village are affiliated with sympathizers of the Indonesian Communist Party, the general public's perception of the Kejawen community is as bad as the PKI because of their shared divinity ideology, namely not believing in the concept of god. Therefore, Islamic da'wah is promoted equally to all communities in Sukowiyono Village. However, Javanese culture itself is known to be very strong sophistic, able to face every culture and religion from outside. This is because Javanese culture has the character to maintain ancient traditions, is resistant to expansive outside culture. The more puritanical the will of external values to influence Javanese culture, the more puritanical Javanese culture will face it. There is an agreement on values between the values of Kejawen and the values brought by the new religion, resulting in a variant of Kejawen. The process of acculturation between the teachings of the new religion and Kejawen as a culture forms a different culture from the original culture due to the bending of general values. The great influence of Islam accompanied by the strength of the Kejawen community in maintaining its culture, required the two to merge into one, namely as Kejawen Islam.

3.2 Implementation and Forms of Islamic Propaganda Against Kejawen Society Sukowiyono

Wahyono Village in his writing, "Kejawen and Islam: A Battle of Identity" describes the activities of Islamization. It started in the early 19th century in Java and continued to expand during the New Order. After the end of the Old Order and the occurrence of the Indonesian Communist Party (PKI) Rebellion, Islamization was further expanded with the aim of eradicating Communist sympathizers (Hannani, Aminah, & Firman, 2019). Islam itself was introduced through the way of da'wah. Da'wah is understood as a technique that seeks to persuade or invite others to the teachings of Islam, with the methods taught by the

Qur'an. Among them are by way of wisdom, good advice, and good words. In the political history of the New Order itself, da'wah was indeed used as a propaganda tool to socialize government policies through preachers with the aim of perpetuating government power. Propaganda is used to build a political image and the country's economic sector. It is intended to restore the structure of the life of the people, nation and state, after the country was in a gloomy period due to the rebellion of the Indonesian Communist Party (PKI). In political activities, propaganda plays a very important role because in practice using a persuasive strategy, propaganda can create active or passive participation in the actions of individuals and society through psychological manipulation (Fathullah, 2020). When dissected from the meaning, propaganda and persuasion actually have different meanings. However, propaganda and persuasion use informative communication in the same way. However, in contrast to persuasion which aims reciprocally with interdependent parties, the purpose of propaganda is more than the meaning of mutual understanding, but focuses on the goal of forming perceptions, manipulating cognition, and directing behavior to achieve a response that is further than the intended intention of the propagandist. To achieve this, persuasive strategies are used as a communicative process with the aim of influencing others. The goal is to evoke a certain change in the target's attitude or behavior through three processes, response formation, response reinforcement, or response change.

In order for propaganda practice to achieve its goals and objectives, techniques are needed to produce optimal results (Andriyanto & Zahratunnisa, 2021). The article is entitled "*Political Communication and Public Opinion in America*" about nine propaganda techniques with persuasive purposes whose effectiveness can be adjusted to the conditions of the communicant, the ability of the propagandist, as well as environmental, socio-political and cultural factors of the community. These techniques include *Name Calling*, namely propaganda technique used by making statements in the form of bad name labels with the aim of causing fear, hatred, and doubt about an idea. *Glittering Generality*, by using positive words of wisdom that people can easily agree with. *Transfer*, which is a technique that utilizes the power or influence of an admired and authoritative figure in a certain environment with the aim that people can be psychologically influenced by the ideas being propagated. *Testimonials* are techniques that use the words of a respected or despised person to promote ideas that are of good value or to belittle ideas that are judged to be bad. *Plain Folk*, is a technique in which propagandists identify themselves as those who serve the communicant. *Card Stacking*, in this technique the propagandist selects plausible facts or absurd falsities to construct an idea. *Bandwagon Technique*, is a technique in which propagandists call for the success of individuals, groups, or institutions to attract audiences. *Reputable Mouthpiece*, a technique in which the propagandist conveys something that does not correspond to reality. Then the last one is *Using All Form of Persuasion*, a technique used by persuading the target party of propaganda using seduction, appeals, and "lure" with the aim of gaining sympathy. The tactics used to carry out the above techniques include through rumors and agitation for suggestions.

Based on the results of observations and interviews that the researcher has carried out with related informants, the government has activated Islamic Propaganda with the aim of eradicating the remaining communist sympathizers in Sukowiyono Village. The Kejawen people were targeted because of their ideology which was considered the same by the communists. Islam is spread through da'wah which is carried out subtly without violence. In this case, a collaboration was carried out with the Ngawi Regency branch of the Nahdlatul Ulama organization which also took this opportunity to recruit people and raise the name of Islam. The government lowered aid ranging from financial assistance, military training, to the policies implemented. The activities carried out were:

a. Stabliishing Langgar as a Place for Islamic Introduction and Learning

After the end of the PKI rebellion in Sukowiyono Village, precisely at the beginning of the New Order, kiai/da'i in Sukowiyono Village worked together with their followers to establish a *langgar* as a center for Islamic learning. The Kiai gave up some of their land as the location for the construction of the *langgar*. In terms of development, the local government helped by allocating development assistance funds, followed by the local community who worked together and each brought building materials independently to build *langgar* led by the eight Kiai.

The introduction and learning of Islam begin in this place. The preachers teach the procedures for praying and reading the Qur'an. There were regular patrols run by the Ngawi Military Force 501 to arrest people suspected of being affiliated with the PKI which in the end brought PKI sympathizers in hiding, as well as the Kejawen community who were considered to be affiliated with the PKI, to come to *langgar* to learn about Islam. *These violations* earned the nickname "Payung Teduh" because they were a place of refuge for PKI sympathizers and Kejawen adherents who previously did not have a divine ideology.

Islam is presented as a religion that promises salvation for its followers. In his lectures, the preachers said that they would promise salvation if they wanted to join Islam on the condition that they learned to pray five times a day and learn to read the Qur'an. Therefore, to convince people who intend to join Islam, the da'i will report the names of people suspected of being affiliated with the PKI to the Ngawi Military Force 501 which patrols as followers under their supervision (Cibro, 2021).

The technique for using propaganda in this activity is to use the *name calling* technique and the *using all forms of persuasion* which is carried out not only by the authorities but also supported by the surrounding community, as shown in the following table:

Table 1. Propaganda Techniques in Introduction to Islam Through Activities *Violation*

No	Propaganda Techniques	Forms	of Dissemination Process
1	<i>Name Calling</i> (Giving a bad name label)	Nickname Cap Abang & Kafir	Rumor
2	<i>Using All Forms of Persuasion</i> (lure)	The lure of Safety and Guarding	Agitation for Suggestions

Source: Data processed by researchers

In the process, there have been many rumors that emerged in the community that anyone who does not have a divine ideology in the sense of not believing in divine entities is called an infidel and is considered to be affiliated with communists so that they can be called communist sympathizers or "Cap Abang". People who have embraced Islam spread information that anyone who has no religion is an infidel who is Cap Abang, and their safety will be threatened. The Javanese people who at that time still held animism and dynamism beliefs were referred to as infidels and were PKI sympathizers. Those who were cornered ended up visiting the *langgar* to learn about Islam and seek salvation. The technique of *using all forms of persuasion* is carried out through the agitation of the preacher by means of lectures and discussions with the public. The preachers promised safety and protection by conveying their names to the military officers who patrolled as people under the supervision of the preachers.

b. Practice of Medicine

Prayer Treatment through prayer is one of the ways for the ulema of Sukowiyono Village to introduce Islam. The great cleric of Sukowiyono Village who is famous for his practice of healing diseases through the prayer method is KH Abdul Qohar who comes from Jember. He settled and founded the Roudotul Mukminin Islamic Boarding School which was used not only as a school for Islamic learning but also as a home for treatment for the community.

After the end of the PKI rebellion, many of the people's economy declined, so that if a family member was sick, they did not take treatment through the hospital because of the high cost. For this reason, scholars open medical treatment for free without charging a fee to help people who are economically deprived. The method of healing the disease is done by using the prayer method. The patients will be invited to pray together asking for healing and given water that has been given a prayer as a medicine. In practice, propaganda techniques are used which appear in the table below:

Table 2. Propaganda Techniques in Medicine Practice with the Way of Prayer

No	Propaganda Techniques	Forms	of Dissemination Process
1	<i>Transfer</i> (Words of admired figures)	The influence of KH Abdul Qohar as a figure admired	Rumor
2	<i>Using All Forms of Persuasion</i> (lure)	The lure of Healing and Health	Agitation for Suggestions

Source: Data processed by researchers

In the process, there were rumors circulating in the community about the figure of KH Abdul Qohar who was admired for his prowess in curing diseases. His background, which is a graduate student from Pondok Pesantren in Jember, has made the community more confident in his ability to treat. This is what makes the majority of people increasingly believe that Islam is able to provide peace through healing with the prayer treatment method that he brought and introduced. Then in his method, patients who seek treatment are required to maintain the five daily prayers and read the Qur'an which was delivered in his lectures before the start of treatment. Only then will healing and health be obtained through the help of God who is the most healer.

d. Identity

Card (KTP) (Ibrahim, 2019). This was intended as an Indonesian anti-communist movement. This policy requires the public to choose one of the religions recognized by Indonesia, where in Law Number 1/PNPS 1965 Article 1 states that the religion embraced by the Indonesian population is based on the history of religious development in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucius (*Confucius*). Anyone who does not include one of these religions will be considered a communist sympathizer. This is used by local village officials who have collaborated with GP Ansor to recruit people and introduce Islam, through the techniques shown in the following table:

Table 3. Propaganda Techniques in the Process of Managing Sukowiyono Village Identity Cards

No	Propaganda Techniques	Forms	of Dissemination Process
1	<i>Plain Folks (People)</i>	Management	Suggestions
2	<i>Using All Forms KTP</i>	Persuasion	for

e. Agitation

Of include religious information in the Identity Card by inviting the population to embrace Islam. By including Islam, they promise to be on the side of the population by providing convenience in obtaining ID cards and will not arrest people even though they were previously Communist sympathizers. The Banser Team and GP Ansor will convey to the 501 Ngawi Military Troops operating in order to stop monitoring people who do not have a divine ideology. In this way, the community gets protection and is recognized as an Indonesian citizen.

IV. Conclusion

Sukowiyono village is one of the areas in Ngawi district where the majority of the people adhere to Kejawen with an animism and dynamism system, starting from its establishment in 1849 until the New Order era. After the end of the PKI rebellion, it was discovered that many Javanese people were affiliated with the PKI. One of the proofs can be seen from the establishment of a Kejawen college in the Ngawi Region called the Kejawen Siti Inggil College which consists of PKI sympathizers.

Many of the senior officials of the Kejawen University Siti Inggil were PKI sympathizers in Sukowiyono Village. So that Sukowiyono Village is often used as a meeting location for members. Therefore, Sukowiyono Village was nicknamed the "Barn of the PKI". This is what causes the government to intensify propaganda in the form of the practice of Islamization in Sukowiyono Village by means of covert da'wah with the aim of subtly Islamizing the community while at the same time introducing Islam as a religion of peace without violence. In the political history of the New Order, da'wah was used as a propaganda medium to socialize government policies through preachers with the aim of perpetuating their power.

Propaganda is intended to restore the structure of people's lives, after the country was in a gloomy period due to the rebellion of the Indonesian Communist Party (PKI). In political activities, propaganda plays a very important role because in practice it uses a persuasive strategy with the aim of evoking a change, namely the displacement of the Kejawen community into Islamists through the process of forming a positive response to Islam as a peaceful religion and promising safety for its adherents.

In carrying out the practice of Islamic propaganda in Sukowiyono Village, the government cooperates with the Nahdlatul Ulama Islamic Organization. A total of eight ulemas were gathered in the Ansor Youth Movement with the 501 Ngawi Military Troops. The government has reduced aid ranging from financial assistance, military training, to the policies implemented. In order for the practice of propaganda to achieve its goals and objectives, propaganda techniques and tactics are needed which are carried out through several activities.

First, the activity of establishing a langgar as a place for introducing and learning Islam led by eight ulama in the Ansor Youth Movement in Sukowiyono Village, used a propaganda technique in the form of name calling by labeling people through negative rumors that people who do not have a divine ideology are infidels and are considered communist sympathizers or " Brother Cap". Then the technique of using all forms of persuasion is carried out through the agitation of da'i by means of lectures and discussions with the public by promising safety and protection.

Second, through treatment activities by way of prayer by one of the prominent ulama who is admired by the community, KH Abdul Qohar.techniques are used Transfer and using all forms of persuasion by utilizing the words of an admired figure spread through rumors about his prowess in curing diseases by means of prayer. Patients who seek treatment are required to pray five times a day and read the Qur'an which is delivered in his lectures so that later they will get healing.

Third, in the process of managing the Resident Identity Card (KTP) of the Sukowiyono Village community. The technique of plain folks (populist) and using all forms of persuasion to lure recognition as an Indonesian citizen.

Although not all Kejawen people in Sukowiyono Village are affiliated with sympathizers of the Indonesian Communist Party, the general public's perception of the Kejawen community is as bad as the PKI because they share the same divine ideology, namely not believing in the concept of god. Therefore, Islamic da'wah is promoted to all people in Sukowiyono Village equally. But Javanese culture itself is known to be very strong sophistic, able to face every culture and religion from outside. This is because Javanese culture has the character to maintain ancient traditions, is resistant to expansive outside culture. The more puritanical the will of external values to influence Javanese culture, the more puritanical Javanese culture will face it. There is an agreement on values between the values of Javanese Mysticism and the values brought by Islam, resulting in a Kejawen variant. The great influence of Islam accompanied by the strength of the Kejawen community in maintaining its culture, required the two to merge into one, namely as Kejawen Islam.

Kejawen is one of Indonesia's original cultural objects that was born in Java. Its existence should be maintained not only by the community but also by the government. However, in this case, until now Kejawen is still often regarded as a belief that is not equal to religion because it is considered to deviate from religious teachings and laws, even though Kejawen is actually a school that explains the beauty of Javanese culture with a variety of arts, traditions, customs, and rituals. which is owned. In this study, the researcher hopes that Kejawen in Sukowiyono Village can be seen as a sect whose existence deserves to be protected. Currently, there is a policy that recognizes religious beliefs as beliefs that are protected by law and can be included as information on the religion of the population in the identity card document. Researchers hope that through this research, researchers can educate that Kejawen in Sukowiyono Village can be protected without discrimination.

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