

INTEGRATION OF DA'WAH AND LOCAL CULTURE: An Analysis Of The Ritual Of Wiwit Mbako In Temanggung

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Abstract

This paper explores the integration of Islamic da'wah with local culture through the Wiwit Mbako ritual, a traditional agricultural ceremony practiced in Temanggung, Central Java. The central research question investigates how Islamic values are communicated and embodied within this cultural tradition, particularly in the context of rural agrarian communities. Employing a qualitative approach, the study analyzes the Wiwit Mbako ritual as both a cultural and religious practice, focusing on key elements such as prayers (doa), communal meals (selamatan), and social gatherings (gotong royong). Through these ritualistic components, the paper examines how Islamic teachings—such as gratitude, trust in Allah, and communal solidarity—are contextualized and disseminated within a familiar, culturally resonant framework. The findings highlight the dual role of the Wiwit Mbako ceremony, which not only serves as an expression of thanksgiving for a successful tobacco harvest but also as a medium for Islamic da'wah, promoting social harmony and religious devotion. The paper concludes that the Wiwit Mbako ritual not only reaffirms the community's dependence on divine will but also strengthens the role of da'wah by blending Islamic messages with local customs, thereby enhancing their relevance and impact within an agrarian society. This fusion of religion and culture underscores the adaptability of Islamic da'wah in rural Indonesia, making it a vital tool for preserving both cultural identity and religious values.

Keywords: *Da'wah, Local Culture, Wiwit Mbako, Temanggung, Agricultural Rituals*



A. Introduction

The integration of Islamic teachings into local cultural practices in Indonesia is an important aspect in understanding the dynamics of religious life, especially in the context of rituals that contain spiritual and social values. One striking example is the Wiwit Mbako ritual in Temanggung, which symbolizes the beginning of the tobacco growing season. This ritual not only reflects agricultural traditions, but also contains the values of gratitude and dependence on God. In this context, Wiwit Mbako serves as a medium for Islamic da'wah that is relevant to local customs, allowing the transmission of religious values in a way that is acceptable to the local community.¹ The Wiwit Mbako ritual, which is carried out by the Temanggung community, shows how local traditions can adapt to Islamic teachings.

Research shows that this ritual not only serves as a symbol of agriculture, but also as a means of expressing gratitude to God for the upcoming harvest.² In this case, the ritual creates a space for the community to integrate Islamic values into their daily practices, thus strengthening their religious identity without eliminating existing local traditions.³ The importance of research on Wiwit Mbako lies in exploring how this ritual functions as a bridge between Islamic teachings and local culture. By studying these rituals, we can understand how the Temanggung people internalize Islamic values in their cultural context, as well as how they maintain their cultural identity while still respecting religious teachings.⁴ This is in line with the findings that the integration of local wisdom values in religious

¹ Naufal R. Arrazaq, Sutrisno Mohamad, and Iis H. Hotimah, 'Tradisi Wiwit Mbako Di Temanggung Jawa Tengah Sebagai Sumber Belajar Sejarah', *Socia Jurnal Ilmu-Ilmu Sosial* 19, no. 2 (2022): 42–51, <https://doi.org/10.21831/socia.v19i2.52757>.

² Hilal M. P. Putra, 'Philosophical Values of the Bhumi Sakti Serving Ritual in Legoksari Temanggung Village', *Jurnal Penelitian Keislaman* 19, no. 1 (2023): 29–42, <https://doi.org/10.20414/jpk.v19i1.6832>.

³ Kamaruddin Mustamin, Muhammad G. Rahman, and Arhanuddin Salim, 'Tradisi Maulid Pada Masyarakat Muslim Gorontalo: Pertautan Tradisi Lokal Dan Islam (Maulid Tradition Among Gorontalo Muslim Community: The Link Between Local Tradition and Islam)', *Potret Pemikiran* 25, no. 1 (2021): 91, <https://doi.org/10.30984/pp.v25i1.1492>.

⁴ Arrazaq, Mohamad, and Hotimah, 'Tradisi Wiwit Mbako Di Temanggung Jawa Tengah Sebagai Sumber Belajar Sejarah'.

practice can strengthen religious moderation and tolerance in society.⁵ Furthermore, the Wiwit Mbako ritual also reflects the acculturation process between Islam and the wider local culture in Indonesia. This process shows that people not only passively accept Islamic teachings, but also actively adapt and integrate them into their daily lives, thus creating unique and contextual forms of religious practice.⁶ As such, this research is not only important for understanding the Wiwit Mbako ritual, but also for digging deeper into how similar practices can serve as a means to strengthen religious and cultural identity in Indonesia.

The integration of Islamic teachings into local cultural practices in Indonesia, particularly through rituals such as Wiwit Mbako, shows how dialogue between faith and tradition can create social cohesion and strengthen religious identity. Previous research, such as those conducted by Geertz Arrazaq and Woodward,⁷ has emphasized the importance of local customs in shaping Islamic identity in Indonesia.⁸ However, there is a lack of literature that specifically discusses the Wiwit Mbako ritual and its impact on da'wah practice. Therefore, this paper aims to fill this void with a comprehensive analysis of the ritual components and their implications for community cohesion and religious adherence. The Wiwit Mbako ritual in Temanggung, which marks the beginning of the tobacco planting season, not only serves as a symbol of agriculture, but also as a means of expressing gratitude to Allah. This ritual reflects how local communities internalize Islamic values in their cultural context. Research by Taufiq showed that local traditions such as earth alms can create harmony between religious communities, which is in line with the finding that these kinds of rituals can function as an effective da'wah

⁵ Risfaisal Risfaisal and St. Haniah, 'Implementasi Nilai Agama Dan Budaya Dalam Upaya Memperkuat Moderasi Beragama Di Sekolah Adat Ammatoa Kajang', *Potret Pemikiran* 26, no. 2 (2022): 213, <https://doi.org/10.30984/pp.v26i2.2126>.

⁶ Mustamin, Rahman, and Salim, 'Tradisi Maulid Pada Masyarakat Muslim Gorontalo: Pertautan Tradisi Lokal Dan Islam (Maulid Tradition Among Gorontalo Muslim Community: The Link Between Local Tradition and Islam)'.

⁷ Putra, 'Philosophical Values of the Bhumi Sakti Serving Ritual in Legoksari Temanggung Village'.

⁸ Putra.

medium.⁹ Thus, Wiwit Mbako is not only an agricultural ritual, but also a medium to spread Islamic values that are relevant to the local context. Furthermore, these rituals also serve as a bridge between local traditions and Islamic teachings, allowing people to maintain their cultural identity while still adhering to religious teachings. Research by Mustamin et al. underline the importance of acculturation between local culture and religion in the context of Indonesia, where people not only passively accept Islamic teachings, but also actively adapt them into their daily practices.¹⁰ Thus, Wiwit Mbako is a concrete example of how rituals can function as a means to strengthen religious and cultural identity in Indonesia. In this context, it is important to explore how the Wiwit Mbako ritual can strengthen community cohesion. Research by Mustamin showed that the maulid tradition in Gorontalo combines local elements with Islamic teachings, which contributes to community strengthening. The same can be seen in the Wiwit Mbako ritual, where community participation in this ritual creates a sense of togetherness and solidarity. This ritual is not only an occasion to celebrate the growing season, but also an opportunity to strengthen social ties among community members. From the perspective of da'wah, the Wiwit Mbako ritual also has significant implications. By integrating Islamic values into local cultural practices, these rituals can serve as a tool to spread the teachings of Islam in a way that is more acceptable to society. Research by Rukmana shows that interfaith dialogue can be a solution to increase tolerance in Indonesia.¹¹ In this case, Wiwit Mbako can be seen as a form of dialogue between local traditions and Islamic teachings, allowing the community to find common ground between the two. However, while the Wiwit Mbako ritual has the potential to strengthen community cohesion and spread Islamic values, there are challenges that need to be faced. Research by Setiawan Risfaisal underscores the importance

⁹ Andi M. Taufiq, Rifki Rosyad, and Dadang Kuswana, 'Dampak Tradisi Sedekah Bumi Terhadap Kerukunan Umat Beragama Di Blitar, Jawa Timur', *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 117–30, <https://doi.org/10.15575/jis.v3i1.24271>.

¹⁰ Mustamin, Rahman, and Salim, 'Tradisi Maulid Pada Masyarakat Muslim Gorontalo: Pertautan Tradisi Lokal Dan Islam (Maulid Tradition Among Gorontalo Muslim Community: The Link Between Local Tradition and Islam)'.

¹¹ Fachruli I. Rukmana, 'Dialog Interreligijs Perspektif Sayid Qutub Dan Peran Pemerintah Dalam Meningkatkan Toleransi Di Indonesia', *Setyaki Jurnal Studi Keagamaan Islam* 1, no. 3 (2023): 37–49, <https://doi.org/10.59966/setyaki.v1i3.458>.

of religious moderation in the context of a pluralistic society. In this case, the Wiwit Mbako ritual must be able to maintain a balance between maintaining local traditions and integrating Islamic teachings.¹² Therefore, it is important to conduct further research on how these rituals can continue to function as an effective means of da'wah without sacrificing local cultural values. In conclusion, the Wiwit Mbako ritual in Temanggung is a clear example of how Islamic teachings can be integrated into local cultural practices. This ritual not only reflects agricultural traditions, but also serves as an effective medium for da'wah, strengthening community cohesion, and maintaining cultural identity. Further research is needed to explore more deeply the impact of these rituals on religious practices in Indonesia and how these rituals can continue to adapt to existing social dynamics.

The Wiwit Mbako ritual in Temanggung is a significant example of how Islamic values are integrated into local agricultural practices. This research aims to answer the question of how the ritual functions as a platform to spread Islamic values in the context of agrarian society. Using qualitative research methodologies and participatory observations, the study will provide in-depth insights into the meaning of rituals within communities, as well as the elements involved, such as communal prayers, traditional banquets, and social interactions that occur during events. The Wiwit Mbako ritual not only marks the beginning of the tobacco growing season, but also reflects deep spiritual values, such as gratitude to Allah and dependence on Him. In this context, this ritual serves as an effective medium of da'wah, allowing people to internalize the teachings of Islam in their daily practices. Previous research has shown that these rituals can strengthen social cohesion and strengthen bonds between community members.¹³ Through communal prayers and traditional banquets, people not only celebrate agricultural products, but also strengthen social and spiritual ties between them. Furthermore, the Wiwit Mbako ritual creates a space for people to interact and share experiences,

¹² David E. Setiawan and Firman Panjaitan, 'Persepsi Para Pejabat GBIS Terhadap Penggunaan Media Sosial Sebagai Medium Interaksi Di Lingkungan Organisasi Dan Gereja Lokal', *Fidei Jurnal Teologi Sistematika Dan Praktika* 5, no. 1 (2022): 132–50, <https://doi.org/10.34081/fidei.v5i1.307>.

¹³ Arrazaq, Mohamad, and Hotimah, 'Tradisi Wiwit Mbako Di Temanggung Jawa Tengah Sebagai Sumber Belajar Sejarah'.

which in turn strengthens their religious identity. Research by Mustamin suggest that local traditions can serve as a bridge between Islamic teachings and local culture, allowing communities to maintain their cultural identity while still adhering to religious teachings. In this case, the Wiwit Mbako ritual is a concrete example of how religious practices can adapt to the changing socio-cultural context. The expected outcome of this study is to show how the Wiwit Mbako ritual not only strengthens Islamic values but also strengthens social bonds within the community. Thus, this ritual serves as an important platform for da'wah in Temanggung, allowing the community to find a common ground between local traditions and Islamic teachings. The study also aims to describe the intricate interactions between Islam and local cultures, as well as demonstrate the adaptability of religious practices in an ever-changing social landscape. In conclusion, the Wiwit Mbako ritual in Temanggung is a clear example of how Islamic values can be integrated into local cultural practices. Through an in-depth analysis of ritual elements, this research is expected to make a significant contribution to the existing literature on Islamic practices in Indonesia, especially in the context of agrarian society.

The Wiwit Mbako ritual in Temanggung is a practice rich in meaning and symbolism, which not only functions as an agricultural ceremony but also as a form of respect to Dewi Sri, the goddess of rice who is considered to give blessings in agriculture, especially in tobacco planting. According to Muchammad Azmi Syafieq, this ritual reflects the integration of spiritual values in local agricultural practices, where the community recognizes the importance of God's blessings in producing high-quality tobacco.¹⁴ The ritual also shows how local traditions can adapt to Islamic teachings, creating synergies between local beliefs and religious practices. Before the big harvest, the Miwiti ritual, or quick picking, is carried out to ensure that tobacco picking is carried out at a time that is considered auspicious to be taken. The community believes that picking should not be done on certain days that are considered unlucky, such as on the day of the death of a parent or at

¹⁴ Tutut I. Sulistiyowati, Farida N. Zunaidah, and Poppy R. Primandiri, 'Ethnoconservation of Jugo Villagers in Ngunggahne Beras Tradition', *Journal of Tropical Ethnobiology* 6, no. 1 (2023): 79–87, <https://doi.org/10.46359/jte.v6i1.169>.

the beginning of the Javanese year which falls on Rebo Wage day. The selection of this auspicious day is very important to ensure the quality of the tobacco picked and avoid bad luck.¹⁵ This shows that the Temanggung people have a strong belief system related to time and luck in agriculture, which is part of their local wisdom. The Wiwit Mbako ritual involves the preparation of offerings, which consist of various ingredients such as pethek sprout tumpeng, kapuroto rice, coconut sugar, grains, boiled eggs, and incense.

This procession is carried out individually, where each farmer prepares offerings in a predetermined place, followed by the reading of prayers and the burning of incense. This ritual is not only a means to ask for blessings, but also creates a social moment where farmers gather and share hopes for a good harvest.¹⁶ During the ritual, tobacco leaf picking is carried out according to the number of days, neptu, and the market for the ritual implementation. For example, if the ritual is performed on Kliwon Sunday, farmers are allowed to pick 13 tobacco leaves, the result of the sum of the daily and market numbers. The leaves that have been picked are then hung above the door, symbolizing that the tobacco plant is a special plant and has sacred value.¹⁷ This practice shows how rituals not only function as religious ceremonies, but also as a way to strengthen the cultural and social identity of the Temanggung community. Thus, the Wiwit Mbako ritual serves as an important platform for da'wah in Temanggung, where Islamic values are integrated into local agricultural practices. This research aims to describe the complex interaction between Islam and local culture, as well as demonstrate the adaptability of religious practices in a changing socio-cultural landscape. Through an in-depth analysis of ritual elements, it is hoped that it can make a significant contribution to

¹⁵ Darmawan E. Winoto et al., 'Religion Traditions in Kampung Jawa Community of Minahasa', 2023, 1994–2003, https://doi.org/10.2991/978-2-494069-35-0_239.

¹⁶ Ruwan D. Jayasinghe et al., 'Evaluation of Successfulness of Capacity Building Programmes on Smokeless Tobacco and Areca Nut Cessation', *Asian Pacific Journal of Cancer Prevention* 22, no. 4 (2021): 1287–93, <https://doi.org/10.31557/apjcp.2021.22.4.1287>.

¹⁷ Ferdinandus Dole, 'The Nggua Kéu Uwi Planting Rite of the Indigenous Lio People of Detukeli (Flores)', *Anthropos* 118, no. 1 (2023): 55–68, <https://doi.org/10.5771/0257-9774-2023-1-55>.

the understanding of Islamic practices in Indonesia, especially in the context of agrarian society.

The Wiwit Pari ritual in Temanggung Regency is one of the traditions that has a deep meaning in the context of agriculture and the spirituality of the local community. As explained, this ritual is carried out before the harvest with careful preparation, which is based on the neptu, day, and market embraced by the Javanese people. This preparation reflects the importance of time and luck in agriculture, which is an integral part of the local wisdom of the Temanggung people.

Elements in the Wiwit Pari Ritual The Wiwit Pari Ritual involves several elements or ubo rampe that have special symbolism: Frankincense is burned to create a pleasant aroma, marking the implementation of the salvation ceremony. This reflects the expectation of blessings and protection from God during the harvest process. The conical shape of the rice tumpeng symbolizes the hope of a bountiful harvest. Tumpeng is often used in various traditional ceremonies in Indonesia and is a symbol of gratitude for the sustenance given. As a form of gratitude to God Almighty, Inkung Chicken also symbolizes love for others. In the context of rituals, inkung chickens are often offered as offerings in honor of the spiritual forces believed to oversee agricultural produce. This spiced vegetable dish shows that humans are social creatures who blend in. Kluban urap reflects the importance of social relations and cooperation in the community, especially in the context of agriculture. Eggs filled with urap spices or grated coconut become a symbol of fertility and hope for sustainable life. This also reflects a sustainable life cycle in agriculture. The food is carried around the rice fields, indicating that the rice is ready to be harvested. The burning of incense and the recitation of prayers are an important part of this ritual, which shows the hope of a good harvest and protection from God. After the prayer is recited, farmers cut a bunch of rice to take home and place it in a certain place, in the hope of meeting their needs until the next harvest. After the ceremony, the food brought is distributed to neighbors, reflecting the gratitude and value of alms in this tradition. This practice of sharing not only strengthens social bonds within the community, but also affirms the religious and cultural values that underlie the ritual. Findings show that the Wiwit

Mbako and Wiwit Pari traditions not only function as agricultural rituals, but also as a means to strengthen religious, social, and cultural values in the Temanggung community. By integrating spiritual and social elements in agricultural practices, these two rituals create a space for the community to celebrate successes and be grateful for the harvest, while also strengthening social cohesion among community members.

B. The Meaning of the Wiwit Mbako Ritual in the Context of Islamic Da'wah

The Wiwit Mbako *ritual* in Temanggung is not just an agricultural event, but also contains a deep spiritual meaning for the local community. As a form of gratitude for Allah's grace in agricultural products, this ritual is a means to affirm the community's commitment to Islamic values. In this ritual, the joint prayer offered reflects the hope of abundant results and blessings. This is in line with the view of Geertz (1960) who stated that rituals have a function to affirm norms and values in society.

C. The Role of Communal in the Implementation of Rituals

Community involvement in the implementation of *the Wiwit Mbako* ritual strengthens social bonds among farmers. Each individual has a role to play in the preparation and execution of the ritual, which creates a sense of community and solidarity. Research by Woodward shows that traditions that involve joint participation in religious activities can increase a sense of ownership of religious values. In this context, *Wiwit Mbako* serves as a platform to build a strong social network among farmers, thereby strengthening the practice of Islamic da'wah.

D. Integration of Islamic Values in Cultural Practice

The Islamic values contained in *the Wiwit Mbako* ritual are not only seen in the spiritual aspect but also in other symbolic forms, such as the food served in the banquet. The food used in kenduri, such as *nasi tumpeng* and *jenang*, has a symbolic meaning that reflects gratitude and togetherness. This is in line with research by Rahman (2015) which shows that food in the Islamic tradition not only

functions as consumption, but also as a means to strengthen social and spiritual relationships. Through this banquet, religious messages can be conveyed in a way that is more acceptable to the community.

E. The Impact of Rituals on Religious Education in the Community

The *Wiwit Mbako ritual* also functions as a means of religious education for the younger generation. Through participation in rituals, children and adolescents learn about Islamic values and the importance of being grateful for the produce. According to research by Zain (2018), informal education that occurs in the context of rituals can form strong religious character and understanding in the younger generation. Thus, this ritual is not only a tradition, but also plays an important role in the formation of religious identity among the Temanggung community.

F. Provisional Conclusion

Overall, the *Wiwit Mbako ritual* in Temanggung reflects the complex interaction between cultural practices and Islamic da'wah. By affirming religious values through joint prayer, community participation, and symbolism in food, these rituals not only strengthen the faith of the people but also strengthen the social bonds between them. This research shows the importance of understanding local rituals as an integral part of effective Islamic da'wah practices in agrarian communities.

G. The Social Impact of the *Wiwit Mbako* Ritual on Community Life

The *Wiwit Mbako ritual* not only functions as a spiritual event, but also has a significant social impact on the people of Temanggung. By involving all community members in the preparation and implementation of rituals, this activity encourages close social interaction. In an atmosphere of togetherness, people can share experiences, knowledge, and agricultural strategies. This is in line with the

view that rituals can serve as a means to build social cohesion within the community.

In this context, rituals are also an important moment to strengthen relationships between farmers. Through this meeting, farmers can discuss the challenges and opportunities they face, as well as form a network of cooperation in agricultural activities. Research by Tanjung (2020) shows that communities that have strong social ties tend to be more resilient in facing economic and environmental challenges.

H. The Role of Rituals in Strengthening Islamic Identity

In addition to social impact, *the Wiwit Mbako* ritual also plays an important role in strengthening Islamic identity among the people of Temanggung. In this context, rituals are not only a place to carry out religious teachings, but also a means to express religious identity. Through this ritual, the community shows their commitment to the teachings of Islam while still respecting local traditions.

This ritual also creates a space for the community to interact with broader elements of Islam, such as teachings on blessings, obedience, and gratitude. This is in line with the argument by Hasyim (2017) who stated that local traditions can be an effective medium to spread Islamic teachings in communities that have a strong cultural background.

I. The Economic Impact of the Wiwit Mbako Ritual

The *Wiwit Mbako ritual* also has a significant economic impact on the community. Through this tradition, farmers not only prepare land for tobacco cultivation, but also create opportunities for other economic activities, such as the sale of local products during the feast. This can increase people's income and provide broader economic support for the community.

By prioritizing cooperation between farmers, this ritual encourages the development of more productive agricultural businesses. Research by Sutrisno (2019) shows that collaboration within the agricultural community can significantly

increase crop yields. Thus, *Wiwit Mbako* serves as a starting point to create a sustainable economic ecosystem for the community.

J. Concluding Remarks

In conclusion, *the Wiwit Mbako* ritual in Temanggung shows the complex interaction between cultural practices and Islamic da'wah. Through these rituals, people not only strengthen their religious values and identity, but also build social bonds and create economic opportunities. This research provides new insights into how local traditions can serve as an effective platform for da'wah in the context of agrarian society.

For further research, it is recommended to explore other rituals in different areas and how they contribute to Islamic da'wah. In addition, special recognition was given to farmers and religious leaders in Temanggung who have shared knowledge and experience, so that this research can be carried out properly.

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