

Cultural Acculturation in the Buddhist Community Funeral Process in Sodong Ponorogo

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Abstract: Sodong Hamlet which is located in Sampung District, Ponorogo Regency is one of the multi-religious places in Reyog City. There is a meaning of inclusiveness in the Buddhist community in this village which results in a tolerant attitude that assumes that all religions have a good purpose, as well as in the Muslim community which places good deeds as a spirit to create a harmonious life. The existence of synergies and interactions between Buddhist and Muslim communities is interesting to study. In Sodong Hamlet, there is a Buddhist funeral procession that is bathed and shrouded before being buried like a procession in Islam. Furthermore, this paper will look at the acculturation process for the funeral culture of the Buddhist community in this hamlet, and how it affects their religious life. This research was conducted using a qualitative method, namely field research with a sociological approach to the cultural acculturation theory of JL Gillin & JP Gillin. The data obtained are from observations, interviews, and documentation, and are carried out using descriptive analysis methods. The results of this study found that there was a process of acculturation of Buddhist burial culture in Sodong Hamlet using Javanese traditional traditions and Islam.

Keywords: *Cultural Acculturation, Buddhist Burial Process, Sodong Ponorogo Hamlet.*

INTRODUCTION

The creation of religious harmony in Indonesia is always motivated by a long and complex process. Because in a plural society there is a high possibility of conflict (Samsudin, 2018), such as the conflict in Aceh Singkil which began in 1979 between Muslims and Christians, to the repeated burning of churches to this day (Hartani & Nulhaqim, 2020), then in the city of Bogor as a city that is included in the top 10 intolerant cities in West Java and occupies the highest position with a figure of 5.21%, because there are many cases of massive intolerance such as the demand for the closure of the Indonesian Christian Church (GKI) Yasmin and the demand for the closure of the Islamic boarding school Ibn Mas'ud (Haryani, 2019). In addition, there was also a conflict in Tanjungbalai Medan in 2016 between Buddhists and Muslims which was triggered by demands to remove the statue at Tri Ratna Temple (Rosyid, 2020), then the conflict between the Buddhists Tri Darma and Confucianism (MAKIN or the Indonesian Confucian Religious Council) in Sambas Regency, West Kalimantan over the assets of a place of worship in 2000 (Mughtar, 2014). Even in history, there are anti-China conflicts have occurred from 1963 to 1998.

One of the efforts to harmonize religious communities that live side by side is the acculturation process. Not a few areas contain two or three religions which eventually create a new culture to strengthen community harmony. One of them is in Sodong Hamlet, Braceletkulon Village, Sampung District, Ponorogo Regency. With the existence of two religions, namely Buddhism and Islam, they created a new culture without losing the essence of religion. Namely, the similarity of the funeral process of Buddhist and Muslim communities.

The funeral process between the two religions in Sodong Hamlet is no different except for the prayers offered by each religious believer. The procedures used in the process of burial of the bodies of the Buddhist community use the Islamic way. Namely, by being bathed and using a shroud before burial. However, if traced from the history of the entry of the two religions in Sodong Hamlet, the Buddhist community dominates more than the Muslim community. The entry of Buddhism into Sodong Hamlet began around 1950. At that time, the population in the neighborhood was only about 30 houses. There are more Buddhists than Muslims after the teaching was introduced by Pandita Saimin Dhammaratana. Namely, 95 percent are Buddhists and the rest are Muslims. However, with the increasing population, the number of residents of Sodong Hamlet is currently around 250 families or 480 people. The Buddhist population is only 40 percent because there have been many shifts in belief with the influx of people from outside Sodong Hamlet (Cittapanno, 2022).

Previous research has been carried out by Faiq Ainurrafiq who stated that the Buddhist-Islamic community in Sodong hamlet belongs to an inclusive society (Annurofiq, 2018). Umarwan Sutopo's research also states that tolerance is highly respected in this village (Sutopo, 2021). This study looks at the process of cultural acculturation in the funeral procession in Sodong Hamlet, and whether this can undermine the values of Buddhist purity because the funeral process uses Islamic procedures.

METHOD

The author sees a process of cultural acculturation in the funeral process. So, to analyze more deeply, this study uses the acculturation theory of culture proposed by JL Gillin & JP Gillin. In the theory, it is stated that cultural acculturation is a change experienced by people from two cultures, but not a complete and unanimous mixing. In addition, this research focuses on the process of social relations involving people and groups of people (Sutopo, 2021).

The type of data used by the author is qualitative, namely in the form of narratives, descriptions, and descriptions related to the problem of the funeral process in Sodong Hamlet. The data sources in this research are primary and secondary. Data were collected through interviews, observation, and documentation guidelines.

RESULT AND DISCUSSION

Religion and Cultural Acculture

The spread of Islamic teachings to various regions has been using their respective cultural and linguistic approaches. For example, when Rasulullah SAW preached and spread Islam in the Arabian peninsula by using the local language as a communication process (Sofiana, 2018). The process of spreading Islamic teachings that are not sacred was then continued by Wali Songo in the era of Islam entering the archipelago around the 7th century AD. These Walis spread religious teachings through a cultural approach that

had developed in the archipelago. Namely, by absorbing local arts and combined with Islamic teachings. For example, the art of wayang, Javanese songs, gamelan, and traditional ceremonies. They incorporate Islamic teachings into these elements which previously still adhered to Hindu-Buddhist teachings (Farobi, 2018).

Each religion has values that are adhered to and believed by its adherents. That value then becomes the basis of every individual in acting or doing something. In addition, the value is also used to determine whether something is good or bad. The values adopted by the people in an area are then also called cultural values. So, with people's beliefs, these values become characteristics and are reflected in various actions. Culture according to Clifford Geertz is the process of how values are inherited in a culture that guides the behavior of individuals and groups. The meanings and meanings of this culture are then passed on historically and inherited in a symbolic form. In this way, humans can communicate, preserve, and develop their knowledge and attitudes toward life (Arifai, 2019).

It is undeniable that the nature of this culture is not static because it has mobility or motion and dynamics. This dynamic comes from humans who move in social life. In this life, interactions occur between one another and form a culture itself. Culture includes all aspects studied by humans, namely the way of thinking, feeling, and acting. According to Van Peursen, this culture does not guarantee progress and improvement. However, this culture is a continuous learning process.

In the sense of anthropology, acculturation or cultural acculturation is a process of mixing between two or more cultures in a society. Both will influence each other and one of the cultures will become more dominant and be adopted into a new culture without eliminating elements of the culture itself. Thus, the culture that develops in Indonesia, especially the culture of certain religions cannot be separated from the process of mixing between the two cultures. For example, the prohibition of slaughtering cows in Kudus Regency is to respect the previous culture. This culture also does not release the essence of Islam in carrying out the feast of Sacrifice. The community chose to replace it with a buffalo or other four-legged animal and still respect the culture that was embraced by the previous community.

Clifford Geertz also sees that the dominance of tradition and culture in Indonesia comes from the island of Java. It can be seen from the various cultures that the names contained in them are a process of mixing between two or more cultures. This process also colored how Islam entered the Hindu-Buddhist culture that had dominated before. The spread of Islam is characterized by a mixture of Javanese culture with Islamic culture. This acculturation process can be seen in various forms, such as substitution, syncretism, addition, deculturation, organization, and rejection. In Indonesia, itself can be found many cultures created from this acculturation process (Fikriyah, et al., 2020).

Buddhists and Portraits of Religious Harmony in Sodong Hamlet

In the world, there are three main schools of Buddhism adhered to by Buddhists. Namely, Theravada (read: The-ra-wa-da), Mahayana, and Vajrayana or Tantrayana. The Theravada school adheres to the Dharma-Vinaya according to the Pali Tripitaka or can be called the teachings of the elders (Early Buddhism). The book has the literal meaning of three baskets. This flow develops in southern Asia (Sri Lanka) and Southeast Asia. In Sodong Hamlet itself, the Buddhist community adheres to the Theravada school. Pandita Saimin Dhammaratana started teaching Buddhism around 1950. At that time, there were

only 30 families in the village. In addition to introducing Buddhism, Pandita also teaches worship rituals.

Before the existence of the Vihara, Buddhists only worshiped in their respective homes. In addition, there is one place that is used as a place of worship but is not permanent. Around 1969, the people of Dusun Sodong began to build a permanent monastery and it is located quite strategically, which is on the side of the road. Starting in 1984, Buddhism in the area began to receive attention from the Ministry of Religion (Kemenag) and was registered at the Ministry of Religion of East Java (East Java). Since that, Buddhist rituals are growing until now. Not only building a monastery, but Buddhists also built a Sunday morning school consisting of three classrooms. Every Tuesday night for public recitation. During the day, Buddhists make Theravada visits for religious harmony.

Sodong hamlet itself is one of four hamlets located in the village of Gelangkulon. There are four hamlets in the Bracelet Kulon Village, namely Kroyo Hamlet, Darat Hamlet, Bracelet Hamlet, and Sodong Hamlet. To get to this hamlet, it takes about half an hour's drive from the Ponorogo City area. This village is also located remotely between hills and mountains. In addition, the route goes through the Bracelet Hamlet and Pagerukir Village.

Living in a remote area teaches them to always work together. Among the activities that stand out is building and cleaning places of worship, be it a prayer room, mosque, monastery, or Buddhist Sunday school. Vihara Dharma Dwipa was built in 1969 independently by the local community. In addition, the people of Sodong Hamlet also celebrate Vesak and Eid together. Namely, during Eid, Buddhists visit Muslim homes, and vice versa during Vesak Day (Annurofiq, 2018).

Islamic religious activities in Sodong Hamlet are as strong as Buddhist activities. Any activity that has a religious element is still respected by adherents of other religions. The process of cultural acculturation that is formed creates inter-religious harmony. There is almost no conflict between the two that intersect with religion.

Being in a remote area makes people work hand in hand to create harmony amid different beliefs. Because the area on the hillside is far from the crowds and makes they have to respect each other to create harmony. The activity that the author saw firsthand was cooperation in preparing a feast or salvation for people who had died. Mothers who no longer see religious status mingle to prepare food in the kitchen. They have various tasks, some peeling fruit, mixing spices, and preparing cooking stoves. Meanwhile, the fathers are outside the house and prepare the meat used for the feast. Seen friendly faces and talk to each other like close relatives.

Activities carried out together do not stop at cooperation. But they also work together in a form of community organizations. In the structure of the Braceletkulon Village apparatus, the diversity of religious communities seen in Sodong Hamlet does not make it one-sided. Namely, Buddhists are still given a place and position like Muslims who are widely embraced by the community. For example, in one hamlet there are four RTs. Two of them are headed by Buddhists (Marwati, 2020).

There are several other joint activities consisting of the two religious communities. Namely, the Association of Farmers Group (Gapoktan), sinoman, and karawitan. The Gapoktan activity was formed because the majority of the people of Dusun Sodong work as farmers. They plant teak and cassava around the hillside and own rice fields in another hamlet which is still in the village of Gelangkulon. Sinoman is a group of young people who are tasked with helping at every wedding event held in Sodong Hamlet. In addition, there are musical activities that aim to preserve Javanese art. In the musical activity, they sing Javanese songs with traditional music accompaniment. Harmony

between religious communities in Sodong Hamlet did not form by itself but was created by the community through joint activities, be it religious or social events.

Buddhist Future Process in Sodong Hamlet

The definition of death in Buddhism is divided into two kinds of categories, namely death according to time and death that comes according to time. If death does not match the time it is caused by karma. In the Theravada Buddhist tradition, a person's path of death is divided into two points, namely the ordinary path of death and when it is approaching *paccasabbanarannavithi* or the extinction of consciousness (Azisi, 2021). After death, Buddhists have the choice of being buried or cremated. Because in Tipika it does not mention in detail the obligation of Buddhists to be cremated except for Gaotama Buddha who in advance ordered his disciples to perform cremation ceremonies for *parinibbana* people or attain nirvana. The Buddha's decision to choose cremation was due to the influence of Ancient India. In those days, Buddhists used to cremate the bodies of their families.

The levels of Buddhists themselves are divided into three, namely, lay people (households), and priests who are divided into two; the highest priests and priests. Pandita who have the highest level has entered the holy life and is called *nabikhu* / monk / monk and nun. To become Pandita, they must meet the moral and mental requirements as well as be able to set a good example for other people. There are several Pandita in Sodong Hamlet, including Pandita Saimin and Pandita Suwandi. The Panditas are tasked with guiding the Buddhists there in all religious rituals. In addition, they also formed a team of spirituality and prayer ministry. Like *modin* in Islam, Pandita is also tasked with being a prayer service for people who have died and accompanying the funeral of the body.

1. Buddha Burial Process in Holy Paritta

In the Tripitaka scriptures, the funeral process for Buddhists who died is not written, whether they must be cremated or buried. However, every *umma* is given a choice of both and remains religiously legitimate. Even so, Buddha Gotama gave an example of managing a corpse by cremation at the time of death. In the book *Paritta* The scriptures that are continuously developed by Buddhists are written in full on how to take care of the corpse from the beginning to burial or cremation. In particular, the book contains a prayer guide for Pandita in every religious activity.

In a funeral ceremony, the body is cleaned first. During the cleansing of the body, Pandita recited the *Pubbabhāganamakāra/Vandanā* (early homage), *Paṃsukulā Gāthā*, and *Mahā Jaya Maṅgala Gāthā* (Poetry on Perfect Victory) prayers. Cleansing the corpse was bathed as usual and perfumed. Before leaving for the cemetery or crematorium, Pandita reads the *Pubbabhāganamakāra/Vandanā*, *Tisaraṇa*, *Buddhānussati*, *Dhammānussati*, *Saṅghānussati*, *Saccakiriya Gāthā*, *Pabbatopama Gāthā* or *Dhammaniya Sutta*, *Tilakkhaṇādi Gāthā*, and *Samā Suttas*.

Pandit reads:

*Brothers and sisters in Dhamma, let us send thoughts
our love for the deceased / deceased: which
has preceded us.*

May our deceased brother/deceased be on his way

In the next life, always get peace

and happiness, until finally Eternal Freedom is achieved (Nibbana).

May the Tiratana always protect him.

Samadhi begins

Pandita: (At the end of Samadhi)
Sabbe sattā bhavantu sukhittā; or
Sabbe sattā sadā hontu, averā sukha-jīvino.

After that, Pandita continued the short Dhammadesanā (Dhamma Sermon), Ettāvatā, Ettāvatā, three times (Devā, bhūtā, sattā), Idam vo (three times), and kasaṭṭhā.

At funerals or cremations, Pandita recites Pabbabhāganamakāra/Vandanā, Buddhānussati, Dhammānussati, Saṅghānussati, Saccakiriya Gāthā, Paṃsukulā Gāthā (Starting from: Aniccā vata). While reciting the Anicca vata, Pandita sprinkled flowers on the coffin. Finally, Pandita recited the Sumaṅgala Gāthā II. If possible, Pandita can give a short Dhamma talk. For people who use the funeral process, the shape of the tombstone is in the form of a stupa. This funeral process is usually carried out by Buddhists.

According to former Bikkhu Herman who once served in Sodong Hamlet, the funeral process for Buddhists of Javanese ethnicity, there is a slight difference in the management. Namely, first bathed, then given perfume, given cotton for all the holes, feet and hands tied, and wrapped. Traditionally, the body is shrouded but put in a coffin.

2. Buddhist Cemetery in Sodong Hamlet

The Pandita who takes care of the bodies of Buddhists in Sodong Hamlet gives the family the freedom to cremate or be buried. However, the geographical condition of the area and the facilities in Ponorogo Regency do not yet have a cremation site, so all Buddhists have been buried in public cemeteries. In addition, the ability to care for corpses is adjusted to the economic conditions of each resident. Because the cost of the cremation process is quite expensive. Even so, there is an acculturation process that is formed in Sodong Hamlet with the similarity of procedures for treating corpses with Muslims. The following is the funeral procession for Buddhist bodies in Sodong Hamlet:

First, in terms of giving Buddhist news of sorrow through loudspeakers in the Musala. In Sodong Hamlet, there are two places of worship, namely the Vihara and the Musala, and only Muslim places of worship have loudspeakers. So, every time someone dies is reported through the loudspeaker. There is no exception if the deceased are Buddhists. Every devotee who knows the news immediately informs Pandita through social media and the spiritual team will announce it at the Musala. In Buddhism, the phrase Sabbe Sankara Anicca (illustrating that all conditioned things are not eternal) is for condolences. However, Pandita did not use it when preaching on loudspeakers like Muslims call Inna lillahi wa inna ilaihi rajiun.

Second, the treatment of Buddhist corpses. Before burial, the body must be completely undressed and placed in a quiet place or on a wooden plank. The person who bathes the corpse massages the abdomen of the corpse to remove all the dirt from the rectum. Then, the corpse was cleaned from the front and back holes. After that, his mouth and nose were also cleaned. In Sodong Hamlet, each Buddha's body is also washed using a water jug which is usually used for Muslims to perform ablution. Pandita washed the corpse by reciting a prayer. After that, the body is washed all over and soap is applied to the face and head. After being washed, the body is shrouded according to gender. Buddhist corpses do not wear certain shrouds or wear good clothes. All bodies are dressed in white shrouds like the bodies of Muslims. If the deceased is a male, then use three pieces of shroud measuring length and width according to the length of the body. Likewise, women's bodies are adjusted to the length of their bodies, and when the shroud is finished, the spiritual team or Panditas begin to say prayers, and the bodies are worshiped.

Third, the use of coffins for Buddhists. Before the coffin, each body was carried in a coffin to facilitate the mobility of residents to the cemetery, which was located quite far from residential areas and had access to a steep road. Each family is allowed to choose its type of crate according to its abilities. However, the people of Sodong Hamlet themselves always work together to make containers independently for corpses, both from Buddhists and Muslims. The coffin consisted of pieces of wood assembled into a casket. The coffin was not buried together with the body, but was dismantled first and used as a board to protect the body from the ground. The coffin was deliberately dismantled to prevent the mound from sinking, which would make the gravedigger work twice.

Fourth, the burial of Buddhist corpses. The burial of the Buddhist remains of Dusun Sodong is located in a public cemetery joined by Muslims. Residents first dug graves to a depth as high as adults who stood and waved. The width of the hole is about an inch. Like Muslims, Buddhist bodies are also tilted to the right and facing west or the Qibla with the head position in the north. Before being buried, Pandita first said special prayers. After being hit by the ground, prayer is also read.

Fifth, the 7-day, 40-day, and 1000-day events of people who died in Sodong Hamlet. The tradition of sending prayers to deceased ancestors is carried out every seven days, 40 days, and 1000 days after being buried. This event is common among the people of East Java and especially in Sodong Hamlet. Although most of them are Muslims, Buddhists there also carry out this tradition in memory of their ancestors and families. If Muslims use the tahlilan tradition, Buddhist feasts also use special prayers. The whole series of events before the bodies were buried until the 1000-day event, all residents of Dusun Sodong were involved to work together and help each other.

3. Difference Between Buddhist and Islamic Cemetery

The process of acculturation of Buddhist funerals in Sodong Hamlet is influenced by Javanese and Muslim culture, when viewed from the funeral procedures written in the Holy Paritta. Here the author tries to compare the Buddhist burial procedures in Sodong Hamlet with the procedures written in Paritta and Muslim culture.

Funeral Process	Buddhists	Muslims	Buddhists in Sodong
Body Cleaning	The cleansing of the corpse is not very clearly written in the book. However, the cleansing of the corpse itself means bathing it.	The body is washed and all the dirt in the body is removed. Then the ablution is performed using the jug provided.	There is no difference between what is done by Muslims. Only the prayers offered by Pandita are different.
Shroud	Traditionally the Javanese can use the shroud but put it in a coffin.	Wearing a shroud with the length of the cloth according to gender.	Wearing the same shroud as Muslims and not using a chest. The coffin is only used as a tool to carry the body and then destroyed when buried.
Burial	Gotama Buddha gave an example by way of cremation.	Buried.	Because the crematorium is far from Sodong Hamlet,

	However, Buddhists are given the option of cremation or burial as usual.		Buddhists prefer to be buried as usual.
Use of headstones	Buddhists, use a tombstone in the form of a stupa	Using the headstone as usual.	Using a tombstone like that of a Muslim.

Cultural Acculturation in the Process of Buddhist Futures in Sodong Hamlet

The process of cultural acculturation was found between two religions, Buddhism and Islam, in Sodong Ponorogo Hamlet. This multi-religious society has a certain culture to create harmony and present the practice of religious tolerance in everyday life. There are several traditions of kejawen ceremonies carried out by both religions. For example, kenduren (a ceremony to send a prayer for parents who have died) ranging from geblak, commemorating 7 days, 40 days, 100 days, and 1000 days, tingkepan (a ceremony to welcome the birth of a child), sepasar, aqiqoh, pitonan and so on are common. practiced by most Muslims. Meanwhile, Buddhists are also almost the same as Muslims in commemorating feast ceremonies, tingkepan, and so on in addition to aqiqoh.

This cultural acculturation was also formed in the funeral procession in Sodong Hamlet. So far, both religious communities have used Islamic procedures. Namely, by bathing the body first and then shrouding it. Buddhists who die are treated in the same way that Muslims treat their dead. Of course, the people there do not need to wait for certain religious figures to help with the funeral process. All the residents there already understand the procedure for managing the corpse until it is ready to be buried. However, all of these processes still use elements of their respective religions through prayers offered by religious leaders.

The culture of bathing the corpse has become a common culture in almost all lines of society. The handling of Buddhist corpses in Sodong Hamlet is also bathed and cleaned before being wrapped in a shroud or dressed in their best clothes. The bathing of the corpse is also carried out by Muslims and is an obligation because the law is fard kifayah (Hartono, et al., 2020). In addition to being an obligation for Muslims, the culture of bathing corpses is also carried out by Hindus in Bali before the death ceremony (Ngaben). This corpse bath also has a symbolic meaning, namely to cleanse the spirit of the deceased (Ayu, 2018).

The tradition of bathing corpses in Sodong Hamlet has been carried out since the entry of Buddhism around 1950. Since then, every person who dies is bathed and cleaned first. The Pandita, who is in charge of guiding Buddhists in the area, admits that he only continues the traditions of his ancestors. The process of entering this teaching is also inseparable from the existence of cultural acculturation that makes it acceptable to the community. Because the tradition of bathing the corpse has been carried out and is an obligation for Muslims if someone dies.

The use of shrouds for Buddhists in Sodong Hamlet has also been carried out since the beginning of the entry of these teachings. The hereditary tradition of always wearing the same cloth as belonging to Muslims in general. Even so, the Buddhists there said that the tradition of wearing the shroud did not necessarily result in an Islamization process in the area. Because, from the beginning, Buddhism has become the majority community

in the area. Pandita believes that wearing the shroud is a Javanese tradition and not part of religion.

For Muslims, the use of the shroud is an obligation and a condition for the person who dies. Non-Muslims can replace it with clean and holy cloth. Javanese tradition also used to use a shroud to bury something that is considered sacred. This religious value in Javanese teachings has the value of salvation, especially the value of piety. For the Javanese people, burying the body using a shroud is a form of piety to God Almighty. So, it cannot be denied that the procession of wearing Buddhist shrouds in Sodong Hamlet is also an acculturation process between Islamic and Javanese cultures.

Buddhists also regularly commemorate 7 days, 40 days, 100 days, and 1000 days for their deceased relatives. This tradition does not belong entirely to Muslims even though the majority who carry it out are Muslims, especially on the island of Java. The two religious people in Sodong Hamlet both commemorate the *kenduren* or *slametan*, a ceremony for sending prayers to their ancestors. They work together to make the event a success. However, the use of prayer is adjusted to each religion and is guided by the Pandita or Kiai there.

Among the Javanese people, this commemoration ceremony is carried out to save the souls of people who have died. In this ceremony, people gather and send prayers so that the souls of the deceased travel smoothly to the realm of death. Even so, for Christians, this tradition was adopted as a form of worship for the consolation of the dead (Andrianta, et al., 2020). According to the Buddhist community in Sodong Hamlet, this *slametan* ceremony is the obligation of those who are still alive to send prayers to their deceased relatives or relatives. So, there is a process of fusion of traditions in the area that is entrenched and continues to be believed by the community as a positive activity. This culture is also the result of the acculturation process.

Almost all the procedures for the burial of Buddhist corpses to the death anniversary ceremony in Sodong Hamlet are the result of cultural acculturation. The fusion between two or more cultures is taken by one of them and is believed by the community. Finally, that culture becomes the value that is the basis of every action and even the rules for establishing inter-religious harmony. According to JL Gillin & JP Gillin, cultural acculturation is a change in society due to the mixing of two or more cultures. However, the fusion was not complete and perfect. Likewise, the people in the area continue to use religious values to assert their identity. This cultural fusion in the western tip of Ponorogo does not eliminate the essence of their respective religions.

With the acculturation of culture that is developing and believed by the people of Dusun Sodong, the process of religious tolerance runs smoothly. There is a spontaneity to help one another regardless of religion. It is not uncommon for them to perform *kejawen* ceremonies, such as commemorating the month of Suro together. A concrete example is during the implementation of devotional work, Buddhists choose to stop the work when the call to prayer resounds. In addition, when buying a coffin, Muslims do not use *lafadz laa ilaaha illallah muhammadur Rasulullah* or *innaa lillahi wainna ilaihi rajiun*. Because Buddhists also use the coffin of the corpse to take the corpse to the tomb.

CONCLUSION

The fusion of the two religions' cultures in the funeral of the bodies in Sodong Hamlet shows that there is a process of acculturation and makes the culture recognized and believed to be true. People of both religions, Islam and Buddhism, recognize that culture does not violate the rules or beliefs of each religion. Even though the funeral culture is the same and there are no differences, each religion is still given space to show

its existence. As the theory of JL Gillin & JP Gillin, the acculturation of two or more cultures does not merge perfectly and still provides a place for the previously adopted culture.

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