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RESEARCH ARTICLE

The Role of Islam in Affecting the Transformation of Traditional Agriculture Knowledge: A Systematic Review of Dewi Sri Literature

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Abstract: This research aims to comprehensively understand how Islam has influenced the fundamental discussions within the Islamic Environmentalism movement, explicitly concerning agriculture and traditional knowledge systems. The study analyzed 103 scholarly articles and publications from Google Scholar, covering the period from 2011 to 2023. The search was conducted on December 14, 2023, using the keyword 'Dewi Sri.' The results show that cultural and agricultural factors specific to the region influence the Javanese agroecological perspective. In contrast, Islamic agroecological methods are shaped by the integration of Islamic teachings, particularly the concept of Green Islam, to create food systems that are both sustainable and self-regulating. However, the specific mechanism by which Islam affected alterations in traditional agricultural knowledge systems cannot be well elucidated using broad terms. It is essential to acknowledge that understanding the role of Islam in influencing the transformation of traditional agriculture knowledge in the Islamic environmentalism movement can facilitate collaboration within the Muslim community. This fact can serve as a valuable resource for integrating Javanese values without posing a threat to the integrity of Islam but instead as an opportunity to demonstrate that Islam also shares the same commitment to environmental preservation.

Keywords: Transformation, Traditional agriculture, Islamic knowledge, Dewi Sri literatur.

Abstrak: *Penelitian ini bertujuan untuk memahami secara komprehensif bagaimana Islam telah memengaruhi diskusi mendasar dalam gerakan Lingkungan Hidup, khususnya mengenai pertanian dan sistem pengetahuan tradisional. Studi ini menganalisis 103 artikel ilmiah dan publikasi dari Google Scholar, yang mencakup periode 2011 hingga 2023. Pencarian dilakukan pada 14 Desember 2023, dengan menggunakan kata kunci 'Dewi Sri.' Hasil penelitian menunjukkan bahwa faktor budaya dan pertanian memengaruhi perspektif agroekologi Jawa. Sebaliknya, metode agroekologi Islam dibentuk oleh integrasi ajaran Islam, khususnya konsep Islam Hijau, untuk menciptakan sistem pangan yang berkelanjutan dan mandiri. Namun, mekanisme spesifik yang digunakan Islam untuk memengaruhi perubahan dalam sistem pengetahuan pertanian tradisional tidak dapat dijelaskan dengan baik menggunakan istilah yang umum. Penting untuk mengakui bahwa memahami peran Islam dalam memengaruhi transformasi pengetahuan pertanian tradisional dalam gerakan lingkungan hidup Islam dapat memfasilitasi kolaborasi dalam komunitas Muslim. Fakta ini dapat menjadi sumber yang berharga untuk mengintegrasikan nilai-nilai Jawa tanpa mengancam integritas Islam tetapi sebaliknya sebagai kesempatan untuk menunjukkan bahwa Islam juga memiliki komitmen yang sama terhadap pelestarian lingkungan.*

Kata kunci: *Transformasi, Pertanian tradisional, Pengetahuan Islam, Sastra Dewi Sri.*

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1. Introduction

Islam's influence on environmental movements, particularly in agriculture and traditional knowledge systems, is a topic of growing importance. This research seeks to explore the extent of that influence, focusing on the intersection of Islamic environmentalism with the traditional beliefs and practices surrounding Dewi Sri, the goddess of rice and fertility in Javanese culture. Rens Heringa portrays Dewi Sri as a central figure in Javanese agricultural mythology and rituals. Dewi Sri, the rice goddess, is depicted through a tapestry of tales that vary across regions but consistently underscore her role in fertility and the sustenance of life. Dewi Sri's myth is deeply embedded in the agricultural practices and annual ritual cycles of the communities, symbolizing the regeneration of life and the prosperity of the harvest (Heringa, 1997).

While the ecological movement within the Muslim community has made significant strides, especially in education, there remains a noticeable gap in the practical application of these efforts, particularly in relation to agricultural issues. The advancement of Islamic environmentalism in Indonesia spearheaded by prominent groups such as the Ulama Council of Indonesia (MUI), Nahdlatul Ulama (NU), and Muhammadiyah (Ayu Setianingrum et al., 2024; Dewayanti & Saat, 2020; Yakub et al., 2023). These organizations have issued religious decrees on the environment and established subordinate divisions to enhance consciousness and advocate for environmental endeavors. Nevertheless, there is a need for more systematic endeavors, specifically regarding Muhammadiyah, which can substantially influence environmental advocacy (Efendi et al., 2021; Rosilawati et al., 2023; Wekke et al., 2018). The Islamic belief in the unity of God and the significance attributed to natural resources, namely trees, and water, have played a crucial role in promoting environmentalism within the Islamic community in Indonesia (Arnez & Condry, 2021; Rejeb et al., 2021; Speziale, 2024). However, less attention has been given to agroecology and the potential integration of Islamic principles with traditional agricultural practices in rural areas.

The practice of Islamic environmentalism in Indonesia itself encounters various obstacles, such as raising awareness, promoting cooperation, and tackling socio-ecological deterioration. Although there is an increasing fascination with Islamic environmentalism, many individuals in Indonesia still need more comprehension regarding the importance of environmental initiatives and their long-term consequences for future generations. Another area for improvement is the absence of cooperation with non-Muslim organizations. It is crucial to develop a comprehensive plan for addressing climate issues that actively engages religious leaders and activists from both Muslim and non-Muslim backgrounds to bring about significant and impactful transformation. Nevertheless, environmental mobilizations necessitate government coordination. Cooperation between the government and grassroots environmental activists, particularly those engaged in the 'green Islam' movement, has the potential to result in improved climate results (Majeri Mangunjaya & Elizabeth McKay, 2012). Islamic environmentalism in Indonesia seeks to combat socio-ecological degradation and mitigate the effects of global warming. Nevertheless, specific endeavors, such as the advocacy for renewable energy, may threaten the state's development goals.

Therefore, this research aims to investigate several aspects of the role of Islam in agricultural advancement and rice cultivation within the Java region. The engagement process entails examining the theme 'of Islam' in diverse scholarly works on the Dewi Sri belief system. By examining how Islamic environmentalism interacts with the beliefs and rituals associated with Dewi Sri, this research can offer a deeper understanding of how Islam and local traditions coexist and influence each other in the context of agriculture. Moreover, exploring this relationship highlights the importance of integrating cultural considerations

into environmental and agricultural discussions, ensuring that modern practices are in harmony with deeply rooted traditions that continue to shape the agricultural landscape in Java. The formulation of this research problem is whether Islam accommodates the Javanese belief in the goddess Sri as a symbol of agroecology as part of the Javanese traditional knowledge system. How does Islam contribute to changing perspectives and rituals related to the belief in Goddess Sri in Javanese society? Is there potential for developing agroecology through the involvement of Islam in the traditional knowledge system of agriculture in Javanese society?

2. Literature review

2.1. Islamic environmentalism

The emphasis on sustainable and ethical practices in Islamic environmentalism can significantly contribute to agroecological padi farming in Indonesia. This contribution is well seen in the function of Islamic crowd-investing in sustainable agriculture. Crowd-investing based on Islamic principles plays a significant role in financing and promoting sustainable agriculture in Indonesia (Dallh, 2024; Ragozina, 2023; Sari & Kassim, 2021). The Pesantren Ath-Thariq community in Garut, West Java, has been actively working towards achieving food sovereignty by implementing agricultural production models that prioritize local wisdom, show respect towards organisms, utilize land zoning systems, adopt polyculture planting methods, promote the consumption of diverse food, and empower themselves to produce their fertilizer (Millah et al., 2020). In various situations, urban agriculture can achieve economic development goals, conserve energy, and promote social interaction in line with Islamic financial principles (Arinta, 2019; Yusuf et al., 2022). Organic farming exemplifies the concepts of a green economy by being environmentally sustainable and economically advantageous while aligning with the economic ideas of Maqashid Sharia (Annisa & Harahap, 2023).

One interesting study was written by Abdul Munir Mulkhan (2000). The rapid rise of Islam, especially in rural farming areas, shows how the Muhammadan tradition and farmer culture interact. Farmers' religious commitment often includes superstition, innovations, and spiritual practices. However, he argued that socioeconomic factors drive the growth of Muhammadiyah followers in rural regions, not the effectiveness of traditional purification practices (Mulkhan, 2000). Islam can comprehend and assimilate the prevailing local cultural context, enabling its acceptance by the community (Abdillah et al., 2023; Al-Amri & Haramain, 2017; Muassomah, 2023). Moreover, conservative Islam established through Shari'a-based law seems to lower women's employment outside the home. Still, Islamic political parties' focus on supporting people with low incomes appears to increase women's labor market access (Kasmiarno & Susamto, 2024; Pribadi, 2022; Spierings, 2014).

These studies collectively highlight the potential of Islamic environmentalism to enhance the sustainability and productivity of padi farming in Indonesia. Most of these studies take an economic perspective and use organic farming methods to contribute to sustainable agriculture. Only a limited number of arguments, such as Munir Mulkhan's, directly link Islam's impact on the viewpoints of farming communities about nature. This connection is established through the TBC (*Tahayul*, *Bid'a*, *Churofat*) concept in Muhammadiyah theology. Nevertheless, Mulkhan needed more elaboration on the repercussions of the purification movement on farming practices and beliefs inside the traditional Javanese agricultural system. However, the assumption that there is a purification process in the Javanese Islamic agricultural society shows that Islam contributes to the paradigm shift.

The mythology of the Javanese people is deeply intertwined with their agroecological practices, shaping their perceptions of different agricultural systems (Dove, 1985; Sumarwati, 2022). For instance, specific myths may dictate rituals and ceremonies aimed at pacifying deities or entities linked to agriculture, Heringa (1997) bolstering customary wisdom and ecological sagacity. Mythology in Javanese society serves as more than just a compilation of narratives. A significant element of the cultural ethos influences and maintains agro-ecological practices. It imparts a feeling of intention and durability that extends beyond the mere act of farming.

However, the diversity of Islamic orthodoxy in Java has been associated with disparities in social status, implying that the transformation may have influenced the religious elements of agricultural ritual (Hefner, 1987; Miharja et al., 2022). One example is the Kabumi ceremony in East Java. The study shows how Islamic teachings and modernization have influenced the transformation of *Kabumi* rituals. The process has adopted Islamic practices and gradually abandoned the mystical aspects (Widianto & Irawan, 2019). The traditional concepts of *ruh* and *Kejawen* have been reinterpreted within Islam, demonstrating the fusion of Islamic spirituality with Javanese ecological values (Ardianto & Mataram, 2021; Ubaidillah, 2021) .The acculturation process has transformed indigenous ceremonies like the Sekaten into Islamic rituals while preserving their distinct Javanese attributes (Karim & Raya, 2022; Rahmanita, 2019). Although the acculturation narrative may appear tranquil and innovative, Islamization indirectly promotes the development of modernity by substituting ancient knowledge systems with cultural symbols. Based on the literature review, this research seeks to connect the dots of how religion and custom have been separated so that the Islamic environmentalism movement does not refer to traditional agricultural activities.

2.2. Javanese agroecological studies

Multiple agricultural models exist that correspond to the diverse cultures of the world's population. One is Islamic agroecology, which refers to the farming practices and techniques developed and used in Islamic societies throughout history. The Islamic world generated agroecology, a vast and diversified body of knowledge and practices in agriculture, soil science, crop production, and agricultural management. This tradition is rooted in Near Eastern intellectual and cultural exchanges and inspired by Greek, Indian, and Near Eastern knowledge. It also acknowledges Islamic Spain's thinkers and practitioners, particularly the Andalusian school of agronomy and Ibn al-Awwâm. The tradition emphasizes empirical understanding, soil categorization, and agricultural practices and shows how Islamic science was assimilated and translated culturally. Syriac and Nestorian Christians brought Greek expertise to Islamic agronomy, demonstrating the cosmopolitan exchange that shaped it (Butzer, 1994).

Andalusian agronomy had some unique traits that influenced Mediterranean agriculture. First, Western and Aristotelian-influenced Andalusian agronomists used a systemic approach based on first-hand observation, experimental verification, and rational inquiry. Second, Andalusian agronomists used the Near East's extended experience and understanding. They incorporated new plants and fruit trees from India or the Near East into their guides, promoted new commercial agriculture methods, and perfected micro-irrigation, which became crucial to their strategy. As Islamic agrarian techniques revived and expanded, Mediterranean agriculture expanded and improved. The Andalusian agronomic legacy also promoted agricultural development and productivity to meet urban populations' food and fiber needs, increasing agricultural intensification in their hinterlands. This technique created new, fast-rising urban centers and irrigated tracts, helping Islamic agriculture survive civil turmoil and invasions.

The Andalusian agronomy school followed the Classical tradition, avoiding the disorderly antecedents of Ibn Wahshìya and al Dînawârî in Mesopotamia and pharmacology. Although no less superstitious than the Greeks or Romans, the Andalusians pioneered reasoned investigation. They favored direct observation to hearsay or blind recompilation and experimental verification to logical arguments. Bolens underlines that this was Western and Aristotelian, not Eastern.

This approach to agriculture is very different from the agricultural systems of Eastern World societies, particularly in Java. Javanese society has several environmental ethical precepts and ideals. Believed literature and folk tales contain indigenous knowledge systems. The document Serat Centhini describes 19th-century Javanese environmental conservation. This ancient treatise concerns nature and social protection. According to Widodo and Purwantoro, Javanese cosmology includes environmental conservation in the Javanese philosophy of life (1) *sangkan paraning dumadi*, (2) *memayu hayuning bawono*, (3) *manunggaling kawula gusti* (H. Demolinggo et al., 2020; Widodo & Purwantoro, 2019). Javanese cosmology holds that a person's relationship is their life; hence, it must be harmonious for them to live. Living in harmony can complete this trio (Maarif, 2023). The Javanese indigenous knowledge system relies on 'local wisdom,' including believing in everything '*wingit*' (haunted). Javanese uses Wingit to safeguard sacred sites from people who try to damage nature, including trees, forests, and rivers (Indratmo et al., 2020; Salleh et al., 2024).

The belief in Dewi Sri as the deity of rice, intricately linked to fertility, holds significant importance in Indonesian society, particularly in agriculture. This belief is expressed through many rites in numerous regions of Java. In West Java, there is the mitembeyan ritual in Linggarjati Village, Purwakarta Regency, which is a ceremony to express gratitude for being given a large harvest and also to honor Nyi Pohaci (the Goddess of Rice) in the form of offerings. In another tradition, the community celebrates by organizing ngalaksa rituals and playing tarawangsa, the art of *jentreng* (a traditional musical instrument from West Java played by plucking and touching) as a "consolation" to Dewi Sri (Heryana, 2012). Elsewhere, there is the sinoman Ritual of the Mapag Sri (fetching Dewi Sri), a traditional ceremony in Cirebon, held every year after the harvest (Azhima et al., 2020). The people of Central Java hold the wiwitan ritual to honor Dewi Sri. The ritual (some scholarly articles use the word 'ceremony' instead of ritual) starts from sowing the seeds during maintenance and, in subsequent cycles, until the crop is harvested (Nastiti, 2020).

The Javanese agroecological perspective is influenced by local cultural and agricultural practices specific to the Javanese community. This perspective may be shaped by traditional farming systems, local ecological knowledge, and the interplay between spiritual beliefs and agricultural practices. On the other hand, Islamic agroecological methods are guided by the principles and teachings of Islam, which emphasize sustainable and ethical agricultural practices. These principles may include concepts such as responsible stewardship of the environment (*khilafah*), the prohibition of wastefulness (*israf*), and the promotion of beneficial and sustainable practices (*maslaha*). Both perspectives on agriculture will be used to understand how Islam's involvement in shaping the agricultural paradigm shift of Javanese Islamic society.

3. Method

The study analyzed 103 scholarly articles and publications obtained from Google Scholar, covering the period from 2011 to 2023. The search was conducted on December 14, 2023, using the keyword 'Dewi Sri'. The full PDF file is evaluated using the MAXQDA tool to assist with coding. The coding method is conducted manually by taking concepts and

assumptions built into the theoretical framework. The scientific articles selected for this systematic research encompass a diverse range of published subjects, without being restricted to any specific discipline. The articles use both English and Bahasa Indonesia.

Technically, coding is done by entering the terms selected in the Keyword-in-Context analysis (KWIC). Keyword-in-context (KWIC) analysis is a technique employed in text analysis and concordance that enables the investigation of a certain word and its utilization in various settings across a given text. This approach facilitates the comprehension and examination of the significance and usage of words in diverse circumstances, hence offering valuable perceptions of the surrounding environment in which they are employed (Tohalino et al., 2022).

The benefits of keyword-in-context (KWIC) textual data analysis include: (1) KWIC analysis examines every word occurrence in a text to show how it's used in different situations. This analysis clarifies the word's meaning and use. (2) KWIC analysis can identify important phrase usage variants that may reveal unexpected or intriguing uses. This identification can reveal variations that don't fit existing hypotheses, encouraging new or amended theories. (3) KWIC indexing makes finding specific information in a text simple by placing the indexed term in the center of the line with the words preceding and following it. This indexing speeds up information retrieval and review. (4) KWIC analysis can quickly analyze vast volumes of text because it is inconspicuous. It provides replicable and reproducible data extraction from big textual databases (King et al., 2017).

4. Result

Islam significantly impacts the transformation of traditional agricultural knowledge, particularly in the context of Dewi Sri literature. The role of Islam in this transformation is highlighted through the incorporation of Islamic values and teachings into the agrarian practices previously associated with Dewi Sri, a traditional goddess of fertility in Javanese culture. This influence is evident in the way Islamic rituals and symbols gradually replaced or merged with traditional practices, leading to a shift in the cultural and spiritual framework of agricultural activities. For instance, the 'islam' and 'Islamization' of these practices reflects a broader trend of integrating Islamic principles into local traditions, thereby reshaping the community's agricultural knowledge and practices. These transformation can be observed through the findings presented below.

4.1. Keyword 'Islam' in the corpus KWIC' Dewi Sri

The first analysis stage traces the keyword 'Islam' in the corpus KWIC 'Dewi Sri.' The phrase "Dewi Sri" is repeated in quantity as many as 679 hits. However, of all the repetitions, only 8 have concordance with the word "Islam." The data below is taken from the findings where the word 'Islam' is used in 10 words before and after the word "Dewi Sri." The results are as follows (see Table 1).

Table 1. Keyword 'Islam' in the corpus KWIC' Dewi Sri'

Context	Keyword	Context
of Sundanese womanity [4]. Image of Ronggeng in Sundanese Society. The existance of ronggeng as	Dewi Sri	or as shaman in rituals performed in West Java was gradually eroded since Islam was
Buffalo and farmer players (Source: Instagram "Banyuwangi_Tourism"). In addition to the buffalo players, the deity	Dewi Sri	represents is a Javanese, Sundanese, and Balinese pre-Hindu and pre-Islam era goddess of

Kingdom) the staple food was corn. Rice is a food ingredient derived from heaven. Cariyos	Dewi Sri	already gained Islamic influence because the one who ordered Dewi Sri and Sedana descend to
The name change from "nyalin" to "nyisihan" was made to adjust to current conditions. Tradition remains but is not considered to violate religious (Islamic) rules. The Nyalin procession, with offerings of grilled incense and various types of food to be offered to	Dewi Sri	became the main factor triggering this change. At the time, the Nyisihan tradition no longer
thought it wise to shore up their Islamic credentials and gave up their offerings to	Dewi Sri	Ratu Kidul, goddess of the South Sea, was the powerful protector deity of Indonesia's

Sources. Google scholar.

Table 1 contains information about the influence of Islam on cultural practices related to Dewi Sri, a deity revered in Javanese, Sundanese, and Balinese traditions. Three important patterns can be observed. First, there is a significant Islamic influence on traditional practices, with many rituals associated with Dewi Sri being adjusted or eroded to align with Islamic beliefs. Second, the table highlights the syncretism in religious beliefs, showing how pre-Islamic elements were blended with Islamic practices rather than being entirely discarded. Finally, it reveals the adaptation of traditions over time, as seen in the renaming of the "nyalin" procession to "nyisihan," reflecting how communities have modified their customs to fit the changing religious and cultural context while still preserving elements of their heritage.

4.2. Keyword' Islam' in the corpus

The second analysis proved to be more challenging compared to the initial one. During this subsequent research, the term 'Islam' is reiterated 712 times across 42 documents from 103 journal articles, encompassing diverse settings. Nevertheless, certain instances of repetition pertain to the specific title of the article or book that is being cited as a source. To reduce the abundance of search results, the researcher attempted to narrow down the findings by employing certain keywords that are specifically closely associated with the subject matter of this research. Those keywors are: "farming", "Jawa", "java", "tradition", "tradisi", "custom", "ritual", and "Environment". These are the search results for the keyword 'Islam' (see Table 2).

Table 2. Keyword' Islam' in the corpus

Context	Text	Context
which does not have a particular house of worship	Islam	is united smoothly in tobacco farming rituals.
ritual date by using their traditional calendar, which combines Hindu,	Islam	and a few influences from the Western calendar system.
given. Informant 1: "Now many people understand the religion of	Islam	more and refer to such traditions Including Musyrik because the
well-being of the Javanese state revolved. The influx of	Islam	on Java has for all practical purposes done away with
Buddhist rule under the Shailendra dynasty, until the arrival of	Islam	(Vlekke 1944:19-25). On Java and in other parts
di masa lampau. Namun hal itu kemudian berubah ketika agama	Islam	masuk dan berkembang pesat di tanah Jawa. Tajug merupakan sebuah

Y. (2014). Sedekah bumi (Nyadran) sebagai konvensi tradisi Jawa dan	Islam	masyarakat Sraturejo Bojonegoro Sedekah Bumi (Nyadran) as a convention of
and automatically instill values and behavioral norms (Hobsbawm, 2012).	Islam	'urf is associated with tradition or custom. It can be
environment, stemming from ancestral teachings, local customs, and personal thoughts.	Islam	conveys ideal teachings, whereas tradition represents the practical aspects of
comfortable environment. This aligns with Chapra's (1993) assertion that	Islam	primary objective is a strong commitment to brotherhood, justice

Sources. Google scholar.

Table 2 contains insights into the role and influence of Islam on various cultural, social, and traditional aspects within Javanese society. Three interesting patterns can be observed. First, the seamless integration of Islam into local rituals, such as tobacco farming and the use of a combined calendar, shows how Islamic practices have been blended with existing traditions. Second, there is a noticeable shift in the cultural and religious landscape, particularly as Islam replaced earlier Buddhist influences during the transition from the Shailendra dynasty to the Islamic era in Java. Lastly, the table highlights the role of Islamic teachings in shaping values and behavioral norms, with 'urf (custom) being linked to tradition, emphasizing the alignment between religious ideals and practical customs that contribute to a strong sense of community and justice.

4.3. The 'Islamization' in the corpus

The third analysis presented more complexity than the previous ones. During this phase of research, the term 'Islamization' appeared multiple times within the context of Javanese culture, particularly in relation to its historical roots and ongoing cultural practices. This term is closely associated with significant changes in the region’s religious and cultural landscape. To refine the search results, specific keywords that align closely with the study’s focus were employed. These keywords include "Hindu-Buddhist," "Animism," "Kejawen," "Walisongo," and "ceremony." The following are the findings related to the keyword 'Islamization' (see Table 3).

Table 3. Keyword 'Islamization' in the corpus

Context	Text	Context
as Hindu-Buddhist culture and also from Animism belief. The occurrence of	Islamization	as Hindu-Buddhist culture and also from Animism belief. The occurrence of
Tradition came from Java (Kejawen) which the contents or sustances have been	Islamization	Back then, this ceremony used by Walisongo (nine-saint) to Islamification Javanese

Sources. Google scholar.

Table 3 contains observations on the process of Islamization within Javanese culture, particularly its influence on existing traditions. Two important points emerge from the data. First, the table highlights the overlay of Islamic practices on pre-existing Hindu-Buddhist and Animistic beliefs, showcasing how Islamization integrated with and transformed these older religious frameworks. Second, it points to the strategic use of ceremonies by Walisongo (the nine saints) to facilitate the Islamization of Javanese culture, particularly through adapting and repurposing local traditions such as those rooted in Kejawen. This process reflects how Islamization was both a religious and cultural transition, deeply influencing Javanese society.

5. Discussion

5.1. ‘Islam’ in keyword-in-context analysis of ‘Dewi Sri’

In his article, Puput Lestari employs the term 'pre-Islamic' to denote the period preceding the dominance of Islam as the prevailing religion among the Javanese people, indicating that this tradition was passed down long before that time. Another interpretation of this statement is "a Javanese, Sundanese, and Balinese pre-Hindu tradition," suggesting that the reverence for Dewi Sri was customary in Javanese, Sundanese, and Balinese communities even before the establishment of what is now recognized as the Hindu tradition (Puput Lestari & Khoirul Hadi Al Asy’ari, 2023). The exact origin of this notion in Javanese society remains unknown. Another interpretation of the association between 'Islam' and 'Dewi Sri' in KWIC above is that Dewi Sri is perceived as an external belief within Islam while simultaneously acknowledging that Dewi Sri is not directly affiliated with Hinduism. The sole determinant of Dewi Sri's essence lies in the individuals' own identity, specifically denoting them as Javanese, Sundanese, and Balinese. Their beliefs are upheld through myths and rituals, such as the kebo-kebonan ritual studied by Bachrul Ilmi in Malang, East Java.

The second aspect of Dewi Sri pertains to the influence of Islam on Javanese mythological writings, shaping their perception of religious beliefs. The genesis of Dewi Sri is derived from the narrative of Dewi Sri and Sedana, celestial entities, as documented in an ancient text called Cariyos Dewi Sri. The book demonstrates Islam's impact in portraying a divine entity, referred to as "Hyang Sukma" in Javanese tradition, who dispatches Dewi Sri and Sedana from heaven to earth. The impact of Islam on the Javanese text is apparent not only via the presence of the notion of God but also through the inclusion of the concept of 'God's messenger,' namely Jibril, who served as the intermediary for delivering God's word to Dewi Sri and Sadana (Wiyatmi et al., 2020).

In the given context, 'Islamic' is an adjective modifying the noun 'rules.' Nevertheless, the term is enclosed in brackets, signifying its absence in spoken form. The quote in column 4 is an exact excerpt from an interview in a research paper that elucidates agricultural rites, such as Nyalin, Hajat Bumi, Nganyaran, and Babaritan. Iim Imadudin and Lia Nuralia explained that agricultural rites have experienced multiple transformations, primarily attributed to shifts in individuals' comprehension of religion and culture, as evidenced by these direct quotations (Imadudin & Nuralia, 2022). The modifications in the ceremony involve a shift from communal to individual offerings to Dewi Sri, with only those who still hold beliefs participating, and even then, it is not carried out in a public manner.

The final context of KWIC 'Dewi Sri' and 'Islam' is about the disappearance of ritual offerings to Dewi Sri that had survived until the late 1960s in East Java. Wieringa argues that the disappearance of the Dewi Sri ritual tradition is associated with the non-Islamic communist party. East Java was the scene of a horrific genocide after the G30S in 1965 (Wieringa, 2006). Previously, many peasants thought it was okay to maintain their Islam by continuing to make offerings to Dewi Sri. However, with the decline of the feudal power of the elite society and the growth of a new Javanese group of political elites who were urbanized and mostly Muslim, they began to abandon the traditions and rituals of Dewi Sri. Encourage interdisciplinary research that explores the coexistence of Islamic beliefs with traditional Javanese practices, particularly in agricultural rituals. Such research could lead to developing educational programs in Islamic institutions that incorporate local traditions like those associated with Dewi Sri into Islamic environmental teachings. This could promote a more inclusive understanding of environmental stewardship that respects both religious and cultural identities.

5.2. Keyword' Islam' in the corpus

In general, the Islamic narrative in scientific works regarding Dewi Sri aims to reconcile Islam with Java. In the initial context, Javanese teachings, which do not openly identify themselves as a religion, possess a malleable nature. The tobacco ceremony of the Aboge Islamic community in Temanggung exemplifies the amalgamation of Java and Islam. The sacrifices can be combined with the Prophet's salvation, and the incense is burned to begin the Arabic salvation prayers (Ivvaty, 2018). Furthermore, the practice of sedekah bumi, a well-established custom among the Javanese community, continues to be widely observed (Arsal et al., 2023; Hardati et al., 2022; Sobaya et al., 2023). The Javanese Islamic calendar serves as a significant emblem of religious and cultural assimilation (Punia & Budi Nugroho, 2022; Purwandaru et al., 2016; Wicaksono et al., 2024). The Javanese calendar computation plays a significant part in the traditional farming practices of the Javanese community.

Nevertheless, this mode of interaction between Islam and Java is not devoid of its difficulties. The table above exhibits several issues in certain scenarios. The primary concern revolves around the notion of "*musyrik*," which pertains to cultural practices that are deemed to impede the sanctity of Islam. Engaging in stereotyping during wiwitan rituals is considered a sort of shirk, which is one of the factors contributing to the change of agricultural rites. In certain areas in Jombang, East Java, the growth of Islamic influence, along with the introduction of agricultural technology that resulted in increased agricultural income, led to a decline in the belief in Dewi Sri. Ultimately, these changes also reduce the practice of agricultural rituals within the community. The wiwitan tradition, which was previously held during the harvest period, was changed by the presence of modern agriculture. Previously the harvest was conducted collectively by seven and more people and started with prayers. However, presently, the harvest is carried out solely on an individual basis (Kurniawan et al., 2020). Developing guidelines that respect both Islamic principles and traditional customs could help preserve these practices within an Islamic framework.

5.3. The 'Islamization' in the corpus

Despite the researcher's discovery of several instances of the word 'Islam,' the word 'Islamization' appeared only twice and solely within a single document. The authors of the articles did not extensively utilize the narrative of the process of Islamization, which is commonly believed to have a significant impact on Dewi Sri studies. Nevertheless, despite the limited sample size, this discovery holds significant importance as it establishes a clear connection between Islam and Java. The Islamization process in Java has engendered a fusion of Islamic and indigenous cultural elements, known as acculturation.

An example of acculturation can be seen in the Sekaten and Grebeg, as suggested by Bella Agustin (2019). The Grebeg and Sekaten rites are traditional Javanese rituals imbued with Islamic symbolism. Javanese Muslims believe in nine saints (*Walisongo*) who were important in the propagation of Islam in Java. People believe that they possess specific powers (*karomah*) that facilitate the peaceful propagation of Islam, distinguishing it from the methods employed in the Middle East. Walisongo used Grebeg dan Sekaten ceremonies to introduce Islam's teachings to the Javanese society, which was previously unfamiliar with the religion, in a culturally oriented manner. Support the documentation and promotion of acculturated rituals like Sekaten and Grebeg as models for integrating Islamic environmentalism with local traditions. This could involve collaborating with cultural heritage organizations to ensure that these practices are preserved and promoted within the broader narrative of Islamic environmentalism. By highlighting successful examples of acculturation,

Islamic institutions can foster a more inclusive environmental movement that resonates with local communities.

6. Conclusion

The Javanese agroecological perspective is influenced by cultural and agricultural factors specific to the region. In contrast, Islamic agroecological methods are shaped by the integration of Islamic teachings, particularly the concept of Green Islam, to create food systems that are both sustainable and self-regulating. Both have similar goals but different perspectives. The difference stems from the disparity in the experiences and historical development of Islam and Javanese culture, as well as their respective processes of adaptation. The process encompasses considerations of geography and the livelihoods of the community. However, as a result of the process of acculturation between Islam and Javanese culture, the convergence of these two agricultural systems becomes inevitable. The meeting resulted in several negotiation and adaptation processes to accommodate changes in social and community conditions.

The discrepancy arises from the divergence in the encounters and evolutionary progression of Islam and Javanese culture and their adjustment methods. The procedure involves examining geographical factors and their impact on the community's means of living. Nevertheless, due to the acculturation process between Islam and Javanese culture, merging these two agricultural systems becomes unavoidable. The meeting points led to several processes of negotiation and modification to accommodate alterations in social and communal circumstances.

Furthermore, the specific mechanism by which Islam affected alterations in Javanese viewpoints about Dewi Sri mythology cannot be well elucidated using broad terms. Several experts tend to refrain from utilizing the term "Islamization of agricultural rituals." This inclination implies that Javanese individuals perceive Islam as a systematic religion while regarding agricultural practices as ancestral customs and transmitted wisdom. Consequently, they feel compelled to persist in conserving them using more innovative methods considering present socioeconomic circumstances. Another argument claims that the process of Islamic purification encompasses more than eradicating mythology in Javanese beliefs; it primarily revolves around inducing social transformation among the Javanese populace. This might be rationalized by considering that, according to one of the articles, political events and the G30SPKI uprising played significant roles in expediting societal transformation.

Author Contribution Statement

Contributions of the authors in this article: Fardan Mahmudatul Imamah contributed as concepts, drafters of the article, data analysers and interpreters; Puja Alviana as the drafter of the manuscript and proofreader; Yuqiong Lin as critically revising the article. All authors agree to take responsibility for all aspects of this work.

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