

Artikel EUDL Eraby Javanese Nurnaningsih

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1 Revitalization of Javanese Culture - Islam in the Millennium Eraby Javanese People in Surakarta

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Abstract. Javanese and Islamic culture, especially in Surakarta are able to live side by side and influence each other. The local wisdom of Javanese culture turned out to be able to be combined with Islamic culture that came to the land of Java. In this paper we will describe the revitalization of Javanese Islamic culture in the millennial era. The Javanese society revitalized Javanese culture with Islam or combined both of Javanese and Islamic traditions in order to “*memayuhayuningbawana*”. This research is descriptive qualitative. Data collection techniques with observation, literature study, and interviews. The conclusion obtained in this research is the Javanese society in the millennial era have revitalized Javanese culture with Islam. The cultural values revealed in customs are interpreted according to religious teachings and actualized in real life. Javanese society in Surakarta which revitalized Javanese Islamic culture lived as Muslims but still upheld the customs and values of Javanese spiritual culture that were not contrary to Islamic teachings.

Keywords: *Revitalization, Javanese-Islamic Culture, Millennial Era*

1. INTRODUCTION

Elements of culture from outside can influence Javanese cultural diversity. This happens in Javanese culture, especially in the cities of Surakarta and Yogyakarta which are rooted in the culture of the palace. The elements of the palace culture are influenced by the syncretism of Hindu, Buddhist and Islamic religious elements. There are also cultures in coastal areas that are influenced by elements of puritanical Islam. Koentjaraningrat also shared Javanese culture based on religious variants consisting of *santri*, *priyayi*, and *abangan*. However, Javanese culture is not only a source of knowledge but also a way of life (Javanese view of life) [1].

In this millennial era of Javanese society, especially in Surakarta, still strongly hold the tradition of Javanese culture, but are combined with elements of Islamic culture or Islam. In addition, there is an element of Western culture that is included in Javanese society in Surakarta. The existence of modernity and rationality as a foreign influence has influenced the mentality of society. Javanese culture as a cultural heritage, combined with Islamic culture, and Western culture. In this millennial era various activities emerged in order to preserve and preserve Javanese culture, but did not abandon Western culture or Islam as a religion adopted by most Javanese society.

The kind of activities in order to preserve the Javanese culture of Islam in Surakarta include the administration of wedding ceremonies. Marriage is carried out by Javanese people with a variety of *ubarampe* which are very complete, typical of *Ubarampe* Javanese, but the

celebration is no longer at home by installing *tarub*. Organizing the celebration changed places, namely in the meetinghouse. The preparations for the guests' meals were not done with a mutual cooperation model, but by ordering at food catering. Javanese people also still carry out Javanese rituals such as *nyadran*, pilgrimage to ancestral tombs by burning incense, installing flower offerings in places considered sacred. Various rituals held by the palace as Javanese ceremonies such as *MalemSelikuran*, *MalemPitulikuran* in *Ramadan* (Fasting) as a form of revitalization of Javanese-Islamic culture by Javanese people in Surakarta.

The various activities of the Javanese people who are mostly Muslim are the main attraction in the study of Javanese-Islamic culture. This research will discuss the form of revitalization of Javanese Islamic culture carried out by Javanese people in the Surakarta region. The representation of Javanese culture that is open to crossing influences between local cultures on Java gets the spirit of Islam to increasingly complement the treasures of Javanese culture. Modernity and rationality from the West, Islam, and Javanese culture have influenced the mentality of Javanese people in Surakarta.

Revitalization comes from the word revival which means change, resurrection, revival. The terminology of this terminology turns out to come from the history of the Christian tradition [2]. But revivalism is actually not only related to religious traditions. Hans and Sharon better interpret revivalism as an attempt to contemporaryize the past so that it is relevant to the present [3].

Davidson and Henley in his book analyze traditional revivalism by examining the origin of indigenous revivalism, namely tracking historical factors that influence it, the causes of its development, its current context and form. Second, examine the influence of customary resurrection. In addition, Jamie and David also study customary revival in Indonesian politics, identify its origin, examine historical factors that have conditioned it and the reasons for its development [4].

Siburian says that modernization and rationalization are the cause of the birth of revivalism. According to Siburian, modernization gave social economic pressure felt by the community. The pressures of new cultures raise anxiety so that revitalization needs to be done. The pressure of modernization influences the dynamics and existence of a culture [5]. Davidson and Henley state that revivalism is closely related to the dynamics of culture, tradition, and *adat* caused by political, economic and modernity pressures. This means that revitalization and culture have interrelated relations to deal with changing times [6].

According to Alo each individual is guided by values, beliefs, behaviors and interactions between individuals called culture [7]. Edi understands culture as the identity of a nation, sub-nation, and ethnic group. Therefore, culture is the most essential part of the life of every human being or also a society [8].

Meanwhile, cultural terminology is a complex concept to explain so there is no single definition [9]. Culture is a concept of becoming that is constantly evolving in change. Franz once said the following... if it is questioned what is characteristic of Javanese culture, the answer that there is a distinctive characteristic is that it lies in the extraordinary ability of Javanese culture to allow itself to be flooded with cultural waves coming from outside and still maintaining its authenticity [10].

Based on this opinion, Javanese culture is an adaptive, open and dynamic culture. Javanese culture is complex. Culture cannot be separated from the life of the Javanese people. Javanese culture is not only habitus but also fulfills the Javanese people's consciousness and unconscious spaces. However, the pressures that continue to erode Javanese culture cannot be denied. Therefore, the form of revitalization of Javanese-Islamic culture is interesting to study.

2. RESEARCH METHOD

This research is a qualitative descriptive research. The data sources are Javanese-Islamic cultural ritual activities by Javanese society who are Muslim in Surakarta, four literary works of Ki Padmasusastra, along with the informants. The technique of data collection used in this study are observation, interviews, and literature. To guarantee and develop the validity of the data collected in this research, the researchers used data/data source triangulation techniques and method of triangulation. Data analysis is interactive, namely data analysis using steps: data reduction, data presentation, and conclusion.

3. RESULTS AND DISCUSSION

Islam that developed in Surakarta has 2 variants, namely Islam which is mixed with Hindu, Buddhist, and religious elements of the local area which the Javanese call *TiyangAbangan*; and Islam which is more dogmatic and puritanical, which is called Islamic *Santri* or *Putihan*. Since the fall of Majapahit, Hindu Buddhist culture was replaced by Islamic culture which at that time had begun to enter the island of Java on the northern coast. Islam which lived at that time was influenced by mysticism. This mystical element has indeed been accepted, because it already exists in Hindu-Javanese religion, while Javanese Islamic literary works written at the beginning of the influence of Islamic religion show the importance of mysticism in Islam.

In ancient times, Islam was spread by a leader called a guardian who contained mystical teachings. Thus making it easier for Islam to be accepted by Javanese society because mystical concepts and mystical ideas are not new. Javanese people who still carry out Javanese traditions from the elements of Hindu Buddhist syncretism also have beliefs, concepts, views, and values originating from Islam such as: the belief in the existence of Allah, believing that the Prophet Muhammad was a messenger of Allah, and so on.

Javanese people who still do Javanese tradition as a relic of Hindu Buddhist cultural elements also have concepts about life and life after death. In addition, it also has confidence in the existence of spirits incarnating the spirit of the ancestors who guarded a place, and so on. The cultural values revealed in customs are interpreted according to the teachings of Islam and actualized in real life. Therefore, the various activities as a result of the relics of Hindu Buddhist culture are combined with the concept of Islam, so the *Kejawen* Islam was born. The adherents live as Muslims but still uphold the customs and values of Javanese spiritual culture.

The Javanese people in the millennial era in Surakarta who are Muslim and still carry out various traditional traditions of the ancestors, consider the Quran as the main source of all existing knowledge. But they carry out religious activities and daily traditions, on average influenced by beliefs, concepts, views, cultural values and norms that most are in his mind. Deep knowledge is contained in books from poets, clerics, teachers or fiber literary writings of kings. These Javanese people are more interested in exploring Javanese religious literature, as well as classical Javanese books on moral teachings and morality, such as *WulangReh*, *Wedhatama*, and so on.

The Javanese society in the millennial era in Surakarta who are Muslim and still carry out various traditional traditions of the ancestors are also pleased with the ancient Islamic books such as *SeratWedhatama*, *Wulangreh*, *Centhini*, *Primbon* literature where there are beliefs, concepts of views and cultural values which are a big part from the Javanese cultural system. *Kejawen* Javanese people are more familiar with the concept of God Almighty which is written in a term *Gusti Allah IngkangMahaKuwaos* or Prince. People have the concept that God is the Creator, because it is the cause of all the life of the world and the entire universe.

In this millennial era, Javanese people also often carried out ceremonies of important ancestral traditions and were combined with religious actions related to Islam. The ceremonies include: ceremonies along the life circle (birth ceremonies, wedding ceremonies, death ceremonies).

In the millennial era, devout puritanical Islam was called *Santri*. They pray according to the rules contained in the Al-Quran and do not want to hold various ceremonies outside the traditions and guidance of Islam. They no longer conduct ceremonies outside the teachings of religion, so that it can be seen that puritanical Islam is very strict in carrying out ceremonies. Nevertheless, it is a mystery that is surprising that in reality Java is able to snack on and haunt various cultural and civilizational differences that enter. Even then it was also proven that it was able to support the glory of immigrants' culture and civilization without losing their identity.

The revitalization of Javanese culture combined with the culture or religion of Islam by the Javanese people in the millennial era, especially in the Surakarta Residency area now turns out not to eliminate Javanese identity. When Java accepted the spread of Islam and the culture and civilization of Arabia (the Middle East), there was a new synergy between Java and Islam.

The Javanese adhere to the concept of *manunggalingkawulaGusti* 'between servants and God must be united' In this concept there are noble values, namely 'harmonious value' and 'harmonious pillar' which must be carried out by all humans in living life in the world. This harmonious value and harmonious value are the main basis of Javanese philosophy. That is, that the harmonious and harmonious teachings in Javanese philosophy are highly respected. Therefore, togetherness arises in a harmonious frame and in harmony or in Javanese terms the tentative rule and *raharja*. This is a basic idea that becomes a filter in the framework of Java adopting and adapting to other cultures and civilizations.

In Java, the application of metaphor is complicated and always related with religiosity. The language used in the creation of metaphors depends on the social and cultural environment. In Java, the disclosure of metaphorical forms is diverse, complex and always related to religiosity.

Examines the metaphors of Robert Lowell's poems in America. Robert Lowell explores himself using metaphors to create his memories of life [11]. Metaphor to avoid the negative effects. While in Java, metaphor to create a positive effect [12] Vengadasamy in the research titled *Metaphors as Ideological Constructs for Identity in Malaysian Short Stories* printed in *3L: The Southeast Asian Journal of English Language Studies* by using metaphor as intermediary to protect the nationality ideas [13]. Okafor discuss about utilization of metaphor that used as effectively communication tools in correspondence. The research of Okafor about utilization metaphor to related with public trusted which is conducted by Javanese ancestors [14]

The Javanese society of the millennial era also has a philosophy of motherhood, which has all the differences peacefully since long ago. These noble values have proven to be timeless and weathered since prehistoric times to the present. The wisdom of Javanese culture as a reflection of the characteristics of Javanese culture in the millennial era is reflected in various things as follows.

Religious and Godlike. Before the major religions entered Java, Javanese society already had the belief that God protected them, and the "religion" of the people became more qualified with the entry of major religions such as Hinduism, Buddhism, Islam, Catholicism and Christianity; Millennials of Java still have high religious tolerance; The millennial era of Javanese society strongly emphasizes aspects of harmony, respect and social harmony. This is manifested in Javanese philosophy such as *memayuhayuningbawana*, *gemahripahlohjinawi*,

or *tentremkertaraharja*; The millennial era of Javanese society prefers to solve life problems by being introspective or *tepa slira* in order to avoid conflict with other parties.

The millennial era of Javanese society considers itself to be a decree that is not alone, but lives with all creatures created by God, both visible and unseen. In the Kasanah, Java is full of symbols. The Javanese society of the millennium subtly rejected the understanding of God who inhabited a place on earth, inhabiting statues or man-made buildings. The concept of God is *tan*, which is why it is (what it cannot be imagined) and controls the entire universe that is infinite.

This universal awareness gives birth to a careful attitude in living life. So that caution makes the Javanese people not want to make damage to the universe. Nature as a place for "*manembah*" to worship God. The sacred aura of the place of worship so that it always looks positive then is given a fragrance or given various flowers. Such cultural behavior even invites the interpretation of "*klenik-tahayul-gugontuhon*" but actually there is an awareness to always guard his residence. The universe is respected and given the nickname "*Ibu Pertiwi*". "*IbuPertiwi*" is what gives all the needs of human life.



Figure 1. Scribble of ignorant hands can be avoided by means of put flowers in public places

There is local wisdom to guard public places so that they are not polluted by ignorant hands, namely by making sowing flowers at the place. Giving flowers actually contains a symbol that is expected to be always good, and fragrant. The thought of revitalizing Islamic Javanese culture by Javanese people in the millennial era is no longer based on occultism or superstition, but all rituals must be returned to common sense.

The behavior of Javanese culture in togetherness, for example in the form of mutual cooperation traditions during *sadranan* 'ziarah \rightarrow pilgrimage' among Javanese people. The ritual of praying for ancestral spirits in the millennial era by the Javanese people was carried out as a means to respect and remember their ancestors and not to ask for blessings or worship as did the Javanese people in ancient times.



Figure 2. *Nyekar* make a pilgrimage to the ancestral tomb

Revitalization ideas that combine Javanese culture with Islam for the millennial era have apparently been carried out by Javanese authors Ki Padmasusastra. The teaching of Padmasusastra through its literary work in the millennial era is still very relevant. The teachings of the Godhead, religious ideas regarding the nature of life are contained in *SeratRangsangTuban* [15], *SeratPrabangkara* [16], *SeratKandhaBumi*[17], and *SeratKabarAngin* [18].

... *sanadyanratubotênwênangamêksadhatêngtiyang* ...
punikanyulayanikalayanpranataningagama... (*SeratPrabangkara* /6-7)
 '... even though the king does not have the authority to force people, ... this is not in accordance with religious regulations, ...'

RadenUdakawimba ... *bakdasêmbahyangngisanilapakêningkangrama,*
kesahnênêpidhatêngingrêdi...(*SeratRangsangTuban*/77)
 'RadenUdakawimba ... after praying, I will leave his father to retreat to the mountain ...'

The text above proves that the influence of Islam in Ki Padmasusastra is very strong. The nature of *Kejawen* and the environment of the religion of Islam where he lives greatly influences his mindset. There are figures who perform Ngisa prayers, but also often find it difficult to be alone or to be alone to the mountain to pray to God the Creator of Nature.

The existence of existing Javanese culture can be seen from the rituals that are still carried out by Javanese people. There was an attempt by Ki Padmasusastra that the effects of modernization could not disperse the local Javanese tradition. It is an irony if the Javanese people abandon their ancestral traditions, and this is indeed a concern for Ki Padmasusastra. Thus, actually Ki Padmasusastra invites the need to revitalize and maintain the existence of the continuation of the regeneration of existing cultures and traditions. The above quote can be a mirror that even in the modern world there is no harm in carrying out old traditions.

... *mung wajibingngauripnganggoistiyar,* ... *kulalampahikalayansuciningmanah,*
sartaistiyar, ...(*SeratKandhaBumi*/. 6)
 '... only the obligation of a living person must use an endeavor, ... I will do it with purity of heart, and I use this action as a means of endeavor, ...'

... *akuwêdidhêndhaning Allah* ...(*SeratKabarAngin*/133-134)
 '... I'm afraid of being punished by God ...'

... *KyaiJuraganBayubajra, ... rêmênadêdanakêncêngdhatêngingagami,
anglampahisêmbayanggangsalwêkdalbotênnatetowong,
...(SeratKabarAngin/140-141).*
'KyaiJuraganBayubajra, ... enjoys giving and obeying religion, carrying out
prayers five times never miss, ...

The text shows that Ki Padmasusastra as a Javanese but also embraced the teachings of Islam, for example the word Allah 'God', *istiyar* 'always trying and praying', and *sêmbah* which *ngisayaIsh*prayer'.

*sang pangeran: i, i, i, i, mêngkenekarsane Allah,
têtelorakêninayuhingmanungsa, ... (SeratPrabangkara /67)*
'The prince said: i, i, i, i, like this Allah wishes, really unpredictable by humans,
...'

In the text, it is stated that when the humans have tried their best, the results must be left to the Almighty, as in the text of *têtelorakêninayuhingmanungsa* "as Allah wishes, is truly unpredictable by humans". Therefore, literary works born from his hands are a reflection of his Javanese and Muslim religion towards his environment [19] [20].

4. CONCLUSIONS

Cultural values revealed in customs are interpreted according to religious teachings and actualized in real life, so the Islamic-*Kejawen* designation was born. The adherents live as Muslims but still uphold the customs and values of Javanese spiritual culture that are not contrary to Islamic teachings. an astonishing mystery that the reality is that Java is capable of snacking on and haunting various cultural and civilizational differences that enter. Even then it was also proven that it was able to support the glory of immigrants' culture and civilization without losing their identity.

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