

ACCULTURATION OF ISLAM AND JAVANESE CULTURE IN KIDUNG RUMEKSA ING WENGI COMPOSED BY SUNAN KALI JAGA

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Abstract. Acculturation is a cultural change that begins with the joining of two or more independent cultures and then contacts with other cultures as a result of participating in the acculturation process that is being carried out by the culture or ethnic group. Like Kidung Rumeksa ing Wengi which is a Javanese song created by Sunan Kalijaga which is used as a medium for Islamic da'wah in Java. Sunan Kalijaga included Islamic values in the Song Rumeksa ing Wengi. The purpose of this study is to describe the acculturation of Islam and Javanese culture by Sunan Kalijaga in preaching to spread Islam in Java. With a song or song in Kidung Rumeksa ing Wengi, Sunan Kalijaga teaches the stages of Islamic education to the Javanese community. Data collection in this study was carried out by the documentation method. The data collected was analyzed by content analysis. The results of this study indicate that Sunan Kalijaga tried to incorporate Islamic teachings related to aqidah, worship, and morals by using local Javanese terms that have been understood by the community. This is done as a cultural strategy step. Sunan Kalijaga tried to change the culture and structure of society through a soft cultural approach through kidung which had become a habit and favorite of the people at that time. The structure of the content of the Song of Rumeksa ing Wengi starts from the importance of having a straight faith, true worship, and noble character. These three things become the main core of Islamic Education.

Keywords: acculturation, Islam, Javanese culture, Song of Rumeksa ing Wengi..

INTRODUCTION

Islam came, of course, is not only intended to regulate human life in relation to the afterlife (eschatological) alone, but regulates all aspects of human life (Akhmad Khalil, 2008). Islam, as a religion, does not come to a human community that is devoid of culture. However, Islam came to a group of people who were already full of traditions, beliefs and practices of life in accordance with the culture that developed in the community.

In its journey in Indonesia, the teachings of Islam have proven to be able to color, influence and change local culture with peace and tolerance. The scholars have always taught Islam as a religion that is non-violent. The spread of Islam was achieved through kind dialog, blessed preaching, marriage of scholars or traders with local people and acculturation of local culture with Islamic teachings. Islam slowly eroded mystical and superstitious beliefs and replaced them with rational and sacred ideas. With these advantages, Islam in the archipelago can develop rapidly and be widely accepted by the community (Teguh Fajar Budiman: 2011).

Acculturation is the mixing of two or more cultures that influence each other. Acculturation is also a process of self-adjustment in accordance with the nature of the culture. This process leads to social harmony that is natural and humane. The term acculturation emerged in 1936 among American anthropologists as a reaction to historical reconstruction studies which they considered incomplete because they did not tell the whole story of sociocultural change. Acculturation as a cultural change is characterized by a relationship between two cultures that both give and receive each other (Sumandiyo Hadi:2006).

The process of cultural acculturation occurs when several cultures are in close contact with each other intensively over a long period of time, and then each of these cultures will change to adapt to each other into one culture. We can see this from the relationship between Islam and Javanese literary works that are morally imperative, which means that they give an overall color that dominates the work. The style is in the form of jihad, monotheism, morals, good behavior. While the form of the work taken is found in macapat songs such as mijil, kinanti, pucung, sinom, asmaradana, dhandanggula, pangkur, maskumambang, durma, gambuh, megatruh, which are songs

composed by the walisongo which are used as a medium of da'wah to the Javanese people.(Alif et al., 2020)

The form of acculturation carried out by Sunan Kalijaga can be seen in the way he linked Hindu-Buddhist Java and then incorporated Islamic values into the two cultures. For example, in Kidung Rumeksa ing Wengi, a Javanese song created by Sunan Kalijaga that contains Islamic teachings and guidance which the author will discuss later. This becomes an interesting study to research that it turns out that Kidung Rumeksa ing Wengi, has a very deep philosophy of meaning about the teachings of Islam which is then presented in the song manuscript. Besides that, it is also one of the author's efforts to preserve, explore and re-actualize the discourse on classical works in the world of Islamic education today.

RESEARCH METHOD

This type of research is library research. What is meant by library research is to make library materials in the form of books, scientific magazines, documents and other materials that can be used as reference sources in this research. The presentation in this study leads to descriptive explanations as a characteristic of qualitative research. Qualitative research is research that intends to understand the phenomenon of what the research subject experiences holistically, and by means of descriptions in the form of words and language in a special scientific context and by utilizing various scientific methods.

RESULT AND ANALYSIS

1.1 Kidung Rumeksa ing Wengi as a form of cultural acculturation

Kidung is a narrative literary work written in Javanese that emerged in the middle Javanese period, around the 15th century or during the late Majapahit kingdom. Robson argues that medieval Javanese is not the source or proto-language of the new Javanese language. Middle Javanese and new Javanese were common languages during the Javanese Hindu period until the collapse of the Majapahit kingdom. Sukartha argues that kidung literature uses middle Javanese as a medium of instruction to the public.(Object, n.d.)

Kidung Rumeksa ing Wengi, means a song that guards at night. Kidung Rumeksa ing Wengi, is a song composed by Sunan Kalijaga (Raden Said) written in Javanese language and the words are arranged in macapat literature with dhandhanggula metre. This kidung is about the rejection of various types of evil and damage in the land of Java in particular and also contains hopes for the realization of love and pleasant things.(Chodjim, 2003)

Kidung Rumeksa Ing Wengi as a literary work is the result of a harmonious combination of the author's feelings and thoughts. Literary works are not just a means of conveying ideas. Literary works are more a means of manifesting literary feelings due to contact with the surrounding nature. The presence of each literary work is not solely due to the writer's urge to convey his ideas or notions, but rather by the desire to perpetuate the feelings that crawl into his mind as a result of his contact with the surrounding nature.(Aryanto, 2021)

Kidung Rumeksa Ing Wengi was written by Sunan Kalijaga to bridge the supernatural. This is because in the early years of the development of Islam in Java, it was very mystical, basically a pre-Islamic belief that was still strongly influenced by animism and dynamism. The reality that occurred when Sunan Kalijaga spread Islam was that his opponents attacked him using black magic. To fortify himself and his followers, Sunan Kalijaga composed the kidung which contains various kinds of mantras (prayers) to reject bad luck at night, such as teluh, tenung, santet, and others.

Kidung Rumeksa Ing Wengi is a means of da'wah in the form of a popular song and has become a "kidung wingit" because it is believed to carry a magic mantra. The da'wah is assembled into a dandhanggula metrical song containing nine stanzas and seems to be eternal to this day. Many rural people still memorize and practice this song. As a means of proselytizing to children and grandchildren, advice in the form of song is more lasting and durable in memory. After Sunan Kalijaga's death, this Song became the property of the people, they sincerely read and practiced it as a prayer.(Object, n.d).

1.2 Teks Of Kidung Rumeksa ing Wengi

Ana kidung rumeksa ing wengi. Teguh hayu luputa ing lara. luputa bilahi kabeh. jim setan datan purun. Nadyan arca myang segara asat. Temahan rahayu kabeh paneluhan tan ana wani. niwah

panggawe ala. gunaning wong luput. geni atemahan tirta. maling adoh tan ana ngarah ing mami. guna duduk pan sirno

Pagupakaning warak sakalir. Sakehing lara pan samya bali. Sakeh ngama pan sami mirunda. Welas asih pandulune. Sakehing braja luput. Kadi kapuk tibaning wesi. Sakehing wisa tawa. Sato galak tutut. Kayu aeng lemah sangar. Songing landhak guwaning. Wong lemah miring. Myang pakiponing merak.

Pangupaking warak sakaling. Nadyan arca myang segara asat. Temahan rahayu kabeh. Apan sarira ayu. Ingideran kang widadari. Nabi Nuh ing jejantung. Nabi Yunus ing otot mami. Rineksa malaekat. Lan sagung pra rasul. Pinayungan ing Hyang Suksma. Ati Adam utekku baginda Esis.

1.2.1 Pangucapku ya Musa

Napasku nabi Ngisa linuwih. Nabi Yakuppamiryarsaningwang. Dawud suwaraku mangke. Nabi brahim nyawaku. Nabi Sleman kasekten mami. Nabi Yusuf rupeng wang. Edris ing rambutku. Baginda Ngali kuliting wang. Abubakar getih daging. Ngumar singgih. Balung baginda ngusman.

Sumsumingsun Patimah linuwih. Siti aminah bayuning angga. Ayup ing ususku mangke. Napasku nabi Ngisa linuwih. Nabi Yakuppamiryarsaningwang. Dawud suwaraku mangke.

Nabi brahim nyawaku. Nabi Sleman kasekten mami. Nabi Yusuf rupeng wang. Edris ing rambutku. Baginda Ngali kuliting wang. Abubakar getih daging Ngumar singgih. Balung baginda ngusman. Sumsumingsun Patimah linuwih. Siti aminah bayuning angga. Ayup ing ususku mangke Nabi Nuh ing jejantung. Nabi Yunus ing otot mami Netraku ya Muhammad. Pamuluku Rasul. Pinayungan Adam Kawa. Sampun pepak sakathahe para nabi. Dadya sarira tunggal.

In the first stanza of the hymn, the content is not much different from surat al Falaq, which is protection not only from the evil of people, but also from disease. In this stanza it can also be explained that a person who recites this hymn is expected to be prevented and heal himself from diseases lodged in the body, reject interference from negative supernatural forces and interference from people's crimes such as theft.(Chodjim, 2003).

The content of the first stanza corresponds to the content of Surat al Falaq. The content of Q.S al Falaq is an order to always take refuge in God the creator of all creatures in order to be protected from all kinds of evil or the consequences of evil caused by the creatures he created. Meanwhile, the darkness of the night causes fear and anxiety as if there is something hidden in the darkness of the night that will harm them. Allah also commands us to seek refuge with Him from the evil of sorcery, which casts spells with the intention of breaking the bonds of affection and destroying the bonds of brotherhood.

Similarly, this hymn, which means guarding at night, also emphasizes that humans should take refuge from all evil and danger, especially at night where many crimes may occur. In the second stanza, it is stated emphatically that the efficacy resulting from reciting this hymn is to repel pests in the fields and fields and present attacks from weapons. All illnesses that would befall will then return and not hit. All pests that make life difficult will stay away, all because of compassion. If someone wants to attack with a weapon, it will automatically escape. If exposed to poison will be tasteless, if you meet a wild animal also does not become prey even the beast may be tame. And when passing through haunted trees and terrible land will also be tasteless.

As for the so-called hedgehog's nest, the house of the oblique person and the place where the peacock cries out are just symbols. This is a symbol of the origin of human beings from men and women or in other words, fathers and mothers. The father sows the seed in the mother's womb which then dissolves the seed in sperm which is where God Almighty creates his creatures. Part of the second stanza is a continuation of the first stanza which still revolves around self-protection.

The next stanza states that the magic wood, the haunted land, the hedgehog's burrow, the people's cave, the sloping land, the peacock's nest and the cage of all rhinos, the rock and the sea will all become dry and will be saved. The body is safe because it is surrounded by angels, angels, apostles who are in the shade of Allah who is the most protective. The hedgehog's burrow, people's cave, sloping ground, peacock's nest and the cage of all rhinos are symbols of the female organs for the nursery of the fetus. The dryness of rocks and oceans is a form of sperm and egg cells, all of which are safe because of the power of angels, angels and apostles who are always under the protection of God. The meaning of hayyu in Arabic then in the Javanese tongue becomes wood which means life. living seeds are then called magic trees, while the land as a place to grow seeds is

called haunted land or sacred land. Because the land is suitable for planting when it is holy and halal. (Chodjim, 2003)

In the aspect of divinity, the principles of Islamic teachings have been mixed with various elements of Hindu Buddhist and primitive beliefs. The name of God with various names collected in the asmaul husna has changed in the name such as Gusti Allah, Gusti Kang Murbeng Dumadi (al-Kholik) and so on. Other names have also emerged such as Sang Hyang Maha Agung and so on. Associated with animism and dynamism, the belief in sacred things is still dominant today. The meaning of sacred not only means noble or honorable but also has magical power as something sacred and divine.

1.2.2 An adem uteku baginda Esis

In this stanza, it should be noted that in the treasury of Javanese Islam there is a prophet who is not widely known in the Islamic world in general. That is prophet Sis. He is believed to be the sixth son of the prophet adam AS. The word sis comes from sit, a unit that in Arabic means six, and therefore prophet sis is also known as prophet sita. And prophet sis is known as the father of the wise. (Chodjim, 2003).

1.2.3 Pangucapanku ya musa

Then in the stanza the Prophet Moses is stated as a pronouncement, because it is believed to be a Prophet whose words are fully trusted by his people so that he is able to release the children of Israel from the power of the pharaoh. Prophet Moses lived during the time of the cruel and oppressive king pharaoh with his intelligence and critical power able to free his people from the cruelty of pharaoh.

1.2.4 Napasku nabi ngisa linuwih

In the next stanza, it is mentioned that the Prophet Isa AS is the breath. The Prophet Isa is a descendant of the Prophet David AS a descendant of the Children of Israel who was so influential that his birth was used as the basis for calculating the Gregorian calendar. In the Islamic treasury, Prophet Isa is believed to be able to revive dead people by rubbing and calling dead people. In addition, the prophet Isa can also make birds from clay and then sealed by the prophet Isa which makes the birds turn into life. from the miracle of the prophet Isa that brings breath to something that is dead, and besides that also because breath functions as a force, a rope for the life of the physical body.

1.2.5 Nabi Yakuppamiryarsaningwang. Dawud suwaraku mangke. Nabi brahim nyawaku

Prophet Jacob and Prophet David were presented as listeners and voices and Prophet Abraham was born as life. Prophet Jacob always listened to the message from God so that he did not believe in the story of his children related to Prophet Joseph AS. Prophet David AS was presented as a voice because he had a very melodious voice and anyone who listened to his voice would be fascinated. And Prophet Ibrahim was presented as a life because he was given the power when he was thrown into the fire to survive.

1.2.6 Nabi sulaiman kesekten mami

In this stanza, Prophet Sulaiman is symbolized by magic. Prophet sulaiaman is both a prophet and a king. And the Prophet sulaiman is the only Prophet who is blessed by Allah with a very magnificent kingdom. His kingdom was built by humans and jinn using materials from the contents of the earth and the sea, such as various precious stones and pearls scattered to decorate his palace. Prophet sulaiman AS is also a prophet who mastered the language of animals. with the nature of compassion makes him respected both among humans, jinn and also animals.

1.2.7 Edris ing rambutku

Next is the Prophet Joseph who has a handsome face, but the prophet Joseph is also a person who has suffered since childhood because he was persecuted. However, the suffering was an opening for the truth so that he was able to occupy an important position in Egypt. Prophet Idris is presented as hair which is a crown for humans with the intention that honesty and patience can adorn the protective crown.

1.2.8 Baginda Ngali kuliting wang. Abubakar getih daging Ngumar singgih

Next the four companions of the prophet Muhammad are mentioned. Starting from the companions of Ali, Abu Bakar, Umar and Usman. The order does have a difference with the order of the caliphate because Ali's companions have biological closeness to the Prophet Muhammad SAW. In this kidung it is also mentioned that Ali is the gate of knowledge and the Prophet Muhammad SAW is the city of knowledge. In this hymn Ali is mentioned as a skin that functions

to protect the human body and the door to human sensitivity. And Abu Bakar, Umar and Uthman are presented as the existence of blood, flesh and bones. Companion Abu Bakar has a humble and tawadu nature, and always helps people in trouble. Companion Umar as meat because in his time he fed people in distress. And Usman as a bone because in his time Usman became the backbone of the struggle. We know that Usman's wealth was used for the struggle of Islam.

1.2.9 Sungsumipun patimah linuwih

Siti Fatimah's power is presented as the breeches. This is based on the hadith narrated by Ibn Bar "Fatimah is my flesh and blood, what troubles her also troubles me, what disturbs her also disturbs me". Blood cells are produced by the sum sum, while if the blood stops flowing then humans will die. On this basis, the glory of Siti Fatimah is described as marrow.

1.2.10 Siti aminah bayuning angga

While the power of the Prophet's mother, Siti Aminah, is presented as a physical force, the power of the container of living matter. The power conceived by Siti Aminah caused the presence of the Prophet Muhammad SAW. Siti Aminah was a noble person and from her womb was also born a Noble Man.

1.2.11 Ayub ing ususku mangke

The power of Prophet Ayub is symbolized by the intestines. Prophet Ayub AS was known as a prophet who was very patient in facing trials. In every trial he remained steadfast in worshiping Allah.

1.2.12 Nabi yunus ing otot mami

Noah is symbolized by the heart because he never gave up hope in carrying out the mandate. And prophet yunus is presented as a muscle power that can withstand negative forces. Netraku ya Muhammad. Pamuluku Rasul. Pinayungan Adam Kawa. Sampun pepak sakathahe para nabi.

1.2.13 Dadya sarira tunggal

Then the Prophet Muhammad SAW was presented as the last Prophet and presented as an eye power. Its function is to be able to see the reality of life, both to see the outer and inner worlds which ultimately realize a human being who is alert and vigilant.

CONCLUSION

Based on the presentation and analysis of data, it can be concluded that the acculturation of Islam with Javanese Culture in Kidung Rumeksa ing Wengi in the perspective of Islamic Education is as follows: Sunan Kalijaga incorporated Islamic teachings related to faith, worship, and akhlak by using local Javanese terms that were already understood by the community. This was done as a cultural strategy step. Sunan Kalijaga tried to change the culture and structure of the society through a soft cultural approach through kidung which had become a habit and favorite of the people at that time. The content structure of Kidung Rumeksa ing Wengi begins with the importance of having a straight faith, correct worship, and noble morals. These three things become the main core of Islamic Education.

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