

# Konstruksi Identitas Agama Buddha Wong Jawa Banyumasan di Eks-Keresidenan Banyumas Tahun 1965-1998 = Construction of Banyumasan Javanese Buddhist Religious Identity in The Ex-Regency of Banyumas in 1965-1998

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## Abstrak

Disertasi ini membahas konstruksi identitas agama Buddha wong Jawa Banyumasan di eks-Keresidenan Banyumas antara tahun 1965-1998. Penelitian ini merupakan penelitian sejarah sosial dengan analisisnya menggunakan pendekatan strukturistik dari Christopher Lloyd dan teori konstruksi realitas sosial Berger dan Luckmann. Perubahan identitas pengikut aliran kepercayaan menjadi umat Buddha, terjadi setelah Penetapan Presiden Nomor 1 Tahun 1965 tentang Pencegahan Penyalahgunaan dan/atau Penodaan Agama dan setelah peristiwa Gerakan 30 September 1965. Latar belakang, penerapan, dan penanganan dua peristiwa tersebut berkaitan dengan dinamika aliran kepercayaan yang terstigma komunis, "bukan agama", "belum beragama", dan yang praktik keagamaannya dianggap menyimpang. Namun, peristiwa Gerakan 30 September 1965 menjadi alasan terjadinya perubahan identitas tersebut. Atas alasan identitas budaya leluhur, sebagian wong Jawa Banyumasan mengubah identitas dari pengikut aliran kepercayaan menjadi umat Buddha sebagai hasil interaksi struktur kewajiban beragama dengan agen dan mentalit, yang berpengaruh pada perubahan sosiokultural wong Jawa Banyumasan menjadi wong Jawa Buddha Banyumasan. Perubahan sosiokultural yang mencakup sistem religi, pendidikan, dan perkawinan tersebut merupakan hasil interaksi dan pembauran antara budaya agama Buddha dengan budaya Jawa.

.....This dissertation discusses the construction of Banyumasan Javanese Buddhist identity in the ex-Keresidenan Banyumas between 1965-1998. This social history research uses a structuralist approach from Christopher Lloyd and social reality construction theory from Berger and Luckmann as tools for analysis. The change in the identity of followers of religious beliefs to become Buddhists occurred after Presidential Decree No. 1 of 1965 concerning the Prevention of Misuse and/or Blasphemy of Religion and after the 30 September 1965 Movement. The two incidents' background, application, and handling related to the dynamics of beliefs stigmatized as communist, "non-religious," "not yet religious," and whose religious practices are considered deviant. However, the events of the 30 September 1965 Movement became the reason for this change in identity. For reasons of ancestral cultural identity, some Banyumasan Javanese changed their identity from adherents of religious beliefs to Buddhists due to the interaction of the structure of religious obligations with agents and mentality, which affected the sociocultural changes of Banyumasan Javanese to Banyumasan Buddhist Javanese. The socio-cultural changes, which include the system of religion, education, and marriage, result from interaction and assimilation between Buddhist and Javanese cultures.