

INTISARI

Tesis berjudul *Senjata Cakra di Atap Wihara Theravada - Sinkretisasi Pasca 1965 di Tirtoarum* ini membahas tentang komunitas kecil *ex*-penganut Budhojawi/Wisnu -- yaitu agama yang dilarang pemerintah pasca pembersihan komunis tahun 1965-1966 -- yang kemudian berlindung di bawah naungan agama Buddha tradisi Theravada.

Rezim Orde Baru yang terobsesi pada standarisasi dan penyeragaman melarang ateisme (yang dikonoskan komunistis), dan mewajibkan warga negara memilih salah satu dari lima agama yang diakui negara (Islam, Kristen, Katolik, Hindu dan Buddha). Sebagai akibatnya, setelah Budhojawi/Wisnu dilarang, penganutnya banyak yang masuk Hindu dan Buddha. Kecuali komunitas Mbah Kerto yang tinggal jauh dari kota di tepi hutan, umat Buddha dari 18 wihara lainnya di seluruh kabupaten yang generasi pertamanya juga adalah *ex*-penganut Budhojawi/Wisnu, telah mengalami *Theravadic mainstreaming*. Sementara komunitas Mbah Kerto hingga saat ini tetap mempertahankan ciri-ciri Budhojawi/Wisnu, yaitu memasang simbol senjata cakra di atap wihara Theravada (namun dengan pengeras suara di bawahnya), kaum prianya mempertahankan identitas *blangkon* (yang ternyata identik dengan tidak sunat), dan secara internal tetap mendaras mantra-mantra *Hong Wilaheng* (dalam Bahasa Jawa), namun secara sosial berdoa ala Theravada (dalam Bahasa Pali).

Sinkretisasi ini menghasilkan eklektisisme paradoksal yang merupakan manifestasi dari beberapa sikap sekaligus, antara lain yaitu upaya melakukan integrasi sosial, komitmen menjaga tradisi, serta resistensi terhadap kebijakan negara dan pengislaman. Komunitas Mbah Kerto, yang kini beranggotakan 16 keluarga, sedang menghadapi kepunahan dengan adanya gelombang *Theravadic mainstreaming*, tidak adanya regenerasi, dan kecilnya peluang bagi anak-cucu mereka untuk mendapatkan pasangan hidup dari latar-belakang yang sama.

Keywords: Etnografi, simbol, resistensi, mantra, sinkretisasi.

ABSTRACT

Entitled Chakra Weapon above Theravada Shrine - Post-1965 Syncretization at Tirtoarum, this thesis discusses a small community of former believers of Vishnu/Javanese Buddhism – a religion banned by Government of Indonesia in line with the eradication of communism – which took refuge under the institution of Theravada Buddhism as the consequence of the government policy which bans atheism (that is assumed as equal to communism) while the obsessed government towards formalization and standardization officially acknowledged only five religions (Islam, Protestant, Catholic, Hindu and Buddhism).

As the result, many of the former believers of Vishnu/Javanese Buddhism then joined with Hinduism and Buddhism. Except with Mbah Kerto community which resides far away from town at the bank of a forest at East Java, all Buddhists of the 18 other shrines throughout the district whom their first generations were formers believers of Vishnu/Javanese Buddhism have been experiencing Theravadic mainstreaming. Meanwhile Mbah Kerto community has been remained maintaining the characters of their old belief: Placing the symbol of chakra weapon above the Theravada shrine, the male members preserve the identity of blangkon (Javanese male headdress), and they internally keep on reciting Hong Wilaheng Mantra (in Javanese), while socially and externally they pray in Theravada rituals (in Pali).

Such paradox eclecticism resulted from syncretism constitutes manifestation of several attitudes: The endeavors to conduct social integration, commitment to prevent traditions, resistance against state policies and islamization. Mbah Kerto community is apparently facing an extinction as the result of Theravadic mainstreaming.

Keywords: Ethnography, symbol, resistance, mantra, syncretism.