

**THE TRANSITION BETWEEN ANIMISM AND DYNAMISM
BELIEF TO ISLAMIC CULTURE FOUND IN SANG
PENCERAH MOVIE**

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Abstract

Islam is the majority religion in Indonesia right now, before islam comes to Indonesia there is an old belief to the spirit and object which has magical power, it is called as animism and dynamism. Animism is a belief to the existence of magical spirit and ghost. Dynamism is a belief to some object that believed can give a benefit or disaster. Animism and dynamism still exist in Indonesia until Islam comes, although there is a transition time in Hindu Buddha period. It is all shown and can be found in "Sang Pencerah" movie, in that movie we can see the transition between animism and dynamism to the Islamic culture in Indonesia. This research intended to find the transition of animism and dynamism to Islamic culture that exist in Indonesia. It uses descriptive qualitative method to find out the fact about the research. This study finds out that there is still an effect of animism and dynamism, and Indonesian citizen still do the animism and dynamism culture although they are moslems. Islam try to erase some negative culture from animism and dynamism which is not suitable with Islam culture.

Keywords: Animism, Dynamism, Sang Pencerah Movie, Islam Culture

Introduction

Islam is the majority religion in Indonesia right now before Islam comes to Indonesia there is an old belief to the spirit and object which has magical power, it is called animism and dynamism. Animism is a belief in the existence of a magical spirit and ghost (Hasan: 286). Dynamism is a belief to some object that believed can give a benefit or disaster (Hasan: 287).

Animism and dynamism are the oldest belief that exists in Indonesia, it still exists during the Hindu Budha period that happened in Indonesia. When Islam came to Indonesia, it starts to disappear although there are many conflicts

during the transition of that belief to the Islamic religion. The conflicts happen because animism and dynamism have been merged with the religion before Islam comes, which is Hindu Budha. Because of that, Indonesian citizen can't erase the animism and dynamism quickly and still believe that belief although they have become a Moslem.

There is a character named Ahmad Dahlan, he is an ustadz or public figure that teach and spread Islam in Indonesia especially in Java. He is the founder of Muhammadiyah organization which still exist until now. He has a big influence in the development of Islam in Java, his influence can be seen in the film

entitled “Sang Pencerah” which is released in 2010 produced by HanungBramantyo.

We are interested to use Sang Pencerah movie as a research about the transition of animism and dynamism belief to Islamic religion because there are very few research talks about this topic and we want to do it based on the Sang Pencerah movie.

Methodology

This paper used Qualitative method. Qualitative research is a study only describes the state of the object associated with the object under study is discussed in the study. This type of research is used to examine the condition of natural objects (as his opponent is an experiment), where the researcher is a key instrument. (Sugiyono, 2006, p.9).

Discussion

Before Islam came, people still believed in two beliefs, namely animism and dynamism. In Java, the population is very large compared to other islands, often referring to it as Kejawen. This Kejawen has been born along with the existence of Javanese society itself. develop with its nature that is open and closed in certain parts. Soemardjan assessed that the low level of education in the Javanese community was considered very helpful in the process of assimilation of people from outside who then brought certain teaching to the Javanese community (Soemardjan, 1991: 40; Afdillah, 2010: 1).

A. Islamizationamong Javanese Culture (Animism and Dinamism)

Religion is synonymous with culture. Because both are guidelines of instruction in life. The difference is the religious clues from God and the cultural instruction of human agreement. When the religion of Islam comes to the community, in fact, the community already has clues that are guidelines that are still local. There is or no religion, the community will continue to live with the guidelines they have. So the coming of the great religion is identical with the advent of new cultures that will interact with old culture and change the elements of the old culture.

Culture is an element that cannot be released from human life. According to Koentjaraningrat (1981), culture is the whole activity that includes actions, deeds, human behavior, and the work gained from learning. On the one hand, humans create cultures, but on the other hand, humans are the products of the culture in which they live. This relationship of influence is one of the evidence that human beings are unlikely to live without culture, no matter the primitives. Cultured life is a characteristic of human beings and will continue to live through the flow of times. As a legacy of ancestors, culture forms the daily living habits that are inherited hereditary. It grows and develops in human life and almost always

experiences the process of re-creation.

Javanese culture until now still strong Hindu-Buddhist cultural animism dynamism. When Hindu-Buddhism entered in Java became a manifestation of Hindu-Buddhist belief, the activities that they do in the form of ceremonies, traditions that still seen its existence to date. One of the Javanese cultures that are still strong will be the belief of animism and dynamism is the tradition of Nyadran. That until now is still done in some Javanese people. This Nyadran ceremony is a tribute to ancestors and can also be a form of mass size. In the interior of Java, Nyadran is usually held at the funeral before the month of fasting (Syaban), while in Java the Commissioner was conducted on the beach in the early Jumadil (the year 2009 falls in April). This event creates a distinctive characteristic of coastal culture and has a certain appeal in the community.

1. Animism

The doctrine that all life is produced by a spiritual force separate from matter. **Animism**, belief in innumerable spiritual beings concerned with human affairs and capable of helping or harming human interests. Animistic beliefs were first competently surveyed by Sir Edward Burnett Tylor in his work *Primitive Culture* (1871), to which is owed the continued currency of the term. While

none of the major world religions are animistic (though they may contain animistic elements), most other religions—e.g., those of tribal peoples—are. For this reason, an ethnographic understanding of animism, based on field studies of tribal peoples, is no less important than a theoretical one, concerned with the nature or origin of religion.

Kyai Ahmad Dahlan did a lot of activities. Activities that none of them missed were preaching activities. He is increasingly improving da'wah with the teachings of his renewal. Among his well-known main teachings, he taught that all worship was banned unless there was a command from Prophet Muhammad. He also teaches the ban on grave graves, worship and excessive treatment of heirlooms such as kris, carriage, and spear. In addition, he also purified Islam from mixing the teachings of animism.

2. Dynamism

Dynamism is a general name for a group of philosophical views concerning the nature of matter. However different they may be in other respects, all these views agree in making matter consist essentially of simple and indivisible units, substances, or forces.

Dynamism is sometimes used to denote systems that admit not only matter and extension, but also determinations, tendencies, and forces intrinsic and essential to matter. More properly, however, it means exclusive systems that do away with the dualism of matter and force by reducing the former to the latter.

The Film tells the story of Ahmad Dahlan's struggle to uphold the pure values of Islam amid the mixing of religious teachings, to improve the dignity of people Islam during the Dutch government. In his struggle, Dahlan faced many obstacles, most of whom came from his family and Muslims themselves. He was willing to be despised and given the designation "Kyai pagan" only for associating non-Muslims. His disciples also had a bad prejudice to him, but he explained that in the learning needed is prejudiced either on anyone, including on different beliefs.

3. Kyai Haji Ahmad Dahlan

Kyai Haji Ahmad Dahlan as called as Muhammad darwis was born in Yogyakarta, 1st August 1868 and died in Yogyakarta, 23rd February 1923 in 54 years old as a national hero. He is the 4th child of 7 brothers from K.H.

Abu Bakar family. In the course of his life, he is a businessman and an ustad spreading muhammadiyah flow. He sells batik in his youth, then he establishes the muhammadiyah organization in 1912 and becomes the head of muhammadiyah organization. He does many renewal through islamic culture in Indonesia, because islam in Indonesia is still influenced by the rest of hindu buddha culture that have been disappear after islam comes, but the effect is still exist although it has changed to islamic culture. He does the renewal by using acculturation, to make Indonesian citizen can welcome to islamic culture and can be blended slowly with the rest of hindu buddha culture.

The writer will use Kyai Haji Ahmad Dahlan as a center character from Sang Pencerah movie as a main subject. Kyai Haji Ahmad Dahlan is a unique character in this fil, because he can insert islam culture through hindu buddha culture. Then the writer will analyze the transtion between animism and dinamism belief to islamic culture found in Snag Pencerah movie.

B. The acculturation and relation of Javanese and Islamic cultures

Culture is a habit that is produced because of the

community, E.B. Taylor defines culture as something complex that includes knowledge, beliefs, art, morals, laws, customs, and abilities and habits that are obtained from community members (Suwarno, 2013: 47). Because religion (belief) is included in one element of culture, religion will also influence the culture of the people who adhere to it (Haryanto, 2015: 26). Including religions that enter Java will certainly have a very close relationship and will also affect Javanese culture itself.

In the process of spreading Islam in Java, there are two approaches used so that the value of Islam is absorbed into a part of Javanese culture. The first approach is the Islamization of Javanese culture. This effort is characterized by the use of Islamic terms, the names of Islam and the role of Islamist roles on various old stories, to the application of laws, Islamic norms in various aspects of life.

Besides that, in the story of Sang Pencerah, at that time KH. Ahmad Dahlan began teaching children from the Dutch. The beginning of his struggle in teaching students was not immediately accepted by his students. He is very persistent, and not easily discouraged. Often he is ridiculed and belittled by his students. In his first day he taught, he felt with a situation that was not conditional. There were even one of his students who accidentally farted in the room,

his voice heard by the whole room. There, he found out who had frowned. However, he did not scold his students and even explained how important fart was in human life.

The writer that there is a scene that very affecting the film and can describes the setting of Javanese region in the past. In past time, there are many old people who still keep the hindu buddha culture legacy from the ancestors. They becomes the intruder for Kyai Haji Ahmad Dahlan in spreading islamic culture. Here is his utetrance from the film that was very memorable for the audience. He sais "Have a principle, but don't be a fanatic, because fanatics are the hallmark of fools. We prove that Muslims can work with anyone. Origin *Lakum Dinukum Waliyadin*. For you your religion and to me mine." It means that he wants olpeople not to be fanatic because fanatic will lead them to the foolishness. The sentence "*Lakum Dinukum Waliyadin*" itself comes from the holy quran that means everyone has their religion, and we must have a tolerance in some way, so that they don't mix one rekigion to another religion and people can live calm if they do thath in their daily life.

From there he used the theory that the teacher must be able to apply the student center or it could be interpreted that students must be more active rather than teachers who always explained the material. Here, we can take the perseverance of KH. Ahmad

Dahlan in fighting for education even though the students were not only Muslims but also children of the Dutch.

In the theory Analysis Discourse, the implementation of KH. Ahmad Dahlan was heavily influenced by Middle Eastern intellectuals, the real movement of this thought among which was the establishment of the Muhammadiyah organization, changing the direction of the Qibla, and calling on his students to give orphans. The education system formed by KH. Ahmad Dahlan collaborated on a system of secular education and religious education.

Conclusion

Based on the discussions outlined using the theory of postcolonial, the writer found that there is transition between animism and dinamism belief to islamic culture found in Sang Pencerah movie. Islam comes slowly and blend with the last culture, which is hindu buddha, after that Kyai Haji Ahmad Dahlan uses acculturation method to blend them, so that islam can be welcomed by Indonesian citizen kindly.

Kyai Haji Ahmad Dahlan makes many renewal though hindu buddha culture by inserting islamic culture, so that islamic culture can be received by Indonesian citizen well. He does that by establishing Muhammadiyah organization in 1912, then he becomes the head of Muhammadiyah. He spreads islamic culture to every single level of

society in Java by using acculturation. When he spreads islam, there are some obstacle that comes from the older people which still hold the cultural legacy from their ancestors. In the end, he can handle it very well and islamaic culture can spread along Java though Muhammadiyah orgaization. It proves that there is a transition between animism and dynamism belief to islamic culture found in Sang Pencerah movie.

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