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Interpreting the Mitoni Tradition through Islamic Philosophy: Representing Gratitude and Hope in Javanese Custom

Memaknai Tradisi Mitoni melalui Filsafat Islam: Representasi Syukur dan Harapan dalam Adat Jawa

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Abstract

The *mitoni* tradition remains an important cultural heritage among Javanese Muslims, yet its philosophical meaning as a representation of gratitude and hope has received limited attention from the perspective of Islamic philosophy. This study aims to analyze the *mitoni* tradition as a representation of gratitude (*shukr*) and hope (*raja'*) through the lens of Islamic philosophy. A qualitative library research approach was employed using ontological, epistemological, and axiological analysis. The findings reveal that *mitoni* acquires religious significance when oriented toward *tauhid* and expressed through prayer, charity, and social solidarity. Its legitimacy is reinforced by the concepts of '*urf*' and *al-'adah muhakkamah*, while its essential values are reflected in gratitude for pregnancy and hope in Allah for the well-being of mother and child. This study contributes an integrative Islamic philosophical framework for understanding the relationship between local culture and Islamic values.

Keywords: Mitoni; Islamic Philosophy; Javanese Culture; Gratitude; Hope

Abstrak

Tradisi *mitoni* sebagai warisan budaya Jawa terus dipraktikkan oleh masyarakat Muslim, namun makna filosofisnya sebagai representasi syukur dan harapan masih belum banyak dikaji dari perspektif filsafat Islam. Penelitian ini bertujuan menganalisis tradisi *mitoni* sebagai representasi nilai syukur (*shukr*) dan harapan (*raja'*) melalui perspektif filsafat Islam. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan dan dianalisis melalui dimensi ontologi, epistemologi, dan aksiologi. Hasil penelitian menunjukkan bahwa *mitoni* merupakan tradisi budaya yang memperoleh makna religius ketika berorientasi pada tauhid, diwujudkan melalui doa, sedekah, dan solidaritas sosial. Legitimasinya diperkuat oleh konsep '*urf*' dan *al-'adah muhakkamah*, sedangkan nilai utamanya tercermin dalam ekspresi syukur atas anugerah kehamilan dan harapan kepada Allah atas keselamatan ibu dan anak. Penelitian ini berkontribusi menawarkan kerangka filsafat Islam yang menjembatani hubungan antara budaya lokal dan nilai-nilai Islam secara integratif.

Kata Kunci: Mitoni; Filsafat Islam; Budaya Jawa; Syukur; Harapan



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INTRODUCTION

The *mitoni* tradition is one of the most enduring prenatal rituals in Javanese society, performed during the seventh month of pregnancy as an expression of gratitude and hope for the well-being of both mother and unborn child.¹ As a cultural heritage passed down through generations, *mitoni* reflects the close relationship between social customs, communal values, and religious beliefs. Its implementation involves various symbolic activities, including *siraman*, *brojolan*, communal prayers, Qur'anic recitation, and shared meals, each carrying meanings associated with purification, protection, and blessings.² Although rooted in Javanese culture, the tradition has undergone a process of Islamization, resulting in the integration of Islamic practices without eliminating its cultural identity. Consequently, *mitoni* represents not only a ceremonial event but also a meaningful cultural expression that embodies spiritual aspirations and ethical values within Muslim communities.

The persistence of *mitoni* in contemporary Indonesian society demonstrates that local traditions continue to play an important role in shaping religious and cultural identities. However, discussions surrounding *mitoni* often remain polarized between those who regard it as an important cultural heritage and those who question its compatibility with Islamic teachings. Such debates generally focus on the external forms of the ritual rather than the philosophical meanings embedded within its implementation. As a result, the values represented by *mitoni*, particularly gratitude (*shukr*) and hope (*raja'*), have received relatively limited scholarly attention from the perspective of Islamic philosophy.³ This situation creates a conceptual gap because cultural traditions should not be assessed solely through their symbolic expressions but also through the intentions, values, and ethical orientations that define their significance within the Islamic worldview.

Islamic philosophy offers an appropriate framework for understanding the relationship between religion and culture by examining not only what a tradition is but also why it exists and how it conveys ethical and spiritual values.⁴ Through the philosophical dimensions of ontology, epistemology, and axiology, *mitoni* can be interpreted beyond its ceremonial aspects as a cultural representation of gratitude toward God's blessings and hope for the future of the unborn child. This approach enables the tradition to be understood as a dynamic cultural practice whose meaning is continuously reconstructed in accordance with Islamic principles. Rather than positioning local customs and Islamic teachings as contradictory, Islamic philosophy provides a comprehensive perspective for understanding how cultural practices may preserve local identity while remaining oriented toward *tawhid*, moral responsibility, and the common good.

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- 1 Heny Fadillah and Hasnah Nasution, "The Tingkeban Tradition and Islam-Jawa Acculturation Among the Javanese Community in North Sumatra," *INTEGRASI: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 4, no. 01 (May 31, 2026): 1, <https://doi.org/10.61590/int.v4i01.239>.
 - 2 Wakti Abdullah, "Local Knowledge and Wisdom in the Javanese Salvation of Women Pregnancy L.Mitonir: An Etholinguistic Perspective," in *Proceedings of the Fourth Prasasti International Seminar on Linguistics (Prasasti 2018)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/prasasti-18.2018.63>.
 - 3 Pamadhi Galuh Krispadmi Wahyu, Galuh Krispadmi Wahyu Anggraheni, and Hadjar Pamadhi, "The Opportunity Space in Kinanti Sekar Rahina's Mitoni Dance: A Study of Sacrality Accyology in the Mitoni Ceremony," in *Proceedings of the International Conference on Art and Arts Education (ICAAE 2018)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/icaae-18.2019.42>.
 - 4 Muhammad Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective," *Al-Jami'ab: Journal of Islamic Studies* 58, no. 1 (June 20, 2020): 63–102, <https://doi.org/10.14421/ajis.2020.581.63-102>.

Research on the *mitoni* tradition has been widely conducted from cultural, anthropological, sociological, and religious perspectives. Previous studies have shown that *mitoni* functions as a medium for preserving Javanese cultural identity and strengthening social solidarity within local communities.⁵ Other studies have found that the Islamization of *mitoni* has transformed several ritual elements through the incorporation of Qur'anic recitation, supplication, and charitable activities, thereby reinforcing its acceptance among Muslim communities.⁶ However, these studies generally emphasize historical development, symbolic meanings, or the process of cultural acculturation, while paying limited attention to the philosophical foundations underlying the values represented by the tradition. Consequently, the concepts of gratitude and hope have rarely been examined through a systematic Islamic philosophical framework that integrates ontological, epistemological, and axiological dimensions.

Based on these considerations, this study aims to analyze the *mitoni* tradition as a representation of gratitude and hope from the perspective of Islamic philosophy. Specifically, the study examines the essential nature of the tradition, its epistemological legitimacy within the Islamic worldview, and the ethical values embodied in its contemporary practice. The urgency of this research lies in its effort to bridge the gap between cultural studies and Islamic philosophy by providing a more comprehensive understanding of *mitoni* beyond descriptive or legalistic interpretations. Furthermore, this study contributes an integrative philosophical framework for interpreting local traditions as cultural expressions that preserve Javanese identity while simultaneously reflecting universal Islamic values, thereby enriching contemporary discussions on the relationship between Islam and local wisdom.

Method

This study employed a qualitative approach using library research to examine the *mitoni* tradition from the perspective of Islamic philosophy.⁷ The study focused on understanding the meanings, values, and philosophical foundations embedded in the tradition by integrating concepts from Islamic philosophical thought with scholarly discussions on Javanese culture. Data were collected through a comprehensive review of academic books, journal articles, and other relevant scholarly publications discussing *mitoni*, Islamic philosophy, local wisdom, and the relationship between religion and culture. This approach enabled the researchers to explore the conceptual dimensions of the tradition without relying on empirical field observations.

The collected data were analyzed using a descriptive-analytical method based on three fundamental dimensions of Islamic philosophy, namely ontology, epistemology, and axiology.⁸ The ontological analysis examined the essential nature of the *mitoni* tradition as a cultural practice, the epistemological analysis explored its legitimacy and reinterpretation within the Islamic worldview, while the axiological analysis investigated the ethical and spiritual values represented in its implementation, particularly gratitude (*shukr*) and hope (*raja*). Through this analytical framework, the study sought to provide a systematic philosophical interpretation of *mitoni* as a cultural tradition that reflects both Javanese identity and universal Islamic values.

5 Yusni Khairul Amri, "The Symbolic Meaning of Culture in the Seven-Monthly Ceremony: CS. Peirce's Semiotic Perspective," *Jurnal Ilmiah Pendidikan Profesi Guru* 8, no. 2 (August 25, 2025): 307–18, <https://doi.org/10.23887/jjppg.v8i2.102114>.

6 Rahma Nurwahyuningsih et al., "Islamic Values and Local Culture in the Javanese Slametan Tradition: A Social Studies Education Perspective," *Heritage* 6, no. 2 (December 30, 2025): 65–72, <https://doi.org/10.35719/hrtg.v6i2.202>.

7 Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

8 Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Los Angeles: SAGE, 2019).

RESULTS AND DISCUSSION

The Mitoni Tradition in Javanese Society: Origins, Ritual Process, and Cultural Significance

The *mitoni* tradition is one of the customary ceremonies that has long been preserved within Javanese society as part of the human life cycle (*rites de passage*), particularly during the first pregnancy when the fetus reaches seven months of gestation. The term *mitoni* derives from the Javanese word *pitu*, meaning "seven," referring to the seventh month of pregnancy, which is regarded as a crucial stage in fetal development. From an anthropological perspective, Arnold van Gennep argues that every society possesses transitional rituals marking changes in an individual's social status throughout the course of life, from birth to death.⁹ In a similar vein, Koentjaraningrat regards Javanese traditional ceremonies as integral components of the cultural system that regulate social life while ensuring the continuity of cultural values and traditions across generations. Accordingly, *mitoni* can be understood as a significant rite of passage occupying an important position within Javanese cultural life.¹⁰

The existence of the *mitoni* tradition cannot be separated from the historical development of Javanese culture, which has undergone continuous interaction with various religious and belief systems. Prior to the spread of Islam, Javanese communities had already practiced numerous rituals associated with the stages of human life as legacies of Hindu-Buddhist traditions and indigenous beliefs. Over time, these traditions were not abandoned but instead preserved while adapting to changing social and religious contexts. Clifford Geertz explains that Javanese culture possesses a remarkable capacity to accommodate external influences without losing its fundamental identity,¹¹ whereas Mark R. Woodward demonstrates that the Islamization of Java largely occurred through cultural accommodation rather than confrontation.¹² Consequently, *mitoni* has remained an enduring element of Javanese cultural identity despite experiencing various modifications in its implementation in response to societal changes.

The *mitoni* ceremony is generally performed during the seventh month of pregnancy, particularly for a woman's first child, although some regions also observe the tradition in subsequent pregnancies. The ritual sequence commonly begins with *siraman* (ritual bathing using water mixed with fragrant flowers), followed by *brojolan*, seven changes of clothing, the splitting of a young coconut, the serving of *rujak* (traditional fruit salad), a communal feast, and collective prayers attended by relatives and members of the surrounding community. Although the details of the ceremony vary across different regions, the overall structure of the ritual remains relatively consistent. Victor Turner views ritual as a systematically organized sequence of social actions that possesses a distinct structure within communal life.¹³ Likewise, Koentjaraningrat emphasizes that variations in ritual practices reflect differences in social, cultural, and environmental conditions among communities while preserving the essential characteristics of the tradition.¹⁴

9 Arnold Van Gennep, *The Rites of Passage*, ed. Monika B Vizedom and Gabrielle L Caffee (Chicago: University of Chicago Press, 1960).

10 Koentjaraningrat, *Javanese Culture* (Singapore: Oxford University Press, 1985), <https://doi.org/LK> - <https://worldcat.org/title/12130812>.

11 Clifford Geertz, *The Religion of Java* (Chicago: The University of Chicago Press, 1960).

12 Mark Woodward, "Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta," in *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta* (University of Arizona Press, Tucson; Association for Asian Studies Monograph, 45, 1989).

13 Victor Turner, *The Ritual Process: Structure and Anti-Structure* (Chicago: Aldine Publishing Company, 1969).

14 Koentjaraningrat, *Pengantar Ilmu Antropologi* (Rineka Cipta, 2009).

Beyond its ceremonial sequence, the *mitoni* tradition is also characterized by the use of numerous symbolic elements that constitute an inseparable part of the ritual. Fragrant flower water, chicken eggs, young coconuts, *jarik* cloth, *rujak*, and various ceremonial objects are consistently incorporated into the ritual, although their composition may differ according to local customs. The use of these objects illustrates the tendency of Javanese culture to express cultural values through symbolic media transmitted from one generation to another. Victor Turner argues that symbols constitute fundamental elements of ritual because they connect social actions with the values upheld by society. Similarly, Niels Mulder considers Javanese cultural symbols as instruments through which communities construct their understanding of life, preserve social order, and maintain the continuity of inherited traditions across generations.¹⁵

The *mitoni* tradition extends beyond its ceremonial dimension by serving important social functions within Javanese society. The ceremony typically involves extended family members, neighbors, community leaders, and relatives who gather to offer prayers and support to the expectant parents. Such broad participation reflects the strong values of togetherness, mutual cooperation, and social solidarity that characterize Javanese culture. Clifford Geertz regards communal traditions in Java as mechanisms for strengthening social integration through collective participation in both religious and cultural activities.¹⁶ Likewise, Franz Magnis-Suseno explains that Javanese society is fundamentally shaped by the principles of *rukun* (social harmony) and mutual respect. Consequently, traditional ceremonies such as *mitoni* function as cultural institutions that reinforce kinship ties while preserving the collective identity of the community.¹⁷

The spread of Islam throughout Java also influenced the implementation of the *mitoni* tradition without eliminating its existence as a cultural heritage. Elements rooted in earlier local customs gradually underwent adaptation through the incorporation of Islamic religious practices, including the recitation of Qur'anic verses, collective supplications, *tablil*, and charitable food distribution to the surrounding community. These developments demonstrate that *mitoni* has continuously adapted alongside the religious transformation of Javanese Muslim society. Mark R. Woodward argues that the Islamization of Java occurred through a process of cultural acculturation, enabling local traditions to endure while accommodating Islamic values.¹⁸ This perspective is consistent with Clifford Geertz, who views the relationship between religion and culture in Java as dynamic, allowing local traditions to evolve in accordance with changing social and religious circumstances.

Based on the foregoing discussion, the *mitoni* tradition can be understood as a form of Javanese cultural heritage encompassing interconnected historical, social, and cultural dimensions. Its continued existence reflects not only the transmission of traditions across generations but also the ability of Javanese society to preserve its cultural identity amid ongoing social transformation. The various ritual stages, symbolic elements, and communal practices collectively constitute a cultural tradition that continues to evolve in response to contemporary social contexts. Therefore, an adequate understanding of *mitoni* cannot be achieved solely through descriptions of its origins and ritual procedures; it also requires a deeper examination of the meanings embedded within the tradition. Accordingly, the following section analyzes the *mitoni* tradition from the perspective of Islamic philosophy in order to explore how it represents the values of gratitude and hope.

15 Niels Mulder, *Mistisisme Jawa* (Lkis Pelangi Aksara, 2001).

16 Clifford Geertz, "'Popular Art' and the Javanese Tradition," *Indonesia*, no. 50 (1990): 77–94.

17 Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijakan-sanaan Hidup Jawa* (Jakarta: Gramedia Pustaka Utama, 1984).

18 Mark Woodward, "Reflections On Java And Islam 1979-2010," *Al-Ja'mi'ah* 42, no. 2 (2011), <https://doi.org/https://doi.org/10.14421/ajis.2011.492.281-294>.

The Mitoni Tradition as a Representation of Gratitude and Hope: An Analysis from the Perspective of Islamic Philosophy

Islamic philosophy provides a comprehensive framework for understanding cultural traditions not merely as inherited social practices but also as manifestations of values, meanings, and worldviews. Rather than positioning culture and religion as opposing entities, Islamic philosophy seeks to examine how cultural expressions may embody universal Islamic values when they remain oriented toward the principles of *tawhid*, human welfare, and moral goodness. Syed Muhammad Naquib al-Attas explains that culture should be understood within the framework of the Islamic worldview, in which every human activity derives its meaning from its relationship with God and ethical responsibility.¹⁹ Accordingly, this study employs three philosophical dimensions—ontology, epistemology, and axiology—to analyze the *mitoni* tradition systematically. As presented in Table 1, these dimensions provide an analytical framework for examining the essence of the tradition, the legitimacy of its cultural foundations within Islam, and the values represented through its ritual practices.

Table 1. Analytical Framework of the Mitoni Tradition from the Perspective of Islamic Philosophy

Analytical Dimension	Analytical Focus	Object of Analysis in the Mitoni Tradition
Ontological	Examining the essential nature of <i>mitoni</i> as a cultural tradition.	<i>Mitoni</i> as a rite of passage and cultural representation of gratitude and hope.
Epistemological	Examining the legitimacy of cultural traditions within the Islamic worldview.	Cultural transmission, Islam–Javanese acculturation, and reinterpretation of ritual symbols.
Axiological	Examining the values and purposes embodied in the tradition.	Gratitude (<i>shukr</i>), hope (<i>raja'</i>), prayer, charity, family solidarity, and social cohesion.

Source: Developed by the authors (2026)

From an ontological perspective, the *mitoni* tradition cannot be reduced to a sequence of ceremonial activities or symbolic rituals alone. Instead, it represents a cultural expression through which Javanese society interprets pregnancy as a meaningful stage in human existence that deserves gratitude, reflection, and collective prayer. In this sense, *mitoni* functions as a symbolic bridge connecting biological life with moral and spiritual consciousness. Following the perspective of Syed Muhammad Naquib al-Attas, the meaning of cultural practices is determined not by their external forms but by the worldview that shapes their purpose.²⁰ Consequently, the symbolic elements within *mitoni*, including *siraman*, *brojolan*, traditional offerings, and communal prayers, should not be understood as possessing intrinsic sacred power but rather as cultural media through which gratitude to God and hopes for a safe childbirth are collectively expressed. The ontological essence of the tradition therefore lies in the values it represents rather than in the ritual symbols themselves.

19 Syed Muhamed Naquib Al-Attas, “Islam and the Philosophy of Science,” *MAAS Journal of Islamic Science* 6, no. 1 (1990): 59–78.

20 Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Penerbit UTM Press, 2014).

The epistemological dimension addresses the question of how the *mitoni* tradition may be understood and accepted within the framework of Islamic thought. Islamic intellectual tradition recognizes that social customs may become legitimate cultural practices when they do not contradict the fundamental teachings of the Qur'an and the Sunnah. Al-Qaraḥi emphasizes the significance of *'urf* (custom) as an important consideration in understanding social realities,²¹ while Al-Suyuthi formulates the legal maxim *al-'adah muḥakkamah*, which acknowledges that established customs may serve as a basis for social practice.²² Likewise, Ibn Qayyim al-Jawziyyah argues that legal and social judgments should consider changes in customs, circumstances, and public welfare.²³ Within this framework, the *mitoni* tradition can be interpreted as a product of cultural adaptation rather than religious innovation, particularly because contemporary practices have integrated Islamic elements such as recitation of Surah Yusuf and Surah Maryam, supplication, charity, and collective remembrance of God. These developments demonstrate that the legitimacy of the tradition is grounded in its ethical orientation rather than in the preservation of every historical ritual element.

From an axiological perspective, the value of *mitoni* extends beyond the interests of the expectant mother and her family. The tradition strengthens family relationships, reinforces social solidarity, encourages mutual assistance, and creates opportunities for collective prayer and charitable giving. These functions illustrate that the significance of *mitoni* lies not only in preserving cultural identity but also in promoting ethical and social virtues that benefit the wider community. Al-Ghazali views human actions as valuable when they cultivate moral excellence and strengthen one's relationship with God and other human beings.²⁴ In this regard, the communal character of *mitoni* reflects values of compassion, cooperation, responsibility, and gratitude that contribute to individual spiritual development as well as social harmony. The tradition therefore possesses ethical value insofar as it becomes a medium for nurturing virtuous character rather than merely preserving inherited customs.

Among the ethical values embodied in *mitoni*, gratitude (*shukr*) occupies a central position. In the philosophical thought of Al-Ghazali, gratitude consists of three inseparable dimensions: recognizing divine blessings, acknowledging God as the ultimate source of those blessings, and expressing thankfulness through righteous action.²⁵ These dimensions are clearly reflected in the contemporary implementation of *mitoni*. Pregnancy is recognized as a divine gift, collective prayers acknowledge God's sovereignty over human life, while acts such as charity, communal meals, and family gatherings represent practical expressions of gratitude. Thus, *mitoni* should not be interpreted solely as a cultural celebration but also as an ethical manifestation of thankfulness for the trust entrusted by God through the forthcoming birth of a child. The ritual acquires spiritual significance when gratitude becomes its primary intention rather than adherence to symbolic formalities.

Complementing the value of gratitude is the concept of hope (*raja'*), which occupies an equally important place within Islamic spirituality. Al-Qusyairi explains that hope is not passive optimism but a spiritual attitude that combines trust in God's mercy with sincere effort and obedience.²⁶ This understanding provides an appropriate framework for interpreting the

21 Ahmad ibn Idris Al-Qaraḥi, *Al-Furuq* (Beirut: 'Alam al-Kutub, 1998).

22 Jalāl al-Dīn Al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004).

23 Ibn Qayyim Al-Jawziyyah, *Ighāthat Al-Lahfān Min Masāyid Al-Shaytan* (Beirut: Darul Kutub Ilmiyah, 1995).

24 Abu Hamid Muhammad Ibn Muhammad Al-Ghazali, *Kitāb al-Arba'in fī Uṣūl al-Dīn* (Cairo: al-Istiḳāma, 1920).

25 Abu Hamid Muhammad Ibn Muhammad Al-Ghazali, *Iḥyā' Ulūm Al-Dīn*, ed. Zainuddin Abi al-Fadhl Al-'Iraḳiy, 1st ed. (Beirut-Lebanon: Dār Ibn Hazm, 2005).

26 Abu al-Qasim Al-Qusyairi, *Al-Risalah Al-Qushayriyyah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2001).

aspirations expressed throughout the *mitoni* tradition. The various symbolic rituals performed during the ceremony do not determine the future of the unborn child; instead, they function as cultural representations of the family's prayers for health, safety, righteous character, and divine protection. Consequently, hope within *mitoni* is directed exclusively toward God, while the ritual symbols serve as communicative expressions of collective aspiration rather than objects of supernatural power. This interpretation harmonizes Javanese cultural heritage with the Islamic principle that ultimate authority belongs solely to Allah.

Overall, the philosophical analysis demonstrates that the *mitoni* tradition derives its significance not from the ritual forms themselves but from the meanings, intentions, and values embodied within them. Ontologically, *mitoni* represents a meaningful cultural expression of human existence during pregnancy. Epistemologically, its legitimacy is strengthened through the Islamic recognition of beneficial customs that remain consistent with religious principles. Axiologically, the tradition cultivates gratitude, hope, solidarity, and moral responsibility within both family and society. Therefore, when understood through the perspective of Islamic philosophy, *mitoni* should not be viewed merely as an inherited cultural ceremony but as a dynamic cultural practice capable of representing universal Islamic values while preserving the cultural identity of Javanese society.

CONCLUSION

This study demonstrates that the *mitoni* tradition can be understood as a cultural practice that embodies the Islamic values of gratitude (*shukr*) and hope (*raja'*) when interpreted through the philosophical dimensions of ontology, epistemology, and axiology. Ontologically, *mitoni* represents a meaningful cultural expression of the human experience surrounding pregnancy rather than a sacred ritual possessing independent spiritual power. Epistemologically, its legitimacy is reinforced through the Islamic recognition of beneficial customs (*'urf*) that remain consistent with the principles of the Qur'an and Sunnah, while the process of Islamization has reoriented its symbolic elements toward prayer, remembrance of God, and charity. Axiologically, the tradition functions as a medium for cultivating ethical values, strengthening family solidarity, and fostering social cohesion. These findings indicate that the compatibility between Javanese cultural traditions and Islamic teachings depends not on preserving ritual forms themselves, but on ensuring that their meanings, intentions, and practices remain directed toward the worship of Allah and the promotion of public benefit.

This study contributes to the growing discourse on Islamic philosophy and local culture by offering an integrative analytical framework that combines ontological, epistemological, and axiological perspectives to reinterpret *mitoni* beyond anthropological or legalistic approaches. The findings provide a conceptual foundation for understanding how local traditions may preserve cultural identity while simultaneously expressing universal Islamic values. Nevertheless, this study is limited by its reliance on a library research approach and philosophical analysis without empirical investigation of contemporary *mitoni* practices across different regions of Java. Future studies are therefore encouraged to employ qualitative fieldwork, comparative regional analyses, or interdisciplinary approaches that integrate philosophy, anthropology, sociology, and Islamic studies to examine how the meanings and practices of *mitoni* continue to evolve within contemporary Muslim communities.

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