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JURNAL BUDAYA ISLAM

**ARAB COMMUNITY ENCOUNTER WITH KAILI CULTURE IN
EDUCATION AND DA'WAH**

Syakir Mahid, Andriansyah, & Ismail Suardi Wekke

**SEKAR MACAPAT POCUNG: STUDY OF RELIGIOUS VALUES
BASED ON THE LOCAL WISDOM OF JAVANESE CULTURE**

Kundharu Saddhono, & Dewi Pramestuti

**ISLAMIC RELIGIOUS VALUES WITHIN JAVANESE
TRADITIONAL IDIOMS AS THE JAVANESE LIFE GUIDANCE**

Kasnadi & Sutejo

**PROPHETIC VALUES IN POST-REFORM MODERN
JAVANESE NOVELS**

Djoko Sulaksono, Budi Waluyo, & Dewi Pangestu Said

**RUWAD ASLIMAT WILAYAT SUNDA FI AL-QARN AR-RABI'
ASYR FI MANZHUR AN-NUSHUSH AT-TARIKHIYAH**

Izzuddin Musthafa & Suparman



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Arab	Latin	Arab	Latin
ا	a	ض	dh
ب	b	ط	th
ت	t	ظ	zh
ث	ts	ع	‘
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	ه	h
ص	sh	ي	y

TABLE OF CONTENTS

ARAB COMMUNITY ENCOUNTERS KAILI CULTURE IN EDUCATION AND RELIGIOUS MOVEMENT

Syakir Mahid, Andriansyah, and Ismail Suardi Wekke 1

DOI: 10.18860/el.v20i1.4788

SEKAR MACAPAT POCUNG: STUDY OF RELIGIOUS VALUES BASED ON JAVANESE LOCAL WISDOM

Kundharu Saddhono and Dewi Pramestuti 15

DOI: 10.18860/el.v20i1.4724

ISLAMIC RELIGIOUS VALUES WITHIN JAVANESE TRADITIONAL IDIOMS AS THE JAVANESE LIFE GUIDANCE

Kasnadi and Sutejo 33

DOI: 10.18860/el.v20i1.4850

FOLLOWING THE PROPHET MUHAMMAD CHARACTER THROUGH NGABULEH TRADITION IN PONDOK PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN

Moh. Wardi and Ismail 49

DOI: 10.18860/el.v20i1.4473

**SERAT CABOLEK, SUFISM BOOK OR IDEOLOGY
DOCUMENTS OF JAVANESE PRIYAYI?**

Pepen Irpan Fauzan and Ahmad Khoirul Fata 65

DOI: 10.18860/el.v20i1.4674

**PROPHETIC VALUES IN POST-REFORM MODERN
JAVANESE NOVELS**

Djoko Sulaksono, Budi Waluyo, and Dewi Pangestu Said 81

DOI: 10.18860/el.v20i1.4590

**EXPRESSIVE SPEECH ACTS AND CULTURAL
VALUES IN COLLECTION OF SHORT
STORIES WAHAH AL-ASDIQA'**

Syifa Fauziah Anggraeni, Shafruddin Tajuddin, and Nuruddin 99

DOI: 10.18860/el.v20i1.4828

**رواد أسلمة ولاية سوندا في القرن الرابع عشر في منظور النصوص التاريخية
RUWAD ASLIMAT WILAYAT SUNDA FI AL-QARN
AR-RABI' ASYR FI MANZHUR AN-NUSHUSH
AT-TARIKHIYAH**

Izzuddin Musthafa and Suparman 113

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ARAB COMMUNITY ENCOUNTERS KAILI CULTURE IN EDUCATION AND RELIGIOUS MOVEMENT

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Abstract

This article identifies the Islamic education movement and da'wah (Islamic missionary endeavor) of the Arab community in Palu incorporated in the Alkhairat organization. The formation of this organization arose from a madrasah (madrassa) named "Madrasah Alkhairat Al-Islamiyah" found by Sayyid Idrus bin Salim Aljufri, an ulama (Islamic scholar) from Hadramaut, in 1930 in Palu. The formation of the madrasah was the response of the Arab community in Palu Valley to the Christianization of Dutch Christian missionaries under the auspices of the Leger Dois Heist (Salvation Army). This study uses non-participant observation methods and purposive in-depth interviews with ten subjects consisted of leaders, teachers and staffs in Alkhairat to obtain data related to the topic. Furthermore, the authors verify the data. Finally, this article shows that the Islamic education and da'wah movement undertaken by the Arab community in Palu Valley reflects the process of integration and harmonization of Arabs with local people, and has supported the construction progress in Palu.

Artikel ini mengidentifikasi gerakan pendidikan dan dakwah Islam komunitas Arab di Palu yang tergabung dalam organisasi Alkhairat. Terbentuknya organisasi ini berawal dari sebuah madrasah bernama "Madrasah Alkhairat Al-Islamiyah" yang didirikan oleh Sayyid Idrus bin Salim Aljufri, seorang Ulama asal Hadramaut, pada tahun 1930 di Palu. Pembentukan madrasah tersebut merupakan respon komunitas Arab di Lembah Palu terhadap kristenisasi yang

dilakukan oleh para misionaris kristen Belanda di bawah naungan Leger Dois Heist (Bala Keselamatan) terhadap masyarakat Palu dan sekitarnya. Penelitian ini menggunakan metode observasi non-partisipan dan wawancara mendalam terhadap sepuluh orang yang terdiri pimpinan, guru maupun staff dalam jaringan Alkhairat guna mendapatkan data terkait topik yang dikaji. Selanjutnya, penulis melakukan verifikasi data yang dijadikan bahan dalam penulisan. Akhirnya, artikel ini menunjukkan bahwa gerakan pendidikan dan dakwah Islam yang dilakukan oleh komunitas Arab di Lembah Palu mencerminkan proses integrasi dan upaya harmonisasi orang-orang Arab dengan masyarakat lokal setempat serta telah mendukung perkembangan pembangunan di Kota Palu.

Keywords: *Dakwah; Education; Harmonization; Migration*

Introduction

The arrival of Arabs in Nusantara archipelago is still a debate among historians. Their arrival is often associated with Islamization in this region (Algadri, 1996: 45; Berg, 2010: 95). Some scholars have argued that Arabs had arrived in the archipelago since the Middle Ages (Ricklefs, 2008: 27) and others assume that the arrival of Arabs in the archipelago occurred in the sixteenth century along with the influx of Islamic mysticism that developed in Sumatra (Kroef 1954: 268). Nevertheless, they agree that the presence of Arabs has an important role to the change and development of society in this region. In addition to trading, the spread and teaching of Islam is one of the most prominent aspects of the role of Arabs in the archipelago. One of the impacts of the spread of Islam activities is the emergence of social organizations engaged in education and *da'wah* which became a forum for Islamic reform movement in the archipelago (Noer, 1996: 68-69; Wekke, 2016).

In the colonial period, the Arabs occupied a strategic position in society. The Dutch East Indies government categorized them, Chinese and other Asian minorities as "*vreemde oosterlingen*" (Volksteling, 1930: 48). The economic excellence and superiority of the Arabs towards the natives (influenced by the indigenous aspect of understanding that Arabia is the birthplace of Islam) makes them significantly influence the local Muslim population. Thus, they could play an important role, especially in the early days of the Islamic reform movement in the early 20th century in Indonesia (Steenbrink, 1986: 58-62). The high populations run with the education quality because education is one of the most important aspects in human development (Hashim, 2008: 1;

Mokodenseho & Wekke, 2017). Therefore, the investigation of their activities, especially in the field of education and *da'wah*, could contribute to explore the harmonization of Arab relations with local society.

Research on Arabs mostly focused on their activities in Java. In this area, the Arabs had established an Islamic reformist movement by establishing *Jamiat Khair* and also *Al Irshad* operating in the field of education by opening and managing the first modern Islamic school in Indonesia (Yamaguchi, 2016: 437). This phenomenon was the Muslims' approach to 'modern' knowledge (Tan, 2014: 48; Pohl, 2015: 159). Meanwhile, research on the activities of Arabs outside of Java is still untouched. At the local level, for example in Palu, Central Sulawesi, Arabs had established educational and *da'wah* organizations that were constantly bringing changes to the people in the region.

Research on the Arab community in Palu Valley has been done by several scholars. The research is divided into two main focuses, namely the personality of Sayyid Idrus bin Salim Aljufrie, the most influential Arabic figure in Palu Valley (Pettalongi, 2017); and the development of the Alkhairat organization which became the venue of the Arab education movement in Central Sulawesi (Kambay, 1992; Pettalongi, 2017). A recent study of Arabs in Palu Valley sees the interaction of Arab communities with local people (Nursiah, 2009). There are three possible conclusions in the study: *First*, there was still a strong sense of suspicion towards the growing Arab community among Palu Valley people: Arabs had a closed attitude, not being able to mingle and communicate widely with local people; *second*, during the Old Order or even in earlier periods, Arabs tended to be close to rulers or influential people, thus making their interaction with local people limited. *Third*, there was an economic gap between Arabs and local people, so the local population was less sympathetic to the Arab community that had always disregarded the existence of indigenous peoples.

The views failed to see the movement of the Arab community in Palu in building networks and relationships with local communities through *da'wah* and education efforts. By doing so, this research seeks to provide an overview of the Arab community in its effort to spread Islamic knowledge in Palu Valley through the Alkhairat organization as an effort to build harmonization between the Arab community and the people of Palu Valley.

Palu Society Situation before the Birth of *Madrasah* Alkhairat

In the second half of the early twentieth century, the people of Palu Valley were still considered as primitive societies by Albert C. Kruyt, especially

inhabitants living in mountainous areas (Baal, 1987: 130). Kruyt mentioned that the leader's position in the community was still in a small community held by the one who was considered the most powerful, resulting in the practice of headhunting. The more a person did the headhunting, the stronger the position in the community. Social unity was still within the scope of the family and generally chooses mountainous areas as a place to live. This was later changed by the Dutch colonial government by relocating residents who settled separately in mountainous areas to new villages built on the side of the highway to facilitate monitoring and mobilization of labor and tax collection (Andriansyah, 2015: 43- 44).

Living on a modest level did not mean that the people of Palu Valley were not familiar with education. Prior to the influx of Islam, in this area, a traditional education system had been undertaken. In traditional societies, education was meant to know and practice the values or norms prevailing in society. In the beginning, the transfer of knowledge from one generation to the next was only applied in the family environment. Father, mother and all the oldest family members who lived in the house become teachers for the children in the family. The lesson material given to the children took precedence over ethics (customs courtesy) in association in the family environment and work skills to defend themselves from the natural environment for their survival (Kutoyo, 1987: 9).

The customs of manners were not only related to social interaction among human beings, but also related to the unseen supernatural things, such as ancestral spirits, trees, mountains and so on which in everyday life, manifested in the form of offering and certain ceremonies (Farid, 2013). The rituals were performed to avoid the disturbances of the spirits dwelling in places that were considered sacred (Hellman, 2017).

The next education introduced to the people of Palu Valley was Islamic education. In contrast to the areas of Sumatra and Java that showed a more advanced tradition of Islamic education (Fauzi, 2012), Islamic education in Palu did not show a significant progress. It happened because there was no record showing any of the Palu natives intensively studying Islam, as had been done by the people of Sumatra (especially Minangkabau) and Java who had *nyantri* tradition to Mecca.

Islamic education in Palu Valley was introduced by Bugis and Makassar people who came to this area to trade and spread the teachings of Islam (Mahid, et al., 2009: 64). Learning methods were still simple. Where there was

a religious teacher, there were people gather to learn the knowledge of Islam. This activity also took place at the local community leader's house where the teacher was asked to come to teach at the venue. At this time, the teaching and learning activities were not familiar with the class system as applied in *madrasah* schools (Ja'far, 2015: 332). The material taught was how to read the Qur'an by imitating and memorizing methods. The Muslim individual must follow specific rules to ensure his memorization is really stick preservation of the Quran (Ariffin et al., 2013; Wekke, 2017). The teacher sat facing the students while reading the Qur'an and followed by students who imitated what was said by the teacher. In this recitation, the students were only taught to read, but were not taught to write (Nainggolang, 1997: 28-29). One thing that can be seen about the influence of Bugis in Islamic education in Palu was the way of reading by using Bugis spelling, *alefu ri asena A*, *alefu ri asena I*, and so on (Mahid et al., 2009: 69). Although Islam had entered Palu in the early 17th century, until the early 20th century, there were still many Kaili communities who had not been religious or were still practicing their ancestral belief practices. This can be seen from the report in 1905 which stated that the inhabitants of Palu Valley were still largely unbelievers. As it is said by Pettalongi (2017), although the religion of Islam had undergone many advances, but the Kaili people were mostly still more strictly practicing their ancestral beliefs than the rules of Islamic teachings, such as: giving offerings of sacred places when opening up arable land, smearing people who had just healed with goat blood or buffalo that was cut in a cruel way to strengthen their soul.

The Formation of *Madrasah* Alkhairat Al-Islamiyah

The formation of the Alkhairat *Madrasah* in Palu Valley was inseparable from the role of Arabs residing in the region. The activities of the Arabs in Palu Valley before the 20th century were not widely known. Only, since the beginning of their arrival, they had been active in trading activities. The arrival of the Arabs in Palu Valley was estimated to have occurred since the 18th century. The first location where they lived was Wani who had a port facility that supported their trading activities (Nursiah, 2009: 39). The first Arabs who came to Wani were the Sayyids of the al-Mahdali family and they lived there with the approval of the king of Banawa. This indicates that there has been a good relationship between Arabs and the rulers of Banawa.

The next wave of Arab arrivals occurred in the nineteenth century. They were Al-Haddad's family, also of the Sayyids. After that, Arabs appeared from

Al-Habsyi, Assegaf, Al-Athas, Al-Idrus, Al-Amri and Al-Jufri families. Of the Arabs who came, only the Al-Amri family did not belong to the Sayyids, so it could be said that most of the Arabs living in Palu Valley were the Sayyids (Berg, 2010: 51-52). It implicated the activities of those who did not only run the activities of trade, but also included activities of Islamic *da'wah*.

Arabs living in Palu Valley tended to occupy the locations that became the center of trafficking. After Wani, they entered through Donggala, because in the nineteenth century, in Donggala, the busiest port of activity had developed among other ports, such as the ports of Wani, Mamboro, and Talise (Nursiah, 2009: 45).

At the beginning of the twentieth century, Arabs in Palu Valley had a strong position. It can be seen from the colonial report which stated that the power of kings was weakened by a number of foreigners, mainly Arabs and Makassar. The position was largely determined by the wealth they had through trade (Andriansyah, 2015: 51) driven by economic spirit of Muslim society (Zubair, 2016).

Almost all of the import-export trades in Palu Valley were controlled by Arabs who also controlled most of the small trades in the markets (Hirschman, 1935: 39). In addition, they also controlled the coconut plantation sector that became the most wanted area at the time. The way they used to control this plant was to let the inhabitants (who owned the coconut plantation) take some of the staple goods in their stores (allowed to indebted) but with the provision that after their coconut crops were harvested, the proceeds must be paid in lieu of the payment of the essential goods they had taken. Almost all coconut owners were indebted to Arabs or Chinese and routinely had to hand over copra to deposit interest at market prices.

Since the twentieth century, it had been reported that every year, the number of Arabs who came to Palu Valley was increasing (Hirschman, 1935: 39). One of the most influential Arab figures who came during this period was Sayyid Idrus bin Salim Aljufri, a scholar from Hadramaut, who later founded the Islamic *Madrasah* Alkhairat in Palu (Azra, 2002: 165). Sayyid Idrus first came to Palu Valley (precisely in Wani) in 1929 at the invitation of Arabs residing in the region (Kambay, 1992: 24). Wani Arab community expected Sayyid Idrus to open *madrasah*, because at that time there was no single educational institutions that accommodate the interests of Islam in Palu Valley. There seems to be anxiety they felt in seeing the development of

education dominated by schools established by the Dutch colonial government and the *zending* organization of the *Leger Des Heils* (Salvation Army).

In the 1925 report, it was mentioned that in Palu *onderafdeeling* area there were three types of schools, namely: *First*, the local schools run by the autonomous rulers of Lasoani, Biromaru, Dolo, Sidondo, Kaleke and Ngatapapu; *Second*, the People's School run by the Salvation Army in Padende, Bomba, Bora, Kapiroe, Manusi, Sibalaya, Kalawara, Rarampadende, Lemo, Lindu, Winatu, Gimpu and Kantewu; *Third*, School of Salvation Army in Wayu, Porame, Karere and Towoelu. The schools run by the Salvation Army organization were even subsidized in the form of tuition (a kind of scholarship) that averaged 7 cents per student per month (Voorn, 1925).

Based on the type of schools that existed in Palu *onderafdeeling* in 1925, the authors see that schools run by the Salvation Army had more numbers than the schools run by the Dutch government. If carefully observed, there were about 17 locations that became the operating area of the Salvation Army school. These areas were located in rural or inland *onderafdeeling* Palu area which in fact the inhabitants had not been religious or were still practicing the old habits of their ancestors, so the opening of the school was accompanied by the mission of Christianization in these areas.

The mission of Christianization of the population was the anxiety of the Arabs, so the desire to establish a *madrasah* emerged, in order to stem the rate of Christianization and simultaneously to Islamize the still-non-believers. These developments showed a kind of competition between Christians and Muslims in Palu Valley in terms of gaining new followers, which of course also affected the mastery of other resources. Because of cooperation with *madika malolo* (local ruler of Palu), Tjatjo Ijazah; the Arab community in Palu Valley finally succeeded in establishing the first Islamic *madrasah* in this region on 30 June 1930 under the name *Madrasah Alkhairat Al-Islamiyah*.

Madrasah Alkhairat Al-Islamiyah: Arab Community Response against Christianization in Palu Valley

It is necessary to know that Sayyid Idrus was the only teacher who taught when the Alkhairat Al-Islamiyah *madrasah* was newly formed. Alkhairat activities were prioritized in education and *da'wah*. There were two learning methods used, namely *halaqah* system and classical system (Dhofier, 1985: 28). Moreover, Sayyid Idrus's teaching methods to his students included: *Ta'lim* (giving knowledge), *Tarbiyah* (changing behavior), and *Tahema* (changing

mental). Unlike the schools founded by Dutch people whose students came from nobles, rich people, and certain circles; the *madrasah* Alkhairat Al-Islamiyah was open to the general public and did not discriminate the status of its students, thus reaching out wider circles. It means that *madrasah* is a response among Indonesian Muslims to the introduction and spread of Dutch schooling (Azra, 2015: 89).

In the field of *da'wah*, although at that time the people of Palu Valley still practiced the habit of their ancestors who contradicted to the teachings of Islam, Sayyid Idrus conveyed religious messages in a persuasive and dialogical way. His approach to enforcing Shari'a rules among the Muslim communities of Palu Valley was far from radical. Therefore, although Sayyid Idrus explicitly saw the practice of worship of Palu society which was not in line with the teachings of Islam (even contradictory), he did not frontally make a reform, because the deep-rooted tradition could not be changed directly, must be slowly and without giving difficulties to the people. Sayyid Idrus sought to implement the Islamic Shariah in accordance with the understanding of the Palu Muslim community gradually.

Method of *dakwah* used by Sayyid Idrus in the formation of Islamic *aqidah* (creed) of Palu society was *da'wah qauliyyah* (*dakwah* with oral) (Hikmat, 2011) and *da'wah fi'liyyah* (*da'wah* with deed). He continued to do Islamic guidance in stages, ranging from easier problems to more complex problems. Sayyid Idrus also sought to provide an understanding of Islamic teachings in accordance with the level of ability of the understanding of the people he faced, so that the explanation was easily understood and accepted by the local community. With such a guidance framework, Palu communities and their surrounding were willing to accept Islam and develop the Alkhairat *Madrasah*. In addition to *aqeedah*, Sayyid Idrus also conducted moral character in every teaching and *dakwah* that he ran, because morality was the substance of education and *da'wah* itself. Therefore, moral coaching became the main priority considering morality would affect behavior, and good behavior was a manifestation of good faith (Suleymanova, 2015).

The significance of the use of such system could not be underestimated, because through that method, Sayyid Idrus managed to build strong personal relationships and became the bond that connected them to one another. Sayyid Idrus then gave his authority to his students to teach and open *madrasahs* to the inland of Central Sulawesi. Furthermore, these students were acting as the

chain of development of the network of *madrasah* Alkhairat spread to various regions of Central Sulawesi and surrounding areas.

Students studying in *madrasah* Alkhairat Al-Islamiyah came from various circles, because the *madrasah* was not intended for one particular circle. The people of Palu and its surrounding areas tended to prefer to send their children to the *madrasah* of Alkhairat. Since the schools that existed were few and fully managed by the Dutch government, the *Leger Dois Heist* (LDH) organization - now better known as the Salvation Army (BK) - is one of it. This school carried out a Christianization mission. The reluctance of the community (especially Muslims) to send their children to school established by the Dutch was caused by the fear that their children would be Christianized. In addition, Dutch-built schools were mostly for the noble or officials' children, and still had to be burdened with school fees, so that ordinary people did not have access to the facilities. During those periods, *madrasah* Alkhairat Al-Islamiyah emerged as an alternative for people who want to send their children to school.

In 1934 the Islamic school of Alkhairat Al-Islamiyah had accommodated 125 students. There was one unique method (according to the author) used by Sayyid Idrus to obtain students who would study at the *madrasah* Alkhairat Palu. They were accustomed to travel to different areas to review the locations where the *madrasah* of Alkhairat might be found. A few years after the founding of the *madrasah* Alkhairat, the development of Islam in Palu Valley had shown increasing progress. In this Valley, Islam slowly but surely continued to spread, especially the younger generation who was fanatic Islam. This could also be seen among the nobles, where the younger *madika* (nobility) had severed ties with the old custom and became a devout Muslim. This trend was very different from the previous conditions in which in the Dutch controllers reported that the majority of the inhabitants of Palu Valley were still unbeliever. Thus it could be said that besides doing *da'wah*, the activities of Sayyid Idrus and the students had an impact on the Islamization of the people of Palu Valley (Wigman, 1921, Voorn, 1925).

The expansion of the Alkhairat network built by Sayyid Idrus and his disciples also led to a kind of purification of Islam from the remnants of the animism and dynamism of previous animisms and dynamisms previously undertaken by the people of Palu Valley. This movement is the obligation from Qur'an to reach Tauhid (Sutiyono, 2015). In the areas around Palu, Pewunu and Kaleke, Kalukubula and Dolo and Biromaru areas, most of the inhabitants had been meticulously obeyed religious obligations. They had known Islam

better than before and started building mosques in their respective areas. In various places, the old customary law was even replaced by Islamic religious law (Hirschman, 1935: 31). One of the areas, in the Paluyang Valley which implemented Islamic law was Biromaru, where Biromaru *magau* in 1933 gave the mandate to Sayyid Idrus as a *mufti* who determines and decides the law according to Islamic teachings in his kingdom.

Conclusion

This article shows that the formation of the *Madrasah Alkhairat Al-Islamiyah* cannot be separated from the interaction and harmonization between the Arab community with local rulers and community leaders in Palu Valley. Because of its relation, the *Madrasah Alkhairat Al-Islamiyah* was able to grow rapidly not only in Palu and other areas of Central Sulawesi, but it also covered other parts of Eastern Indonesia.

Palu people's belief in Sayyid Idrus to establish *madrasahs* in order to provide moral and material assistance and their decision to send their children to the *madrasah Alkhairat* cannot only be seen at the level of theology and religious knowledge, but more importantly was the effort to teach Islam in a persuasive way. It can also be seen from how he built harmonious relationships with local rulers and the in turn pupils from different regions; they engaged in social networks in Palu as representatives of *Alkhairat*.

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SEKAR MACAPAT POCUNG: STUDY OF RELIGIOUS VALUES BASED ON JAVANESE LOCAL WISDOM

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Abstract

Javanese culture is a system of ideas which directs Javanese people's attitude and behaviors. It contains local wisdom that has a great influence on their daily life. The research method employed in this study is descriptive qualitative by implementing content analysis approach. The data studied are the scripts of Sekar Macapat Pocung. Local wisdom has a highly philosophical meaning which enhances the tenacity of nations. Tembang Macapat is considered as a form of local wisdom in Javanese culture. Sekar Macapat Pocung is the eleventh popular meters of recited Javanese poem. Through the recited Javanese poem, Islamic religious values and noble values are delivered meaningfully. It becomes precept and inseparable part of Javanese people in leading religious and national life.

Budaya Jawa merupakan suatu sistem yang menjadi pedoman bagi masyarakat Jawa dalam berperilaku dan bersikap. Di dalam budaya Jawa terdapat kearifan lokal sebagai pendorong yang kuat dalam kehidupan masyarakat Jawa. Metode penelitian yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan analisis isi. Data yang dikaji adalah naskah Sekar Macapat Pocung. Kearifan lokal budaya Jawa mengandung makna filosofis yang meningkatkan ketahanan nasional sebuah bangsa. Tembang Macapat termasuk wujud kearifan lokal budaya Jawa. Sekar Macapat Pocung adalah metrum kesebelas yang dikenal sebagai produk budaya berbentuk puisi Jawa kuno yang dilagukan. Melalui syair dalam tembang, nilai-nilai religus Islam dan pitutur bijak disampaikan penuh makna. Nilai-nilai religus Islam dan

pitutur bijak dalam Sekar Macapat Pocung menjadi pegangan dan bagian hidup yang tak terpisahkan dari masyarakat Jawa dalam menjalani kehidupan beragama dan berbangsa.

Keywords: *Local wisdom; Religious values*

Introduction

Local cultural wisdom refers to the original tradition of a region. This traditional insight is one of ancestral legacies. The noble values embodied in traditional insight as a cultural product are inseparable. *Tembang Macapat* is considered as one of the nation's cultural products. *Macapat* is a local culture developed in Central Java, especially in Surakarta, which is actually a literary work that contains the noble values of the nation which is in line with the values contained in Pancasila (Navitasari, 2013: 28). In addition, *Macapat* is one of the cultural achievements of Javanese people having a very big influence in their daily life. *Sekar Macapat* as one of the local wisdom in Javanese culture contains noble values and is closely related to the life of Javanese society (Setyadi, 2012: 71).

Sekar Macapat consists of eleven poetic meters. The eleven poetic meters are illustrations of the journey of human life from birth to death. The sequences of human life journey in *Sekar Macapat* include: *Mijil*, *Sinom*, *Maskumbang*, *Asmarandana*, *Dhandanggula*, *Durma*, *Pangkur*, *Gambuh*, *Megatruh*, *Pocung*. *Sekar Pocung* is the last moment as an illustration of the final journey of human life. It is also known as “dead person wrapped in white shroud” which is called *dipocong*. Therefore, it is called as *pocung* song. It is in accordance with the Islamic regulation that people who have been passed away, their bodies will be simply wrapped in white shrouds.

Sekar Pocung contains philosophical meanings and religious values that can be used as guidance in leading religious and national life. It is not only known from the meaning of the word, but also through the lines of poetry. The poet in *Sekar Pocung* has a highly philosophical meaning which contains virtues to build the nation's character (Navitasari, 2013: 25-34). In this study, some of *Sekar Pocung* poems were analyzed in depth to reveal its Islamic values. *Sekar Pocung*, which is a *Sekar Macapat* poetic meter, is used to convey the advice (*pitutur*) to the community (Mardimin, 1990: 1).

Setiadi (2013: 298) reveals that *piwulang* lessons concern on character education which is related to religion, ethic, moral, as well as daily and

government attitude. *Piwulang Sekar Macapat* contains noble values which might build a cultured nation from the aspect of ethics, morals and human behavior. Furthermore, *Macapat* contains many character values that can be internalized in students' character education (Aromandani, 2014: 205-210). *Sekar Pocung* is a cultural product that can be interpreted deeply and can be used as guidance to life, if it is viewed from the perspective of religious values. The existence of a close relationship between religious values and local wisdom of Javanese culture is important to know so that the noble teachings conveyed through the recited Javanese poem can be used as guidance for religious and national life.

The analysis of the relationship between Islamic values and Javanese culture in *Tembang Macapat* has been conducted by some researchers. Sahlan & Mulyono (2012) showed that Islamic teachings had a major influence on the form and content of the values contained in ancient Javanese literature called *kakawin*, which then developed into the song of the *Jawa Madya* (Middle). This study examines deeply the relevance of local wisdom of Javanese culture (in this case the philosophical meaning) with Islamic religious values, whereas the previous researchers studied the poetic meter models and the contents of *kakawin* and *kidung*.

Observing the relationship between religious and national life in order to explore the local wisdom of Javanese culture through *Pocung* is a realization of the development of religion and Javanese culture since the ancient times. As a cultured and religious country, Indonesia must be able to stand on harmony between religious and national life. This study might give a deep insight to the Javanese people in leading their life. The objective of this study is to illustrate in depth religious values delivered in *Sekar Pocung* based on local cultural wisdom.

Methods

To answer problem of the study, the research method employed in this study is descriptive qualitative. Analytic descriptive method was implemented by describing the facts, then continued by analyzing the facts obtained (Ratna, 2004: 53). Data collection procedures are conducted by using literary studies and recording technique. The research instruments are human instruments, who are a researcher and a recorder. The data are analyzed by implementing critical discourse analysis.

There are three sources of data which are primary, secondary, and supporting sources. The primary sources of data in this research are literary data related to *Sekar Macapat*, such as *Serat Wedhatama* which is written by Sabdacarakatama (2010), and *Sekitar Tembang Macapat* which is written by Mardimin (1991). Secondary and supporting sources are paper-based documents or downloaded sources from internet that support the study of religious values based on the local wisdom of Javanese culture.

The Term *Sekar Macapat Pocung*

Sekar Macapat is an important part of *Nusantara* culture, especially in Javanese culture. Even *Sekar Macapat* with all its contents has various functions, exactly as the bearer of the message, the means of narrative, the presentation of the expression, the media of ambiguity, the conveyor of the puzzle, the media of *dakwah*, educational and counseling tools, and so on (Purna, 1996: 3). Everything can be accompanied by *Tembang Macapat*, both things that look real in explicit form, as well as the stored content (implicit form). This brief description shows how high the value contained in *Tembang Macapat* along with the expressed and implied mandate in order to expand the cultural horizon as the foundation of the development of Indonesian culture today and in the future (Sahlan & Mulyono, 2012: 103).

Sekar Macapat is a traditional Javanese song or recited poem which every line has a sentence line called *gatra*. Each *gatra* has a certain number of syllables called *guru wilangan* with a suffix on the sound of a poem called *guru lagu*. *Sekar Macapat* Javanese language means dividing into two syllables (*maca papat-papat*). It explains how to read *Sekar Macapat* intertwined every four syllables. However, there are still many other meanings and interpretations (Arps, 1992: 62-63).

Sekar Macapat actually tells the journey of human life. This philosophy illustrates how a person lives from birth, begins to learn during their childhood, maturity and eventually dies. In *Sekar Macapat*, each meaning of the song symbolizes character or its own character such as sadness or sorrowful feeling, advice, romance, affection and happiness. The character of *Sekar Macapat* is generally used as a reference in creating song lyrics because *Sekar Macapat* is used as a song that contains wisdom.

A literary work of *Macapat* is usually divided into several *pupuh*, but each of it is divided into several parts and in that part there are every *pupuh* that uses the same meter. Meter usually depends on the characteristic of the

contents of the text told. The amount of each *pupuh* is different depending on the amount of the text used. Each text is divided into *larik* or *gatra*. Each *larik* or *gatra* is divided into syllables or *wanda*. Thus, each *gatra* has a fixed number of syllables and ends with a similar vowel. The rules concerning the use of the syllable are named as *guru wilangan*. But the rules of using the final vowel of each line or *gatra* are named as *guru lagu* (Ras, 1982).

The number of standard *Sekar Macapat* are 15 pieces, then the meters are divided into three types, namely *tembang cilik*, *tembang tengah*, and *tembang gedhe*. *Tembang cilik* has nine meters; *tembang tengah* has six meters, while *tembang gedhe* only have one meter. There are several types of *Sekar Macapat*. Each type of them has a rule in the form of *guru lagu* and *guru wilangan* which is different one another (Ras, 1982).

In its development the term *tembang*, *kidung*, *kakawin*, and *gita* are used as chronological poems of Javanese poems (Waluyo, et al., 2001: 11). Furthermore, it is stated that in line with the development of the era, *Macapat* poem also develops. *Macapat* has another genre called *pesantren* literature in the form of *syair singir*. After the Islamic Kingdom of the coast (Giri, Surabaya, and Demak) collapsed, the Javanese literature moved to the outsider (Kingdom of Pajang and Mataram). In Mataram era, Javanese language and literature were rebuilt. *Macapat* poem is preserved and constructed as it is today.

Ancient Javanese poems such as *Sekar Macapat* contain philosophical meanings that are a sequence of human life and human existence (ontology), way of finding the true essence of life (epistemology) and at the same time contain the values of Javanese ethics (axiology). In this case, these three elements are frameworks that build the philosophy of Java. *Sekar Macapat Pocung* is a poetic meter whose verse structure contains *guru gatra* (lines in one verse) with 5 lines, *guru wilangan* (syllable in one line): 4-8-6-8-12, and *guru lagu* (vowel at the end of the line). Each verse consists of several sentences which has a certain rhyme pattern. In addition, *Sekar Macapat Pocung* can be composed by following some rules namely *guru gatra*, *guru wilangan*, *guru lagu*. It must firmly hold vocabulary and word formation. Besides, the rhyme should be noted so that the song becomes beautiful (Waluyo, et al., 2001: 18).

Furthermore, the character of *Sekar Macapat Pocung* is sung or recited with a relaxed or less ambitious mood. Although *Sekar Pocung* is recited in a relaxed tone or in a less ambitious mood, its philosophical meaning is adequate deep. Lexically, the word *pocung* means a legacy which explicates the phase when a person dies and becomes a corpse (Susetya, 2007: 23). *Pocung*

or *pocong* are dead people wrapped in white shrouds. In Islamic teachings, it is explained that “Rasulullah saw. was wrapped in three layers of pure white cloth made from cotton which were from Sahuliyah, Yaman, without wearing *gamis* and turban” (H.R al-Bukhari: 1264 & Muslim: 941). Philosophically, it is said that *Sekar Pocung (Macapat)* is a cultural product of Javanese people that contains noble and moral values. It reflects the Javanese ethic (axiology). Its philosophical meaning can be used to solve both individual and community issues (Effendy, 2015: 62).

Based on the description above, it can be concluded that *Sekar Macapat Pocung* is a Javanese literary work in the form of ancient Javanese poem with certain structure and rules. It contains lexical and philosophical meaning which describes the local wisdom of Javanese culture and Islamic religious values.

Local Wisdom in Sekar Macapat Pocung

Local wisdom is interpreted as a “tool” of knowledge and practices which can be used to solve problems faced in a good and right way according to society (Ahimsa, 2007: 17). There are numerous variations of this term such as ‘living wisdom, living policy, local wisdom’ and in English ‘local genius’ or ‘local wisdom’ which mean knowledge based on community experiences passed down from generation to generation which can also be considered as rural philosophy. This knowledge is used for guiding daily activities in dealing with families, neighbors, and other communities, or with the surrounding environment. Local wisdom (local genius) is essentially the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life (Sedyawati, 2007: 18). In relation to that explanation, local wisdom might also be defined as a tool of knowledge in a community, whether from the previous generation and experience related to the environment or from other communities to overcome the challenges of life.

Local wisdom is a system of local knowledge held by the community based on the experience and guidance of their ancestor to deal with local situations and conditions summarized in verbal and non-verbal expression to obtain the tranquility of living together, humanism and dignity. The main points of local wisdom include cultural features, a group of people as the owners of culture, and life experiences that produce these cultural traits (Rahyono, 2009: 7-9). Local wisdom has resilience to elements that come from the outside. Besides, it is able to develop for the forthcoming future. People’s personal resilience can be determined by the strength of local wisdom in facing external forces,

because it has various strategic factors, namely the establishment of identity since one's birth, not an alien to the owner, the strong emotional community in appreciating local wisdom, the learning of local wisdom without any forces, and fostering self-esteem and self-confidence. Hence, local wisdom might enhance the dignity of the nation and state.

Local wisdom in Javanese literature and culture is often metaphorical meaning or figurative but it is still known in everyday life, both formal and informal. Local wisdom in Javanese literature and culture can be a means of identifying the mindset guided by the shared worldview and the view of the world that contains local wisdom. The mindset is the inference or integration of the concept categories obtained through the classification which results a schemata. Thus, literature and culture as the essential products of human beings empirically have a close correlation in social life. In addition, it cannot be neglected or it is not related to the development of time, place difference, community, kinship system, ethnic habits, beliefs, ethics of language, and customs (Fernandez, 2008). Local wisdom in Javanese literature and culture is interpreted as a Javanese way of life, both verbal and non-verbal to overcome situations of life based on hereditary traditions.

Based on the characteristics, local wisdom can be distinguished into (a) verbal which are reflected in the words, phrases, clauses and sentences that are metaphorical, and (b) non-verbal which are reflected in body language, various symbols, and images. Local wisdom in Javanese literature and culture which is in the form of words (verbal) illustrates the way to overcome life problems in both normal and metaphorical ways. The core context is related to three things, namely (1) geographical wisdom, (2) cultural wisdom, and (3) economic wisdom. Therefore, local wisdom in Javanese literature and culture is a recapitulation and recording of past life policies that are anonymous inherited from generation to generation. There is not any explanation of whom, where, and when the policies of life summarized in Javanese culture are formulated.

Based on its application, local wisdom in Javanese language and culture can be pursued through the conservation method by preserving traditional ancestral wisdom related to natural environment, culture and source of life. Recovering method is the application of local wisdom conducted by the community by strengthening local wisdom of ancestors in the surrounding environment. The innovative value of local wisdom is reflected in their various ways of fulfilling the family's livelihood by "commercializing" their natural environment, energy and livestock that was originally never done by the

ancestors. Due to the urgency of need, the development of natural attractions and spiritual tourism, commercial law leads them to take such means, in order to increase the source of livelihood.

The method of resistance is the application of local wisdom by maintaining ancestral wisdom as it is. Local wisdom in Javanese literature and culture is one of the objects of study. Local wisdom in Javanese literature and culture is a system of local knowledge held by the community based on the experience and guidance of ancestors from generation to generation. Local wisdom is the identity and potential strength of the people's personality in facing influences from the outside, but it all depends on the loyalty of the owner to take advantage of his positive potential. Local wisdom is shaped from the empirical experience of the owner of life, related to various customary events such as birth, marriage, death, health, agriculture, season anticipation, and other activities. Local wisdom summarized in Javanese literature and culture is a summary and recording of anonymous local wisdom in the past (guide line), originally from someone (kings, regents, religious leaders, community leaders, etc.) who is influential (authority, spirituality, majority). Besides, it also includes verbal and non-verbal expressions that are deemed important to be followed (for respect, special meaning, the power of words, metaphorical) by society.

Local wisdom consists of two words which is wisdom and local. Local means in the same place, whereas wisdom means insight (Wojowasito & Poerwadarminta, 1979). In general, local wisdom can be interpreted as an idea of a wise, virtuous, beauty, religious, and even absolute for man. Local wisdom can determine the judgment such as whether someone/something is useful or useless, true or false, good or bad, religious or secular to the creativity, as well as determine the judgment related to the taste and humans' desire in a particular area.

In relation to the culture, local wisdom is one of the cultural values that can be in the form of unwritten rules. Local wisdom is a blend of the sacred values of the word of God and the various existing values. Its a past cultural product that is constantly being used as a living (Sartini, 2014: 112). Furthermore it is said that even though it is a local value but the value contained therein is considered universal. Hence, the value contained in local wisdom is applicable not only to people in certain communities, but also to all human beings.

Ratna (cited in Effendy, 2015: 59) mentions that the functions of local wisdom is an adhesive for various forms of culture existed. It also functions

to anticipate, filter, and even transform various forms of external cultural influences that it fits the characteristics of local communities. In addition, it contributes to a wider culture, both nationally and internationally.

From the above functions, the local wisdom prevails within the community is crucial to the dignity of certain community. Therefore, the local wisdom of Javanese culture is very important to be internalized in the attitude and behavior of Javanese society (Saddhono, 2016: 83).

The local wisdom found in *Sekar Macapat Pocung* gives people the right to be a person who is useful for religion and nation. Expressed by Effendy (2015: 57), local wisdom is the specific value associated with a particular culture and reflects certain societies. This means that *Sekar Macapat Pocung* as a product of Javanese culture contains the values of local wisdom reflected in religious and national life.

The importance of exploring the local wisdom of Java in *Sekar Macapat Pocung* gives inspiration and pride to the Javanese community that the culture possesses high moral values as a living guide. Setyadi (2013: 294) conveys that in relation to 'culture', local wisdom is a part of abstract culture. Local wisdom can also be a symbol. The symbols might mean "good", "positive", "not good", "negative". In Indonesia, local wisdom must clearly have positive meaning because 'wisdom' always means 'good or positive'. Based on that understanding, local wisdom is a form of abstract and positive tangible culture. Similarly, *Sekar Macapat Pocung* has a positive value, one of which is religious value.

Javanese culture from ancient times is known as a noble culture that holds many noble values such as ethics and courtesy both at home and in the society. *Sekar Macapat Pocung* contains the religious values conveyed through the poems. The religious values contained in it give the Javanese people a great religious life without abandoning cultural wisdom as a Javanese society (Saddhono, 2013: 252). In addition to religious values, local wisdom manifested in *Sekar Macapat Pocung* has a philosophical meaning that contains meaningful life concept.

Guritno (1995: 35) reveals that *Sekar Macapat* is a vision of human life journey. Furthermore it is stated that *Sekar Macapat Pocung* means the summit (the highest) which is in Islamic teachings means towards the perfection of life in the world and hereafter. Thus, the point of *Sekar Macapat* is comprehensively interpreted as a series of human life journeys from birth to death.

Based on the description above, *Sekar Macapat Pocung* contains the local wisdom of Javanese culture that gives wise advice and religious values

delivered in its verses. The values conveyed in local wisdom become the abstract Javanese cultural products which are functioned as guidance to lead religious and national life.

The Values of Islamic Religions and Philosophical Meaning in the Text of *Sekar Macapat Pocung*

According to Poedjasoebroto (1978: 194-207), *Sekar Macapat Pocung* was created by Sunan Gunung Jati. At that time, Javanese scholars had a great attention to Javanese art, and it became the beginning of the *Wali Sanga* in spreading Islam. It shows one of the ways to spread Islamic teachings in Java which was done through art. As an insight of preaching, *Sekar Macapat* has a teaching on human life.

Some universal values which can be developed through efforts to build ethics and religiosity in educational environment include: (1) nationality, (2) the value of excellence/quality, (3) the value of order and discipline, (4) exemplary value, (5) the value of mutual respect and tolerance, (6) the value of responsibility, (7) the value of prestige or pride (Mulyono, 2007: 121).

The teaching of human life is illustrated by the journey of human life from birth to death. The names in *Sekar Macapat* as a whole describe the stages of human life (Supadjar, 1996: 5). The stages are as follows:

1. *Mijil* means the stage of human life at the beginning of birth,
2. *Maskumbang* means the stage of humans life when they were very young and helpless so that they demand a lot of help,
3. *Kinanthi* means the stage of human life when they depend on their parents' will,
4. *Sinom* means the stage of human life at a young age to learn,
5. *Asmaradana* means the stage of human life when they begin to attract one another between men and women (*kasmara*),
6. *Durma* means the stage of human life when they begin marriage life,
7. *Dhandanggula* means the stage of happiness to have child,
8. *Gambuh* means stage of human life when they have been old (already felt the sweetness and the bitterness of life),
9. *Pangkur* means the stages of leaving real world,
10. *Megatruh* means phase of life in which their soul and body are separated,
11. *Pocung* means the stage of hereafter when ones' bodies are wrapped in white shrouds.

Sekar Macapat Pocung, the eleventh poetic meter, is a traditional insight of Javanese culture that has philosophical meaning delivered through its poetry and contains Islamic religious values (Supadjar, 1996). Religious values come from human beliefs to God. *Sekar Macapat Pocung* is the insight of the final journey of human life, that is when human dies and the body is wrapped in white shrouds. In relation to Islamic teachings, the deceased person is wrapped in white shroud with the hope of getting purified; his/ her sin was forgiven; and his/her spirit is accepted (Suwardi, 2006: 26).

In the history of H.R. Ahmad (27135) and Abu Dawud (3157) said "From Laila bint Qanif, he said," I was one who bathed Ummi Kalsum binti Rasulallah saw. when she died. The first was given by Rasulallah saw. to us is a cloth, then a shirt, a head covering, a veil, and then put it in another cloth (covering her entire body). "Laila said," While the Prophet stood in the middle of the door with his shroud and gave it to us piece by piece".

Furthermore, according to the religious leader, the other cloth mentioned in the *hadith* above is the fifth layers of white cloth to cover the body. This amount is greater than those used for male corpses. The number of shrouds for female corpse is greater than the shrouds for male corpse to keep the body shape invisible.

In Islamic teachings, there are some obligations for the heirs and the family of the deceased person. The first obligation is bathing the corpse. The second one is wrapping the corpse with seven layers of shrouds. The third obligation is praying, i.e. *janazah* or *ghaib*—prayer with four *takbir*—begins with *takbir* and closes with *salam*. The fourth one is burying the corpse. In Islamic teachings, all the deeds of the deceased people have been broken, except three things. The first is useful knowledge. The second is *jariyah* charity (good deeds) when someone is still alive. The third is a righteous child, a child who prays for his/her deceased parents (Pelajaran Sekolah, 2016).

The Islamic religious values of the word *pocung* can be examined both lexically and philosophically. Based on the above description, it can be concluded that Islamic teachings suggest people to help each other (mutual support, in harmony) both with other people and with family, as well as always being close to God in every stage of human life, especially in behaving. It illustrates both the religion and culture (Sumbulah, 2012).

Philosophical meanings in the *Sekar Macapat Pocung* reflect the existence of the local wisdom of Javanese culture. Local cultural wisdom in *Sekar Macapat*

Pocung (Sabdacarakatama, 2010: 43) below teaches people to be a religious and cultured person.

Sekar Macapat Pocung I

*Durung becus
Kasusu selak becus
Amaknani rapal
Kaya sayidweton Mesir
Pendhak-pendhak angendhak gunaning janma*

Translation:

Know nothing yet have been trying to explain the meaning of the verse, whose style is like Sayid from Egypt and often underestimate the intelligence of others.

Sekar Macapat Pocung II

*Kang kadyeku
Kalebu wong ngaku-aku
Akale alangka
Elok jamane den mohi
Paksa ngangkah langkah met kawruh ing Mekkah*

Translation:

For those people, including ones who just love to admit the intelligence of others, but they do not have one. It is even stranger not to realize his own culture, even to impose his will to take his knowledge in Mecca.

Sekar Macapat Pocung III

*Nora weruh
Rosing rasa kang rinuruh
Lume-keting angga
Anggere padha marsudi
Kana kene kaanane nora beda*

Translation:

Not knowing what is being looked for but it is on the body. As long as it is mixed with sincerity, wherever there is, neither (Mecca) nor here (Java) it is not different.

In *Sekar Macapat Pocung I*, *II*, and *III* above, it can be seen that religion and culture is related. Based on the characteristic, *Sekar Macapat Pocung* has a

relaxed, fun, laughing, and fit character to describe things that are less serious (Waluyo, et al., 2001: 46). With a depiction of a less serious character, *Sekar Macapat Pocung* above gives philosophical advice.

The philosophical word contains in *Sekar Macapat Pocung I* are *Sayid* (*habib*, a descendant of the prophet Muhammad) and humans' wisdom. The use of these words creates credibility in the song. The meaning contained in the diction of *Sekar Macapat I* suggests Javanese people that if one wishes to be a preacher (Islam), he must have religious knowledge as well as have credibility to interpret the holy verses of Qur'an so that he cannot recite the verses recklessly in front of others, pretend to be a *Habib* from Egypt, and even underestimate other people's religious knowledge.

Sekar Macapat Pocung II uses the philosophical word of *kawruh* (Great Knowledge). In relation to the previous verse that he (the person who is not worthy of being a preacher) is usually fond of claiming to have the knowledge and credibility in interpreting the holy verses of Qur'an but he is lacking in knowledge (local wisdom) related to his own culture. In fact, such person imposes the knowledge he learns from Mecca into a culture in his community (Java). Ediyono (2015: 81-82) reveals that a knowledgeable person must have responsibility. Knowledge which is responsibly used will be able to improve the quality of human.

Setyadi (2013: 294) reveals that local wisdom covers various knowledge, point of view, value, and practices of a community, both inherited from previous generation and gotten from today's practices. Local cultural wisdom embraces knowledge, values, and perspectives which are very important for Javanese people to live in everyday life. The priceless heritage of the indigenous people of Indonesia must be preserved by practicing their wise words in everyday life.

Sekar Macapat Pocung III is also related to the previous *Sekar Macapat Pocung*, the philosophical word choice such as *rosing rasa kang rinuruh* (the true essence of the science), *marsudi* (seeking) show the meaning of song. The words used are not words in daily language, so these words are a form of respect. The philosophical meaning contained in this 3rd verse tells us that one does not have to seek knowledge beyond his own personality (which is within the local cultural he possesses), if one studies wholeheartedly, wherever he studies sincerely he will gain true knowledge. Certainly the knowledge gained is a responsible knowledge and not contradictory to the local wisdom of his own culture. Hence, Javanese people become a cultured society who does not put

the religion aside, but instead they become a religious Javanese society who does not forget about their local wisdom.

Based on a review for the local wisdom of Javanese culture in *Sekar Macapat Pocung* above, *Sekar Macapat Pocung* is a Javanese literary work considered as a manifestation of the local wisdom of Javanese culture, philosophical meaning and religious values that can be used as guidance for Javanese people to behave and act in daily life. Through the advice or wise words, a preacher who has the knowledge and credibility in interpreting of the holy verses of Quran can convey his knowledge responsibly without losing his cultural identity.

Sekar Macapat Pocung as a Guideline for Religious and National Life

Religious and national life is dynamic from time to time. The change is inevitable. Local wisdom of Javanese culture is proven to spread goodness so that it becomes the basis or the introduction of new things related to religious and cultural teachings from the outside (Saddhono, 2012: 73). Indonesian people have a diversity of culture and religion. Both culture and religion have a close relationship and are inherent in Indonesian people.

Islamic religious values can fill the culture that has been owned by Javanese people since a long time ago. It has been proven in the secrets of *Sekar Macapat Pocung* both lexically and philosophically. The process of spreading Islam through art by *Wali Sanga* in the past is also succesful today. The dissemination process is completed without coercion or eliminates the local wisdom of Javanese culture. The spread of Islam in Indonesia enriches Indonesian culture.

Culture is a national identity and priceless. Culture is the foundation of the nation and must be preserved. Philosophical meaning contained in *Sekar Macapat Pocung* can be a foundation of religious and national life. Values of Islamic teachings such as mutual cooperation, loving the parents, and tolerance are in line with the values of Javanese culture whose people are known as the society which upholds the sense of brotherhood. Eventually, the process of enculturation of Islamic teachings into Javanese culture has taken place until now.

Pitutur (wise advice) in *Sekar Macapat Pocung* becomes the guidance of Indonesian people to become religious and humanist. Culture will survive if it is used as guidance in everyday life. The practice of the values contained in *Sekar Macapat Pocung* is one of the examples shown by Javanese. Thus, religious

values of Islam based on local wisdom of Javanese culture are preserved and will survive in the life of Javanese society.

Conclusion

Based on the explanation above, it can be concluded that *Sekar Pocung* has a highly philosophical meaning. The meaning of the word *pocung* and the meaning contained in the verse equally has the value of teaching human beings to be religious and humanist. The characteristic of *Sekar Macapat Pocung* which is flexible yet meaningful becomes an interesting side to look for. There are four findings from the in-depth study of *Sekar Macapat Pocung*: firstly, *pocung* words can be interpreted lexically which means *pocong*. In relation to Islamic teachings, “*pocong*” is one of Islamic teachings which explain the procedure of a death procession. In Islam, the corpse is wrapped in white shrouds with the hope of being pure, forgiven, and placed in God side. Secondly, in relation to local cultural wisdom, *Sekar Macapat Pocung* is the eleventh poetic meter. *Pocung* is a song that contains the traditional insight about the last stage of human life journey. Therefore, the word *pocung* as a sequence of Macapat songs have similar meanings. Thirdly, Islamic religious values and local wisdom of Javanese culture are bounded in harmony, which is incarnated in the form of good behavior and attitude as the characteristics of Javanese society. Fourth, *pitutur* conveyed in *Sekar Macapat Pocung* teaches people to be both religious and cultured in leading their live.

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ISLAMIC RELIGIOUS VALUES WITHIN JAVANESE TRADITIONAL IDIOMS AS THE JAVANESE LIFE GUIDANCE

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Abstract

This research aims to describe Islamic religious value within Javanese traditional idioms. It employs descriptive qualitative method. The data in this study was collected using note-taking technique. To find the Islamic religious value within Javanese traditional idioms, the researcher used hermeneutics-content-analysis technique. The findings were (1) the belief of Gusti's (God) existence, (2) the compliance to Gusti (God), (3) the plea for Gusti's (God) power, and (4) the gratitude for Gusti's (God) mercies and benevolences. The Islamic religious values, as part of Javanese local wisdom, should be conserved by the youth. The values should also be used as Javanese life guidance to build well-founded characters and ideal personalities.

Tujuan penelitian ini adalah untuk mendeskripsikan nilai religi Islam yang terkandung di dalam ungkapan tradisional Jawa. Penelitian ini merupakan penelitian deskriptif kualitatif. Teknik pengumpulan data yang digunakan di dalam penelitian ini adalah teknik simak-catat. Untuk menemukan nilai religi Islam yang terdapat dalam ungkapan tradisional Jawa, peneliti menggunakan teknik analisis isi secara hermeneutik. Hasil penelitian mencakup (1) keyakinan terhadap keberadaan Tuhan (Allah), (2) kepasrahan terhadap keagungan Tuhan (Allah), (3) permohonan terhadap kekuasaan Tuhan (Allah), dan (4) syukur atas rahmat dan karunia Tuhan (Allah). Nilai-nilai religi Islam tersebut merupakan sebagian kearifan lokal Jawa yang harus dilestarikan. Nilai-nilai

tersebut dijadikan sebagai pedoman hidup masyarakat Jawa agar memiliki karakter yang kuat dan kepribadian yang utuh.

Keywords: *Islamic religious value; Javanese; life guidance*

Introduction

Javanese is famously known for its cultural diversities. The cultures are represented in their daily habits particularly in the various types of oral tradition. According to Hutomo (1991: 10), oral tradition has similar meaning to folklore, except for the transmitted elements. The use of oral tradition is more suitable and accurate than the use of folklore, because folklore always gets different responses as from its original purposes (Osman, in Hutomo, 1991). On the other hand, an antropologist, Danandjaya (2002) prefers using folklore in referring to the oral tradition.

Oral traditions include (1) oral literature, (2) traditional technology, (3) folklore philosophy, (4) religious and spiritual values, (5) folk arts, and (6) customary law (Hutomo, 1991). Therefore, the forms of oral tradition are divided into two parts, the oral traditions with language and non-language” (Hutomo, 1998: 233). Oral traditions which include mythology, folklore, and folk tales are the channels to keep people’s awareness of what happens in the society. The European’s development and modernization, for example, were partly determined by their solid understanding on the history and myths which shaped their identities. It is generally assumed as their spirit (Redana, in Kasnadi, 2016). Oral traditions also have their own special place as historical sources. They are the medium of unwritten messages, whose preservation should become collaborative responsibility of each generation (Vansina, 2014). Oral tradition in the form of literature, including the Javanese traditional idioms, is in accordance to Danandjaja’s statement (2002) that one of the Javanese folklores is the traditional idiom.

As an ethnic of outstanding culture, the Javanese is greatly related to their traditional idioms. According to Dandes, traditional idioms can also be referred as proverbs (cited in Danandjaya, 2012). Idioms are *cetusan* (utterances), expression, statements, adage, aphorism, sayings, *amsal* (Malay’s old style proverb), *bidal* (Malay’s old style poem), maxim, *perbasaan* (language), proverbs, *petitih* (wise sayings), allusion, simile, supposition, and imagery (Sugono et al., 2009: 639). According to Cervantes (in Danandjaya, 2002) traditional idioms are short sentences which are abstracted from long experiences in life. Javanese

traditional idioms include *paribasan*, *bebasan*, *wangsalan*, *seloka*, *cangkriman*, *parikan*, *pepindhan*, *sanepo*, *panyandra*, and *isbat* (Subalidinata, 1981).

There are moral teachings to be imitated within the idioms. The Javanese traditional idioms consist of the moral value of self-control (Widiastuti, 2012: 153). In addition, Suseno argues that *wulang*, a type of Javanese literature, consists of moral teachings as the basis of Javanese ethics (in, Endraswara, 2010). Therefore, those good moral values should be preserved by the youth as the inheritor of the culture.

Traditional idioms are local assets that are able to describe the cultural form of particular society. Javanese' asset takes form of *pasemon*, which uttered relatively symbolical by its speakers. Hence, deep thinking is required before finding the meaning within. The utterance, in the form of *pasemon* with its meaningful symbols, is the reflection of the speakers' characters.

The existence of Javanese traditional idioms is facing the infiltration by the swift rush of modern culture in society's life. Global era leading to modernization flow is unstoppable, due to the immense growth of science and culture that become the society's needs. Besides the force of modernization impact, Javanese traditional idioms which flourish in the Javanese cultural life are facing extinction lately because of the people's ignorance. The mindset of instant culture and attitude flourish in the modern era are the causes of the ignorance. Traditional cultural elements are fading from the social reality and that identifier statements become its substitute (Couteau, 2018).

If the impact of modernization and ignorance are left to last, the impact will be fatalistic. In some period of time, the next generation will not be able to catch a glimpse of those outstanding hereditary values. Subsequently, they cannot learn the values within as their guidance in social life. In contrast, Javanese traditional idioms are the Javanese culture which have been settled in daily life and internalized in their personality. Javanese traditional idioms consist of various virtuous values as the local wisdom that should be learnt to meet the future life. One of the local wisdoms that have always been upheld and constructed in the Javanese life guidance is Islamic religious values.

The Essence of Islamic Religious Values

The term value means 1) price, 2) money rate, 3) the degree of intelligence, 4) the amount of content, level, quality, 5) characters and things that are important and useful for (Alwi et al., 2002: 615). Value also involves the character or quality which is attached in particular object (Kaelan, 2008: 87).

Further, value is a recognition or quality of particular matter, which becomes the determiner of someone's behavior (Daoreso, 1986: 20).

Value is highly related to culture and customs (Gazalba, 1973). Both culture and customs are systemic value implemented in social life. Systemic value is a way to act and conduct in life. It underlines what should and should not be done by the society. It teaches us how to act and conduct with anything we face in traditional society life (Gazalba, 1973: 528-530). The acts are done according to standard and values in the form of social value, economy, politics, science, technique, art, and religion.

According to Frankena (in Kaelan, 2008: 87) value is a part of philosophical study. In philosophy, the term value refers to abstract noun which means worth and goodness. Therefore, value can be represented as a particular act in rating or assessing particular matters. Frondizi notices the long debatable topic of value between the objective and subjective groups (in Anshari, 2011: 37). On the one hand, the objective group views value as an independent element toward things or subject assessed. Value is obsolete, cannot be intervened by the physical factual intervention or anything humanoids. On the other hand, the subjective group views value as a determined element produced by the assessed subject and object. Values as a set of ideas, rules, or law which becomes the basic or the guidance to do or to conduct an act (Anshari, 2011).

Based on the previous approaches, the concept of value can be concluded as a measurement within a particular thing. Value is abstract entities that are useful and meaningful in human's life. Value becomes a belief, which guides people in all activities. Therefore, it becomes the concept which always guides human beings in their daily life, including in conducting their religious acts.

In relation to religious matters, religiosity has broader sense than religion (Driyarkara, 2006). Religiosity views human more personally and puts more emphasis on human existence matters (Wibowo, 2013: 40). Meanwhile, the religious concepts have more emphasize on vibration of conscience, including humanity (Mangunwijaya, 1982).

Religious matter is a problem which put more emphasis on human nature as humanitarian being. Most people can become deeply religious with or without theology, with or without religions (Caputo, 2003: 3). According to Rizvi (2003: xxviii) Caputo's manifest is concluded in the following, "God is more important than religion as compassion is more important than faith". Religiosity shows the individual level of interest on his own religion. It shows that the particular individual has been applied and internalized in his religion's

teaching, which influence all of his life aspects and point of view. Religious teaching involves various and unlimited matters. The teachings are related to life and existence's problems and human's nobility and dignity. One of the life and existence's problems is the problem related to human and his God (Wibowo, 2013: 41).

Related to the importance of religious matter in this global era, religion and spirituality generally re-emerge as humans' basic needs (Sugiharto, 2003: xix). Someone's spirituality can be his standard in social life. Religious people are the people whose mentally structured are permanently directed to the outmost valuable, the gratifying, and the highest, God (Adisubroto, 1987).

Religious problems have become the breath in the Javanese's live and existence; consequently they are closely related to cultural problems. According to Kusumohamidjojo being religious is a part of culture (cited in Radam, 2001; Kusumohamidjojo, 2010). The Javanese has a strong religious and faith system. Each act in their daily life is always related to those religious and faith system. Religiosity or faith system is all kinds of acts which are related to religious faith or religious emotion (Koentjaraningrat, 1994: 58). To achieve a peaceful and contented life, people need to have strong religious faith. Happiness and being religious are closely related to each other; hence, happiness is considered as the evidence of religious truth. The Javanese believes that religious-based-happiness lasts for a lifetime (Sudiarja, 2006: 775).

All Moslems believe that Qur'an is the life guidance from *Allah* (God) which is prophesied to Muhammad for all mankind (Madjid, 2000: 3). Islam is a universal religion; the values within are considered the absolute, yet formatively flexible. The values within can merge in general social life through times. Therefore, it is not a surprise that Islam has a relation with Javanese local culture. The related factor for Islam and local Javanese cultural to blend are (1) similarity of spirituality, (2) similarity of life view, (3) similarity of life purpose (Hermawan, 2014: 51-55).

Islam is not a religion which emerges from vacuous space culture. Islam and reality undoubtedly involve continuously in dynamic dialog. When Islam spreads in Indonesia, Islam cannot be separated from the existed local culture in society (Widiana, 2015: 203). On the contrary, when Islam blends with the local culture (Javanese culture), Islam will affect the Javanese thoughts and habits. Those thoughts and habits are reflected on one part of the Javanese culture, in the form of traditional idioms.

Acculturation is a concept to describe the long process to blend two or more values, involving Islamic and local values: either for individual, group, or the settled society with their own existing culture (Widiana, 2015: 214, Sumbulah, 2012). In the meantime, Kastolani & Yusof (2016: 70) show that *nyadran* tradition is a socio-religious reflection of the value blending, because *nyadran* and graveyard visit are two religious cultural expressions which have similarities both in rites and objects. *Nyadran* is also a blending between cultural and religious expression (Arinda, 2014; Winarni et al., 2013).

This paper examines the Islamic religious values within the Javanese traditional idioms. The Islamic religious values become the life guidance in every human being's activity. The traditional idioms, as the internalization of the Javanese life and conduct, consist of Islamic religious values which are used as people's live guidance in their daily life.

Method

This study is a qualitative research in which the data taken were in the form of words or sentences. The data found within the Javanese traditional idioms spreads in the society's life. To collect the data, the researcher used note-taking technique. The instrument of the research is the researcher himself. The researcher carefully and simultaneously read the data sources to get the data which suit the aim of the research. The findings were then recorded to be analyzed, especially to find the meaning within. Therefore, the deep content-analysis as the data analysis technique was used to find the related meanings which match the aim of the research.

The Belief in God's (Allah) Existence

Related to their view of belief, the Javanese believes that God (Allah) is so close that they have an idiomatic concept about *manunggaling kawula Gusti* (unison between God's creations and *Gusti* (God/Allah). The idiom becomes the option in their submission to the creator of the Universe. According to Jayadiguna in Purwadi (2004: 14) in mysticism (*kebatinan/kejawen*) there are four important life acts which are stated as follows (1) honorable character, righteous deeds, morality, and honor, (2) a discussion on *sangkan paraning dumadi* (the lost of soul from the body), (3) understanding toward the spiritual knowledge or *jaya-kawijayan*, and (4) having the view of *manunggaling kawula-Gusti*. The ultimate life achievement for the Javanese is *kasampurnaning urip* (live the fullest life). It will only be achieved if they are able to find the true

mentor by implementing the concept of *manunggaling kawula lan Gusti* (united oneself with God (Allah)) (Endraswara, 2016: 16).

The concept of *manunggaling kawula-Gusti* is equal with the idiom *curiga manjing warangka, warangka manjing curiga* (*keris* (kris/dagger) within the sheath, sheath within the kris/dagger). Kris symbolizes human as *jagad cilik* or microcosms, whereas sheath symbolizes God (Allah) as *jagad gede* or macrocosms. According to Achmad (2012: 16), *Serat Centini* includes the prudent value that human, as microcosms, should unify themselves with God (Allah), as macrocosms. Living human being cannot only think about earthly matters or on the contrary only think about afterlife matters. Therefore, in that book Javanese people are directed to balance their life in the world and the future afterlife.

After their unison with God (Allah), the Javanese are highly respected by their religion. The idiom *agama ageming aji* (religion is the glorious outfit) is the predecessor of authentic life that will end. Religion is the main life guidance for the Javanese. Religion becomes the standard to do all the activities in the real world. This faith is shown by the Javanese determination to do the spiritual rites. Therefore, the idiom *Pangeran iku adoh tanpa wangenan, cedhak tanpa senggolan* (God (Allah) is far away with no limit, yet nearly untouchable) is held firmly by the Javanese. On the one hand, the Javanese consider God (Allah) far away, as if limitless that He becomes so close. On the other hand, the belief that God (Allah) is so near, yet He remains untouchable. The distance of God's existence is not the biggest concern of the Javanese, because they firmly grasp and hold the belief that God the omniscient has the outmost knowledge for all his creations' acts. Therefore, God is the most omnipotent, because even though He is in distance yet He is so close to His creation.

The faith of the Javanese upon God's (Allah) justice is based on the idiom *Gusti mboten sare* (God (Allah) never sleeps). The idiom becomes a strong foundation of faith and life guidance. In any kind of situation and condition, the Javanese always believe that God sees all and monitors all of their actions. Javanese culture and mindset sees God as an entity that never sleeps.

The Javanese also believe that anything happens, begins, and returns to the creator of life. With the faith in the idiom *urip iku sangka Pangeran bali neng Pangeran* (life is from God and will return to God) becomes the life guidance in their mortal life. According to Sukatman (2009: 160), God is the origin of all life beginnings. Human will always try to do and act well to God and

all creatures by having the belief, because God is the beginning as well as the end of the universe.

In their daily life, the Javanese firmly hold those beliefs as a life guidance. They view the beliefs as non-negotiable values. They have to carry out those beliefs if they want a safe, quiet, and peaceful life. Those beliefs become the Javanese keys to successful life.

The Compliance to God (*Allah*)

Beside the belief toward God's existence, the Javanese has another life guidance; the high compliance to God the Almighty. According to Achmad (2014: 11), the Javanese highly respect God's power by placing high concern toward spiritual-transcendental matter. Religion, as the Javanese life guidance, stimulates the total compliance to the decision of God the Almighty. The attitude *sumarah* (compliance) and *narima ing pandum* (take every allotment given to them) along with strong determination and real strive become *gondelan* (guidance) for the Javanese to act in their everyday life. It is represented in the idiom *ajine tekad, ilmune pasrah, rapalane adile Gusti* (the importance of paying intention on God's will, the need to know the essence of compliance, the need to put faith in God's justice), is held for each step chosen in their life. The Javanese, in their social life, still hold the strong intention and determination, alongside the high compliance toward the God's justice. Those three concepts of life will lead to the true accomplishment in living their life.

Having the intention, determination, and compliance in living their life, human should also have patience. The old saying *sabar iku mustikaning laku* (patience is the key of life) projects the form of compliance toward God. Success, prosperity, quiet, and peacefulness will never be present without patience basis. The strong compliance toward God makes the poor, rich, and the weak, strong. In any situation and condition, the Javanese will submit themselves to *Gusti Kang Akarya Jagad* (God who creates the universe) with the compliance and patience. Hence, the Javanese rely their life journey on the idiom *urip iku koyo banyu* (living life like the flow of the river). They do not act against the flow of destiny, but they follow it as they truly belief in God's will. Javanese's life is far from the opposition characteristics. They do not like to protest and oppose the *garising pepesthi* (the exact line of destiny). Moreover, since the beginning, the Javanese has already had strong foundation about God's fortune. The concept that one's fortune will never be exchanged or God will never give wrong fortune to His creation is represented in the

idioms *anak iku nggawa rezeki dhewe-dhewe* (each child brings his own luck). They willingly accept and acknowledge everything that has been given by *Gusti Kang Murbaing Dumadi* (God the Almighty). Either in happiness or sadness, they live on it in compliance. They are always grateful for whatever happens in life. They live the life as the river flows, because they believe that life has been structured by God.

The Javanese compliance on living the life is reinforced by the belief that *wong sabar rejekine jembar, wong ngalah uripe berkah* (the patient one gets more blessing). Those idioms describe that in the attempt to earn living, the Javanese emphasize the importance of patience and synchronization. They believe that the ones who have patience will gain prosperous and blessed fortune. The Javanese always teach their heirs to be patient and avoid conflict because god will bless whoever has patience and determination to take everything with compliance in life.

Moreover, the Javanese has the concept to avoid greediness in living life. As they know they will live in limited time as stated in the idioms *urip iku mung mampir ngombe* (life is just like a sip of a drink). With the belief on the idiom, the Javanese balance their life in the world with the afterlife which is believed to be immortal. The balance between the lives in the world with the afterlife becomes the Javanese life concept. The life in the world is not their ultimate goal. The life in this world is considered as the starting point for the eternal life in the afterlife.

The compliance toward God's might is also represented in the idiom *nyangoni manteb lan pasrah* (equip them with steady and compliant determination). In other word, the Javanese life concept, if the children are going away to earn a living, the most important capital is the strong intention and determination with the high compliance to the Almighty. They believe that wealth is not the main capital. Wealth is the secondary capital. As a consequence, each Javanese must convey to change his destiny.

The sincere compliance for the Javanese is stated on the idiom *sluman slumun slamet* (safety in every place and situation). To believe in the essence of the idiom, they have put in their heart the faith of God's supervision. They give all of their body and soul to God with no doubt at all. They assume that they will be safe even if they are careless, due to their high compliance toward God the Almighty. Safety is solely lies upon the God's hands; everything will work as He wishes. That kind of people in Javanese concept is assumed as the people who have truly found their real mentor. The characteristics of

the person who has truly found their real mentor are (1) they become more *tanggap sasmita* (wisely response) in any kind of situation and (2) they become *kewahyon* (enlighted). It means that in any kinds of situation, they always get *kabejan* (luck). The highest spirituality is the sign of finding the real mentor (Endraswara, 2016: 17).

According to the previous descriptions, the Javanese has remarkable compliance toward God's power. All of their habit and act in daily life is always based on the high compliance to God. All kinds of action are at the end culminate of the compliance. For the Javanese, compliance has been inseparable part of their life. Through high compliance they live life with lighter burden, so that they are able to gain quietness and peacefulness life in the world.

The Plea for God's (Allah) Power

Another religious act which is always be the Javanese life guidance is the plea to the God Almighty. Plea or prayer to God became one of the keys of *laku* (act) for the Javanese to gain their dream of success. In addition to the act of request to *Gusti Kang Akarya Jagad* (God who creates the whole universe), the Javanese also put their best effort in accordance with their own abilities. Effort and prayer are inseparable acts, as a double-sided coin. According to the Javanese, remarkable working ethic supported by sincere plea in living life must make it easy to be granted by God the Almighty. In this concept of plea, Anshari (2011: 252) states that *doa* (prayer) and *mantra* (spell) become the medium to transmit the wish to "the entity" which is considered to have the power to make them real. According to Koentjaraningrat (1980) praying and *slametan sesaji* (offering feast) are parts of human's religious acts. Furthermore, religious acts are not only limited to the relation between human and God (*hablum minallah*), but also involve the relation among human (*hablum minannas*). In addition, Humaeni (2015: 176) who investigates the *Ciomas'* ritual act finds that those rituals and *slametan* (religious feast) have religious fact and social means especially to increase the solidarity among the society members.

In the concept of unlimited relation to God, the Javanese realize that human is equipped with sense and mind, so they can be claimed as God's most perfect creation. Thus, human should give a try and plea to God so He will decide the perfect end for them. The idiom *wong obah bakal mamah* (those who work shall feast), *wong nandur bakah ngunduh* (those who sow will reap the harvest) are the appropriate idioms to represent this case. Both idioms, even

though literary related to human activities, are meant deeper than merely human's problems. Implicitly, both idioms have deeper meaning, related to God's power. It is relevant to the Islamic concept of God's (Allah) undeniable *qudrat* (power) and *irodat* (will). Every single event in the universe happens in coincidence, all events happen due to God's will. In creating an event, God must have a goal for His creation. All events happen to the creatures in the world is done within Allah's *qudrat* (power) and *iradat* (will). He plans anything He wants to plan, so there is no meaningless event. To Understand His will, human as a mindful being is expected to use his brain. In the effort to find God's secret within all events, human should think and put effort while praying the plea.

The Javanese always make a plea to God to realize all his wishes. The previously explained idioms *wong obah bakal mamah* (those who work shall feast) and *wong nandur bakal ngunduh* (those who sow will reap the harvest) represent the meaning that the Javanese do not set aside God's role to realize their wishes. They call the role as Allah the Almighty's *qudrat* (power) and *iradat* (will). Besides working to earn for food and sowing to reap the harvest, the Javanese always have to pray to God the Almighty. The concepts within both idioms are then illustrated in the idiom *sapa wani rekasa bakal nggayuh mulya* (those who work hard will gain the best result). Therefore, those previous idioms are attached with the act and the plea of the Javanese; *Pangeran iku kuwasa, dene manungsa iku bisa* (God is powerful, yet humans are able to gain what they want). The idioms are a guidance to plan and fight for a wishful goal, which is based on the concept that it is only for God to decide humans' destiny. In accordance to Een's argument (in Humaeni, 2015: 163) everything happens in the world is based on His willingness, and none can defy God's destiny.

The Javanese believe that human beings are given mind to think and act for particular wish, even though at the end, it is God who has the power to decide the result. Principally, as God's creation, the Javanese can do anything alongside the prayer, yet the decision is always in God's hand. Consequently, the pleas to God for the Javanese become the life guidance that should be held and done in their daily activities. Religious rites and *slametan* (religious feast) for the *Ciomas*' represent the willingness to ask for safety or God appraisal. The rites symbolize collective human communication and respects to God and other supernatural beings which are perceived as having super power to guarantee the extension of society's life (Humaeni, 2015: 177).

The Gratitude for God's (*Allah*) Mercies and Benevolences

The Javanese never deny the form of their gratitude to God. They are always grateful for each living events of their life. Their high gratitude appears because the Javanese understand that as a creation, they should obey God's (*Gusti/Allah*) will. Through their full submission, the concept of gratitude grows in the soul of the Javanese.

The immeasurable gratitude of the Javanese is the result of their total self-submission to God the Almighty. They try to accept all God's decisions sincerely after giving their best effort. The Javanese believe that God is omnipotent. The belief is developed out of the trust toward the ruler of the universe. They believe that people who trust God wholly will get elevated qualities. Thus, they belief that they will get convenience in living life in the world and the hereafter. They will be rewarded and blessed continually with various blesses. It is in line to Islamic concept of whomever grateful to *Allah's* benevolence, they shall get multiple blessings as a reward, and whoever denies it shall get terrible punishment. Therefore, gratitude is the fruit of hard work; continue prayers, and sincere compliance to God's destiny.

The idiom *pasrah marang apa kang bakal ana* (total submission to anything going to happen in the future), in Javanese concept means that they have to work according to their ability, but at the end of the struggle they should rely it on God's authority, so that they will fully rely on God for the outcomes. The Javanese always be grateful to anything given by the omnipresent. We just have to *sadermo nglakoni* (do as it is) for anything happens in the world. The Javanese always remember *Yang Widi's* (God) ordeal for all of His creation. Thus, the most important way to live life is to be grateful toward anything. People who are grateful show that they have internalized the concept of *dunung*. *Dunung* is the initial point pursued by philosophical reasoning (Endraswara, 2016: 33), which is based on the Javanese concept *antebing kalbu* (being persistent on something). People who have persistence and accept all of their life aspects indicate the limitless gratitude within their self.

Therefore, the Javanese hold the idiom *mangan kanggo urip, urip ora kanggo mangan* (eat for your life, but do not live to eat) to interpret their life. It represents the Javanese ethic in which they eat only when they feel hungry. Eating is functioned as a way to survive their life, not living only for eating, so the concept of *cegah dhahar* (suppress the gluttony) for the Javanese becomes the strong basic to submit their self to God. The Javanese try hard to suppress *aluamah* (the over rated gluttony).

The immense gratitude represented in the Javanese idiom *narima ing pandum* (accept His (God the Wealthiest) allotment) means that the Javanese at the end of their hope always accept God's mercies with their whole heart. They always accept God's benevolences sincerely as their form of gratitude to God.

Conclusion

There are some Islamic religious values in Javanese traditional idioms. Those values are important parts of local geniuses which are important to be preserved. The religious values within the traditional Javanese idioms are (1) the faith of *Gusti's* (God) existence, (2) the compliance to *Gusti's* (God), (3) the plea for *Gusti's* (God) might, and (4) the gratitude for *Gusti's* mercies and benevolences. Those four religious values become the Javanese life guidance and way of life in daily action and attitude.

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FOLLOWING THE PROPHET MUHAMMAD CHARACTER THROUGH NGABULEH TRADITION IN PONDOK PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN

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Abstracts

This research is part of the relevance of personality character of the Prophet Muhammad with the ngabuleh tradition in the theory of FAST (fathanah, amanah, siddiq, and tabligh). The purpose of this study is to find out and explain the ngabuleh tradition in religious, cultural, and economic reviews. The study is categorized in phenomenological research using qualitative approach. The data were obtained from observation, in-depth interview, and documentary study. It was then analyzed by data reduction, data presentation, and conclusion phase. Informant in this study is kabuleh in Pondok Pesantren Darul Ulum at Banyuanyar District, Pamekasan Regency. The results show that, in the view of religion ngabuleh is the implementation of Islamic values about following the character of the Prophet Muhammad and sincerity. Culturally, as a form of adherence of high respect to the pillars of culture in Madura, namely bhuppa'-bhabhu'-ghuru-rato (father, mother, teacher/kiai and queen/government). Economical-wise, ngabuleh is a kind of paying respect to the kiai by working in the corporate run by kiai/Pesantren and at once, contributing santri's skill and competence in the field of entrepreneur.

Penelitian ini merupakan bagian dari relevansi karakter kepribadian Nabi Muhammad dengan tradisi kabuleh dalam teori FAST (fathanah, amanah, siddiq, and tabligh). Tujuan penelitian ini adalah untuk mengetahui dan

menjelaskan tradisi ngabuleh dalam tinjauan agama, budaya, dan ekonomi. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan jenis penelitian fenomenologis. Data diperoleh dari hasil observasi berperan serta, wawancara mendalam, dan studi dokumentasi. Analisis data dilakukan dengan reduksi data, penyajian data, dan tahap kesimpulan. Informan dalam penelitian ini kabuleh di Pesantren Darul Ulum Banyuwang Pamekasan. Hasil penelitian menunjukkan bahwa, secara agama, ngabuleh merupakan implementasi nilai-nilai ajaran Islam tentang keteladanan sifat Nabi, dan keikhlasan. Secara budaya, sebagai bentuk kepatuhan penghormatan yang tinggi kepada pilar-pilar penyangga kebudayaan Madura, yakni bhuppa' bhabhu' ghuru-rato (bapak, ibu, guru/kiai, ratu/pemerintah). Secara ekonomi, bahwa kabuleh yang berkhidmat kepada kiai dengan bekerja pada usaha milik kiai/pesantren memberikan kontribusi skill dan kompetensi santri dalam bidang entrepreneur.

Keywords: Character; Ngabuleh; FAST (fathanah, amanah, shiddiq, dan tabligh)

Introduction

In general, society and parents are enthusiastic about choosing Pesantren as their children's education institution. The main reason is that Pesantren provides various knowledge about religion and science as a form of harmony in the world and hereafter.

High appreciation for santri and pesantren are not only coming from the parent/guardian of students, the government in this case the President of the Republic of Indonesia with Presidential Decree No. 22 Year 2015 on Santri Day revealed that scholars and students of pesantren have a big role in the struggle to seize the independence of the Republic of Indonesia and defend the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI). They also contribute to fill the independence, commemorate, follow, and continue the role of ulama and santri in protecting and defending the NKRI. The call for a jihad resolution on October 22, 1945 by santri and ulama of pondok pesantren from various parts of Indonesia became the reference of the Santri Day. This proves that every Moslem is obliged to defend the homeland and defend the independence of the NKRI from the invaders attack.

In socio-religious context, santri are Indonesian people who are Moslem, not just a Moslem that happened to be in Indonesia. The love of the fatherland and the defense of the land means defending religion. Among santri, love

to homeland is part of faith and belief, not solely because of the element of patriotism or nationalism. *Hubbul wathan minal iman* (Love the homeland is part of faith). For them, expelling the invaders and seizing independence is part of jihad that must be done with sincerity. Death in expelling the invaders is part of *sahid* (martyr) that is very high in value in the sight of Allah.

In the current context, the ulama, kiai, santri, and the Moslem remain consistent in loving their homeland. It is not just verbally expressed in the form of words, but realized in an effort to improve the order of the nation life. They are very good in maintaining morality and moral of the nation. This strong reaction as part of the obligation of amar *ma'ruf nahi munkar* and as a manifestation of loving of the homeland. Pesantren has contributed greatly and directly to the birth of the NKRI. In pesantren, santri are educated in the teachings and culture of tolerance (*al-tasâmuh*), the attitude of moderatism, and inclusivism as the principle of life laden with diversity and plurality.

The enactment of National Santri Day by President Jokowi means that there is a recognition of the role of *santri*, and also absolutely of ulama, in this country and nation's life both before and after the independence day (President Decree, 2015). However, it is important to note that the existence of National Santri Day is not merely about the euphoric celebration because it will be meaningless without the empowerment program of pesantren.

Here, the role and commitment of government is to encourage the improvement and betterment that should be done by pesantren. There are at least three things that must be handled by pesantren in accordance with its identity. *First*, pesantren as an educational institution for ulama regeneration. This function must be attached to pesantren because it is the only educational institution which aims to train the future ulama. However, the demands of modernization and globalization require ulama to have more capability, adequate intellectual capacity, insight, access to sufficient knowledge and information, and also responsive to the development and changes.

Second, pesantren as an institution of specific knowledge development of Islam. In this case, pesantren is still considered weak in the mastery of science and methodology. Pesantren only teaches the science of religion in the sense of transferring knowledge because it should clearly have the potential as "place" of knowledge of Islam development.

Third, pesantren should be able to place itself as a transformation, a motivator, and an innovator. Nowadays, the presence of pesantren has played its role as that function, although it is still included in the need-improvement

level. As one of society components, pesantren has the power and “bargaining” to make significant change. Institution that respond to better change/modernization is the one maintaining positive old values and taking new and better values (Qadir, 2005: 21).

Apart from the polemic about Santri Day, this study focuses on pesantren’s culture and tradition (santri, kiai, mosque, classical books). In the pesantren’s tradition, there is an interesting norm which is applicable for daily life as a part of santri’s behavior; the so-called *ngabuleh* to kiai. There is not specific research yet about *kabuleh*, the uniqueness and local-taste of this culture. Thus, it is important to present that culture in this study.

As a pride, the majority of santri desperately want themselves to reach the level of *kabuleh*. The election of *kabuleh* is seen as kiai’s mandate to manage the business or the wealth of pesantren by handing over it to *kabuleh*. In other words, *kabuleh* will take care of kiai’s business, fields, cattles, and also the shops. By seeing the position and status, *kabuleh* gets full trusty in the limited period to make decisions, solve problems, and be responsible. In this context, there is no doubt that santri with *kabuleh* status has the characteristics of trustworthy (*amanah*), honest (*shiddiq*), and professional compared to others.

In the sociological context, the compliance and obedience of *kabuleh* to kiai has been through a long process and steps. The active santri cannot be *kabuleh* automatically but going through natural selection and levels of regeneration which become the characteristic of pesantren. *Kabuleh* status and “profession” are not meaningless. *Kabuleh* is the chosen one that has advanced emotional bond between teacher and student.

Method

This study is a qualitative research which aims to explore or explain the implicit meaning. The researchers’ observation was based on what really happened in the appointed place (Pesantren Darul Ulum). The purpose of this study is to get a holistic picture of *Kabuleh* in Pesantren Darul Ulum. Therefore, the researchers need the descriptive data in the forms of speech, writing, and behavior of the observed people (Bogdan & Taylor, 1992: 21). This research elaborates the findings (about *kabuleh* in Pesantren Darul Ulum, Banyuwangi, Pamekasan) and will be analyzed comprehensively.

The design of this study is social phenomenology approach. Schutz (in Denzin & Lincoln, 2009: 337) explains that the aforementioned approach refers to human action and thought by describing the basic structures and

the reality that holds scientific attitudes. This approach is used because of the complexity of events, experiences, messages, or the focus of the problem researched. Viewing the object of science is not limited to mere sensual matters, moreover it includes other phenomena such as perception, thought, will and subject matter about something outside the object and transcendent in addition to the aposteric (Creswell, 2002: 114).

Epistemology of phenomenology requires the union of research subjects and its supports. The involvement of subjects in the research field and appreciating all activities there are the main characteristics of phenomenology research (Muhadjir, 2002: 17). The basic principles of the social paradigm are: first, the individual deals with something based on the object's meaning. Second, the meaning is given based on social interactions with others. Third, the meaning is understood and modified by the individual through interpretation related to the things he encounters (Suprayogo & Tobroni, 2001: 100). It deals with the truth criteria, namely sensual truth (based on the ability of the senses), logical truth (based on sharpness of reason), ethical truth (based on the sensitivity of reason), and transcendental truth (Muhadjir, 1996: 12).

This research was conducted in Pesantren Darul Ulum Banyuanyar Pamekasan. The data source is based on human source (informants: company director, manager and institution leader, santri working as staff, and santri as *kabuleh*) and non-human data source which are phenomena related to learning aspect and Islamic educational aspect that is in line with the business (Moleong, 2006: 157).

The informants were chosen using snowball sampling-looking for information from one to another informant, the subject and people in charge of pesantren and its business unit, and at last finding the key informant. Interview with the key informant was not done once but many times to obtain complete and in-depth information.

The data collection techniques are: first, in-depth interview and Forum Group Discussion (FGD) with the director, manager, head of institution, santri as *kabuleh*, to discuss about all activities. Second, observation on the entrepreneurship activities, experiential learning development-based entrepreneurship, and its contribution to santri/students as well as alumni of Pesantren al Amien, Prenduan, Sumenep and Darul Ulum, Banyuanyar, Pamekasan. Third, documentation study through media archives, script archives, banners and brochures in each unit of al Amien, Prenduan, Sumenep and Darul Ulum, Banyuanyar (Sugiono, 2010: 309).

Data analysis technique in this research is descriptive done in three phases: first, data reduction; second, data presentation; and third, conclusion withdrawal. These three phases are interrelated and supportive one another in the process of searching for meaning and research data.

To check the validity of the data, the techniques used are: first, the extension of participation. It was done by extending the participation in the research so as to increase the degree of confidence of the collected data. The researchers visited Pesantren Darul Ulum in a relatively long term, so that they could learn much as well as testify the invalidity of the information (Moleong, 2006: 327). Second, observation perseverance. This step aimed to obtain the in-depth data by observing thoroughly and continuously. Third, triangulation is a technique of checking the data validity by utilizing another instrument for comparing the data (Moleong, 2006: 303).

The triangulation done involves the process of strengthening the evidence from different people, in-depth interview and Forum Group Discussion (FGD) with the director, manager, leader of institution, students as employees, santri as *kabuleh*, santri as consumers, society, and alumni. The data obtained from observation, interviews, and documents/archives were then compared.

The researchers compared the statements of one person to another, to director, manager, leader of institution, students as employees, santri as *kabuleh*. Also, they compared the data obtained from observation with interview, and documents review as well. The next step is to do coding so that it eased the researchers to find the pattern according to research problem. Finally, the researchers holistically analyzed the data to find the key point of *kabuleh*'s character and behavior.

Following the Character and Traits of the Prophet Muhammad

In terms of etymology, 'character' was derived from the Greek word "to mark" and focused on how to apply the positive value through behavior, so that people who are dishonest, cruel, greedy, and other negative behaviors are called bad in character. On the contrary, people who behave in accordance with moral norms are called noble in character. In general, the term 'character' is often associated with the so-called temperaments. It gives impression as if the definition emphasizes on the psycho-social element related to education and environmental context (Albertus, 2010: 79).

In Arabic, 'character' is 'moral' *li an nafs da'iyah laha ilaa af'aaliha min ghair fikrin wa la ruwiyatin* (traits or circumstances embedded in the deepest

soul which subsequently was born young without the need for thought and consideration) (Maskawih, 1934: 40).

In academic context, character education is interpreted as value education, behavior, moral education which aim to develop learners' ability to decide good or bad things. Here, people believe that maintaining good thing sincerely in life will attract merit and steadily accomplish one's perfection for self-training to gain better life. It is in line with the education goal, that is creating a good man (Tafsir, 2006: 9).

Generally, if the people are good, then the society will also be. There are three focuses of Islamic education objective: first, to create the so-called *insan kamil* (good human beings) who has a solidarity face that fosters egalitarianism. Second, to create *insan kaffah* who has religious, cultural, and scientific dimensions. Third, realizing human as servant and *kholifah* of Allah (Yasin, 2008: 1).

The Prophet Muhammad's biography and life journey become the inspiration for all people, especially among Moslem traders. Before being appointed as prophet, he had been known as a trader and had shown his sincerity in business and entrepreneurship. Prophet Mohammad started his trade business when he was 12 years old and started to be independent when he was 17 years old up to his apostolate time. This proves that he had been a trader for about 25 years, longer than his apostolate period which lasted about 23 years (Antonio, 2010: 10).

Long before Frederick W. Taylor (1856-1915) and Henry Fayol's thought about management principle as a discipline, Prophet Muhammad saw. had implemented management values in his life and business practices. He had been well-managed the process, transaction, and business relationship with all business elements and related parties. The description of how he managed the business is explained as follows:

Muhammad did his dealing honestly and fairly and never gave his customers to complain. He always kept his promise and delivered on time the goods of quality mutually agreed between the parties. He always showed a great sense of responsibility and integrity in dealing with other people". "His reputation as an honest and truthful trader was well established while he was still in his early youth (Afzalurrahman, 1997: 27).

People knew that Prophet Muhammad is an honest and fair trader in making business deals. His customers never complain. He keeps his promise and delivers the ordered items on time. He holds big responsibility and high integrity to everyone. He was well-known as an honest and a good trader since young. The business ethics and management had been legitimated after his

apostolate. His principles of business ethics had been positively justified in an academic way in the end of the 20th or in the early 21st century.

Modern business principles—such as customer goals satisfaction, excellent service, competence, efficiency, transparency, positive and competitive rivalry—had been the personality description and the business ethics of the Prophet Muhammad PBUH when he was still young. He became a trade pioneer based on the principle of honesty, fair business transactions, and positivity. He did not hesitate to socialize it in the form of direct education and strict statement to other traders.

Prophet Muhammad's trade principles are: *first*, it is prohibition to deceive the buyer and give excessive promise. *Second*, seller and buyer should be on mutual agreement. *Third*, respecting and honoring buyers' rights and position. *Fourth*, keeping off of transaction which is not in line with sharia principles such as taking interest, usury, *gharar*, gambling etc. *Fifth*, implementing Islamic business transaction which is oriented towards justice (Afzalurrahman, 1997: 34).

The success of Prophet Muhammad as a businessman, is an integration of his traits and character as *al Shiddiq* (honest) and *al Amin* (trustworthy). Honesty, trust, intelligence and skill, good communication and service, networking and partnership, and also the alignment in work and worship, become the important factors in gaining success as a trader (Bakhri, 2012: 45).

The title of *al Amin* is attached to him in his capacity as a merchant. No wonder did Khadijah consider him as a trustworthy and profitable partner that she sent him on several business trips to various markets where she also funded it. At times, this was done under cost contracts (wages), trading fund, and profit sharing contracts.

In the management field, Drucker (in Stoner & Freeman, 1994) formulates the meaning of efficiency and effectiveness. *Efficiency* means doing something right, while *effectiveness* is doing the right thing. Efficiency is emphasized on utilizing the input to produce an output thriftily. This is realized through the appropriate management concept and theory implementation. Whereas effectiveness is emphasized on the goals achievement through leadership practice and appropriate strategies selection. Both efficiency and effectiveness are employed to measure the success rate of a business. Both also encourage academics and practitioners to find the ways, techniques, and methods which can improve the level of efficiency and effectiveness as advanced as possible. The more efficient and effective a company is, the more competitive it will

be. In other words, to achieve success in business, *shiddiq* is a basic asset to apply the principles of efficiency and effectiveness.

The most noble character and traits of Prophet Muhammad is FAST (*fathanah, amanah, siddiq, and tabligh*). In the business context, these traits form the basis of every business activity, and become a supporter of success in the business world and trade.

Fathanah means intelligent or competent. In this case, a smart businessman will grasp her/his role and responsibilities well. *Fathanah* principles are reflected in *muamalah* transaction; those are transaction document administration, maintaining professionalism and quality of service, having anticipative character—a businessman must be aware of market rapid change, new traders entry, and new technology innovations so the out-of-date items using old technology will be lost. Prophet Muhammad used the concept of mix marketing to explain his buyers the advantages and disadvantages of the products he sold (Gunara & Sudibyo, 2007: 54).

Amanah means trustworthy. In a business context, *amanah* means not adding or subtracting something beyond what has been agreed on (Slamet, 2005). The Prophet Muhammad always gave the buyer's right and people who entrusted the fund to him.

Siddiq means being honest and truth in business. The Prophet's honesty as a trader is explained as follows: not breaking the promise, not hiding the sell item's defects, not marking up the market price. Honesty is the main key of customer trust because it is not nurture but a nature (Gunara & Sudibyo, 2007: 87).

Tabligh denotatively can be interpreted as "conveying", in this case, the seller is able to set the proper strategy to promote their products. A businessman is expected to describe the excellence factors of their product attractively without leaving the honesty and the truth (*transparency and fairness*) behind. Prophet Muhammad PBUH has shown himself as an argumentative and communicative trader (Antonio, 2010: 62).

Ngabuleh Tradition in Pesantren Darul Ulum Banyuanyar

The word *Ngabuleh* has another term that is *khadam*. It is derived from the Arabic word which means servant or assistant (Al Munawwir, 2000: 232). Employment status wise, *Ngabuleh* (assistant/servant of kiai) is a professional worker who has duties and obligations, but it is all in pesantren area. *Ngabuleh* is considered as a noble job that people feel honored eventhough they are

unpaid (formally/bureaucratically). Wage is not priority for *khadam* since they devote themselves to pesantren. In their minds, they think and believe that such a way can grant them the so-called *barakah* (blessing) of the *kiai*. If it is successfully gained then they feel their lives will be prosperous, peaceful, happy, and successful.

Male and female assistants are similarly called as *khadam*. In pesantren, *khadam* consists of several groups based on their duties and responsibilities; for example: being *kiai*'s personal driver, *kiai*'s family driver, and general driver; being a receptionist and serving guests, managing pesantren's business unit, fostering garden and farm, being a mediator between employees and manager of education under one pesantren's foundation, guarding pesantren's building and its security, cooking in the central kitchen, and so forth.

One of the employees of Pesantren Darul Ulum Banyuwangi Pamekasan explained:

Educating santri to follow the Prophet Muhammad's trait and character was done by recruiting *santri* and giving them places to serve which is later known as "*ngabuleh/khaddam*" (servant of *kiai*'s family). Some worked in agricultural sector by planting jackfruit, coconut, and palm trees in the pesantren area. Others worked at farm by taking care of cow and goat. *Ngabuleh* behavior is a model educated by *kiai* in equipping science, skill, and expertise to the santri about business as the embodiment of Islamic values done by following prophet's character in trading (Shomad, *Interview*, May 29, 2016).

The Islamic personality contributes to the diversity of competence levels of Moslem entrepreneurs. Entrepreneur competence of santri is a reflection of their values and habits, especially those who are active and become *ngabuleh/khudama*. They devote themselves to *kiai* by working on business owned by managing *kiai*'s business—a unit owned by pesantren or just simply say it as taking care of *kiai*'s property. They do it sincerely because sincerity is a prerequisite to obtain blessing (*barakah*) from which they get beneficial knowledge, worldly respect, and unexpected *rizki* (wealth).

Based on these values, santri who devote to *kiai* consider themselves very positively even though they have to work hard. Through the process of *ngabuleh/khudama*, santri highly expect their bright future. The positive self-concept that santri own will also help them to positively consider others' behavior toward them. For santri, the ability to think positive, optimistic with full awareness, as well as spirituality and obedience to teachers and *kiai* is a prominent element of competence.

As a normative basis for students to their kiai, as a symbol of obedience and respect of santri to the teacher, Allah swt says:

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Q.S. Al-Mujadalah: 11).

Implicitly, the issues about teacher-student interaction had been stated by Sayyidina Ali bin Abi Thalib-written by Az-Zarnuji in *al-Ta'lim al-muta'allim*, "I am a slave of someone who taught me one letter, if he wants then he can sell and if he wants then he can make me as his slave."

Furthermore, from the other normative grounds that the student/santri is obliged to respect the teacher, "Know that the one who seeks it will gain knowledge and will not be able to benefit without respecting the knowledge and the teacher" (Az-Zarnuji, tt. 16).

The board of Alumni Association of Darul Ulum Banyuanyar stated that: Benefits and contributions of *ngabuleh* for santri are that they have strong motivation and mental in running the business. After becoming an alumni, santri will always remember their teacher's advice, such as "Work smart, work hard, and work sincerely". As the alumni, I did what kiai has told by establishing a business which focuses on pilgrimage and umroh's service. KBIH (*Kelompok Bimbingan Ibadah Haji dan Umrah*) Al-Muna is a real practice among many lessons I learned in pesantren in Banyuanyar. There are many benefits we can get from kiai's *tausiah* (advice). I learned that my business is the form of my dedication in serving other people, as well as pesantren and my own religion. This business activity has worship and socio-economic values." (H. Muhdlar, Interview, May 25, 2016).

In the discussion of sociological context about the compliance and obedience of *kabuleh/khadam* to kiai, it is mentioned that the status of *kabuleh/khadam* was decided through a long process. The active santri does not automatically become a *kabuleh/khadam*, but they must go through natural selection and regeneration which has become pesantren's characteristic. The status and job as *kabuleh/khadam* are not meaningless, they are the chosen santri. In this context, there is no doubt that the chosen santri are trustworthy, honest, and more professional than the others. They also have deep emotional teacher-student bond which are considered as the ones who are *siddiq, amanah, tabligh, fathanah*.

Philosophically, among the developed cultures and later became the character of Madura society, the highest respect was given to the pillars of Madura culture, that is *bhuppa' bhabhu' ghuru-rato* (father-mother-teacher/kiai-queen/

government). This phrase is has often been mentioned in daily interaction of Madura society until now. To observe, the concept of *bhuppa' bhabhu' ghuru-rato* explains that there is a hierarchy figure that must be respected and obeyed, the order is from father, mother, teacher/kiai, and last, government. In other words, in the socio-cultural life of Madura society, there is a referential standard of obedience to the main figures in a hierarchical manner. This norm is applied to every Maduranese that the misbehavior related to it will consequently be sanctioned socially and culturally.

Benefits and contributions of *ngabuleh* in Pondok Pesantren Darul Ulum Banyuwangi Pamekasan are stated as follows:

Long time ago, my teacher said that thousands of santri in the pesantren would not be kiai, teacher/ustaz when they graduated. If they want to choose another job based on their interest and talent, it does not matter. I personally think that my talent and interest might be about auto parts and electronics entrepreneurship because in the place I live, there was not yet a business on that field. As alumni, I hopefully can give positive material and morale contributions, facility aids, advise on the skill improvement, networking between pesantren and alumni, for the betterment of entrepreneurship activities managed by Darul Ulum Banyuwangi (H. Syakur, Interview, Pamekasan: May 20 2016).

Furthermore, another alumni running convection, trade, and contractor businesses said:

I personally feel the contribution of entrepreneurship values taught in pesantren is beneficial for santri's eagerness in being entrepreneur. Whoever and whatever their works are, halal and usefulness are the things they kept in mind. The pray and *barakah* they got in pesantren can be felt when they had graduated while recalling teachers' merit and struggle. All santri want is to participate in supporting the operational needs of educational institution which concern on Islamic da'wah (Mukhtar, Interview, Pamekasan, May 22, 2016).

Similarly, the statement of other Darul Ulum alumni:

I chose to establish a social-preneur foundation that focus on developing a village of shepherd. I want to contribute in reducing the unemployment rate and increase the economic welfare of the society. The basic assumption is that, when the amount of livestock is similar with the amount of citizen in certain area, then the unemployment will be decreased and it will lead to the increase of society's welfare. The social-preneur foundation is the right step. (Basid, Interview, May 15, 2016).

Kabuleh/khadam's worship and sincerity make them do every order and task given by kiai. They will do it thoroughly because of the internal sincerity motivation, they will not be distracted by other works before completing kiai's order. Therefore, *kabuleh/khadam* has the ability to act on the basis of achievement needs, the indicator is that they always do the task thoroughly

and are never bothered by other works. If they find a work-related problem, they will always find the solution.

The *kabuleh/khadam* is the one kiai believes to manage his business or wealth. Kiai does not often interfere and hand his business (fields/garden, farm, and shops) over to the *kabuleh/khadam*. To some extent, santri are trained to make decision, to solve problems, and to be responsible. We got the example that there is a *kabuleh/khadam* who took care of kiai's ducks for years. Kiai only had two ducks to begin with and after the *kabuleh* resigned, the amount of ducks is thousands. The kiai absolutely did not know that he has thousand ducks. That *kabuleh* then was well known as "kiai bebek".

Self-concept and positive thinking encourage *kabuleh/khadam* to have high self-confidence, at least among their peers. Santri and alumni of Pondok Pesantren Darul Ulum Banyuanyar have high confidence when interacting with the environment outside pesantren. They are able to implement the values of pesantren as sub-culture in a social system. In the midst of community change, pesantren becomes a cultural and economic heritage. Therefore, it is not surprising that they can contribute to entrepreneurial competence.

Subservience and respect for kiai also resulted in the tendency that santri would only work to respect and accomplish the duties from kiai. Santri will be automatically looked upon their kiai in terms of behavior. They are really competent in entrepreneurship but they only become the local-entrepreneur as an introspection. Despite their weakness, they have potential to put religion as their basis (Islamic personality). Also, they are undoubtedly have the character of trust, honest, and professional compared to other santri.

The compatibility of Prophet Muhammad's character with *kabuleh/khadam* can be viewed in the following table:

Table 1.1.

Kabuleh and the Prophet Muhammad Characters in Comparison

Prophet Muhammad	<i>Kabuleh/Khadam</i>
<i>Shiddiq</i>	Self-concept and ability to think positively, honesty, and obedience to teachers and kiai.
<i>Amanah</i>	Full-responsibility task accomplishment, devoted to kiai and pesantren with the intention of worship and sincerity.
<i>Tabligh</i>	Communicative with all elements of pesantren, act as an information messenger to other santri, pesantren family, and guests.

Fathanah	Being professional and skilled compared to other santri as having characters of <i>shiddiq</i> , <i>amanah</i> , <i>tabligh</i> , and <i>fathanah</i> .
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Conclusion

Compliance and obedience of *kabuleh/khadam* to *kiai* is a proof that their selection was through a long process. Active santri is not automatically become *kabuleh/khadam*, but through natural selection and regeneration which has become the characteristic of pesantren. The status and the “job” as *kabuleh/khadam* are not meaningless, since they are the chosen santri. In this context, there is no doubt that santri who is *kabuleh* is trustworthy, honest, and more professional than others. They have teacher-student bond and follow the trait and characters of Prophet Muhammad as well as performing sincerity values in working and managing *kiai* and pesantren’s wealth.

Cultural-wise, Madura society has high respect to the cultural buff, namely *bhuppa’bhabhu’ghuru-rato* (father-mother-teacher/*kiai*-ratu/government). This phrase often appears in the daily life of Madura society until now. To observe, it has the hierarchy definition which one that should be first respected. In other words, there is a referential standard in socio-cultural life of Madura society in terms of the prominent. This norm binds every Maduranese, so the breach of these norms will get social and cultural sanctions.

Economic-wise, *kabuleh/khadam* was selected to manage the business and wealth of pesantren. They will be handed over to *kabuleh/khadam*, therefore, to some extent, they are trained to make decisions, to solve problems, and to be responsible. In this context, santri with that status undoubtedly have what is called *amanah*, honesty, and professional characters and have entrepreneurship spirit compared with others.

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SERAT CABOLEK, SUFISM BOOK OR IDEOLOGY DOCUMENTS OF JAVANESE PRIYAYI?

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Abstract

Many researches concern with the dialectic between Islam and tradition of Java. One of them is Soebardi studying *Serat Cabolek*, a manuscript that illustrated the dialectic between Islam and Javanese tradition in 18/19th century. Through philological studies Soebardi has produced a PhD thesis at The Australia National University (1967), and published in 1975 under title “The Book of Cabolek”. This book should be appreciated for having presented an important study on Islam and Java. Yet, it also needs to be studied more deeply through historical studies in order to obtain clearer information about the context. This article attempts to give a short review about the content of the book, and gives a critical explanation based on its socio-historical perspective. The result is that the story in *Serat Cabolek* is a construction of Javanese Priyayi on their history. It is an upscale historical document, to strengthen the king’s position as Panatagama.

Dialektika Islam dan tradisi Jawa menarik perhatian banyak peneliti. Salah satunya adalah Soebardi yang mengkaji *Serat Cebolek*, sebuah naskah yang dianggap menjadi gambaran dialektika Islam-Jawa abad 18/19 M. Melalui kajian filologis Soebardi menghasilkan karya disertasi di Australia National University tahun 1967, dan diterbitkan dengan judul “The Book of Cabolek” pada 1975. Buku ini patut diapresiasi karena telah menyajikan satu teks yang penting bagi studi Islam dan Jawa. Namun juga perlu ditelaah melalui penelusuran sejarah untuk memahami konteksnya agar informasi yang didapat lebih lengkap. Tulisan ini berusaha memberikan ikhtisar terhadap isi buku

tersebut dengan disertai penjelasan kritis berdasarkan perspektif sosio-historisnya. Hasil kajian menunjukkan bahwa kisah yang terdapat dalam Serat Cebilek merupakan konstruksi priyayi mengenai realitas sejarah. Serat ini adalah dokumen sejarah sosial kelas atas, sebagai simbol penegasan kepentingan raja sebagai panatagama.

Keywords: Serat Cabolek; Javanese Priyayi; Islam-Java

Introduction

The religious life of Javanese society is very interesting for researchers, political scientists, anthropologists and historians. Among them Geertz (1960: 160) presenting rich data about trichotomy of Javanese cultural roots: *abangan*, *santri*, and *priyayi*. Controversy arises, mainly due to the inclusion of *priyayi* into the “religion” element. Moreover, Hodgson (1997: 551) in *The Venture of Islam*, strongly argued “a major systematic error: influenced by the polemics of a certain school of modern Shari’ah minded Muslim, Geertz identifies Islam only with what that school of modernists happen to approve.” He also questioned Geertz’s methodological approach that tends to disregard historical processes.

Through the eyes of history, precisely Hodgson shows how the importance of sufism in the context of Islamic history in Java, including in the aristocratic environment, namely the Priyayi:

“...perhaps nowhere else in Islamdom did the earlier heroic legendary retain so active a religious valuation as in eastern Javanese aristocratic circles. When the Gentry adopted Islam, these traditions were woven into Sufism, which they enriched and endowed with a distinctively Javanese beauty” (Hodgson, 1997: 551).

A more positive view is given by the historian Azyumardi Azra showing the role of Sufi shaykhs in spreading Islam in the archipelago-including Java. Azra (2006: 119-147) explains that it was originally a syncretic-Sufism “by emphasizing continuity rather than change in local traditional belief and practices”. This condition is often considered contrary to the Shari’a. However, the later historical process shows the Neo-Sufi tendencies, that is an experiment to reconcile sufism with shariah.

The explanation of Ricklefs’ history is clearer. The presence of Islam to the land of Java in the early period did form a “mystic-synthesis”. The three pillars of the Islamic-Javanese mystic synthesis are: 1) the identification of Javanese as Muslim; 2) the implementation of five pillars of Islamic ritual life;

and 3) acceptance of the reality of local spirit forces such as Nyi Loro Ratu Kidul (Ricklefs, 2007: 6).

The inference of Ricklefs (2007: 2) proves with descriptions of manuscripts and ancient manuscripts of Java that confirm the teaching of orthodox Islamic mysticism. However, they tend to use Javanese terms for crucial concepts which means accommodating Islam within Javanese society as well as assimilating the culture within local Islam (Sumbulah, 2012).

Here it is interesting to participate in studying the ancient Javanese manuscripts, especially related to the Javanese view of life concerning Islam. One of the most comprehensive philological works on the ancient Javanese literature is *The Book of Cabolek*. At first was a dissertation at the Australian National University in 1967, proposed by S. Soebardi. The publishing was done eight years later, precisely in 1975 by *Koninklijk Instituut Voor Taal, Land En Volkenkunde* and The Hague Martinus Nijhoff.

This book should be appreciated for presenting a text that is important for the study of Islam and Java. However, this book needs to be reviewed and continued with further research. It is necessary to do a historical search to understand the context, not only the issue of religious debate, but also the social structure. The task of the philologist is not simply to present the text edition of a manuscript after searching the history of the text, but also to interpret the text (Robson 1994: 11-13). In addition, it shows the significance in the proper context in order to be well understood by the reader (Fathurahman, 2015). This paper seeks to give an overview to the content of the book. It defines a critical explanation based on a socio-historical perspective to enrich the treasures of Islamic and Javanese studies.

Overview of *Serat Cabolek* by S. Soebardi

Broadly speaking, the work of S. Soebardi consists of three parts. First, about the introduction of *Serat Cabolek*. Second, on transliteration of manuscripts into Latin letters and translations into English, notes and bibliography. Third, it contains four attachments. In his foreword, Soebardi explains that his main purpose is to provide a critical publication of the Javanese literary text, *Serat Cabolek*. For example, who the author is, when it was written, what its content is, the purpose of writing and so forth. Soebardi asserts that the main purpose of this work is to give a critical edition of a Javanese text –*Serat Cabolek*– together with an introduction, an English translation of the text, and notes (Soebardi, 1975: 7).

Author of *Serat Cabolek* and Other Works

None of the existing *Serat Cabolek* texts show the author's name. In addition, there is no real clue as to the author of the manuscript. However, it is generally known in the Javanese society (the manuscript) as the work of the Kraton Surakarta poet called as Raden Ngabehi Yasadipura I.

According to Soebardi, the most important clue as the author's identity of *Serat Cabolek* is a note given on the title page of printed version published by Van Dorp in 1885 A.D. The notes are as follows: "*Punika serat anggitanipun abdi dalem bujangga kraton ing nagari Surakarta Adiningrat, nalika panjenengan dalem ingkang Sinuwun Paku Buwana kaping sekawan*" ("This is a text written by the poets in the kingdom of Surakarta Adiningrat, then the ruler is Sinuwun Paku Buwana the fourth"). People know that Paku Buwana IV, also known as Sunan Bagus, became ruler of the Kingdom of Surakarta in 1788 A.D. *Tus Pajang* said that R. Ng. Yasadipura I served as a poet during the reign of Paku Buwana III (1749-1788 A.D.) and Paku Buwana IV (1788-1820 A.D.). Under Paku Buwana III, the "devotion" of Yasadipura I was highly valued by the king. He was given the task of overseeing all literary activities in the palace (Soebardi, 1975: 20).

Raden Ngabei Yasadipura *Tus Pajang* or better known as Yasadipura I was born in 1729 AD. He is a great poet of the *Kasunanan Surakarta* who lived in the early days of the establishment of the kingdom. His real name is Bagus Banjar, son of Tumenggung Padmanegara, Bupati of Pekalongan. His father is said to still be descendants of Sultan Hadiwijaya, King of Pajang. As a child Yasadipura I once studied at Kyai Honggomoyo, an ulema from Magelang village. Yasadipura I served as a poet during the reign of Pakubuwana III, and Pakubuwana IV. His residence was called Yasadipuran, which was later passed on to his son, who was titled Yasadipura II (Soebardi, 1975).

Yasadipura I is considered the greatest poet of the 18th century on the island of Java. He produced a number of valuable literary works. His four most monumental works are adaptations of the famous literary works of Old Javanese. The work is *Serat Rama*, adaptation of *Kakawin Ramayana*; *Serat Bratayuda*, adaptation of *Kakawin Bharatayuddha*; *Serat Mintaraga*, adaptations of *Kakawin Arjuna Wiwaha*; *Serat Arjuna Sasrabahu*, adaptation of *Kakawin Arjuna Wijaya*. The four manuscripts above are modified in the form of a *macapat* poem with a new Javanese language (Soebardi, 1975). Some of the verses are still often pronounced as a mysticism by *dalang* or puppeteers in *wayang* staging until now.

Yasadipura I also wrote stories from Islam. He found his way to Java along with the introduction of Islam. These stories include *Serat Menat*, *Tajusalatin and Ambiya*. The story of Menak has grown in Java at least since the time of Sultan Agung Mataram (1613-1645 A.D.). It comes from the romance of Amir Hamzah in Malay (Soebardi, 1975). It used to be famous in Indonesian territory in the 16th century as a heroic work of Islamism. The stories are based on one historical figure, named Amir Hamzah. A Muslim hero and an uncle of the Prophet Muhammad SAW, who in the Menak story is known by (as) *Wong Agung Menak*.

Another work of Yasadipura I sourced from Islam is the *Serat Tajusalatin*. This work is a free adaptation of a work of the Malay version which seems to have come from Persian. This Malay version, known as the Crown of All Kings, was written in 1603 by Bukhary al-Jauhari (Bukhary of Djohor). The work contains moral teachings on the responsibilities of kings, high officials of the kingdom and the common people (Soebardi, 1975).

In addition, Yasadipura I also produces a careful historical document. Entitled *Babad Giyanti*, a document about the division of the Surakarta Kasunanan area in 1755, which marked the birth of the Kasultanan of Yogyakarta. This is the last work of Yasadipura I (Soebardi, 1975: 20-23).

Summary of the Edited Manuscript

Haji Amad Mutamakkin lived during the reign of Sunan Mangkurat IV (1719-1726) and his son, Paku Buwana II (1726-1749) in the village of Cabolek. He teaches the Natural Sciences to many people in the Tuban area, North coast of East Java. He does not care about the Shari'a. His behavior provokes hatred for Muslims in the Tuban region. He is seen by many as an enemy. Not only because he had broken the Law of the Prophet but also because he was considered disloyal to the king. Some ulema seek to advise Amad Mutamakkin of the destruction of Islamic law. Yet, he remained unchanged, unperturbed by the threat of punishment from the king. He went further by naming his dogs Abdul Kahhar and Kamaruddin (deceased), the name of the village headmen in Tuban.

Coastal ulema conferred together and decided to report Mutamakkin's behavior to King Kartasura. These coastal ulema distributed letters to ulema of Pajang, Mataram, Kedu, Bagelen and other areas, inviting them to participate in conveying allegations against Mutamakkin to the King. The ulema went to the royal capital led by ulema (*alim*) named Ketib Anom Kudus. However, at

this crucial moment, King Kartasura Sunan Mangkurat IV suddenly became ill and died. Hence the investigation into the Amad Mutamakkin case was postponed until the official appointment of Paku Buwana II as King Kartasura. The bupati in coastal, foreign and Kartasura agreed that Amad Mutamakkin should be sentenced to burn on the stake.

At this stage, an investigation into Mutamakkin case was entrusted (by the king) to Raden Demang Urawan. A bupati of jero who is still a close family to the king. He was summoned to the king and asked to explain the progress of the case investigation. He reported the best eleven ulema from coastal, Pajang, Bagelen and abroad to sit in a closed council. Nine of them support the king's ban on the religion of nature. Nevertheless Mutamakkin remained steadfast in his attitude, unwilling to retreat and ready to face the king's decision. He was followed by ulema from Kedung Cede, named Muhammad, who claimed to be God and was ready to carry out the death penalty with him.

Mutamakkin told Ragapita (king's servant) during his journey to Kartasura. He will be grateful if he is punished by the king and burned on poles by the ulema. Perhaps in this way, the smoke from his meat grill can be smelled as far as Arabia. Where he has studied in Yemen with a teacher named Shaykh Zain.

Demang Urawan also reported to the king that in his lodge, every night after the Maghrib prayer, Mutamakkin instead of sleeping, he read the Holy Bhima. After all, during his journey to Kartasura he had read the same book. Starting from the part where Bhima plunge into the sea, in search of the water of life. After hearing Urawan's report. The king decided not to approve of the decision taken by Patih and the ulema to execute Mutamakkin because his mystical knowledge is used for himself. He is not trying to create a chaos in Java as a whole. Therefore the king decided that Mutamakkin was not right to be executed. The king ordered Urawan to inform the king's decision and his displeasure with the patih, the ulema and also the bupati.

The next day Demang Urawan came to Patih Danureja's residence, who is waiting with the ulema and the bupati. In this assembly Urawan's power as the king's confidant of trust can not be underestimated. Everyone was trembled with fear after hearing the king's decision and his sense of disagreement. Only Ketib Anom Kudus showed his dissatisfaction.

Anom Kudus defends Patih Danureja by saying that he and other ulema will feel the king's displeasure. Because on behalf of them, Danureja handed over Mutamakkin case to the king. Urawan was delighted to see a brave ulema

with his beliefs and fully responsible for its actions. Demang Urawan then accused Anom Kudus which caused chaos and uproar among the ulema, "Reporting to Patih something that is not yet clear". Thus he has also caused anxiety within the State (Soebardi, 1975: 26-27).

According to Anom Kudus, Mutamakkin's behavioral mode must be stopped before he spread and gained many followers throughout Java. The king as a protector of religion must be careful not to do anything that violates the Prophet's Tradition. If he did, the king's glow would be dim and the royal authority of the universe would degenerate. Everyone was amazed at the courage and knowledge shown by Anom Kudus in response to Demang Urawan who realizes that he has been defeated. Then he returned to the palace to report it to the king.

Before completing his report, the king interrupted him. He announces that he will attend Friday prayers at the mosque and wants Patih Danureja to be notified. Therefore a *tarancang* (fence around) was prepared for him in the mosque. The King reminded again that Adipati Jayaningrat had mentioned the name Anom Kudus. The son-in-law of the Bupati of Kudus who is skilled as a drum player, as a puppet and Menak dancer. On that occasion, the king desired to invite Ketib Anom Kudus to play a performance. But he was prevented by Cakraningrat who declared it was inappropriate for the king to witness a puppet show that presents stories about the Prophet's relatives (Soebardi, 1975: 28-29).

Demang Urawan then describes the physical characteristics of Anom Kudus compared to Arya Seta's good looks, son of Wirata king. As well as his valor with *Pragalba*, the powerful giants of prominence in the puppet stories. Instead he describes Mutamakkin as a small, bad, unfortunate and coward. Urawan expressed his astonishment. God made a pilgrim from such a person. If he has never done the pilgrimage to Mecca, then he must be deserving of selling rice sticks (*damen*) or trading chicks.

Hearing these words of ridicule, the king tried to protect Mutamakkin. He said even though he is bad in appearance, as servant of God he is destined to have a pure heart. The king ordered Demang Urawan that Mutamakkin's offense was forgiven on the condition that he should not repeat his inappropriate deeds. No one may study the Science of Nature in the mosque. Whoever dares to undermine the king's rules will feel the death penalty.

Demang Urawan informed the king's command to forgive the offenses of the ulema, the bupati, Patih Danureja and all others present. He also

informed the king's message to convey his gratitude to the ulema, for having guarded their territory from deviation mystical threats. The king confirmed that Mutamakkin had actually sinned and betrayed him. Nevertheless, the king has decided to forgive him.

As the request of Demang Urawan speaking on behalf of the king, Ketib Anom Kudus tells about those teaching the Science of Nature to the Javanese extensively in the past. First he speaks of Shaykh Siti Jenar who has been executed with a sword in Giri. Because of the same deeds, in the time of Demak, the Panggung Prince died on a pole. Again, during the Pajang period, Ki Bebeluk was executed by drowning. Under the first two Mataram rulers, Panembahan Senapati and Panembahan Krapyak, no one rivaled Sheikh Siti Jenar. However, in the time of Sultan Agung, Shaykh Amongraga was executed by drowning in the South Sea at Tunjungbang.

One afternoon Ketib Anom Kudus brought the Holy Bhima (Dewa Ruci) text to Urawan's house to be introduced to Mutamakkin. Ketib wanted to read the Holy Bhima because it contained the essence of the teachings that are owned by Mutamakkin. He began to read from the part where Werkudara tore the mountain to destroy his enemies, the giants. After a reading of only three stanzas, he begins to give an interpretation in a way that is full of charm. Urawan is full of admiration for Ketib's skill in interpreting what he reads (Soebardi, 1975: 30-31).

Ketib Anom Kudus began to read again, but started from the part where Bhima plunged into the sea to seek water of life. A section where Mutamakkin on another occasion likes to interpret it. However, on this occasion Mutamakkin rejected the challenge of Anom Kudus to give his interpretation. Because he feels inferior in the skills and position of Ketib, he said that Mutamakkin's mistake is because he has not read widely about religious descriptions. That is why he is easily misled by temptations of satan and his behavior is far from commendable. According to Ketib, the source of religion is contained in the Law of the Prophet Muhammad. Urawan asked Anom Kudus to continue the reading of Dewa Ruci. It starts from an important part of Dewa Ruci's advice on the perfection of life.

Basically his teaching concerns the relationship between humankind, God and the universe from the point of mysticism. The purpose of life for man is to attain eternal unity between Kawula and Gusti. To achieve this, man must be able to die while still alive. He must be able to extinguish all the desires that can poison life. Dewa Ruci emphasizes the importance for

humans to take care of the secrets of Nature Science in order to maintain vigilance and caution. That knowledge must be learned in all humility and fullness. Dewa Ruci concludes by telling Werkudara. All knowledge has been opened to him. Nothing else is hidden. Werkudara is very happy to realize that he has achieved and has a perfect understanding of the Absolute Reality.

After finished reading the story of Dewa Ruci, Anom Kudus asked Kiai Suranegara, Jayanegara and Salyarini to give their opinions on teaching from Dewa Ruci. None of the three dared to give it. Then Demang Urawan ordered Mutamakkin to give his opinion on the matter. he can't do it also and just bow his head to beg for forgiveness (Soebardi, 1975: 32-33).

Then, Anom Kudus mocked Mutamakkin and told him to return to Arabia to look for as many books as possible. He said that the Hajj actually had not read the book widely, but he was arrogant and proud. His desire to imitate the Prince Panggung who has become an embodiment of Suksma. Ketib tells Mutamakkin that man is forbidden to reject the Law of the Prophet and should not oppose the king. Because the king is the representative of the Prophet, who in turn becomes the representative of Almighty God.

Ketib warned Mutamakkin that he should hone his mind. In order to differentiate and choose between good and evil. Through his advice on good and evil. Ketib continues to give warnings that in order to serve God, man must hold fast to the Islamic Law. As found in the Qur'an and Hadith. Moral virtue can only be achieved through actions that are in harmony with Islamic Law. Keep the commandments of God and keep away from what He forbids. Hearing the analysis of Ketib, Raden Demang Urawan shed tears and deplored himself because as a child he did not study the Quran. He realized that a life without knowledge is a fruitless tree and results in a bad incarnation.

Anom Kudus continued his advice on the existence of various dangers man face in his life. Then how to overcome all that. Through his lecture, he repeatedly stated that man should always be vigilant, to be careful and devoted faithfully to Almighty God. All actions and deeds are in accordance with the teachings of Islamic Law. After that Ketib Anom Kudus connect it with the story of Suluk Malang Sumirang. Javanese tradition is widely known as the work of Prince Panggung, a pantheist. This is the story that ended *Serat Cabolek* (Soebardi, 1975: 34-35).

Significance of *Serat Cabolek* and the Story of Dewa Ruci

Soebardi concludes that *Serat Cabolek* is “a document portraying the tension in Javanese religious life resulting from contact with Islam” (Soebardi, 1975: 52). Documents depicting the tension of Javanese religious life due to the coming of Islamic teachings. The tension exists between Orthodox ulema who support the implementation of sharia. People reject the form of formal sharia-law but prioritize aspects of Javanese mysticism.

Yasadipura I views the Shari’a as a container, not as the contents of the spiritual life. Shari’a is essential as a guide that is central to human outward life, but more important is the spiritual content. The ultimate goal of the human spiritual life is to know ‘from where’ and ‘where’ life is. In other words, it is to know himself that in reality is a manifestation of God. For Yasadipura I the greatest contribution to humanity in the quest for life perfectness, namely: the teachings of Dewa Ruci. It provides answers to the problem of ‘from where’ and ‘where’ of human existence. From the perspective of Javanese tradition, the change of the container by declaring itself a Muslim who upholds that the Shariah creates no obstacles. Provided that the person maintains his Javanese belief in his efforts to achieve ma’rifat, which in Javanese is called “*pamoring kawula Gusti*” (unity between the Servant and God).

This attitude of reconciling these two conflicting schools of religion has become a very important theme. It became famous through literature since the time of Yasadipura I in 18th century, such as *Suluk Cabolek* and *Dewa Ruci*. This may be an important clue of the extreme consciousness among the Javanese court poets. It is related to the decline in power (authority) Kraton Surakarta. In addition, the need to pay attention to the growing influence of orthodox Muslim people outside the palace became a reality in the late 18th century (Soebardi, 1975: 53).

Hence, this is a Priyayi-Java cultural attitude strategy that emphasizes harmony. Efforts to “soften Islam” are perceived to be a threat to the survival of the Javanese court tradition.

Critical Review for The Book of Cabolek: A Socio-Historical Perspective

1. Controversy About *Serat Cabolek* Writer

Historian Merle C. Ricklefs criticizes the existence of traditional historiography of *Serat Cabolek*. One of his criticisms is related to the author of the *Serat Suluk* (the religion) of the Javanese community—which has been

considered as manuscript by Yasadipura I, the first Kraton Surakarta poet (Bizawi, 2002: 116). Soebardi revealed in *The Book of Cabolek*, that *Serat Cabolek* is popular as the work of R. Ng. Yasadipura I (1729-1809 AD). But Ricklefs (2007: 4-5) doubt this conclusion, because the lifetime of Yasadipura I who was born in 1729 AD in the era of Pakubuwono II ruled in 1726-1749 AD, still a teenager. It is possible that Yasadipura I is merely a recount of history that has been constructed by others. In this case, the considered author is Queen Pakubuwana who was very intelligent, especially in the context of making the Kraton as the center of Islam with a strategy of combining Mystic-Islam (Sufism) with Mystic-Java

As a court poet, Yasadipura I is obliged to write down what his lord has commanded. It makes sense if Queen Pakubuwana is the successor of Sultan Agung Mataram who aims to harmonize the religion of Islam with the values of Java through court poets (Ricklefs, 2007: 4-5). In this case, the position of court poets is as a “bridge” between the palace and the people, not the ideology of the compilation (Soebardi, 1975). In other words, the owner of the idea is Queen Pakubuwana, while the author of the book is Yasadipura I.

Nevertheless, the author agrees that Yasadipura I (and his son, Yasadipura II) plays an important role as a figure who bridges the traditions of pre-Islamic literature and the development of literary Java afterwards (Islamic era). His work attracted the attention of Javanese literary observers because at that time the Javanese people had embraced Islam. Both re-compose Javanese-Hindu literature composed back into New Javanese literary works. When Javanese society had embraced Islam, Javanese literary that in nature of Javanese-Hindu literature was re-composed into New Javanese literary works as well as a new creation of *piwulang* literature.

In *Serat Cabolek*, Yasadipura I has skillfully and intelligently used the common motifs in Javanese literary tradition. The opposition occurs between pantheistic Javanese mysticism and orthodox Islam, the true Islam. In describing this motif, Yasadipura I has tried to play the role of al Ghazali (Soebardi, 1975: 52). It presents a harmonization between two religious (religious) groups in Javanese society by creating a pattern picture someone who takes the shari’a, as ordered by the Quran and Hadith and rejects the teachings of Nature Science to the common people (Soebardi, 1975: 45).

This contradiction is indeed a problem that arose among the ulema of the Nusantara, including Java, in the 17th - 18th century AD. For example the great influence of ulema contestation from Aceh, between Hamzah Fansuri

with Al Raniri (Al Attas, 1970: 65). Little difference, if in Java the conflict arises between sufism and sharia, then in Aceh the opposition arises between sufism with science *kalam (mutakallimun)* (Al Attas, 1970: 31-65).

In *Serat Cabolek*, Mutamakkin is placed in a line with another famous story from Java at the beginning of Islam's development: Sheikh Siti Jenar, Ki Ageng Pengging, Sunan Panggung and Amongraga (Azra, 2006: 129). They are known as followers of Sufism who are prosecuted by the powerful. Some even are told to be burned alive. Perhaps it is an echo of a more compelling and alluring story in the history of Islam in the Middle East. The story of Husain ibn al-Hallaj who died around 922. This is what Azra affirmed that the strongest opposition to mystic-philosophical in Java is perhaps represented by the Wali Sanga, legendary first preachers of Islam in Java in the fifteenth century, who condemned Syaikh Siti Jenar to death (Azra, 2006: 129).

2. *Serat Cabolek* as Document of Java Priyayi Ideology

Clearly, the contextual approach to Soebardi's study of *Serat Cabolek* tends to be neglected. This approach, especially of socio-cultural history and politics, can be used to check the underlying context of a script or composed text. In this context, *Serat Cabolek* will not be photographed only as a tension between shari'a and the mystical aspect of Java due to contact with Islam. In fact, there are irregularities in the script. The story where Sheikh Siti Jenar, Sunan Panggung, Ki Bebeluk and Amongraga were put to death is difficult to understand if associated with the Javanese royal environment. It is imperative that any man be put to death by a sword, burned alive and drowned (Simuh, 1998: 29). In general, the palace is a protector and developer of a tradition that is imbued with unity of Gusti people.

This is what is called ambivalence (Bizawi, 2007: 111). Mutamakkin is considered wrong by other ulema because he teaches the science of nature to the general public and thereby disturbs the public order. The ulema, with the initiative of Ketib Anom Kudus, complained to the king that his teachings were forbidden and he was executed. Yet, originally the king Pakubuwana did not grant the decision made by Patih and the ulema to execute the ulema of Cabolek. His use of the mystical knowledge is for oneself. He did not try to change the view of Java as a whole. It even impresses how the author of this text is not only very proficient, but also very fond of Javanese symbolism with its puppet traditions. However, in the same section there is a warning of the need for obedience to Islamic law based on the Quran and Hadith.

Serat Cabolek is less convincing when referred to as the diametric opponent of the mystical teachings of Mutamakkin. However, *Serat Cabolek* is insulting ulema from the Tuban and Pati areas. Stunned by the figure of Ketib Anom Kudus whose authority is felt even in the text. Obviously, this story shows that, there is 'textual politics' in the text.

Slightly different from Bizawi (2002) who calls Mutamakkin as Neo-Sufi. The characteristics of Mutamakkin's tasawuf can not necessarily be positioned in the categorization of Sunni tasawwuf and tasawuf falsafi. It can't be automatically included in the puritanical neo-sufi category (Gusmian, 2013). However, the characteristics of his Sufism are both eclectic and confirmative of Sunni mysticism and philosophy. He accommodated Javanese traditions and local wisdom. He also absorbed the vibrant spirit of his tarekat teacher, Sheikh Zain al-Yamani. In this context, the heretic allegations addressed to him are more political. Part of the genealogical clan battles involved: the traditional orthodox-political Sunan Kudus clan and the traditional Jaka Tingkir and respect local traditions (Gusmian, 2017: 20-23).

Thus, *Serat Cabolek* seems to be more than a book on mysticism. It not only gives a kind of review about the intellectual history of his time but also reveals many things about the life of the palace, the nobility and the ulama. *Serat Cabolek* is a high-end social history document (Kuntowijoyo 1990: 67).

The priyayi at the end of the 18th and 19th centuries had a world view of nobility which is evident from the symbolic world they created for themselves. The symbolic world also includes a picture of the dissident ulema during the period. The story in *Serat Cabolek* is a priyayi construction of historical reality that clearly reflects the priyayi ideology (Kuntowijoyo 1990: 70).

In other words, *Serat Cabolek* is a document on the ideology of the Javanese priyayi. Regardless of the story of religious debate, *Serat Cabolek* must be understood as a symbol of affirming the interests of the king as panatagama (regulators of social, cultural, political and religious issues). The nobles and ulema of that era supported it. Therefore, the developed version and discourse are the interests and perspectives of the Kraton and King as rulers (Gusmian, 2013: 57-90).

The development of Islamic librarian Kejawen-including *Serat Cabolek* in Mataram era supported by the palace class. In the view of the Javanese priyayi at the time, politics was the highest value. Therefore, all the activities of the writers of the writers of both arts and religions are directed to support the political (king) interests. The application of religious issues is adapted

and directed to the greatness of the kingdom and the sanctity of the king (Simuh, 1998: 33).

The construction of Priyayi-Javanese ideology was very important and urgent at that time, the 18th century, and the more crucial in the 19th century AD. The kingdom of Java was experiencing a crisis of socio-cultural values. The value crisis was caused by the inclusion of elements of Western civilization to the Javanese royal palaces at the beginning of the nineteenth century as a result of the increasingly intensive association of nobles with the Europeans (Kartodirdjo, 1987: 16). As a result, crisis emerged in the life of the nobility. Traditional norms and values shifted and eroded. Thus, if in 18th century the priyayi concerned with the coming of new norms of Islamic teachings. Moreover, in 19th century the crisis hit the palace with westernization influence.

In this context, both anxiety and crisis encourage the court poets (including Yasadipura I) to solve the problem by writing the *serat* (books) that contain moral education. Even the king himself co-wrote, like Sunan Pakubuwana IV (1788-1820). The books are supposed to be the guidance of life. It aims to preserve the norms and values inherited from the ancestors, at least to avoid any changes which may reduce the dignity of the palace. The court poets composed articles derived from ancient writings of moral education.

Conclusion

Serat Cabolek is not a guide book undergoing mysticism (Sufism). It is precisely a document made by Javanese priyayi to confirm the position of kings as *panatagama* (religious leader) and positions of ulema and priyayi who support the king. Therefore it is not surprising that the discourse that he developed is full of the interests of the Kingdom and the King as the ruler.

The story in *Serat Cabolek* was written according to the priyayi's construction of historical reality. It can not be separated from the fact that all the activities of the writers in the field of art and religion is always with the support of the palace. So that many products of thought and literature produced were formed in accordance with the perspective of the palace in order to maintain the 'sanctity' of the king's politics. Especially at that time the kingdom of Java is experiencing a crisis of socio-cultural values due to the entry of foreign elements to the palace.

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PROPHETIC VALUES IN POST-REFORM MODERN JAVANESE NOVELS

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Abstract

This study aims to describe the prophetic value in post-reform modern Javanese novels. This was a qualitative study. The analysis technique used is content analysis. The results showed that post-reform modern Javanese novels contain many prophetic value. Nowadays, many societies abandoned the understanding of prophetic values. The character of society has shifted to become more individualistic and only concerned with the welfare of him-self. It's due to inappropriate outer cultural filtration. People find a difficulty to sort foreign cultures that are compatible with Indonesian characteristics (especially Javanese Moslem). It needs to get a community guidance to return to his nature as an individual, social, and aware of his position as a servant of Allah swt. This research can be used as a medium to educate people about positive values in life. The prophetic values taught are divided into three dimensions: humanization dimension (ammar maruf), liberation (nahi munkar), and transcendence (tu'мину billah). Meanwhile, theoretically this research can enrich the treasury of knowledge in the field of literature, provide input in noble learning through the medium of literature, and it can be used as a basis for more in-depth research. The character of society has changed to become more individualistic and only concerned with the welfare of him-self. Meanwhile, this research also enriches the treasury of knowledge in the field of literature, as an alternative in moral education through literary media, and can be used as a basis for more in-depth research.

Penelitian ini dilaksanakan dengan tujuan mendeskripsikan nilai-nilai profetik dalam novel-novel Jawa modern pascareformasi. Penelitian ini merupakan penelitian kualitatif. Teknik analisis yang digunakan adalah teknik analisis isi. Hasil dari penelitian ini menunjukkan bahwa novel-novel modern pascareformasi banyak mengandung nilai-nilai profetik. Dewasa ini, pemahaman mengenai nilai-nilai profetik banyak ditinggalkan. Karakter masyarakat telah bergeser menjadi lebih individualis dan mementingkan kesejahteraan dunia belaka. Hal ini disebabkan karena filtrasi budaya luar yang kurang maksimal. Masyarakat kurang dapat memilah budaya-budaya yang sesuai dengan karakteristik Indonesia (khususnya muslim Jawa). Perlu adanya upaya pembinaan kepada masyarakat agar kembali kepada fitrahnya sebagai makhluk individu, sosial, dan menyadari posisinya sebagai seorang hamba Allah swt. Penelitian ini dapat digunakan sebagai sarana mendidik masyarakat perihal nilai-nilai positif dalam hidup. Nilai-nilai profetik yang diajarkan terbagi dalam tiga dimensi yaitu dimensi humanisasi (*ammar ma'ruf*), liberasi (*nahi munkar*), dan transendensi (*tu'minu billah*). Sementara itu, secara teoretis penelitian ini dapat memperkaya khazanah pengetahuan pada bidang sastra, memberi masukan dalam pembelajaran ahlak mulia melalui media sastra, serta dapat digunakan sebagai landasan penelitian yang lebih dalam lagi.

Keywords: *dehumanization; humanization; liberation; prophetic; transcendence*

Introduction

The rapid development of the time will inevitably lead to many changes in society. Today's society is becoming more and more dynamic. The development of technology, ease of access to information and communication bring many positive impacts. However, information that is not filtered wisely can also have a negative impact on society. Ease of access is sometimes unknowingly bring new cultures and beliefs in a society that is able to shift the culture, beliefs, and mindset of the community. Indeed, not all cultures, beliefs, or minds that come from outside of the local cultural circle bring a negative impact, but some of the noble values that are held should be maintained as a form of identity.

Literature is presented as a medium that can teach people to live in harmony with the corridor that should be. This is in accordance with the lexical meaning of literature. The word literature (*sastra*) is an absorption of the Sanskrit word '*śas*' which means teaching or instruction and '*tra*' which means a tool or facilities. Through literature, authors can convey ideas and

knowledge to readers for example through collection of teaching tools, instruction manuals or good teaching books (Kustyarini, 2014: 2).

Learning that is conveyed through literary media will be more easily understood and appreciated by individuals because literature is often delivered with attention to the picture of real-life individuals in society. One form of literature that can be used as a medium of learning positive values in human life is a novel. Novel is one form of literature whose contents can be captured easily by the reader. The language commonly used in novels is often adapted to the language of the target reader. A clear plot in the novel can encourage the reader to imagine himself in the characters of the author's creation. Through these characters the reader is indirectly invited to interpret a life in the author's perspective. Readers are invited to understand what is good and bad in life in accordance with the viewpoint and knowledge of the reader.

One of the efforts made to attract people to read a literary work -in this case the novel- is to make theme adjustments in accordance with the current condition of the society. Popular themes taken in post-reformation novels include socio-cultural themes, romance, and betrayal. Then the themes are synchronized with the culture of the local community so as to be more grateful to the readers. The use of appropriate themes, plots and languages will make it easier to receive messages and avoid misinterpretations by readers.

Many positive values can be conveyed through a novel. The author of modern Javanese post-reform novels inserted the lesson of prophetic values in his work. The cultivation of prophetic values is considered important to learn so that Javanese society become a society of the whole, that is, a society that not only knows the world, but also understands its nature as a social being and a servant of the Creator.

Prophetic values are very closely related to the teachings of Islam. The historical development of Javanese culture can not be separated from the historical development of Islamic teachings in Java. The Islamic religion brought by Arab Moslem traders grew and developed peacefully in the land of Java. This can be seen from some words in Javanese that are absorbed from Arabic. The many results of Javanese culture in the form of intellectual works that breathe the teachings of Islam (Muqoyyidin, 2012). The Java community also recognizes the *pegon* letter as a modified form of Arabic script used for writing in Javanese. Moreover, Islam in Indonesia recorded a dynamic intellectual history in the decade of the 80s. If the word intellectual is always associated

with the production of ideas or thoughts, in that decade Islamic thought in various themes flows quickly (Arifin, 2014: 477).

The cultivation of prophetic values to the Javanese society is basically an effort to restore the Javanese society to its identity, which is back to the noble teachings that have been applied even since ancient times by the ancestors of the land of Java. This is what drives many post-reform modern Javanese novels that elevate prophetic values to be a reflection of their readers. The teachings conveyed in post-reform modern Javanese novels contain many elements of Islamic education. Furthermore, The goal to be achieved in education in Islam is to form the *insan kamil* (a good human), which is a plenary society that has both intellectual and spiritual intelligence as well (Indianto, 2013: 158). The prophetic values in post-reform modern Javanese novels are very important to explore as they can be the learning point and reflection of society. This is what lies behind this study.

Prophetic Values

The word value has many meanings which is not merely a number, but the things that encourage the perfection of individuals according to their nature. In more detail, value is something of valuable, either by logical standards (right or wrong), aesthetic (good or bad), ethical (just or unjust), religion (sin or not sin), as well as being a reference and system of confidence and life (Darmadi, 2007: 27-28). The cultivation of values in individuals basically invites individuals to live better, in harmony, and in accordance with established rules.

Prophetic refers to matters relating to the nature of prophethood. The Prophet as a figure in religion sets an example in living a life to always remember God Almighty and hold good in the world. Everything that is done in the world is basically recorded and weighed in the Hereafter. Man is directed to always doing good to anyone and remember that what has been created will surely return to the Creator.

Prophet Muhammad saw. said that ulema are the inheritors of the prophets (Afriani, 2013: 227). They are the successors of the struggle of the prophets in preaching, sharing knowledge, and teaching the concepts of truth in accordance with the teachings of Islamic law. Ulema or often also called caliph has an obligation to practice and teach prophetic values. The prophetic concept should be understood and practiced by referring to Surah Yunus/10: 62 and Ali Imran/3: 110, it can be said that the basic capital for man to function himself as *khalīfatullāh* is faith, science and charity (Syahidin, 2017: 20592).

Based on Surah of Ali Imron (3) verse 110, it appears that humans are actually called to tell the ma'ruf, and prevent from the evil, and believe in God.

Thus, the prophetic concept in Islamic religion is divided into three dimensions: humanization (*ammar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*).

If the obligation of '*amar makruf nahi munkar*' is ignored, its knowledge and its practice are neglected, then the prophetic would be futile, religion will be destroyed and confusion spreads. Finally, the apostasy is contagious, the stupidity causes the damage and destruction widespread (Suprpto, 2014: 38). Based on these opinions, it is clear that the prophetic values need to be invested to the wider community. The dimensions in the prophetic concept encourage mankind to be the best people as written in the Surah of Ali Imran verse 110. The three dimensions in the prophetic concept cover humanization, liberation and transcendence.

Humanization is an understanding that directs individuals to do and invite the good. It refers to the efforts to foster a sense of humanity in the individual so as to achieve a better life. Basically, the goal of humanization education is humanizing humans from the process of unhumanization (Masbur, 2016: 47). It means that man is a very important part demanding the attitude of mutual respect for individual interests. Every individual has the same value before God, what distinguishes among them is only the level of faith and piety.

Liberation (*nahi munkar*) refers to avoiding things that are forbidden by religion. It can also be interpreted as an act of freeing one from disgraceful attributes and other things that are negative. Furthermore, liberation lies in empirical reality, so that it is very sensitive to the issue of oppression or structural domination (Muttaqin, 2015: 227). In this case, liberative values are understood in the context of theological doctrine and set in the literary context with prophetic responsibility to free humanity from poverty, dominance of oppressive structures and the hegemony of false consciousness (Wirawan, et al., 2015: 5).

The dimension of liberation has a very important role in the life of society. An understanding of this dimension needs to be taught to the masses. If this dimension is well implemented, there will be no individuals or groups who feel hurt so that peace exists.

Transcendence or *tu'minu billah* concerns with things that are beyond human comprehension. The notion of transcendence governs the individual

relationship with God Almighty the Essence of the Most Perfect. The main purpose in religious life is the recognition or faith and piety of The Almighty.

In Islam, the transcendence will be in the form of Sufism. The content of Sufism, such as *khauf* (fearful), *raja* (very hopeful), *tawakkal* (submission), *qana'ah* (accepting God's gift), gratitude, *ikhlas*, etc., are the themes in transcendental literature (Efendi, 2012: 75). In addition, transcendent truth does contain two elements, namely the belief of wisdom, *rahmah*, *hudan* or *maghfirah* of God, followed by empirical evidence based on our common sense (Muhajir, 2011: 156). It means to remind people that all that exists is because of the greatness of God. All humans will return to The Creator in an everlasting world. Humans are urged to always worship according to the rules before death comes to fetch.

Post-Reform Modern Javanese Novels

Reform is a drastic change in a group or country for the better. Indonesia had experienced massive reforms in 1998. This began with the emergence of the New Order in Indonesia since 1966. Indonesia gradually began to clean up in recognition of its existence. Development is done everywhere and some agrarian programs are being encouraged. Indonesia had become one of the economic power in Asia to get the nickname of Asian tiger and then the president was nicknamed as the father of development.

After more than thirty years of leading Indonesia experienced a lot of chaos. In nineteen ninety, Indonesia experienced a monetary crisis. Corruption, collusion, and nepotism (KKN) are rampant. Many companies went bankrupt, affecting the reduction of the number of employees. Society became restless and lost confidence in the period of government at that time. Demonstrations followed by looting and arson take place across the country. The public requested that the president be replaced to overcome the economic problems that occur. In 1998 Indonesia experienced reforms marked by the fall of President Soeharto from his post.

Many changes occurred in post-reform Indonesia. One of the changes that occurred was the freedom to speech in the form of oral and written. Literature has been developed rapidly at that time. One form of developing literature is literature in the form of a novel. The novel is a literary form in the form of long stories about human life in the family or society. The story in a novel is written in a narrative form describing the life of an individual in a community along with some of the accompanying conflicts. Good novels

tend to emphasize the emergence of complexity, the ability to convey complex problems in full, creating a settled world (Sayuti, 2000: 10).

The description of the setting of a novel is often adapted to the reality of life in society. Accordingly the story in a novel can be interesting and easily appreciated by readers. Good work is certainly not made in vain. In addition to paying attention to the complexity of the story, the making of the novel must also consider the elements of other builders so as to create a coherence. Indeed, novel is a work of fiction built by elements of the builder, namely intrinsic elements and extrinsic elements (Nurgiyantoro, 2010: 10).

In general, the intrinsic element consists of (a) characters and characterizations, (b) theme and message, (c) background, (d) plot, and (e) point of view/style of storytelling Muslimin (2011: 138). Nevertheless, in a novel there is still one element that should not be missed, namely the style of language. It is the author's way of describing the storyline. Thus, some elements of the novel covers (1) theme, (2) plot, (3) setting, (4) character and characterization, (5) point of view, (6) language style, and (7) mandate.

The theme is the basic idea or idea in making the story. Plot is a sequence of events in a story. Setting is anything that can form information in the story, for example the time, atmosphere, place, and so forth. Characters and characterizations in the story is the most important thing. The character in the novel refers to the actor or the person who plays the story, while the characterization is the image of the character in the story. The author can place himself as the main character in the novel, become a second person, or a character outside the story according to his point of view. The message is the author wishes to convey to the novel reader he or she makes (Nurgiyantoro, 2010).

Another element of the novel is the extrinsic element. The intrinsic elements of the novel are sustained by extrinsic elements, such as value religion, morals, author history, and conflict (Setiyanti, 2015: 106). The extrinsic element comes from outside of the novel which contributes to its construct. It also include psychology, social, culture, philosophy, and environment and religion (Azizah & Setiana, 2016: 80).

Methods

This research is a qualitative research, that is a research with natural setting and using principle of positivism. It is used to examine the condition of natural objects, (as opposed to experiments) in which the researcher is a key

instrument, the sampling of data sources is done purposively and snowball, data collection techniques with triangulation (combined), data analysis is inductive/qualitative, and qualitative research results is more emphasis on the meaning of the generalization (Sugiyono, 2012: 15). The purpose of this method is to describe and explore novel prophetic values in accordance with the initial conditions without any addition and subtraction.

The analysis technique used in this research is content analysis technique. It is used to deeply analyze the object of research in the form of text. This analysis seeks to explore and understand the actual message that the author wishes to convey to a wide audience.

Prophetic Values in Post-Reform Modern Javanese Novels

The prophetic values in post-reform modern Javanese novels can be described as follows.

1. Humanization (*ammar ma'ruf*)

Humanization dimension contains human values, namely values which view that humans are the equal creatures. More broadly, the word *ammar maruf* means the command to do good things. This dimension encourages individuals always to do good, especially to their fellow human beings. The following are values in the dimensions of humanization on post-reform modern Javanese novels.

a. Honesty

Honesty is a human nature that acts and speaks according to reality. It is a character that means daring to express personal beliefs showing who he is (Emosda, 2011: 153). Individuals who have an honest nature will become themselves and avoid cheating. An honest attitude will bring comfort and peace wherever it is. The attitude of honesty can be seen in the quote of *Chandhikala Kapuranta* novels as follows.

"dene apa sing kandhakake Sudi mesthi kena dipercaya, jalaran mandor iku wis ana pitung taun nyambut gawe ana kono, nganti karan sing mbaureksa alas lan ondernemeng kono." (Wibawa, 2002: 36)

"Everything Sudi talks about must be reliable, because the foreman has been working there for seven years, until he was known as the forest ranger and businessman there".

Some post-reform modern Javanese novels also display the value of honesty in the story. The novels include novel *Geger Wong Ndekep Macan*, *Sang Pangeran Pati*, *Singkar*, and *Sirah*. Some of the characters in the novels are

described as having an honest attitude. The honesty of the characters is clearly described and characterized by the character. Readers are invited to explore the characters in the story, so it can be inspired to be honest in real life.

b. Discipline

Discipline is an orderly attitude in carrying out activities. The word orderly refers to many things, i.e. orderly in terms of time and regulations. It is an act that demonstrates orderly conduct and complies with various rules and regulations (Pusvita, 2017: 62). The discipline done by the individual is useful for creating order and avoiding the riots. It can be seen in post-reform modern Javanese novels such as *Chandhikala Kapuranta*, *Geger Wong Ndekep Macan*, *Sang Pangeran Pati*, *Singkar*, and *Sirah*.

The value of the discipline that exists in post-reform modern Javanese novels can be seen in the novel quote of *Sang Pangeran Pati* as follow. “*Aku kalah sregep rek, karo mbakyuku sing ayu!*” (Gunawan, 2013: 6) “I am less diligent, than my beautiful sister!”

The sentence in the quotation was uttered by Suryo Baskoro as a form of praise to Prihastuti Kusumo. The praise was given because Prihastuti arrived earlier than the others. Prihastuti was a diligent and disciplined employee, who never came late. Discipline is done as part of appreciating the existence of the rule makers/other individuals in order to create an orderly and orderly atmosphere. Meanwhile, reciprocal compliments can also be classified as part of human humanizing activities as taught in humanization.

c. Work Ethic

The work ethic is the spirit of doing the job. Individuals or groups with a good work ethic will be serious in carrying out their duties. It is certainly worth positive and useful. Islamic religion teaches to act independently and perform the tasks that are given with the maximum. On the other hand, the worst way in the work ethic of Islam, is when we depend on the efforts of others, asking for no urgent needs (Pulungan, 2014: 512). The focus of the work ethic value is self-awareness to complete the job with the best effort.

The cultivation of good work ethic values is seen in the *Chandhikala Kapuranta* novel, *Geger Wong Ndekep Macan*, *the Prince Pati*, *Singkar*, and *Sirah*. A good work ethic value, one of which can be seen in the quotation in *Sang Pangeran Pati* novel as follow.

“... Suryo Baskoro: *isih enom, pinter trapsila, andhap asor, tansah nuju prana. Sing luwih wigati tansah bisa ngrampungu jejibahan kanthi becik, lan mesthi tuntas. Tur maremake.*” (Gunawan, 2013: 7)

"Suryo Baskoro is still young, smart, polite, consistent. More importantly always get the job done properly, and definitely complete. And satisfying"

Suryo Baskoro in the passage is described as a passionate and earnest figure in work. That sincerity appears in his consistent attitude and always gets the job done properly. Serious attitude in working very well is applied in everyday life.

The work ethic can also be found in the following quoted *Candhikala Kapuranta* novel.

"... Asih, *sripanggung wayang wong Darma Utama*, dhasare pancen resikan, ora wigah wigih nyekel sapu sada utawa sapu duk ..." (Wibawa, 2000: 14)

"... Asih, the stage queen of *Darma Utama* human puppets, is diligent in maintaining cleanliness, not uncomfortable holding a broom fibers and floor sweep ..."

Asih in the novel is described as a stage queen who is not arrogant. Although Asih has a high position in his art team, he still wants to work to clean up the meeting place that in fact is not her main job. Asih has a high work ethic. She has always been serious in her work and has always helped her team unconditionally.

Quotes of work ethic values can also be seen in the novel of Sirah as follows.

"Wusana keprungu kenthongan dithuthuk minangka pratandha kumpul tumrap warga sing keajibah rondha. Dina iki malem Selasa, gilirane Joyo Dengkek. Mula dheweke gage menyang. Sarunge diubel-ubelake ing gulu minangka tulak adhem. Alon-alon dheweke metu saka omah, lakune semu jinjit amrih aja ngganggu sing padha turu." (Suharyono, 2001: 60)

"Upon hearing the sounds of *kenthongan* beaten as a sign of gather for the people who get the task patron. Today is Tuesday night, its Joyo Dengkek's turn. So he hurried to get up. He tied a sarong around his neck to keep from feeling cold. He went out quietly, walking a little on tiptoe so as not to disturb the sleeping."

Joyo Dengkek on the quotation is described as the man who is responsible by not abandoning his duty in patrolling and doing it in earnest. Seriousness that shows good work ethic can be seen from his attitude that immediately wake up after hearing a call in the form of a *kenthongan* to rush to do patrolling. Joyo Dengkek does not procrastinate in doing his job.

Attitudes made by the characters in some of these quotes indicate that they value the command given and are responsible for the order. The results of work done in earnest will bring good and maximum results as well.

d. Tolerance

Tolerance is an attitude of mutual respect and respect to other's interest. It is an attitude or character of a person to allow freedom to others and to give the truth to such differences as the recognition of human rights (Arifin, 2016: 398). This attitude encourages individuals or groups to be fair and not to discriminate and make decisions with cause and effect considerations. The command to help in the life of society appears on the quote of Al-Maidah verse 48: "If Allah willed, He would have made you one nation, but that [He] may test you in what He has given you; so strive as in a race in good deeds."

Everyone has different interests. Tolerance in everyday life invites individuals to make decisions based on existing priority scales. Tolerance can be found in the novel with the title of *Sang Pangeran Pati* as follows.

"Ya wis, becik iku! Bares bapak bombong banget. Gene anak-anakku mujudake pribadi kang welas asih lan tepa slira..." (Gunawan, 2013: 115)

«Yes, that's great! Dad was very proud of it. So that my children become loving person and can appreciate others ... »

The quote illustrates the pleasure of a father whose child has a high tolerance. The pleasure is illustrated so vividly. Through the sentence the author clearly shows that the value of tolerance is a positive value and must be owned by each individual.

2. Liberation (*nahi munkar*)

Liberation or *nahi munkar* refers more to preventing the things that are prohibited. *Nahi munkar* (liberation) is the liberation of man from all oppression, ignorance, poverty. The goal of liberation is knowledge systems, social systems, economic systems and political systems (Ferdiansyah, 2017: 54). The following are the values in the dimensions of liberation.

a. Liberation from lies

Lying is an action that is not in accordance with the original state or often also called a lie. If what one says is inconsistent with truth and reality or does not acknowledge a thing as it is, then he can be judged dishonest, deceiving, lying, hypocritical and so forth (Emosda, 2011: 153). The nature of a liar or a lie is a trait that must be avoided because it can harm yourself and others. Post-reform modern Javanese novels invite their readers to stay away from the lie even if only slightly.

The teaching to avoid lies can be seen in the following quotation of the novel *Sang Pangeran Pati*.

“... Kosok baline dheweke malah seneng awit bocah iki wis nyekel kanthi kukuh garising visi lan misine Cahaya Kita. Kena dijibke ora bakal nggiwar sarta sedheng saka paugeran perusahaan.” (Gunawan, 2013: 9)

“...On the contrary he was happy for the child is sticking to the line of vision and mission of the *Cahaya Kita*. Being reliable will not betray the company principles.”

The character in the novel above is not believed to be liars or treason. The important point is never to lie even in order to gain confidence from others.

The attempt to liberate oneself from lies also appears in the *Chandhikala Kapuranta* novels quote as follows.

“Sudi ngandhani wanti-wanti, nyambut gawe ana ondernemeng kono aja nganti duwe pakarti nyolong utawa njejupuk apa wae sing dudu darbeke... Aku dhewe arepa kena mlebu loji lan kator ondernemeng, nanging aku ora wani nyeler, engko ndhak diarani maling, banjur dicekel pulisi, dikrangkeng lan blanja sasene dipotong,” ujare Sudi ...” (Wibawa, 2002: 36)

“Sudi cautioned, working for his boss not to commit the act of theft or take anything that is not his... I myself thought I can enter into lounge and the office, but I do not dare to steal, later could be called a thief, then arrested by police, imprisoned and wage cut,” said Sudi ...”

Through the figure Sudi, the author wants to convey that lies or fraudulent acts should not be done. Lies and cheats are destructive. The lies will certainly have consequences. People are encouraged to be careful and aware of the negative nature.

b. Liberation from inferiority

Inferiority is a negative trait that needs to be removed. This attitude impedes individual progress in all areas. Individuals who have low self-esteem are less confident of their ability to express their opinions and display their skills.

The author wants to convey the value of the liberation, so that the readers avoid that trait and be a more confident person. Self-esteem is the positive attitude of an individual that enables him to develop a positive assessment of himself and the environment or circumstances he faces (Salfia, 2015: 11). Every human being is created equal. He should not become inferior to himself, but feel confident in his abilities. Efforts to liberate from the lack of self-confidence is found in post-reform modern Javanese novels.

Here is a quote from Pangeran Pati's novel that describes the self-liberation effort of the lack of self-confidence.

“Suryo isih dheg-dhegan, ning ora dikatonake lan ora age nyaut “umpan”e Rudi. Najan dheg-dhegan duwe teges kang beda ...” (Gunawan, 2013: 18)

“Suryo was still pounding, but was not shown and did not immediately respond to the «bait» given by Rudi. Though pounding in a different sense...”

Suryo in the quotation tries to overcome his unbelief in himself. This is done with the aim of maintaining his prestige as a leader. Such liberation efforts also appear in the following quotation.

“Kudu bisa lan mesthi bisa mbak, masalah kecil ...” (Gunawan, 2013: 6)

“It must be and can be done sis, that’s easy...”

The character in the quotation gets the spirit to confidently solve the problems experienced. The author wants to convey that the individual should have confidence in himself that he/she is capable.

c. Liberation from ignorance

Human demand knowledge as an obligation because science occupies a very important position in the teachings of Islam. It is seen from the many verses of the Quran which see the people in the high positions and noble besides hadits of prophets who give encouragement for his people to continue to study (Sarifandi, 2014 : 62). Humans need to learn and develop themselves. A wide understanding of things will make it easier to communicate with others and solve problems in everyday life.

Efforts to liberate ignorance can be seen in quotes *Chandikala Kapuranta* novel as follows.

“Lha wong iya juragan, dadi kudu petung banget, ora mung bab duit sabribil, nanging uga perkara wektu supaya cacahé tempe sedina kuwi ora suda.” (Wibawa, 2002: 22)

“Oh yes sir, so it needs meticulous calculation, not just a matter of money, but also time so that the amount of tempe produced in a day is not less.”

The character in the quote always develops the skills he possesses to become an expert in his field. This means there is an effort to increase knowledge from not knowing to know.

The novel of *Singkar* also shows the liberation effort of ignorance which can be seen in the following quotation.

“Mbrenghel tumpukan dluwang ing ngarepe, golek kang isih kothong ing sawalike lan lekas urak-arik gawe cathetan dening Nusa. Cathetan kuwi kang mbiyantu pagaweyane mingka motivator warga.” (Aminah, 2009: 52)

“Collecting the stack of papers in front of him, look for the blank page at the back, then Nusa immediately make a note. The records are used to assist his work as the people motivator.”

Nusa in this quote is shown as a smart figure and willing to strive to develop himself. Nusa also plays an active role in helping people solve some problems in agriculture. Meanwhile, villagers are invited to play an active role in learning various matters concerning agriculture.

d. Liberation from feeling lazy

Laziness will affect the performance of each individual. Time should be used for productive activities to be wasted, so that the results obtained also can not be maximized.

The following excerpt from Singkar's novel encourages the reader to avoid the lazy traits of his life.

"Kaya saben dinane, esuk mau Narumi uga tangi sadurunge bedhug subuh. Ngliwet, nggodog banyu, nggawekake wedang mbokne, mbiyantu adhi-adhine adus lan dandan, nyepakake sarapan, lan ndulang Tarinah, adhine sing cilik dhewe. Sawise mbokne budhal menyang sawah lan Bariyadi uga Lestari padha sekolah, nembe Narumi ngopeni awakke dhewe. Kuwi wae menawa Sumini, adhine kakang ragil gelem nunggoni Tarinah. Menawa Sumini nuju kepingin dolan karo kanca-kancane, Narumi kudu nggenteni Tarinah turu supaya bisa adus lan ngrampungake gaweyan omah." (Aminah, 2009: 70)

"Like every day, this morning Narumi also wake up before Adzan in dawn. Cook rice, boil water, make a drink for her mother, help her sisters bathe and get dressed, prepare breakfast, and feed Tarinah, her youngest sister. After her mother left for the rice fields and Bariyadi and Lestari left for school, Narumi took care of herself. And if Sumini, brother of the brother of Ragil would look after Tarinah. If Sumini wants to play with his friends, Narumi will have to wait until Tarinah sleeps in order to take a bath and finish the chores."

The above quote describes Narumi's character who keeps away from her lazy traits. Narumi every day helps taking care of her family. She never complains or feels lazy at work. This trait is exemplary in everyday life.

3. Transcendence (*tu'minu billah*)

Transcendence/*tu'minu billah* are the values that regulate the relationship between man and God. This teaching encourages the reader to believe in the Creator. The word faith literally means belief. The meaning of the word faith in this study refers to the belief in God and the belief that everything in this world takes place on the basis of His power. Post-reform modern Javanese novels contain much of the faith values of God Almighty. Here are some of the transcendental values that can be found in post-reform modern Javanese novels.

a. Prayer

The form of faith of a servant to his god is to perform prayers. This novel invites readers to always pray and plead to Allah SWT. The study of the significance of a prayer can be seen in the following passage of the Singkar novel.

"Ora ana kang bisa ditandangi kajaba ndedonga muga-muga kekasihe kuwi tansah pinaringan keslametan. Nani nyelehake sirah ing sendhenan kursi. Mripate kaca-kaca." (Aminah, 2009)

“There is nothing to do but praying so that his lover will always be given salvation. Nani put his head on the back of a chair.”

The quotation invites the community to always pray to God. Man must believe that God has power over all things.

The invitation to always surrender by prayer is also reflected in Chandikala Kapuranta's novel as follows:

“Atine Munah krasa lejar, nuli eling marang pitutur bapake: “Sabene donga, donga apa wae, mesthi ana dayane.” Dheweke ora ngerti maknane. Ewasemana dheweke percaya marang pitutur bapake: “Aku ora bisa aweh apa-apa karo kowe, nDhuk. Bisaku mung aweh pitutur karo dedonga. Pitutur kuwi gawenen cekelan, dene donga kuwi mesthi ana dayane jalaran tumuju marang Gusti Allah.” (Wibawa, 2002: 30) “Munah's heart was calm, remembering the advice of his father: «Every prayer, any prayer, must have power.» She did not understand the meaning of the saying. Nonetheless She believed in her father's advice: «I can not give you anything, girl. I can only give advice and prayer. Make that counsel as a handle, whereas it must have power because it is directed to Allah the Almighty.”

Communication between man and God can be done by intercession of prayer. Through the intercession of human prayer can convey desire, hope, and complain about the condition that happened. Prayer is believed to have great power because it is done as a form of direct communication from the *ummah* to their Creator. Man as a servant must believe and believe that God can grant all prayer and hope as well as change all that is impossible becomes possible. Man should always think positively/*husnudzon* towards The Almighty.

b. Patience and sincerity

Every human being should be *sabar* and *ikhlas* (patient and sincere) for everything that exists. The word *ikhlas* comes from the Arabic *khalaṣa* which means willing to release possessed. *Ikhlas* in Islam is so important that it must be owned by all Muslims. In the Qur'an, the word *khalaṣa* «in its various forms is thoroughly found 31 times, while the number of different sentences is 14 sentences (Shofaussamawati, 2013: 333). Sincerity is often found in the Qur'an as a reminder that every human being must have that trait in his heart.

Meanwhile, patience leads people not to give up and not to rush in doing all the action. This attitude is also a must-have attitude for every people in the world. The command to be patient in life is stated in surah Al-Baqarah verse 155: “And We will surely test you with something of fear and hunger and a loss of wealth, soul and fruits, but give good tidings to the patient, for real!”

Patience and sincerity committed by individuals based on the belief that everything happened in this world did not escape the knowledge of Allah

swt. This attitude teaches each individual to surrender/submit to Him. Any patience done will produce results commensurate with the patience.

The value of patience and sincerity in post-reform modern Javanese novels can be seen in the novel *Sang Pangeran Pati* as follows.

“...ning jare ibune, rejeki, jodho, lan pati mono gadhahe Pangeran” (Gunawan, 2013: 70)

“...but his mother said, fortune, soul mate, and death is the will of God”.

The quote encourages the reader to be patient and diligent in the face of all challenges. The author reminds us that everything in this world belongs to Allah and will return to Him. Patience leads man to the piety of God Almighty. It is done merely hoping pleasure of Allah swt.

Conclusion

Based on the finding, the post-reform modern Javanese novels loaded with prophetic values. These values are divided into three dimensions, namely humanization (*ammar maruf*), liberation (*nahi munkar*), and transcendence (*tawminu billah*). Values found in the humanization dimension (*ammar maruf*) are 1) honesty, 2) discipline, 3) work ethic, and 4) tolerance. The values that can be found in the dimensions of liberation (*nahi munkar*) are 1) liberation from lies, 2) liberation from the minder, 3) liberation from ignorance, and 4) liberation from laziness. Meanwhile, the values that can be found in the transcendence dimension (*tawminu billah*) are 1) believe in prayer to God, and 2) patient and sincere.

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EXPRESSIVE SPEECH ACTS AND CULTURAL VALUES IN COLLECTION OF SHORT STORIES WAHAH AL-ASDIQA'

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Abstracts

This study aims to describe expressive speech acts and cultural values of Arab society contained in a collection of short stories *Wahah al-Asdiqa'*. This research uses qualitative approach with content analysis method. First, the researcher reads and studies the data, then records some expressive speech acts, after that she classifies and analyzes the speech into expressive speech acts and cultural values of Arab society, and most recently interpretes the data. The data analysis found that in the *Wahah al-Asdiqa'* there are eight types of thanks using expressive speech acts, one replies from thank you, five apologies, seven greetings, two congratulations, fourty praises, five sad expressions, fourteen joyful expressions, and three offensive words, and there are some values of Arabic culture such as language, art, religion, technology, occupation, social organization, and science. Most of the culture of Arab society is based on the teachings of Islam, such as how to greet, praise always given to God, stories of prophets, culture makes poetry, etc. The expressive speech acts and cultural values must be taught to the Arabic students to improve expressive speech acts and have multicultural competence in communicating.

Kajian ini bertujuan untuk mendeskripsikan tindak tutur ekspresif dan nilai-nilai budaya dalam masyarakat Arab dalam kumpulan cerita pendek *Wahah al-Asdiqa'*. Penelitian ini menggunakan pendekatan kualitatif dengan metode konten analisis. Pertama, peneliti membaca dan mengkaji data lalu mencatat tindak tutur ekspresif, setelah itu mengklasifikasi dan menganalisis perkataan

tersebut dalam tindak tutur ekspresif dan nilai-nilai budaya dalam masyarakat Arab, dan kemudian menginterpretasikan data. Berdasar hasil analisis, ada delapan tipe ucapan berterima kasih yang menggunakan tindak tutur ekspresif, satu respon dari ucapan terima kasih, lima permintaan maaf, tujuh sapaan, dua ucapan selamat, 40 pujian, lima ungkapan sedih, 14 ungkapan bahagia, dan tiga kata hinaan, selain itu ada beberapa nilai budaya Arab seperti bahasa, seni, agama, teknologi, mata pencaharian, organisasi sosial, dan ilmu. Kebanyakan budaya masyarakat Arab didasarkan pada pengajaran Islam, seperti cara menyapa, pujian terhadap Tuhan, kisah-kisah nabi, budaya membuat puisi, dan sebagainya. Tindak tutur ekspresif dan nilai budaya harus diajarkan kepada siswa yang mempelajari Bahasa Arab untuk meningkatkan tindak tutur ekspresif dan memiliki kompetensi multi kultural dalam berkomunikasi.

Keywords: culture; expressive speech acts; short stories; types

Introduction

In communication, speakers and hearers must show sympathy and empathy towards a certain occurrence or circumstance in order to show sensitivity in establishing relationship. One of the ways is by using expressive speech acts. The reader of a short story also needs to understand the expressive speech act of the character so as not to get mistake in the interpretation of meaning. Based on the preliminary observation on a collection of short stories *Wahah al-Asdiqa'*, the researcher found some expressive speech acts that is interesting to study. "Speech act comes from the belief that language is used to perform an action, which focuses on the overlap of meaning and action as well as its relationship in language." (Al Ta'limi, 2017:10).

Speech act is the process of doing something during the conversation between the speaker and the hearer. Speech act discussion cannot be separated from the context contained in the speech. The context can be about the speech event, place, time, and social condition.

Pragmatically, there are three kinds of speech acts created by a speaker; locution, illocution, and perlocution acts. Searle, a pragmatic expert, then classifies the illocution acts into five forms of speech, such as: commissive, directive, expressive, assertive and declarative (Wijana & Rohmadi, 2011:21).

The main focus of this research is expressive speech acts. The expressive speech act is utterance used to express the psychological attitude of the speaker in a particular situation (Rahardi, 2005:36). In line with Rahardi's opinion, University of Qasdi Mervah Digital Library (2017) states "Expressive speech

act is an act of speech that has no special requirement in it, because the expression of the act of speech comes from one's heart and feelings about the circumstances around him. So what is in the hearts of speakers can be conveyed to the hearer."

Expressive speech acts arises when speakers express their psychological attitudes that can awaken the feeling, emotion, or expression. It can be said that the use of expressive expressions is to utter the psychological state, so that hearer can understand the speaker's feeling. There are several types of expressive speech acts, among them are: 1) gratitude (2) reply of gratitude (الشكر), (3) apology (الرد على الشكر), (4) greeting (الاعتذار), (5) congratulatory (التهنئة), (6) praise (الفرح), (7) sadness (التعجب), (8) happiness (الحزين), and (9) insult (الذم).

Research on speech act in printed media or teaching materials has its own benefit because the speech can later be taught and applied directly, such as research about the meaning of directive speech acts in comic of *Yowamushi Pedal* (Arifiany, 2016:1-16). In the current curriculum, comic is a material that should be learned in Junior High School, the number of dialogs contained in comics requires pragmatics study discussing about speech act. Learning about speech will absolutely have its own thrust when studying it through comics.

Another research was done by analyzing the translation of directive speech act in the novel *The Godfather* (Kuncara, 2013: 1-20). This study was conducted by reviewing the directive illocution acts in *The Godfather* Indonesian translation. The researcher found eight functions of speech act, which can be applied in daily life conversation. Various ways in uttering foreign language can help learner in understanding the grammar and meaning within it.

This recent study is certainly different from previous mentioned studies. There has not been any research on the expressive speech acts in a collection of short stories. Analyzing expressive speech act is substantial to study because in reading and at the same time analyzing the speech act, the readers can understand the flow and feel the emotion in that short stories. The expressive expressions are found in the dialogue between characters, such as the onset of problems, the existence of conflict and settlement that lies in the expressive expression of speakers and responses from hearers. Besides, expressive speech acts are often found in everyday conversation that can be learned from the written language in the short stories.

Wahah al-Asdiqa' is one of collections of short stories used in the Islamic University of Imam Muhammad bin Su'ud and can be used as an Arabic learning reference in Indonesia. The reason is that because it has a

variety of grammar that is easy to understand by the learners in beginner and intermediate levels. The book consists of five stories: matches, clubs, smiles, jamborees, and taking a walk. Those short stories have unique characteristic such as simple dialogs in each story, so that the speech on the dialogue can be studied and applied in everyday conversation.

The main reason of choosing *Wahah al-Asdiqa'* as research data is because there are cultural and Islamic values such as share work, cooperation, mutual help among scout groups at campground, praising God in every opportunity, and the like. Cultural elements within the short stories can be used as reference for Arabic learners so as to have multicultural competence which is useful for communication. There surely many differences between Arab and Indonesian culture.

Cultural value can be interpreted as the development of certain values in society to create harmony and balance (Koentjaraningrat, 2000:180). It is considered as the determinant of nation development because cultural value affects one's behavior, such as human-nature and individuals relationships, as well as determining what one wants and does not (Warsito, 2012: 99).

A nation or society is identical with their own culture, thus, studying about it increases new understanding for the learners so that good things can be applied in life. The development of a nation can also be observed from the relationship between people, environment, animals, and other elements which are based on culture.

There are seven elements of cultural values according to Koentjaraningrat (in Siska, 2016: 195). They are language, art, religious system, technology system, occupation, social organization, and science system. These seven values are the universal cultural values that always exist in every society.

The recent researcher refers to a study on directive speech act and cultural value in *Arabiyah bayna Yadaik* (Tatang & Syihabuddin, 2014: 119-129). Various speeches analyzed in the previous study, there are many things which can be used as learning source in terms of grammar, meaning, and cultural values. It is not similar because the previous one focused on directive speech act meanwhile the recent is on expressive. Moreover, *Arabiyah bayna Yadaik* contains simple grammar for beginner level of Arabic so that it lacks of creativity in the development of grammar that leads to monotonous. Unlike the mentioned book, *Wahah al-Asdiqa'* contains various grammatical structures in speech expression.

When studying Arabic, expressive speech acts containing in short stories can help teacher to explain to students about its use in Arabic, as well as to learn the style of expressive expression. Therefore, this study facilitates the students to apprehend the meaning within short stories. The speech acts used in those stories can also be practiced directly in the daily life context. In addition, the cultural values contained in the expressive speech act provide students with multicultural competence in communication.

Based on the above background and theory, the focus of this research is the expressive speech act and cultural values containing in a collection of short stories *Wahah al-Asdiqa'*. This study aims to describe, examine, and provide a deep understanding of expressive speech acts in the aforementioned short stories, especially those in the forms of gratitude, reply of gratitude, apologize, congratulatory, praise, sadness, happiness, and insult. Moreover, the purpose of this study is to provide the learning about Arab society's cultural values within those stories.

Research Method

This is a qualitative research using content analysis method, so it is not bounded by research place. The data is a collection of short stories *Wahah al-Asdiqa'* by Muhammad Ahmad Husain, to be specific, the researcher used expressive speech acts in Arabic language written in those short stories. The focus of expressive speech acts in this study includes gratitude, reply of gratitude, apology, congratulatory, praise, sadness, happiness, and insult, as well as the cultural values of Arab society.

This study uses inductive category development procedure of Philip Mayring (2000) which was conducted by: (1) reading and studying data in a collection of short stories *Wahah al-Asdiqa'*, (2) noting expressive speech acts, (3) classifying and analyzing the expressive speech acts, (4) analyzing the cultural values of Arab society contained in the expressive speech acts, and (5) interpreting the result of the study. The data validation was done by conducting discussion between the members of the researchers as well as the assistance of expert lecturers in the field of Arabic pragmatics.

Expressive Speech Acts of Gratitude

The results of data analysis found eight expressive speech acts of gratitude. One of the examples is shown here:

(a) أمين: شكرا لك يا فهد على ما قمت به

Amin: Thank you Fahd for what you have done to me

(b) كمسلم أولا وكزميل لك ثانيا فهد: لا شكر على واجب يا أمين فهذا واجبي

Fahd: No need to thank, this is my obligation Amin, also, first, this is my obligations as a Moslem, second it is my obligations as a friend.

Context: (1) speech event: Amin has got an accident while competing in a match and Fahd was the person who first helped him, (2) place: in the clinic, (3) time: in the morning, (4) social condition: Amin is grateful to Fahd for helping him out in the field and taking him to the clinic.

The underlined sentence in (a) is an expression of الشكر to show gratitude to someone. Its function is to show Amin's expression of gratitude to Fahd who has helped him. Fahd then gives response of gratitude by saying that what he has done was merely because Amin is his Moslem brother and also his friend. It is a must for the speaker to say gratitude toward someone whom gave a hand because the helper will be happy as what he has done was wholeheartedly appreciated.

Expressive Speech Acts of Replying of Gratitude

Based on the aforementioned data in expression of gratitude, the sentence (b) is included in the expression of replying of gratitude. Fahd (the hearer) thinks that Amin (the speaker) does not need to thank him for what he has done (taking Amin to clinic after sudden accident). Instead of only accepting Amin's gratitude feeling, Fahd says that it was his duty as a fellow Moslem and obligation as a friend. This shows his sincere feeling in helping someone so as to ease Amin who received help and to make Amin sure that Fahd was never burdened in helping him. In usual life context, a reply of gratitude is rarely spoken but only rewarded with a smile.

Expressive Speech Acts of Apology

The researcher found five expressive speech acts of apology as shown in the example below:

(c) باسم: لكم أنا آسف لتخلفي عن الموعد

Basim: I apologize for breaking the promise

(d) فهد: ما دمت تشعر بخطأ ما فعلته يا باسم

Fahd: As long as you feel guilty for what you did.

Context: (1) speech event: Basim reneged the promise to visit Amin, (2) place: on the roadside, (3) time: in the morning, (4) social conditions: Basim apologizes for breaking his own promise.

The sentence (c) above underlined is an expression of *الإعتذار* to show an apology to someone. The function of the speech is to show Basim's expression of apology to Fahd and Ziyad. He felt guilty for breaking the promise to visit Amin together. As for the response (d), Fahd forgives and does not mind Basim's mistake as long as he already felt guilty. When the speaker delivers an apology, he intends that the hearer will forgive the mistake. Apology expression was uttered because the speaker feels necessary to admit the mistake as he already broke what he promised earlier.

Expressive Speech Act of Greeting

There are seven expressive speech acts of greeting. One of them is shown as follows:

(e) القائد حسين: مرحبا بأمين عضوا جديدا بالفريق

Coach Husen: Welcome Amin as a new member in this group.

Context: (1) speech event: Amin enrolls as a new member in Scout activities, (2) place: in the scout association, (3) time: in the morning, (4) social condition: coach Husen feels happy and greets Amin as a new member of the Boy Scouts.

The sentence (c) is categorized in the expression of *التحية* to show greeting to someone who has just arrived. The function of the speech is to show the expression of greeting in welcoming Amin's entry as a new member in Scout activities. The coach Husen was delighted with Amin's decision and this scout activity gave Amin a warm greeting. When the speaker speaks the greeting, he wants the hearer to feel comfortable about his arrival.

Expressive Speech Act of Congratulatory

There are seven expressive speech acts of Congratulatory, for example:

(f) القائد حسين: نود أن نحتفل به ككشاف جديد في الاجتماع القادم

Coach Husen: We want to celebrate your presence as a new member at the upcoming meeting.

Context: (1) speech event: Amin has officially become a new member of the Scout Association, (2) place: in the scout association, (3) time: in the morning, (4) social condition: Coach Husen intends to congratulate Amin as a new member of the Boy Scouts.

The sentence (f) shows the expression of التهنئة for the new members by giving him a celebration. The function of the speech is to show the congratulatory expression in welcoming Amins entry as a new member in the Boy Scout activities. Coah Husen was happy with Amins decision, so he wanted to show his sincere congratulatory by doing celebration. When the speaker says the word of congratulations, he is proud of the hearer for the successful achievement.

Expressive Speech Act of Praise

Forty expressive speech acts of praise are found in the short stories and one of them is presented below:

(g) كريم: مَا أَجْمَلَ نَسِيمَ الصَّبَاحِ

Karim: *What a beautiful breeze this morning.*

(h) باسم: أَظُنُّ أَنَّهُ مَعَ مَرُورِ بَعْضِ الْوَقْتِ سَتُغَيِّرُ رَأْيَكَ يَا كَرِيمَ

Basim: *I think, by the time, you will change your mind, Karim.*

Context: (1) speech event: a group of young men traveling in the desert, where a beautiful remote oasis is the ultimate destination of their journey, (2) place: in the desert, (3) time: in the morning, (4) social condition: Karim is excited and interested in his traveling, as this is the thing he has been waiting for with his friends.

Sentence (g) is uttered to express one's praise for the beautiful and cool morning. It can also be interpreted as a form of gratitude toward God who has given the beautiful morning. Arabic language or *uslub* style in the sentence is an expression of التعجب which is seen in مَا أَجْمَلَ. The expression is a characteristic of the *uslub ta'ajjub* that follows the pattern of مَا أَفْعَلَ.

The speech function is to show the expression of praise for the pleasure that Karim got when feeling the beautiful morning wind. Basim then responded him in disagreement by saying that the weather will be very hot in the desert. When speaker delivers the expression of praise, the hearer can respond either agree or disagree that compliment/praise. Although the hearer does not agree with the expression of praise of the speaker, there is nothing wrong with the praise because that is what the speaker feels as a form of gratitude.

Expressive Speech Act of Sadness

Five expressive speech acts of sadness are found in the stories. The researcher presented one of them follows:

(i) أَرْجُو أَلَّا يَكُونَ قَدْ فَقَدَ مِنْكَ فَإِنْ ذَلِكَ سَوْفَ يَحْزِنُنِي كَثِيرًا

I hope it does not disappear, because if it is lost it will make me very sad.

Context: (1) speech event: Basim told his father that he forgot where to put his father's pen, (2) place: at Basim's house, (3) time: in the afternoon, (4) social condition: Basim's father looked sad when Basim forgot where to put his pen.

The sentence (i) shows the expression of الحزين which Basim's father expressed. The function of the speech is to show a sad expression when knowing Basim's carelessness in keeping the gift from his father. When the speaker delivers sad expression, it means something bad or unexpected happens.

Expressive Speech Act of Happiness

There are fourteen expressive speech acts of happiness found in the collection of short stories, for example:

(j) فهد: وهو يتعلم الكثير من الهوايات التي يحبها

Fahd: And in the Scout activities, I also learn about the hobbies I like.

Context: (1) speech event: Fahd is explaining about Scout activities, (2) place: at Amin's house, (3) time: daytime, (4) social condition: Fahd is happy to be the member of Scout as he also studies about the hobbies he loves.

The sentence (j) is included in the expression of الفرح or happiness. The function of this speech act is to show Fahd's happy expression when he spoke about the Boy Scout activities. He thinks, Scout activities make him happy because he can also learn the hobbies he likes. When the speaker delivers happiness expression, it reveals positive and pleasant things that he feels when he goes through something.

Expressive Speech Acts of Insult

Three expressive speech acts of insult are also found in the short stories. One of examples is shown below:

(k) باسم: لقد كانوا قوما بلا عقول

Basim: They are the people who have no sense

Context: (1) speech event: Basim and his friends are talking about the people in the era of Prophet Ibrahim who once were the idol worshippers, (2) place: in the campground, (3) time: daytime, (4) social condition: Basim feels the people in that era were very stupid for worshipping the idols that they made with their own hands.

Sentence (k) is an expression of الذم or an insult. The function of the speech is to show an insulting expression toward the people in the era of Prophet

Ibrahim who once worshipped their handmade idols. For that reason, Basim strongly stated that they did not have any sense or, simply speaking, moron for worshipping idols rather than God. When a speaker delivers expression of insult, he feels negative and unpleasant toward something he dislikes.

From the results of this study, there are eighty-five expressive speech acts in total with various types of speeches mentioned above. Many kinds of expressive expressions are used to deliver the psychological state of being happy, sad, angry, etc. so that hearers can understand the feeling of the speaker.

Cultural Values Analysis in the Expressive Speech Acts

There are some cultural values of Arab society captured in the collection of short stories. The culture is in the forms of language, art, religion, technology, occupation, social organization, and science. Each of them is explained in the following paragraphs.

The language used in Arab society seems more straightforward in expressing their true expression or feeling. They like to praise something that looks beautiful or good in their eyes. The most commonly used mode of expression is the direct one. Since the majority in that country is Moslem, the language used by the people tends to reflect on Islam.

Arab people love art. It is proven in their hobbies of reciting and writing poems, as well as painting a picture in the desert. They spend their spare time to pour themselves in their hobby that is art. The poetry they wrote has Islam nuance to express their gratitude toward God's majesty.

Discussing the issue of religion in Arab society, it cannot be separated from Islam. It is true that Islam dominates their culture and it is reflected in their behavior such as greeting (*salam*), praising, glorifying God and all prophets. They are also polite, dutiful, respectful, loyal, honest, willing to help, and so forth. They have such behavior because of Islam lessons taught to them.

Technology is part of Arab society's interest. Since one of the people becomes an astronaut thanks to technology he works on, many youths who heard that story then are motivated to learn more about technology.

In term of occupation, in Arab desert, majority of people's job is hunting and farming. They live close with oasis that is considered as the source of their lives. Unlike people in the desert area, people in the city have variety of occupations.

One of the most visible social organizations is scouting. Here, Arab youths are taught to work together and help each other. They also try to live together with the surrounding community in the desert.

In term of science, youths in Arab put their education before everything. They realize that they need to school to improve their knowledge. They are also considered diligent and love to work together. However, they still maintain the relationship value by visiting the friends who are sick. In visiting, they also inform their friends about what they have missed during the classroom lesson.

Cultural values in Arab society are based on Islamic value for majority of people there is Moslem. It is reflected on the way they speak, behave, doing the hobby, socializing, and other things which were always based on Islamic values. Arab society also loves to praise and be grateful toward God because they believe that God always gives His blessing to people. There are similarities and differences of culture between Arab and Indonesia found while doing the cultural analysis of expressive speech acts in the collection of short stories *Wahah al-Asdiqa'*.

Table 1. Cultural Characteristics of Arab & Indonesia

No.	Cultural Characteristics	Arabic Culture	Indonesian Culture
1	Communication	<p>The use of <i>dhomir</i> for men and women. In speaking, gender in grammatical structure should be taken into account.</p> <p>Direct and straight speech acts are often used in the everyday language.</p> <p>The greeting is based on Islamic teaching, "Assaammu'alaikum".</p>	<p>No different language for men and women. It is only different when the hearers are older. The language for elders and peers is different.</p> <p>Variation of language used (direct and indirect). Small talks are often used.</p> <p>Formal greeting is used such as "Good morning", "Hi", and "Bye".</p>
2	Appearance	<p>Not wearing jewelry because they do not want to look excessive.</p> <p>Clothes and school uniform covering most of the body based on Islamic sharia.</p> <p>Scout uniforms have specific attributes so they feel proud wearing it.</p>	<p>Students do not wear jewelry, but adults do.</p> <p>Some clothes and school uniforms follow the rule of Islam, and some do not.</p> <p>Similarly, the scout uniforms in Indonesia have particular attributes.</p>

3	Appreciation	Arabs love to give someone awards for achieving success. There is no jealousy. They even appreciate casual things like admitting the truth after lying.	Rewards are only given for certain aspects. Praise is delivered for encouragement.
4	Grateful	Always being grateful to God in every opportunity. They openly express Allah's majesty and great creation. They also recite Quran and Hadith for life guidance. They have certain grammar for showing gratitude toward Allah.	People of Indonesia are always grateful for every moment in their lives and make Quran and Hadith as guidance for Moslem. The grammar of grateful and praise expressions is similar.
5	Relationship	Men and women interaction is restricted in social life. They can only interact for certain occasion such as in the school (education context).	No set boundary between men and women interaction.
6	Faith	Always involving God in every activity, even expressing gratefulness in the name of God. The majority is Moslem. Only celebrating two big days (Eid al-Fitr and Eid al-Adha). Eid al Adha is more festive than Eid al-Fitr because there is a pilgrimage from all over the world. At that time, many people volunteered in hajj activities	More tolerant toward religion, so all activities are based on what has been taught in each religion. There are several religion celebrations in Indonesia due to number of authorized religions. For example: Eid al Fitr for Moslem, Waisak for Buddha, and Christmas for Christians.

7	Attitude	Helping each other in every positive aspect is the characteristic of Arab society. All attitudes and deeds are always based on Islamic teaching.	Share work is a culture of Indonesian society that always exists in every social interaction. Politeness, hospitality, and mutual help also become the life foundation of Indonesian society.
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From Table 1, the culture of Arab society tends to be based on Islamic teaching. It is important for Arabic students to learn about the similarities and differences between Arab and Indonesia cultures in order to communicate smoothly across cultures. Arab culture needs to be learned so that it can be integrated into the learning process, by viewing the culture of Indonesia as a culture of origin, Arab culture as a foreign language culture, and Islamic culture as the majority of the Moslem population.

Conclusion

To sum up, there are eighty expressive speech acts in the collection of short stories *Wahah al-Asdiqa'*. They are briefly categorized as: a) eight speeches of gratitude expression, b) one speech of reply of gratitude, c) five speeches of apology, d) seven speeches of greeting, e) two speeches of congratulatory, f) forty expressions of praise, g) five speeches of sadness expression, h) fourteen speeches of happiness expression, and i) three speeches of insult.

The most encountered type of expressive speech acts in the short stories is the speech of praise expression. Arab society loves to praise everything good. They also praise for God's perfect creation and blessing. On the contrary, the least type of expressive speech acts found in *Wahah al-Asdiqa'* is replying gratitude because in general if someone said "thank you" then smile will be the simple reply.

Cultural values contained in expressive speech acts can be observed from several elements: language, art, religion, technology, occupation, social organization, and science. The cultural values of Arab society are so closely related with Islamic values which become their life guidance. It is shown in their polite behavior, respectful to parents, cooperative, honest, and so on.

The researcher further suggests that expressive speech act and Arabic culture need to be taught to the learners in order to apply the good things in the social life. Teacher's role is to help students understand deeply about types of expressive speech acts in Arabic so that it can be used in everyday conversation.

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**رواد أسلمة ولاية سوندا في القرن الرابع عشر
في منظور النصوص التاريخية**
**RUWAD ASLIMAT WILAYAT SUNDA
FI AL-QARN AR-RABI' ASYR FI MANZHUR
AN-NUSHUSH AT-TARIKHIYAH**

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الملخص

ووفقا لمصادر التاريخ المحلية سواء أ كانت شفوية ام كتابية، فكان الرواد الأوائل في نشر دين الإسلام في أرض باسوندان (Pasundan)، هم ثلاثة أشخاص من أبناء ملك باجرجن (Pajajaran) : الأمير جكرابوانا (Cakrabuana) وشريف هداية الله (Syarif Hidayatullah)، وملك كيان سانتانج (Kean Santang). بالرغم من أن معظم المؤرخين يشكون في وجودهم ودور هؤلاء الثلاثة لكثرة عدد الأسماء التي نسبت إليهم، والخطأ في أخذ المصادر، ولكثرة الأساطير التي تم العثور عليها في المصادر المحلية. واستنادا إلى الواقع التاريخي هذا، فإن هذه الورقة هي محاولة لكشف الغموض أو عدم وضوح الموقف، والوظيفة، ودور الشخصيات الثلاثة في عملية الأسلمة في أرض باسوندان. الطريقة المستخدمة في هذا البحث هو الطريقة التاريخية-السيمائية باستخدام النصوص كمصدر للمعلومات. النصوص المستخدمة هي المخطوطات الآتية:
Naskah Negara Kretabhumi, Carita Purwaka Caruban Nagari, Babad Cerbon, Sajarah Cerbon, Sajarah Babad Nagari Cerbon, Babad Sunan Gunung Djati,

Wawacan Sunan Gunung Djati, Babad Walangsungsang, Sajarah Lampahing .Para Wali Kabeh, Wawacan Prabu Kean Santang dan Babad Limbangan
 اتضحت النتائج أن الرواد الأوائل في نشر الإسلام في الساحل الشمالي لمنطقة شيريبون
 (Cirebon) هو العالم شريف هداية الله أي سونان غونونج جاتي (Sunan Gunung
 Djati).

Abstract

According to local history sources both oral and written, early pioneer for spreading Islam in Tatar Pasundan are three royal Pajajaran, namely the Pangeran Cakrabuana, Prabu Kean Santang and Syarif Hidayatullah. However, most chroniclers doubted the existence and the role of three characters because of the many names which are used to them, error in citing, and many myths related to them. This paper will try to unravel the mystery, function, and role of three characters in the process of Islamization in the Tatar Pasundan. The method used in this study is the historical method. The texts used are Manuscripts of Negara Kretabhumi, Carita Purwaka Caruban Nagari, Babad Cerbon, Cerbon history, history of Nagari Cerbon Babad, Babad Sunan Gunung Djati, Wawacan Sunan Gunung Djati, Babad Walangsungsang, the history of Lampahing Parawali Kabeh, Wawacan Kean Santang and Babad Limbangan. The results show that the first pioneers of spreading Islam in the coastal north of Cirebon were the prince Kean Santang, and Syarif Hidayatullah (Sunan Gunung Djati).

Keywords: Pioneer; Islamization; Tatar Pasundan; Manuscripts

المقدمة

وفي معرض حديثه عن عملية الأسلمة في جميع أنحاء أرض Pasundan أو تاتار سوندا التي دخلت الآن في محافظة بنتن (Banten) وجاكرتا (DKI Jakarta) وجاوى الغربية، فلا بد لنا من أن نتحدث عن تلك الشخصيات المهمة الذين قاموا بنشر دين الإسلام الذي أصبح دين الأغلبية الذي اعتنقه أهل قبيلة سوندا. ووفقا للمصادر التاريخية المحلية - على حد سواء شفويا وكتابيا - أن الشخصيات الرئيسية في نشر الإسلام في عهده الأول في أرض باسوندان (Pasundan)، هم ثلاثة أبناء ملك باججرن (Pajajaran): الأمير جكرابوانا (Cakrabuana) وشريف هداية الله (Syarif Hidayatullah)، وملك كيان سانتانج (Kean Santang).

حتى الآن، هناك بعض المؤرخين الذين يشكّون في وجود هؤلاء الثلاثة ودورهم. وظهر الشك فيها لكثرة عدد الأسماء التي نسبت إليهم، على سبيل المثال، نلاحظ أن بعض المؤرخين في التاريخ الوطني ذكر اسم فضيلة خان (Fadhilah Khan) المشهور بـ Paletahan هو شريف هداية الله. على الرغم من أن المصدر التاريخي المحلي (قصة الوقائع) ذكر أن هذين الاسمين هما أسماء مختلفة في التاريخ، ولكل واحد منهما دور مختلف أيضاً، وكذلك مواقف مختلفة في عملية نشر دين الإسلام في أرض باسوندان ونوسانتارا (Nusantara). بالإضافة إلى العوامل التي سبق ذكرها، فهناك أيضاً عوامل أخرى تؤدي إلى ظهور شكوك حول تلك الشخصيات الثلاث. ومنها الخطأ في أخذ المصادر الأجنبية فقط مثل السجلات البرتغالية أو الهولندية، أو بسبب وجود العديد من الأساطير التي عثر عليها المؤرخون في العديد من المصادر المحلية. فمثل هذه الأحوال تثير نوعاً من الحيرة والشك لكل من يحاول إعادة تلك الشخصيات الثلاث الدعاة إلى الإسلام في أرض باسوندان. واستناداً إلى الواقع التاريخي هذا، فإن هذه الدراسة هي محاولة لكشف الغموض أو عدم وضوح الموقف، والوظيفة، والدور لهؤلاء الشخصيات الثلاث في عملية الأسلمة في أرض باسوندان.

ومن أهم المخطوطات التي يمكن استخدامها كإشارة مبدئية التي تحكي عن شريف هداية الله وجكرابوانا وكيان سانتانج، هي مخطوطات Babad Cirebon ومخطوطات Wangsakerta ومخطوطات Babad Sumedang ومخطوطات Wawacan Prabu Kean Santang. ومخطوطات Babad Limbangan, Carita Parahiyangan, Wawacan Sajarah Galuh, Sajarah Lampahing Para Wali Kabeh, Carita Purwaka Caruban Nagari, Sajarah Cerbon, Sajarah Babad Nagari Cerbon, Babad Sunan Gunung Djati, Wawacan Sunan Gunung Djati dan Babad Walangsungsang المكتوب غالباً بالحروف العربية والحروف الجاوية Pegon وحروف شيريبون، والسوندافية، والملايو، إما في شكل الشعر أو النثر.

تلك المخطوطات رتبها الناس في شكل أوراق أدبية أو تاريخية الذي تم إعدادها تقليدياً. وعناصر من حكايات والأساطير، والخرافات، على سبيل المثال، غالباً ما ينتشر بشكل كثير، فلذلك نحتاج إلى مهارات خاصة تقدر على منافستها حال ما إذا أردنا أن نستخدمها كمصدر تاريخي (Rohaedi, 1982 : 34). ومثل هذه المخطوطات الأدبية بالإضافة إلى أنها تحتوي على العناصر الجمالية والعرف كمثال الأدب بشكل عام، فإنها

تحتوي أيضا على عناصر تاريخية كسمة مميزة خاصة أخرى من الأعمال الأدبية (Sulastin Sutrisno، ٢٠٠٠ : ٥٧).

طريقة البحث

كثرة المخطوطات القديمة التي تتحدث عن شخصية عن شريف هداية الله وجكرابوانا وكيان سانتانج في شكل تاريخي وبابات (Poerwadarminata، ١٩٣٩ : ٢٣) تشير إلى أن قصة هذه الشخصيات هي الأدب التاريخي التي كانت يحبها الناس، وهي مشهورة فيما بينهم من شيريبون (Cirebon) وبرياغان (Priangan). وفقا لمشكلات البحث، فالأساليب المستخدمة فيها هي المنهج التاريخي والسيماي (Sudjiman، ١٩٩٠ : ٧٣)، لأن المخطوطات تنتمي إلى هذا النوع من التاريخ الأدبي الذي يجب أن يفهم معناه سيماي.

ووفقا لقول Garraghan أن المنهج التاريخي هو مجموعة منهجية من المبادئ والقواعد التي وجهت لتقديم مساعدة بشكل فعال في جمع مواد للمصادر من التاريخ في تقييم أو اختبار تلك المصادر بطريقة النقد وتقديم نتيجة shintese (وعموما يكون في شكل مكتوب) على النتائج التي تم الحصول عليها (Gilbert J. Garraghan، ١٩٤٦ : ٢). النصوص التي استخدمت كمصادر لهذا البحث غالبا ما يكون في شكل Wawacan أي القصص سواء كان في شكل شعر موزون ومكتوب بطريقة السرد، والنص (الخطاب) wawacan كانت طويلة بشكل عام. وتغيير القصيدة pupuh في كثير من الأحيان تتماشى مع دور الحلقة (Ajip Rosidi، ١٩٦٦ : ١١).

الدراسة السابقة

بعد أن نقرأ الدراسات السابقة التي نعتمد عليها اكتشف أن نتائج البحوث فيما يتعلق بهذا البحث كثيرة منها على سبيل المثال (١) البحوث التي أجراها ركنيس (١٩١١) دراسة المخطوطات عن تاريخ سنن غونونج جاتي في المجلة التربوية التاريخية رقم ١ عام ٢٠٠٠ م (٢) يويون جويرة تدرس عن المخطوطات التاريخية عن بابد بنتن نشرت في مجلة الثقافة رقم ١٣ عام ٢٠١٦ م (٣) ريتي إسنيندا تدرس عن العلاقة بين أسلمة وسيماي سيليواعي سوندا في مجلة كلية التربية واللغة السونداوية جامعة العلوم التربوية الإندونيسية عام ٢٠١٦ م. والأخير دراسة مومو محسن في مجلة العلوم الإنسانية جامعة باججران باندونج رقم ٣ عام ٢٠١٤ م تبحث عن إجراءات نشر الإسلام في جاوى الغربية.

البحوث عن المخطوطات التاريخية التي أجراها كثير من الباحثين لم توجد تركيز على رواد أسلمة ولاية سوندا في القرن الرابع عشر في منظور النصوص التاريخية، ومن هنا تتضح أهمية هذا البحث ويفتح مجالا لإجراء الدراسة لهذا الموضوع. ونستفيد كثيرا من نتائج البحوث السابقة من حيث منهج البحث والخطوات وتحليل بياناتها.

ثلاثة رواد أسلمة أرض باسوندان في المخطوطات

ووفقا لقول S. Ekajati إن الأسلمة مستمدة من الإنجليزية "Islamization" التي تعني «الأسلمة»، أي الجهود الإنساني ليكون غيره تابعا للإسلام (مسلم). الأسلمة تحتوي على الفعل (أي نشاط أو عملية)، حيوية/ديناميكية وفعالة. وليس من ضمن الاسم ولا الجمود ولا السلبية. والمسلم يبلغ تعاليم الإسلام للآخرين ما يمكن القيام به بشكل فردي ويمكن أيضا أن يتم بشكل جماعي. ويمكن أن تكون النتيجة إما من حيث الكمية (مثل عدد الأشخاص الذين اعتنقوا الإسلام) أو من حيث الجودة (في شكل المستوى الديني للمسلم، سواء كان فيما يتعلق بالمستوى الإيماني، أو مستوى التمكن من علوم الدين، أو مستوى الممارسة).

ووفقا للمصدر التقليدي المحلي الذي سجله J. هاجمان (Hageman، ١٨٦٩: ١٩٦)، أن أول مسلم في أرض سوندا هو الحاج بوروا براتالغاوا (Purwa Bratalegawa) الذي جاء في عام ١٢٥٠ من السنة الجاوية أو عام ١٣٣٧ م وهو ابن ملك KudaLelean من Galuh الذي اعتنق الإسلام أثناء سفره للتجارة إلى الهند على يد التجار العرب.

وفي الوقت نفسه، وفقا للأمير آريا شيريون (Atja، ١٩٨٦: ٣١-٣٢) في النص CPCN (١٧٢٠)، إن أول من وصل ثم استقر في أرض سوندا هو الشيخ قرى أي الشيخ حسن الدين بن الشيخ يوسف الصديق، العالم الشهير من بلد كامبا (Campa) بمساعدة Jumajanjati، استقر وأصبح معلما للإسلام في Karawang. وأصبح مدرسا للسيدة Subanglarang بنت Jumajanjati التي ولدت عام ١٤٠٤ م. السيدة Subanglarang تزوجت لاحقا مع ملك Prabu Siliwangi ملك باججران.

واستنادا إلى مخطوطة Babad شيريون، أن جكرابوانا وكيان سانتانج وشريف هداية الله، هم الشخصيات الرئيسية الثلاث في عملية نشر الإسلام في كل أرض باسوندان. كل هؤلاء الثلاثة هم من نسل ملك سيليوانجي (Prabu Jaya Dewata atau Sribaduga)

Maha Raja) آخر ملوك باججران (المشترك بين مملكة Galuh وسوندا). كانت العلاقة الأسرية بين هؤلاء الثلاثة هي قريبة وقوية جدا. الأمير جكرابوانا والأمير كيان سانتانج هما أخوان شقيقان. وفي الوقت نفسه، فإن شريف هداية الله هو ابن الأخ للأميرين جكرابوانا وكيان سانتانج. وشريف هداية الله هو نجل السيدة Nyimas Lara Santang شقيقة جكرابوانا وكيان سانتانج.

الأمير Cakrabuana/Walangsungsang

من المخطوطات التي تم العثور عليها، فإنه يمكن تقديم الملخص لقصة الأمير Cakrabuana/Walangsungsang على النحو التالي:

حكي أن Ki Gedeng Sedhang Kasih، بصفته رئيسا لـ Nagari Surantaka، التابعة للمملكة Galuh. وكان Ki Gedeng Sedhang Kasih، الذي هو شقيق الملك للمملكة Galuh الملك Anggalarang له ابنة اسمها Nyai Ambet Kasih. تزوجت هذه البنت من الأمير Pamanah Rasa، ابن الملك Anggalarang. وفي الوقت نفسه في سنغافورة المتجاورة بـ Nagari Surantaka، عقدت المسابقة للعثور على شاب مرشح ليكون زوجا لابنة Ki Gedeng Tapa. Mangkubumi Singapura.

فاز الأمير Pamanah Rasa في هذه المسابقة، لذلك تزوج من أميرة Nyai Subang Larang. ومن هذا الزواج ولد ثلاثة أطفال، هم الأمير Walangsungsang Raden والأميرة Nyai Lara Santang والأمير كيان سانتانج (Raja Sangara).

بعد وفاة والدتها، وترك الأمير Walangsungsang القصر، فتليه الأميرة Nyai Lara Santang. وكل منهما عاش في بيت الراهب البوذي، Ki Gedeng Danuwarsih الذي كان له ابنة جميلة اسمها Nyai Indang Geulis.

تمكن Walangsungsang أي Ki Samadullah من جذب المهاجرين. فأصبحت منطقة Tegal Alang-alang نامية وزار إليها السوندانيون، والجاويون، والعرب، والصينيون، لذلك سمي هذا الجمع "Caruban" تعني الخليط. إن في هذا المكان ليس فقط خلطا بين الأصول العرقية المختلطة، ولكن الأديان المختلفة أيضا. على سبيل المثال: Ki Gedeng Danusela البوذي بصفته رئيس القرية أي "kuwu" مع الأمير Walangsungsang المسلم بصفته "pangraksabumi" الذي هو المسؤول عن الزراعة والثروة السمكية، لذلك كان اسمه Ki Cakrabumi.

وبناء على نصيحة شيخه، سافر الأمير Walangsungsang إلى بلد الحرمين مع أختها، Nyai Lara Santang، لأن Nyai Indang Geulis كانت حاملا. وفي هذه الأراضي المقدسة، تزوج Nyai Lara Santang لمولانا السلطان محمد الملقب بعبد الله شريف من أصول بني هاشم ابن نور عليم. وزوج Nyai Lara Santang هو ابن الحاكم لولاية الإسماعيلية والأراضي الفلسطينية، التابعة لمصر. فتم تغيير اسمها من Nyai Lara Santang إلى اسم شريفة مدائم. ومن هذا الزواج ولدت شريف هداية الله الذي سيصبح فيما بعد سونن غونونج جاتي (Sunan Gunung Djati). ووفقا لعلم الأنساب في نصوص المخطوطات (Carita Purwaka Caruban Nagari/CPCN)، فإن شريف هداية الله الذي سيصبح فيما بعد واحدا من الأولياء التسعة (Wali songo)، يحتل الجيل ٢٢ إلى النبي محمد ﷺ. وبعد زواج أخته، فإن Ki Samadullah الذي يحمل الاسم الحاج عبد الله إيمان قرر العودة إلى جاوى لأجل نشر دين الإسلام في أرض أجداده. وبعد وصوله إلى بلده، أسس مسجد Jalagrahan، ثم بنى منزلا كبيرا والذي تحول فيما بعد إلى قصر Pakungwati. كان هناك يواصل مهامه كخادم Ki Danusela Kuwu Caruban. وبعد وفاة Ki Danusela، عين Ki Samadullah رئيسا لـ Caruban ولقب بالأمير Cakrabuana.

كانت Pakuwuan Caruban ترتقي فيما بعد لولاية Nagari Caruban Larang، لذلك أصبح الأمير Cakrabuana حاكما لتلك المناطق وأيضا عالما من علماءه. وبالتالي حصل الأمير على لقب Sri Mangana من والده الملك Prabu Siliwangi. ذكرت في مخطوطة CPCN ترتيب Pangeran Arya Carbon (١٧٢٠) وتاريخ Cerbon، وصفت فيها أصل وبداية الأحداث التي ستكون في المستقبل بداية إنشاء القصر (Witana)، ثم مملكة شيريبيون Cirebon.

نصوص CPCN الذي حققه Atja (Atja، ١٩٨٦: ١٥٧-١٥٨) وصفت بالتفصيل أحوال بداية سفر الأمير Walangsungsang والأميرة Nyimas Rarasantang سنة واحدة بعد مغادرة والدته قصر Pakuan Pajajaran على النحو التالي (Panuti Sudjiman، ١٩٩٢: ٦١):

Manahira muwang kasamp(a) ya de ning kadhang len ibu ikang abhimana [h] lawan darpa/isedhengira sang rama datan kopenan ring anakira ika/ makanimittanya narendrasuta muwang manah kasajitan kadhuka//sawarta tumuli yathika ri kala madya eng ratri mijil ta ya sakeng pakwan kedadwan/ mangetan paranira/mahaseng wanantara Parahiyangan mandala (halaman ١٠).

الترجمة: لأن أمه قد توفيت، فتعرض هؤلاء الأطفال للإيذاء دائما. لاق الإخوة الثلاثة سوء التعامل من الإخوة المتكبرين. وإضافة إلى ذلك كان والده لا يهتم بأبناءه بعد

وفاة والدتهم. لذلك عانى هؤلاء أبناء الملك الصعوبات والحزن. وبعد ذلك بعام واحد، ففي منتصف الليل كان الأمير Walangsungsang يهرب من القصر Pakwan إلى جهة الشرق، ويدخل غابات Parahyangan.

وفقا لـ van Zoest فإن لغة النصوص الأدبية التاريخية أعلاه بشكل عام هو علامة مع كل خصائصها. فجميع النصوص الأدبية، عموما هي علامات indexical لأن النص له علاقة حدودية بكل ما قدمه، وهو العالم الذي صنعه. وهي تعلق العالم ثلاثي الأبعاد (العلاقات)، وهي (١) العالم الحقيقي (حقيقة تاريخية)، (٢) عالم المؤلف، و(٣) عالم القراء.

الفكرة الأساسية من CPCN أعلاه عرف أن سبب مغادرة Walangsungsang القصر هو ألم القلب. فالتغيرات من تلك المصفوفة (matriks)، (١) الأخ غير الشقيق للأم الذي يؤذيه وإخوته، (٢) الأب الذي لم يهتم بأولاده بعد وفاة زوجته.

إن زهابه إلى جهة الشرق هو محاولة لإيجاد التنوير من الاضطراب الداخلي لما رآه في القصر الملكي الذي كان منشأه مع والده ووالدته والأشقاء على مر السنين. غادر القصر مع كل المتاع الدنيوي في ذلك. واختار Walangsungsang عناء العيش في وسط غابات Parahyangan. هناك نوع من طبيعة البحث عن معاني حقيقة بهجة الحياة التي تبدأ مع الحزن كحالة اختبار كما هو في نص CPCN.

وفي نصوص أخرى، فقد تم وصف ذلك في مخطوطات Babad Cirebon. وملخص تلك المخطوطة في مقطع من قصيدة طويلة dhandanggula حيث ذكر أن الأمير Walangsungsang ولي العهد غادر قصر باجرجن وهرب لأجل تحقيق آماله ليتعلم دين الإسلام من الشيخ Nurjati، وهو الناسك على جبال شيريبون ويأتي من مكة.

ثم ذكر في ملخص القصيدة الثانية أن «الأميرة Rarasantang، شقيقة Walangsungsang شعرت بالحزن الشديد بمغادرة أخيه القصر. وكانت تبكي باستمرار. إن مأساة القلب لا تطاق جعلها غادرت أخيرا القصر».

إن الملخصين الاثنين من مخطوطات Babad Cirebon لهما طبيعة مشتركة حول ثبات الأخوين Walangsungsang و Nyimas Rarasantang على أهمية القيم الحقيقية «الجديدة» الذي يجب عليهم اعتقادها فوراً وأن تكون هي مبدأ للحياة.

هذا «الثأر» نتيجة سوء المعاملة والدوافع للعثور على التنوير في التصور حول الحياة الجديدة هي التي فيما يبدو تعطي قوة كبيرة لهما على الثبات على الرغم من الحواجز

المادية مثل «الجبال» و«الوديان» تعرقل طريقهما إلى العالم الجديد في المستقبل في وسط غابات Parahiyangan.

أصبح Walangsungsang وNyimas Rarasantang في وقت لاحق أميري Cakrabuana مؤسس سلطنة شيريبون وSyarifah Mudaim، الأم لسونان غونونج جاتي (Sunan Gunung Djati)، الرائد في نشر الدين الإسلامي في كل جاوى الغربية المشهور ومؤسس لمملكة شيريبون. فكلهما الشخصان اللذان كانا يتركان القصر بجميع مرافق وتسهيلات القصر في مكانته المرموقة كولي العهد لمملكة باججرن.

التعاليم الحكيمة من النصين السابقين CPCN وBabad شيريبون المذكورة أعلاه، هي أن السلطة ليست اهتمامته الوحيدة له كمؤسس لمملكة شيريبون الأمير Walangsungsang وأم للعالم الكبير ناشر الإسلام في جاوى الغربية سونان غونونج جاتي. وأن يكون الشخص ملكا ليس أمرا ماديا وإداريا فقط للمملكة. ولكن هناك ما هو أكثر سموا، كما أشير في نصوص مخطوطات CPCN وBabad شيريبون التي ترث «أدغال Parahiyangan» تعوق سفر الأمير Walangsungsang وNyimas Rarasantang في العثور على «الدين الكريم». كما ذكر روبرت هيني - Geldern في كتابه حول التصور عن الدولة ومكانة الملك في جنوب شرق آسيا، أن وظيفة الملك الأخرى، والأهم هي كونه المركز السحري، بالمقارنة مع القضايا التنظيمية الإدارية فحسب.

الملك Prabu Kian Santang

كما هو الحال في الملك Prabu Siliwangi، ف Kian Santang هو واحد من القادة الذين يعتبرون غامضة، ولكنه في القصص الشفوية في مناطق سوندا، خصوصا Priangan، مألوفة جدا وأسطورية مع أفكار السونداوية. وفي ثقافة فنون الدفاع عن النفس، فكان Kian Santang معروفا باسم Gagak Lumayung. بينما اسم Kean Santang نفسه مشهور جدا في تاريخ نشر الإسلام في مناطق أو تتار سوندا النائية.

وفقا لقول Bayu Suryaningrat (Suryaningrat، ١٩٨٥ : ٤٤) أن Kean Santang

هو ابن ملك باججرن اسمه Prabu Siliwangi المسمى بـ Jayadewata الملقب بـ Sri Baduga Maharaja من زواجه بـ Putri Subang Larang. كان شقيقاه اسمهما Walangsungsang و Rara Santang.

وفي التاريخ الشفوي، حكى أن الملك Prabu Kean Santang هو ابن الملك باججرن الذي اعتنق الإسلام. ذهب إلى البلاد العربية، ودخل في الإسلام، وبعد عودته إلى البلد تحول اسمه إلى الحاج Lumajang. وقال آخرون أنه كان يعلم الناس ونشر الإسلام في باججرن وكان معه عدد كثير من الأتباع. والعديد من أبناء الملوك اعتنقوا الإسلام. وذكر أيضا أن الملك Kean Santang طرد من القصر ولم يعد يتمسك دين أجداده وقام بتحسيد ملك باججرن، وأنه زاهب في النهاية إلى كامبا حينما انهارت مملكة باججرن.

حتى الآن هناك إصدارات عديدة حول هذه الشخصية التاريخية، بل في بعض الأحيان هناك بعض الشكوك أيضا حول وجود هذه الشخصية. والسبب هو أن مصادر التاريخ الواقعية الدقيقة لهذه الشخصية غير ثابتة. وفي الوقت الحاضر هناك أربعة مصادر التي تحكي عن دور الملك الأسطوري Kean Santang. المصادر الأربعة هي: (١) الفولكلور (حكايات شعبية) (٢) تاريخ Godog الذي تم تسلمه بالتسلسل من جيل إلى جيل. (٣) P.S. Sulendraningrat – Babad Cirebon و (٤) P. de Roo de la Faille. قصص

هناك إصدارات عديدة من التراث الشعبي لرحلة الداعية Kean Santang، يحكى أن الملك Prabu Kean Santang كان يبارز Sayidina Ali في القوة. والملك Prabu Kean Santang غير قادر على سحب العصا الذي زرعهها Baginda Ali إلا بعد نطق الملك بالشهادتين.

في مخطوطة (Wawacan Kean Santang /WKS) لم يذكر الوصف عن عظمته، وقوته، وذكائه، وجلالته، وحكمة ملوك والأمراء والمسؤولين في الممالك الأخرى فحسب، ولكنها أيضا يعرض مشهدا عن أحوال المجتمع السونداوي (Pajajaran)، أثناء ترحيبهم لمجئ الإسلام الذي جاء به الأمير Kean Santang ولي العهد للمملكة باججرن. كما وصفت أيضا موقف ملك باججرن أي الملك Prabu Siliwangi المتدين بالهندوسية في مواجهة تعاليم الإسلام التي جاء بها ابنه. فمحتوى القصة WKS تجلب انطبعا عن مدى انتشار الإسلام لأول مرة في مملكة سوندا (Pajajaran).

وبصفته التاريخ الأدبي، فإن WKS هي علامة تحتاج إلى الدراسة والفهم والتفسير بالطريقة السيميائية. وتسمية الشخصية الرئيسية سيميائيا هي علامة في شكل المؤشر الذي ينعكس في اسم الشخصية، والمنصب، واللقب الفخري. فالمؤشر في شكل الاسم مثل: الملك Prabu Siliwangi، والملك Prabu Kean Santang. والمؤشر في شكل المنصب واللقب الفخري مثل: الوزير الكبير tumenggung، وقائد الفريق.

وفي الدراسة التاريخية التفسيرية التأشيرية على المستوى السيميائي فإنها ترتبط بشكل قوي مع التفسير اللفظي، أي التفسير المتعلق بعوامل اللغة والمفردات والنحو والسياق، والترجمة (Nina Herlina Lubis، ١٩٩٤ : ١٤).

والشخصية باسم الملك Prabu Siliwangi هو المؤشر الذي يشير إلى اسم لشخصية ما وليست مشتقة من فئة من الناس العاديين. كلمة "Prabu" يشير إلى معنى "الملك". وكلمة "Siliwangi" يشير إلى المعنى الذي هو اسم الحاكم الشهير في مملكة باجرجن كموضوع لها. الشخصية Prabu Siliwangi هو ملك باجرجن القوي والمشهور الذي كان يرفض تعاليم الإسلام الذي جاء به ابنه الملك Prabu Kean Santang.

وكلمة "Kean" يحتمل أنه من كلمة "rake"، التي هي بمعنى الدرجة / التسمية. ومن كلمة rakai, rakyen، تعني (L. Mardiwarsito، ١٩٨١ : ٤٢٨، ٤٥٩) mapatih أي الوزير الأعظم، يدل مؤشر كلمة Prabu Kean Santang إلى كائن "ملك الملوك"، أي رجل قوي جدا لا ينافس. وهو ولي العهد من قبل ملك باجرجن الذي هو Prabu Siliwangi. وردت هذه المعلومات في Pupuh ٤، و Pangkur، وبيت (١) و (٢) WKS، على النحو التالي: البيت الأول:

الأمر Gagak Lumajang، غير مؤدب، أيها السيد إن لم تعرف، أنا جاوى، اسمي Gagak Lumayang. Prabu Kean Santang Aji أو Gagak Lumayung
البيت الثاني:

الأقوى في منطقة جاوى، اسمي Den Garantang Setra، أما سبب قدومي من البلد البعيد الذي صعب العثور عليه، الاسم سيدنا علي القوي، أريد اختبار قوة سيدنا علي. الاقتباس أعلاه هو المؤشر الذي يشير إلى المعنى الذي يلمح من خلاله كاتب نسخة WKS رؤيته الذي يريد أن يظهر السلوك المتنوع. أي سلوك الوقاحة والتطرف والخطورة من جهة، بينما من جهة أخرى (في Pupuh ٤- و Pangkur البيت الثالث يشير إلى سلوك التواضع والتسامح وقبول الطبيعة البشرية التي هي أصغر من القوة أو السلطة العليا أي الخالق. سلوك التطرف، والغلظة، والخطورة التي يمتلكها Kean Santang، ربما كانعكاس للفهم الذي تبعها، وهي الهندوسية الذي تعمد كاتب نصوص مخطوطات WKS بتهميشها لضمان نجاح الرؤية.

فرؤية الإسلام التي جلبها كاتب النص وضعه على شخصية اسمه Baginda Ali. ما أعظم المعاني الواردة على لسان شخصية Baginda Ali الذي قال "الحمد لله" و "رب

العالمين“ كما جاء في البيت (٣). وعلاوة على ذلك، فإن جوهر المعنيين لتلك الكلمة يمكن أن تفسر أكثر عمقا في علامة جديدة كتفسير له، هو قول كاتب النصوص في البيت (٤)، Pangkur ٤ Pupuh على النحو التالي:

(سجود الشكر لـ Yang Sukma، مجرد نوايا Baginda Ali الضعيف، فإنه ليس مثل ذلك، الإغراء بالسحر، لا يشعر أنه قوي إلا الله، والجسم والروح له، هي أمانة الله وحده). وذلك بربط المفهومين الذي ينعكس من خلال الموقف لكلا الرجلين، وكل منهما يخفف فهمهما، الإسلام والهندوسية، فيبدو أن مؤلف نصوص WKS أراد أن يسأل الناس القراء عن آراءهم لتحديد أيا من الفهم للنص أفضل.

وذكر في WKS اسم المدينة المنورة ومكة المكرمة في المملكة العربية السعودية الذي يتظاهر مع اسم مدينة Pakuan Pajajaran في جاوى الغربية بإندونيسيا. تلك هي علامة على شكل مؤشر. فإن مكة المكرمة تشير إلى مهد الإسلام. وتشير Pajajaran pakuan إلى عاصمة المملكة باججرن في جاوى الغربية.

وذكر في نص WKS أيضا عن اجتماع بين Kean Santang مع Baginda Ali ورسول الله ﷺ في مكة المكرمة.

إذا نظرنا إلى تلك القصة من وجهة نظر التاريخ، في الواقع، فإن ذلك غير منطقي وغير معقول تاريخيا لأن وجود مملكة باججرن وحياة النبي ﷺ لا يتزامن، ظهرت المملكة باججرن في القرن الثالث عشر، بينما عاش النبي في القرن الخامس (٥٧١ م).

تصرفات الملك Prabu Siliwangi في WKS التي يمكن اعتبارها بمثابة مؤشر، هي هروبه من القصر باججرن عندما حاول ابنه الأمير Kean Santang دعوته إلى الإسلام. وفي ذلك الوقت، كان الملك Prabu Siliwangi يهرب فرارا من ابنه عن طريق «اختراق الأرض» وكان الأمير Kean Santang يواصل البحث عنه.

بالإضافة إلى ذلك، فقد حدث تغيير شكل من أتباع الملك Prabu Siliwangi المخلصين بعد حركة ضرب بعضا Ki Lagondi، فتحولوا من شكل الإنسان إلى شكل نمر. ثم قام Prabu Siliwangi ببناء قصر باججرن في شكل غابة كثيفة.

وعلاوة على ذلك، فكان Prabu Siliwangi يقوم بعمل «موكشا» (ngahiyang) التي كانت درجة صحتها عند فهمها لذلك مجرد أساطير. أحداث «موكشا» هو مؤشر والتي عندما ربط بسياق WKS فيمكن تفسير سياقه العام على أنه اعتراف بالهزيمة وفي وقت نفسه الانتصار للملك Prabu Siliwangi. تطور المعنى في ذلك إلى تفسير يشير إلى تفسير

أعظم على أن الملك في الظاهر قد انهزم، أم لم يظهر وجوده مرة أخرى. ولكن وراء ذلك (أي في الروح والضمير والمعتقد، واليقين) هو الفوز لأنه ما زال هناك، ومحفوظ. ماذا هناك؟ وما هو المحفوظ؟ لكن، حتى الآن، فإنه في ذكرى حول كيان Prabu Siliwangi لا تزال تتعالى في حضن كل مجتمع سوندا. هذا الحدث، وكأن كاتب النص قد تعمد في سرده في نصوص WKS، مع الاعتبار، حول ما إذا كان في ذلك الوقت يكون كل من المعتقدين يجب أن يكون جنباً إلى جنب فليس له ما يبرره، يعني أن دعوة رسالة الإسلام لم تنجح. وكان كاتب نص WKS له رؤية أن الهندوس يختفي ويحل محله الإسلام. ومع ذلك، فينبغي أن يكون ذلك الاختفاء مكرماً محترماً، ومحافظ عليها باعتبارها تراثاً ثقافياً لا يزال موجوداً ويعيش في ذاكرة كل التاريخ على مر الوقت. ويفترض من خلال مؤشر "موكشا" التي يمكن أن تفسر على أنها محاولة لـ "حماية" قيم الثقافة قام مؤلف النص فيما يتعلق باستقبال التعاليم الجديدة، وهو الإسلام.

شريف هداية الله (Syarif Hidayatullah)

النصوص التي تحكي عن شريف هداية الله وجدت في شيريبون (Cirebon) و (Priangan) من بينها بعنوان:

Carita Purwaka Caruban Nagari, Babad Cirebon, Sajarah Cirebon, Sajarah Babad Nagari Cirebon, Babad Sunan Gunung Djati, Wawacan Sunan Gunung Djati, Babad Walangsungsang, Wawacan Walangsungsang و Sajarah Lampah Para Wali Kabeh.

وتتم كتابة هذه النصوص في الغالب في الحروف العربية Pegon والحروف الجاوية، وعدد قليل في الأحرف اللاتينية، وذلك باستخدام لغة شيريبون الجاوية، والسونداوية، والملايو، سواء كان في شكل الشعر أو النثر. وفي نسخة المخطوطة CPCN العدد: برانديس (BC-Br) تحكى أن شريف هداية الله الذي نشأ في بلد والده، بعد عشرين عاماً سافر لطلب العلم على يد بعض العلماء في مكة المكرمة وبغداد لعدة سنوات.

كان شريف هداية الله يتلمذ عند نجم الدين الكبرى، وبعد ذلك لمدة سنتين تعلم عند عطاء الله الإسكندري الشاذلي في المدينة المنورة وفقاً لـ Bruinessen وأنه حصل البيعة ليصبح عضواً في الطريقة الشطارية والشاذلية، والنقشبندية.

وفي مخطوطة CPCN الصفحة ٣١ السطر ٥ إلى الصفحة ٣٢ السطر ٤ توضح:

(Atja, ١٩٨٦ : ١٢٨).

.../ i telasira Sarif Hidayat yuswa taruna akara ruwang dasa warsa ya dharmestha muwang hayun dumadi acariyeng agama Rasul/ mathang ika lunga ta ya ring Mekah//engke sira maguru ring Seh Tajmuddin al-Kubri lawasiara ruwang warsa/ irika taya ring Seh Ataulahi Sajili ngaranirakang panutan Imam Sapi'i ika/ ri huwus lawasira ruwang warsa // I telas ika Sarip Hidayat lunga umareng kitha Bagdad engke sira maguru tasawup Rasul/ Lawan tamolah ing pondhok (w) wang pasanak rama-Nira / sampun ika kretawidya tumuli mulih (a) ring nagarinira //

الترجمة : (Atja ، ١٩٨٦ : ١٦٥)

وبعد بلوغ شريف هدايت الله سن المراهقة، ما يقرب من عشرين عاما، كان رجلا صالحا وراغبا في أن يصبح معلما في دين لإسلام. ولذلك ذهب إلى مكة المكرمة. درس هناك عند الشيخ نجم الدين الكبرى الشاذلي لمدة عامين. وبعد ذلك يكون دارسا عند الشيخ عطاء الله الشاذلي التابع لمذهب الإمام الشافعي، لمدة عامين، ثم بعد ذلك سافر شريف هدايت إلى بغداد، درس هناك تصوف الرسول وعاش في معهد عم أبيه. وبعد الانتهاء من الدراسة، عاد إلى بلاده ...

Brandes en D. A. Rinkes. 1911) البيت الأول والثاني، BCBC-Br Pupuh Kinanti

66 (: أيضا أخبرا بنفس الشيء.

Said Kamil loentaipoen Njanteri ing Sjech Agoeng Wacil Ana ing negara Mekah Ingkang nama Sjech Tajmoe'ddin Al-Koebri Molana Akbar Sampoen toetoe anglebeti Be'at dzikir lawan soeghoel Moesafahah lawan talqin Woes ing sampoenabe'at. Noeli ika njanteri maning Maring Sjech agoeng nama 'Ata'oellahi Sadzili.

الترجمة:

سعيد كميل ذهب / تعلم عند سمو الشيخ Agung / الذي يقيم في بلد مكة المكرمة / المسمى بالشيخ نجم الدين الكبرى مولانا أكبر / دخل / بيعة، ذكر، شغل، مصافحة، تلقين، قد تمت البيعة ثم درس من جديد / عند الشيخ Agung المسمى ابن عطاء الله الشاذلي.

المسافة المكانية والزمنية التي تفصل بين شريف هداية الله وبين أستاذه ابن عطاء الله الشاذلي ونجم الدين الكبرى يثير التسلسل الزمني غير التاريخي للمصادر المذكورة أعلاه. لأن نتائج بحث Martin Van Bruinessen (Bruinessen، ١٩٩٩ : ٢٢٤) ذكر أن ابن عطاء الله هو الرجل المشهور في مصر في القرن الثالث عشر وليس في المدينة المنورة في القرن السادس عشر. والأبعد من ذلك أن نجم الدين الكبرى نشر تعاليمه في خوارزم في آسيا الوسطى وتوفي هناك في عام ١٢٢١. إن ظهور هذين اسمين أمر ممكن لأن الجماعة أو الطريقة الشطارية والنقشبندية انتشرت إلى أرخبيل نوسانتارا (Nusantara) خلال القرن السابع عشر عن طريق المدينة المنورة، وأنه من الممكن أن الجماعة أو الطريقة الشاذلية انتشرت في الوقت نفسه. ظهور تلك الأسماء تشير إلى المعرفة الكافية حول الكبروية الطريقة التي لها ارتباط مع اسم نجم الدين الكبرى.

وأبسط الفرضية التي قدمها Martin Van Bruinessen (Bruinessen، ١٩٩٩ :

٢٢٥) أن شرح المراجع التي تشير إلى الطرق الشطارية والنقشبندية والكبروية التي تظهر

في مخطوطات شيريبون التقليدية حتى الآن هو تبين أن القصر التي صدرت منها هذه النصوص في القرن السابع عشر يكون على دراية بالفعل مع مختلف الجماعة أو الطرق من خلال واحد أو أكثر من تلاميذ الشينوي أو بديله.

وبعد أن يكون لديهم معرفة دينية كافية كان يطلب من والديه أن يتمكن من زيارة أخي والدته (الأمير Cakrabuana) في شيريبون، الذي احتل في ذلك الوقت عرش مملكة Pakungwati الإسلامية. وعندما توفي والده، طلب منه أن يحل محل والده، لكنه رفض ذلك الطلب. وطلب شقيقه الأصغر Nurullah، ليحل محله. أما هو نفسه اختار الذهاب إلى جاوى من أجل نشر دين الإسلام. وفي طريقه إلى جاوى، كان شريف هداية الله ينزل في ولاية غوجارات لبعض الوقت، ثم ينزل أيضا في ولاية Pasai ويبقى عند منزل أحد العلماء الذي يدعى «شريف إسحاق».

وبعد أن يبقى هناك لبعض الوقت، وأصل شريف هداية الله طريقه، وينزل في بنتن (Banten) الذي كان فيها في ذلك الوقت بعض المسلمين، وذلك عبر دعوة سنن أمبيل (Ampel). وكان شريف هداية الله مهتما جدا في تعلم الإسلام من العلماء الذين جاءوا من جاوى الشرقية. وعندما يعود سنن أمبيل (Ampel)، كان شريف هداية الله يذهب إلى Ampel ويبقى هناك ليتعمق دين الإسلام على يد سنن أمبيل (Ampel). وبموافقة من سنن أمبيل وغيره من الأولياء الذين هم من ضمن الأولياء التسعة (Wali Songo). فطلب شريف هداية الله أن يقوم بنشر الإسلام في ولاية (تتار) سوندا، فذهب إلى Caruban Larang وانضم إلى عمه، الأمير Cakrabuana.

وصل شريف هداية الله في ميناء Muara Djati ثم انتقل إلى قرية Sembung Pasambangan، بالقرب من Giri Amparan Djati، عام ١٤٧٥. كان هناك يبلغ دين الإسلام ويحل محل الشيخ داتوك الكهف الذي قد توفي. حاول أن يتكيف بالسكان المحليين الذين يعتبرون أنه رجل أجنبي جاء من الدول العربية. ثم لقب باسم الشيخ مولانا جاتي، أو الشيخ جاتي. ودرس الشيخ جاتي أيضا في Dukuh Babadan. وتزوج بـ Nyai Babadan ابنة Ki Gedeng Babadan. ولم يمض وقت طويل حتى توفيت زوجته بسبب المرض. ثم تزوج مرة أخرى الشيخ بـ Dewi Pakungwati ابنة الأمير Cakrabuana. أي الزواج من ابنة عمه. وبعد ذلك تزوج الشيخ من Nyai Lara Bagdad، ابنة صاحبه الشيخ داتوك الكهف.

ثم انتقل الشيخ جاتي إلى بنتن (Banten) لتبليغ دين الإسلام هناك. وتبين أن حاكم Kawunganten Pajajaran معجب بدعوته ومهتم به، حتى إنه اعتنق الإسلام وزوجه بأختها. ومن زواجه هذا أي من Nyai Kawunganten Sabakingkin أنجب ولدا، وأصبح فيما بعد معروفا باسم مولانا حسن الدين مؤسس مملكة بنتن. وفي الوقت نفسه طلب الأمير Cakrabuana من الشيخ جاتي أن يحل محله وعاد شريف هداية الله مرة أخرى إلى Caruban. ولقبه عمه باسم عمدة القرية ويطلق عليها اسم Susuhunan Djati أو Sunan Djati أو Sunan Caruban/Cerbon. منذ عام ١٤٧٩ تحولت Caruban Larang من قرية فتطورت وأصبحت مركزا للسلطنة، وغيّرت اسمها بـCirebon.

كان شريف هداية الله داعية الإسلام في جاوى الغربية (الداعية للإسلام في جاوى الغربية) (Th. Stevens، ١٩٧٨ : ٨٠)، وكانت أنشطته السفر الدعوي لسكان جزيرة جاوى الغربية لنشر دين الإسلام. بدءا من شيريبون والمناطق المحيطة بها، ونفذ واجباته بوصفه Panatagama. ومن نجاح دعاية شريف هداية الله أنه لا يزال يدرّس ذريته عبر السلطان Kasepuhan والأقارب لقصر شيريبون هو ممارسة الأمثال أو الوصايا من شريف هداية الله، أي العبارات أو الكلام التي تحتوي على Petatah-petitih أي تعاليم الحياة مثل النصيحة والرسالة والاقتراحات والانتقادات والتذكير الذي ألقى أمام الأسرة، والأقارب، وأبناء، وبنات شريف هداية الله. Petatah-petitih شريف هداية الله عامة تنطوي على المعاني الواسعة والمعقدة.

أفندي (Khasan Effendy، ١٩٩٤ : ١٤-٣٤) يكشف عن عناصر من-Petatah-petitih شريف هداية الله، على أنها قيم الإيمان والمعتقد، والانضباط، والمعروف والحكمة، واللياقة، والأدب، والحياة الاجتماعية.

Petatah-petitih الوصايا والأمثال المتعلقة بالإيمان والمعتقد هي:

- Ingsun titipna tajug lan fakir miskin

أوصيكم بالمسجد والفقراء

- Yen sembahyang kungsi pucuke panah

لا بد أن تكون الصلاة خاشعة ومتواضعة مثل السهام الراسخ بالقوة.

- Yen puasa den kungsi tetaling gundewa

لا بد أن يكون الصيام قويا مثل القوس.

- Ibadah kang tetap

تكون العبادة ثابتة مستمرة

- Manah den syukur ing Allah

القلب شاكر لله

- Kudu ngahekaken pertobat

الإكثار من التوبة

Petatah-Petitih الوصايا والأمثال المتعلقة بالانضباط هي:

- Aja nyindra janji mubarang

لا تخلف الموعد

- Pemboraban kang ora patut anulungi

لا تساعد المذنب

- Aja ngaji kejayaan kang ala rautah

لا تتعلم من أجل المصلحة غير صحيحة أو سيئة الاستخدام

Petatah-Petitih الوصايا والأمثال المتعلقة بالحكمة والسياسات هي:

- Singkirna sifat kanden wanci

ابتعد عن طبيعة سيئة

- Duwehna sifat kang wanti

تحلى الصفات الجيدة

- Amapesa ing bina batan

لا تكون طامعا ولا جشعا في الحياة

- Angadahna ing perpadu

ابتعد عن الخلاف.

- Aja ilok ngamad kang durung yakin

لا تعب شيئا لم تتحقق صحته

- Aja ilok gawe bobat

لا تكذب.

- Kenana ing hajate wong

لب رغبات الناس

- Aja dahar yen durung ngeli

لا تأكل قبل أن تجوع

- Aja nginum yen durung ngelok

لا تشرب قبل أن تعطش

- Aja turu yen durung katekan arif

لا تنم قبل أن تشعر بالنعاس

- Yen kaya den luhur

إن كنت غنيا فكن سخيا

- Aja ilok ngijek rarohi ing wong

لا تهن الآخرين

- Den bisa megeng ing nafsu

كن صابرا مع النفس

- Angasana diri

كن حذرا

- Tepo saliro den adol

أظهر حسن السير والسلوك

- Ngoletena rejeki sing halal

اكتسب رزقا حلالا

- Aja akeh kang den pamrih

لا ترج كثيرا من مكافأة الآخرين

- Den suka wenan lan suka memberih gelis lipur

إذا كنت حزينا لا تظهره حتى يختفي منك بسرعة

- Gegunem sifat kang pinuji

كن لديك صفات حسنة

- Aja ilok gawe lara ati ing wong

لا تؤذ الغير

- Ake lara ati, namung saking duriat

إذا كنت مظلوما فواجهه بالحب لا بالفوضى

- Aja ngagungaken ing salira

لا تمجد نفسك فتعجب منها

- Aja ujub ria suma takabur

لا تكن مغرورا ومتجبرا

- Aja duwe ati ngunek

لا تنتقم

Petatah-Petitih الوصايا والأمثال المتعلقة بالأدب والأخلاق:

- Den hormat ing wong tua

احترم الكبار

- Den hormat ing leluhur

احترم الأجداد

- Hormaten, emanen, mulyaken ing pusaka

احترم، وحب، وأكرم التراث

- Den welas asih ing sapapada

التراحم بين الناس

- Mulyakeun ing tetamu

احترم الضيوف

Petatah-Petitih الوصايا والأمثال المتعلقة بالحياة الاجتماعية؛

- Aja anglakoni lunga haji ing Makkah

لا تسافر إلى مكة للحج ، إذا لم تكن قادرا عليه اقتصاديا وصحيا

- Aja munggah gunung gede utawa manjing ing kawah

لا تتسلق الجبال العالية أو الغوص في البركان، إذا لم يكن لديك إعداد أو مهارة.

- Aja ngimami atau khotbah ing masjid agung

لا تكن إماما أو خطيبا في المسجد الجامع إذا لم يكن لديك ما يكفيك من العلوم الإسلامية.

- Aja dagangan atawa warungan

لا تتاجر إذا كان محلك التجاري يكون مكانا لتجمع الناس

- Aja kunga layaran ing lautan

لا تبحر في المحيط، إذا لم يكن لديك إعداد جيد.

ووفقا للنص CPCN، بالإضافة إلى السيطرة على السلطة السياسية كحاكم للسلطنة

الإسلامية في شيريبون، فواصل شريف هداية الله سعيه لنشر دين الإسلام إلى كل ركن من

أركان ولاية سوندا برفقة مساعديه. وقالت نينا لوبيس (Nina Herlina Lubis، ١٩٩٨ :

٣٤) إن المناطق التي جابها شريف هداية الله هي Ukur Cibaliung (منطقة باندونغ)، و

Timbanganten (منطقة جاروت)، و Pasir Luhur, Batu Layang و Pengadingan (المناطق

الجنوبية والمنطقة الغربية لولاية Sumedang Larang).

والمناطق الأخرى التي تمت أسلمتها وفقا للمصادر التقليدية هي Nagari Talaga

Kuningan و Raja Galuh, Dermayu, Trusmi, Cangkuang. ويتوقع من ذلك أن حركة

أسلمة شريف هداية الله وقتئذ وصلت إلى ٣/٢ منطقة من جاوى الغربية. (Komarudin،

(2017: 98)

هـ. الخاتمة

إن القصص التي تحكي عن Walangsungsang (Cakrabuana) و Prabu Kean

Santang Sangara و Syarif Hidayatullah (Sunan Gunung Djati) الواردة في مختلف

النصوص المذكورة أعلاه، وفقا لقول نينا هيرلينا لوبيس (Nina Herlina Lubis، ١٩٩٨: ٣٤)، أنها ليست قصة تاريخية بمعنى «التاريخ الذي قد حدث» (wieeisteigentlichgewesenist)، كما صرح بذلك ليوبولد فون رانك (Leopold von Ranke). إنه استنتاج مثير للجدل. ووفقا له، فإن جميع النصوص الواردة هي من ضمن التاريخ التقليدي. وبالإضافة إلى احتواءه على العناصر التاريخية، فإنها تحتوي أيضا على عناصر الأدب والأسطورة. وهذا أمر مفهوم، لأن التاريخ التقليدي مكتوب ليس المقصود منه مجرد كتابة التاريخ، ولكن يهدف إلى تعزيز القيم الثقافية عند الناس التي تناسب عند كتابة السيناريو.

بالإشارة إلى رأي Raglan في James Danandjaja (Danandjaja، ١٩٨٤: ٦٦) الذي صرح بأن الأسطورة هي قصة أو نثر أو شعر صدر من الناس أصحاب القصة ويعتبرونها كأحداث حقيقية واقعية. وغالبا ما ينظر الحادث بأنه «التاريخ» الجماعي، حتى لو أنه كان غير مكتوب، فإنه في النهاية حصل فيها التشويه الذي يمكن أن يكون في كثير من الأحيان مختلفا عن القصة الأصلية بشكل كثير.

إذن «التاريخ» الوارد في القصص عن الشخصيات الثلاث - الذي أصبح فيما بعد أسطورة - هي الإبداعات من المؤلف الذي خلط بين الشخصيات التاريخية والشخصيات الخيالية وبين القصص التاريخية والقصص الخيالية. لذلك، ووفقا لقول ولدان (Dadan Wildan، ٢٠٠٣: ٣٣٩) فإن قصة تلك الشخصيات الثلاث عن رواد الأسلمة خاصة شريف هداية الله في المخطوطات التقليدية من شيريبون (Cirebon) التي أشارت إلى وجود الترابط بين العناصر الخيالية والواقعية التابعة للأسطورة التي نشأت من الأدب الديني المسمى بسيرة الصالحين (legends of the saints). ويعني ذلك: الكتابة، المقال، أو الكتاب عن حياة الصالحين. مع ذلك، فإن تلك القصص تحتوي على عناصر القصص أو الأسطورة الدينية (religius legends) التي من بينها أساطير الصالحين في الدين والأساطير من عالم الخوارق (supernatural legends) لأنه يحتوي على قصص عن أشياء خارقة للطبيعة، التمايم، والأوراد والقوى الغامضة.

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