

The Sings of Sufi in Javanese Songs in Kitab Bayan Budiman

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Abstract

This article discusses the value of Sufism in Javanese songs written down in Kitab Bayan Budiman (the Book of Bayan Budiman) which was until 1980s so popular in the majority of society in the eastern part of East Java province. Different from the story of Bayan Budiman which is written in Malayan language, Javanese songs from this book are delivered orally in Mocopatan tradition which is usually held in family events, such as mitoni (to celebrate someone's 7 month pregnancy), baby born, and wedding. The cognition of Islam teachings in society grows simultaneously as the Mocopatan tradition itself is getting stronger. The Sufism values developed as part of the people's life surpass the cognition of Islam teachings gotten from formal school activity. Unfortunately, the songs in this book are no longer sung in Mocopatan as modern technology and schools develop fast. Nevertheless, the values experienced in the people's life have colored the practice of Islam teaching in their life. Mocopatan tradition has faded away as legal Islamic law approach develops in Islamic education and teaching, so there is more formal attitude toward life. In many cases, the growing trend of legalistic is followed by the fading of the more courteous life. The stride of Sufi has penetrated the cultural boundaries and leaves strong influence in society for an unlimited time, and it also forms a more polite life which is far from conflict and violence. Furthermore, this problem needs to be discussed further in a different research.

Keywords:Mocopatan Songs, Education, Sufism Value.

1.0 INTRODUCTION

The knowledge of society is not fully gained from formal education at school or in family. Many kinds of tradition developed and grown in society contain educative and learning function that get less attention. The role of tradition becomes significant when formal education institutions had not developed well like today, also, knowledge about Islamic teaching with education system that seems to grow slowly.

One of tradition existing two centuries ago which important function in the knowledge transmission about Islamic teachings is Mocopatan. The form of this tradition is singing Javanese songs which some are written in Bayan Budiman Book. Bayan Budiman is a Book written in the same era as other literary works written by a well-known poet from Surakarta, Ki Ronggowarsito. The content of Bayan Budiman is more or less the same as the message in Ronggowarsito's work entitled Zaman Edan (Kamadjaya, 1964; Purwadi & Mahmudi, 2004).

Mocopatan tradition places the cognition of people from lower society about Islam teachings that often surpasses the knowledge system developed from school system. A number of vocabularies in Sufism tradition written in Bayan Budiman Book are intensively used by a village society in their daily life conversation. Those vocabularies are not familiar for children, even it is sometimes prohibited to be taught to them. Obviously, it asserts the theory of the spread of Islam to Indonesia through tasawuf (Sufism).

Bayan Budiman Book is part of the tradition of a group of people in the eastern part of East Java province. This book is quite different from other Malayan literary works which is known as the tale of Bayan Budiman. Moreover, the difference lies on the language; the tale of Bayan Budiman and all its copies was written in Malayan, while Bayan Budiman Book was in Javanese. Besides, the book uses songs as the medium as well as handwriting in Arabic letter, which is well known more as "Pegon".

2.0 BACKGROUND

The writer got books in Javanese language in Pegon handwriting for the first time in 1980s from Kiai Abdul Qosim. Based on some information, Kiai Abdul Qosim is the son of the adaptor of the book which was written in the early 19th century. This book is neatly bound with dark green leather cover size 32 x 21 cm. In addition, Kitab Bayan Budiman has 440 pages as a whole.

It was until 1980s that a group of people in East Java still fluently sang Mocopat songs in this book. At that time, the writer witnessed how Ketang, a Moslem farmer, skillfully sang tembang Dandang Gulo. Those songs are sung in some family events with the beat of rebana (tambourine) accompaniment. lyrics having rhythm and tone which is in Bahasa Indonesia usually called puisi (poem) or lagu (song). Tembang in Javanese culture is tone arrangement or sound having rules, namely order, combination and temporal combination, so results in unified and rhythmic music arrangement. In mocopat, there are some terms used as guidance in making or arranging tembang. The terms and their meaning are: 1. Wilangan/Guru wilangan: the number of syllable in a sentence; 2. Guru lagu/Dhong-dhing: vowel/ sound at the last syllable in a sentence; 3. Gatra: the number of sentence/ line in a stanza; 4. Pupuh: the song stanza. All Javanese holly books use tembang as medium for missionary endeavor by Wali (nine Islamic leaders who spread Islam). It's not the Wali who writes the song, but the use it (<http://id.wikipedia.org/wiki/Macapat>; Kompasiana, Saturday, February 18, 2012).

The stanzas of the songs from this book is usually read together in family ceremonies, such as when celebrating 7 month of pregnancy (mitoni), baby born, before marriage, and other important events. The wise teachings and messages in the stanzas of the songs in Kitab Bayan Budiman are used in taklim (learning) process in Mocopat communities, both for the singers and the listeners.

Mocopatan has developed as part of taklim tradition for people in the eastern part of East Java, and it grows cognition about Islam teachings, especially about moral. Today, nobody knows about this book nor sings the songs. Consequently, the dynamics of knowledge about Islam teachings in lower class society stops. The taklim tradition, which later develops in society, is no longer involves all people from lower class society who used to be bound to Mocopatan tradition.

Problems and methodology. In the development of literature in this country, people know the tale of Bayan Budiman which is more popular in Malayan society. In the past, it was one of some topics included in Bahasa Indonesia subject in high school. The relation between the tale and the book of Bayan Budiman is a problem that needs to be seriously discussed. Considering the theory of the spread of Islam in the past through tasawuf (Sufism), it is necessary to analyze the Sufism values in Kitab Bayan Budiman.

To answer the problem, a research is inevitably conducted. Based on the materials provided, this research is categorized in qualitative research which is based on texts and documents. Furthermore, data gathering is conducted using documentation method (Matthew B. Miles & A. Michael Huberman, 1992), Later, the data collected are analyzed using hermeneutic method (Michel Foucault, 2002, pp 10, 43, 68).

3.0 KITAB BAYAN BUDIMAN AND HIKAYAT BAYAN BUDIMAN

This is a research report on an old document entitled Kitab Bayan Budiman (The Book of Bayan Budiman) that was written in the early of 19th century. The first step of the research is done by comparing the book with other literary works which use the term Bayan Budiman in their title. This step is taken by looking for the data at Ignatius College Library Yogyakarta in Kota Baru which has complete document collection from the Colonial Era.

From the library research at Ignatius library, the writer gets some information about books that use the word Bayan or Budiman in their title. There are two works that are popular in Malayan Riau society entitled Hikayat Bayan Budiman and in Malayan Banjar in West Kalimantan entitled Syair Burung Bayan dan Burung Karuang that is documented in the work of Ramli Nawawi, Yohana, and Nurhasanah (Ramli Nawawi, dkk, 1993).

Syair Burung Bayan dan Burung Karuang is got from old document as the collection of Museum negeri lambung Mangkurat Banjar (Ramli Nawawi, dkk, 1993, p. 6-7). It is written using Arabic letter in Malayan language. All characters involved in the story are animals, especially birds (Ramli Nawawi, dkk., 1993). Meanwhile, the popular literary work in Riau, especially in Malayan society is entitled Hikayat Bayan Budiman (The Tale of Bayan Budiman) Both of those literary works are different from Kitab Bayan Budiman which is being discussed (Ramli Nawawi, dkk., 1993, pp. 129-131). One of the differences lies on the language. The two works from Banjar and Riau are written in Malayan language in a form of prose, while Kitab Bayan Budiman is in form of tembang (songs) in Javanese language.

Basically, there is a similarity in terms of story between the book and the tale of Bayan Budiman, which use istana khalifah (khalifah palace) and the surrounding as the setting. The book is written in handwriting in Javanese language and uses Pegon Arabic letter. There are many Al-Quran (Koran) verses manuscript written in red ink, so there is possible indication that the book is a Persian version which was first adapted into Javanese language by Kali Hasan in 773 in Islamic year (in 1372) or Dr. R. O. Winstedt version which was published in 1920 in Singapore (Ramli Nawawi, dkk., 1993, pp. 5-6).

If it is compared with the Malayan version, the adaptation by Mursyidi consists of some additional parts. Mursyidi version contains 47 stories, while Hikayat Bayan Budiman in Winstedt

version consist only 24 stories though they have same main characters, namely Siti Zaenab and Burung Bayan (bayan bird). Moreover, Mursyidi version doesn't only uses Mocopatan songs, but also includes some Tasauf teachings (mysticism), even it also mentions the name of Syech Siti Jenar. Meanwhile, in Syair Burung Bayan dan Burung Karuang more specifically presents local stories existing in Malayan society in Banjar.

The explanation about the life story in Kitab Bayan Budiman has some guidance about how ulama and kiai (Religious leaders) in the past got wider space in teaching and delivering many aspects in Islam teachings, so that it could be easily accepted in local communities. Sufism approach in Kitab Bayan Budiman that can be obviously seen and read from the lyrics of the Javanese tembang (songs) is the important component showing how the value of Islam teachings inspired the people in Javanese villages. Similar works can also be found in all areas in Indonesia with almost the same tendency, value, and quality.

For about one century (from the beginning of the 19th to the mid of 20th century) Kitab Bayan Budiman dynamically gave color to the model of Islam missionary endeavor which seemed giving big influence in the development of Islam in modern era. Unfortunately, nowadays there are many classic Javanese manuscripts talking about Islam in kejawen perspective (Javanese view of the world) that are getting difficult to recognize as a result of Javanese stigma that is far from Islamic values. Kejawen is seen as a heresy practice that is contrary to Islam, so it is considered as a wrong path. The same condition happens to manuscripts containing detail explanation about Islam teachings in Javanese language in a form of song. At present, the manuscript known as Kitab Bayan Budiman perhaps is no longer read in important family events.

A Dutch researcher who later permanently stays in Yogyakarta, Niels Mulder writes:

“... that santri as the opposite of abangan, Abangan people view Islam as an Arabic religion. ...For them, worshipping is not as important as real good deed and honesty. They don't really appreciate ritual action because for them, the true holiness is about personal life, and it is a spiritual matter. ...santri people accuse abangan people doing heresy thing and profess Islam in wrong interpretation, This different judgment about religious practices has been part of life in Java since the appearance of Islam. At that time, religious life was strongly influenced by animism thought..., such as spirit adoration and sacred places worship. ... this combination results in a civilization in Central Java with the palaces in Surakarta and Yogyakarta as the centers. Later, this kind of civilization is called kejawen (Niels Mulder, 2001, pp. 1-2).

Meanwhile, European researchers, such as Marshall G. S Hodgson and Mark R. Woodward, even contradictorily say that the spread of Islam in this country, especially in Java, perfectly lasted. Woodward writes: “That one of the distinctive characteristics if Islam in Java is the speed and depth in penetrating the most civilized Hindu-Buddhist society (sophisticated)” (Mark R. Woodward, 1999, p. 4, 353). Muhammadiyah movement, which is well known for being anti-Java and kejawen, in its early era faithfully used Javanese symbols and tradition. The committees of this movement were Javanese Priyayi (members of noble family) who loyally wore Javanese clothes, used Javanese calendar, and did Javanese etiquette (Ahmad Najib Burhani, 2010, p. 96).

Unfortunately, the old manuscripts that have significant role as the media of the spread of Islam are now getting rare, disappear, and no longer recognized by the new santri generation. Some of those manuscripts are Kitab Bayan Budiman until 1960 had been part of the life of Moslem people, especially in Central and East Java.

The research of Clifford Geertz (1983) conducted in Pare, Kediri did not touch Kitab Bayan Budiman at all. According to Abdul Qosim when he gave the book to the writer, it is a book that originally from Sekoto village, Pare, Kediri. The presence of the author of Kitab Bayan Budiman can

be seen from two monuments, they are Madrasah (school) named Madrasah Ibtidaiyah Muhammadiyah and a mosque named Masjid Al-Ijtihad in Sekoto village.

Seeing the aforementioned facts, it is important to analyze the values of Islam in Kitab Bayan Budiman delivered in form of Javanese songs. Hence, this paper is conducted to fulfill the letter of demand from the director of Pendidikan Tinggi Islam in relation to the 10th Annual Conference on Islamic Studies (ACIS) with “Redisplay Indonesian Islam” as the theme. Related to this background, this paper is entitled “The Islamic Values Reflected in Javanese Songs; The Book of Bayan Budiman Case”.

4.0 THE THEORY OF THE SPREAD OF ISLAM

There are at least two different points of view about how the majority of Indonesian people, especially those who are from Java profess Islam. The first point of view sees that the spread of Islam in this country is through power based on fikih teachings (Islamic studies of laws pertaining to ritual obligations). In addition, the second view point states that Islam spreads through cultural infiltration based on Sufism teachings.

Kitab Bayan Budiman seems to be parallel to the concept about Sufism role in the spread of Islam in Indonesia, especially in Java. Mark R. Woodward writes: “This research is the way to answer the question of Hodgson about the great success of Islam” (Mark R. Woodward, 1999, p. 4). In which also becomes the main reason of this paper. Later, Woodward concludes that: “Javanese Islam is unique, and it doesn’t because it holds the cultural aspects and pre-Islam religion, but it is because of the Sufism concept about wali (pious leaders who spread Islam in Java), mystical thought, and human perfection ...Javanese traditional concepts about social rules, ritual, and even social life aspects, such as forms of personality ...” (Mark R. Woodward, 1999, p. 352).

Kitab Bayan Budiman was written in 1859 by Mursyidi in Pondok Pesantren Umbul Gading, Mlinjon, Central Java. Different from Hikayat Bayan Budiman (The book is sometimes called as Hikayat Chodjah Maimoen, Hikayat Chodjah Moebarak, or Tjerita Taifah) which was written in Malayan language, the book, which was until 1960s was usually read when there was a baby born, is entitled Kitab Bayan Budiman, or sometimes is considered as Hikayat Bayan Budiman. Kitab Bayan Budiman sometimes uses the word layang or serat (which means letter), and is written in Pegon Arabic letter in Javanese language, and it is in a form of song.

There are many similarities between the two works, but the most interesting part is the one refers to the Javanese culture infiltration in the kitab. The infiltration can be seen from the use of tembang as the media and the existence of Syekh Siti Jenar character. It becomes a very interesting case to analyze; how a local figure used cultural approach in his missionary endeavor to spread Islam.

Through this local approach the information about Islam, especially tauhid (the unity of God) and syariah (Islamic law), can be fully accepted by the local community. Their acceptance can be seen from the mocopat song performance for several days in every baby born occasion, especially in Central and East Java provinces. Songs are used as education media and missionary endeavor to include Islamic values that are more easily accepted by Javanese people, especially the lower class society. The verses of the songs are often repeated, even memorized well, though the performer’s attitude sometimes doesn’t reflect the Islamic law.

The values of Islam are obviously reflected in the song verses in Kitab Bayan Budiman and Hikayat Bayan Budiman. However, there is something different about them. In the hikayat (the tale) there’s no citation from the Koran’s verses or Hadits (stories related to Muhammad’s good deeds), while in the kitab (the book) there are Koran verses and Hadits. In the original document of Kitab Bayan Budiman, the verses of Koran and Hadits are written in red ink.

Furthermore, the original manuscript of this kitab is in 20x33 cm, has 440 pages, and is covered with leather. From the stanzas of the songs there are several popular places in Java, such as Klaten, Jombang, Nganjuk, Umbul Gading in Klaten, and Dukuh Demplok village which is located in Wuluhan district, Jember regency, East Java province. The writer will show some parts of the book which are thought as the addition by the adaptor named Mursyidi, so that his version looks different from the book of Winstedt published in Singapore.

5.0 SUFISM TEACHINGS IN SONGS

Below are some verses taken from a song entitled Pupuh Pangkur (the 14th verse) “Ajrih marang sanak tonggo// Langkung wiring mulane kenalono neki// Anjungkung mertobatipun// Wus jangkep sarate tobat lan donga// Anepungi dating dalil Qur’anipun innallah yuhibbu al-tawwabin wa yuhibbu al-mutathohhirin. (For the sake of the identification of Islamic values and Javanese aspect from old Javanese language that has different meaning from the writer’s translation. The writer is Javanese, but he no longer fully understands about the language, especially the old one. Thus, the writer invites opinion and criticism from those who understand more, so that the meaning will be better), afraid and ashamed of neighbors, so repent immediately because God says: “Actually God loves repented people and those who are not sinful”.

In the introduction of the first verse is mentioned “Tetkolo miwiti nulis// ing dino Rebo puniko// nuju wage pasarane” (when start writing on Rebo wage (Wednesday in Javanese calendar). In the second verse it is mentioned “Wismane ingkang nulis Kelaten ingkang nomo kutho// ing Mlinjon nomo kampunge” (the origin of the writer is Klaten city, Mlinjon village). Meanwhile, in the third verse: “Namane pun Mursyidi, Panurune ono pondok// Umbul Gading. Iku pondok ora rejo.” (His name is Mursyidi and he wrote it at Pondok Umbul Gading, a small and quiet house).

In the last part, the 54th verse of Pupuh Asmorondono, it is mentioned “Inkang darbe serat puniki// Ngabdul Jalal ingkang nomo// Deso Dukuh wismane” (the owner of this work is Abdul Jalal from Dukuh village). Moreover, the Sufism teachings, Islamic and Javanese values can be read below.

Pupuh Asmorondono I the 19th, 20th, and 24th verses

“Sasmito kang kaping ratri

(masalah kedua) (the
second problem)

Rongko manjing curigo

(tempat keris masuk ke dalam kerisnya)

(keris is put inside its place)

Roh idofi upamane (roh

idofi contohnya) (for
instance idofi spirit)

Dumunung neng alam missal

(terletak dalam alam tiruan)

(located in imitation world)

Tegese yo alam ajsam
(yaitu alam fisik)
(it refers to physical world)
Kang mengku melire suwung
(sebagai tempat yang hampa)
(as an empty place)
Suwunge kahan tunggal
(kehampaan tunggal)
(the only emptiness)
Tunggale kawula gusti
(menyatunya hamba dan Tuhan/ raja)
(the unity of servant and God) Sorahe
koyo wong solat
(seperti orang yang melakukan salat)
(like someone who is praying)
Munajat lan pangeran (menghadap
kepada Tuhan) (propose to God)
Tambah gusti lan kawula
(perjumpaan hamba pada Tuhan)
(the meeting of servant and God)
Lawan kang sinembah
(dengan yang disembah)
(someone to worship)
Ora luru wujudipun
(tidak mencari wujudnya)
(it is not to seek his existence)
Lir kencono lan wungko
(bagai permata dan cahayanya) (it is
like diamond and light) “Sampurno
asmane Jenar (sempurnalah orang
yang nama Jenar)
(the perfection of some one Jenar’s name)
Ilan jenenge tembogo

(itulah yang namanya tembaga)
(it is called bronze) Sakwuse
mulyo arane
(setelah namanya terhormat)
(after being noble his name)
Ananging ingkang gumebyar
(yang bersinar)
(which is shiny) Iyo
cahyane kencono
(sinarnya permata)
(the light of diamond)
Pumo ojo salang surup (tapi
jangan salah paham) (but
don't be misunderstood)
Campure gusti kawulo
(bersatunya Tuhan-hamba)
(the unity of servants and God)
Ora arah ngarep mburi
(bukan antara depan dan belakang)
(not the front nor the back side)
Aparek ora kepuran
(bukan maju-mundur)
(not forward-backward)
Anging kabeh usike
(maksudnya bahwa segala gerak)
(it means that all movement)
Barengan kodrattullah
(adalah karena kehendak Allah)
(are God's will)

“Kaping pat sasmito iki
(persoalan keempat)
(the fourth problem)
Wong bisu mutus perkoro

(orang bisu menjadi hakim)
(the dumb becomes the judge)
Lir kitab qur'an misile
(adalah gambaran Al-Qur'an)
(is the opnion of Koran)
Pirang-pirang ewu wohe sagunging tingkah
(ribuan buah tingkah laku)
(thousands of kind of behavior)
Kang den turut sarine kitab
(berdasar isi kitab)
(based on the content of the book)
Sayekti ugo putus
(pasti selesai)
(its can be finished)
Den misil bongso Jowo
(bagi orang Jawa)
(for the Javanese people)

6.0 THE STRIDE OF SUFISM IN SYARIAT (ISLAMIC LAW)

Sufism teachings can be seen in Kitab Bayan Budiman when the Bayan bird explain the question of Menco about the meaning of the sentence “warongko manjing curigo” which is quite popular for Javanese people who deal with spiritualism. Besides, Sufism can be easily recognized from the appearance the name Jenar that is very well-known in the lower class society as a rebellious character having view about the unity between servant and God in wihdatul wujud concept. Moral teachings can be perceived in all part of Sufistic songs.

Asmorondono II the 29th to 32th and 38th to 40th verses

Ping limo sasmitanipun teki
(masalah kelima)
(the fifth problem)
Wong wuto adu duwit margo
(orang buta main judi) (the
blind plays gambling) Lir
badan kelawan manah
(bagaikan badan dan hati)
(as body and heart)

Tepungane punang moto
(bertemu di mata) (meet
in the eye)

Yekti manut manahipun
(pasti tergantung pada hati)
(depends on the heart)

Kaping nem sasmito niro
(masalah keenam)
(the sixth problem)

Wong cebol anggayuh langit
(si kerdil mengapai langit)
(the dwarf reaches the sky)

Iku hiyo napas kito
(itulah nafas kita)
(that is our breath)

Tan weruh pisah kumpule
(tidak tahu kapan berpisah dan bersatu)
(don't know whether it's united or separated)

Podo ugo gunging nyowo
(seperti halnya nyawa)
(just the same as soul)

Kang tetep aneng jeroning badan
(yang tetap di dalam badan) (still
inside the body)

Yen kolo mongso turu
(tatkala tidur) (if
still sleeping)

Utowo yen jalmane pejah
(atau saat meninggal dunia)
(or die)

Kang nyowo misah maring ngendi
(nya berpisah kemana)
(the soul is separated somewhere)

Alam soghir opo kabir
(dunia kecil dan dunia besar)

(small and big worlds)

Yo paran kono dununge

(dimana tempatnya)

(where the place is)

Lir mimis ingkang senjoto

(bagai peluru dan senjatanya)

(like a bullet and its gun)

Sasmito kaping sapto

(permasalahan ketujuh)

The seventh problem)

Bumi kapendem ing gunung

(bumi dikubur dalam gunung)

(the earth is buried under the mountain)

Upamane bayu towo

(bagai udara tawar)

(if the air is plain)

Duko campur lawan jeladri

(susah bercampur samudra)

(difficult to unite with ocean)

Tambah gusti lan kawulo

(bersatunya hamba dan Tuhan)

(the unity between servant and God)

Kang makluk obah osike (gerak-
gerik mahluk)

(the movement of creature)

Atas saking kerso allah

(atas kehendak Allah)

(because of the God's will)

Jatine manungso suwung

(sebenarnya manusia itu hampa)

(human is actually empty)

Tanpo polah tanpo tingkah
(tanpa kebebasan bertindak)

(without free action)

Sasmito kaping sepuluh

(masalah kesepuluh)

(the tenth problem)

Kang srengenge dipun panggang

(matahari dipanggang/ dibakar)

(the sun is heated)

Iku bedane wong kafir

(itulah bedanya orang kafir) (that's the
difference of infidel people) Luwih

panas saking suryo

(lebih panas dibanding panasnya matahari)

(is hotter than the sun's burning)

Yo iku mungguh maknane

(itulah maknanya)

(that's why)

Koyo mangkono sakeh manungso

(begitulah sebagian besar manusia)

(there are so many people)

Kang sifat af'ale kufur

(Perbuatannya kafir)

(whose behavior is infidel)

Damu murub tanpo sumbu

(lampu menyala tanpa sumbu)

(lantern lights without the wick)

Iku nur fadlolle allah

(itu cahaya fadilah dari Allah) (it's
a prominence light from God) Ora

rino ora wengi

(bukan siang bukan malam)

(it's not day nor night)
Luwih padang saking suryo
(lebih terang daripada cahaya matahari)
(lighter than the sun light)

Sasmito kaping rolas
(masalah keduabelas)
(the twelveth problem)
Gumantung tanpo cantelan
(tergantung tanpa gantungan)
(hanging without hook)

Below are more quotes from the song showing Islamic rules.

Pupuh Pangkur I the 23rd -24th verses

Siro hadak lampah cidro
(kau telah bertindak salah)
(you've done wrong deed)
Tindak ngiwo kaluputan den andemi
(perbuatan salah dilakukan) (doing
something wrong) Anuruti
hawanipun
(mengikuti hawa nafsu)
(based on your desire)
Anut pituduhe setan
(menuruti petunjuk setan)
(follow the satanic way)
Aneng donya dipun ranjam hukumipun
(di dunia hukumannya dirajam)
(being stoning to death in the world)
Besok ngakerat dipun sikso
(nanti di akhirat disiksa)
(being tortured in the next)
Tan wurung api lan geni
(dibakar dengan api)

(to be burned by fire)
Nang donya tanpo ajio
(di dunia tanpa kehormatan) (not
being honored in the world)
Binendonan lan sakehe kang dumadi
(disingkiri semua orang)
(avoided by many people)
Yen wadon jino puniku
(jika perempuan berzina)
(women engage in illicit sex)
Kharam manjing suwargo
(haram masuk syurga)
(are prohibited to enter heaven)
Duk isih uripe kongsi mati
(saat masih hidup hingga mati)
(from they're alive or died)
Sihi misuhur
(sudah ketahu umum)
(it's common)
Lah kepriye nyoto opo ora
(apakah itu benar atau tidak)
(whether it's true or not)
Opo njaluk sun ulih hana bae malih
(apa minta saya pulihkan kembali)
(do you want me to heal you?)

Pangkur I the 30th verse

Lahyo setahun pisan
(sudah lebih setahun)
(up to a year)
Yen setahun rong tahun nora pakerti
(jika setahun atau dua tahun tidak kembali)
(if after one or two years she doesn't come back)
Iyo antinen telung tahun
(tunggulah hingga tiga tahun)

(just wait till the third year)
Yen telung tahun nora pakerto
(jika tiga tahun tidak juga kembali)
(if there's no change in the third year) Yo rapak-o
maring daleme kiyai pengulu (ajukanlah gugatan
cerai ke rumah kiai penghulu) (you may divorce
her)

Anuwuno layang layang pasha
(mintalah surat cerai)
(ask for letter of divorce)
Bok Hamzah emeng ing galih
(nyai (bu) Hamzah befikir)
(Mrs. Hamzah startles)

The 32nd-33rd verses

Bayan miber gumuyo latah
(burung bayan terbang sambil tertawa lepas)
(Bayan'bird flies and laughs)
Tingalono bok Hamzah sopo mami
(meninggalkan nyai (bu) Hamzah)
(look at Mrs. Hamzah, who you are)
Yo iki ngadile yang agung
(inilah keadilan Tuhan)
(this is justice from God)
Utang wirang nyaur wiring
(hutang malu dibayar malu)
(shame is paid by shame)
Dingine siro ambubuti wulu ningsun
(dulu engkau mencabuti bulu-buluku)
(in the past you removed my hair)
Saiki siro sun pelontos
(sekarang engaku kugunduli)
(now I make you hairless)
Dang tukuo kopiyah aberit
(segeralah membeli topi merah)

(go immediately to buy red hat)

Lamun siro marang kampungan

(jika engkau pergi ke kampung)

(if you go to village)

Ora wurung amedeni bocah cilik (pasti

akan membuat anak-anak ketakutan)

(children must be afraid of you)

Den arani setan gundul

(akan dikira setan gundul) (you
will be thought as bald devil) Bok

Hamzah sareng tumingal (ketika
nyai Hamzah melihat)) (after Mrs.

Hamzah sees)

Yen peksine bayan anyelamur (ternyata itu

burung Bayan yang menyamar) (it turns out

bayan bird in disguise) Anjugeruk bari

songko wang

(sedihlah hatinya bagai dagunya jatuh ke tangan)

(she becomes sad, so that she drops her face)

Kiyai sebute dermil

(kiai pun bersedih hati)

(the Moslem leader is also sad)

Pangkur I the 40th-43rd verses

Perkarane garwo diko

(ini perkara istrimu)

(about your wife)

Ni bok Hamzah mboten salah mboten sisip

(nyai Hamzah tidak salah atau keliru)

(Mrs. Hamzah is not wrong)

Wusanane diko nundung

(namun kau usir) (but

you sent her out)

Anggusu ujare tonggo

(hanya karena mendengar omongan tetangga)

(just because of listening to your neighbor)

Pan wus lumrah yen sanak tonggo siku

(sudah jadi kebiasaan keluarga dan tetangga)

(it's been habit of families and neighbors)

Waket lamun bubrah

(jika dekat selalu menimbulkan persoalan)

(if they're close, they always cause trouble)

Ora bisa gawe becik

(tidak bisa membuat baik)

(they can't be good)

Ngatik-ngatik bongso ngumandoko

(asyik membahas ngrumpi) (they

enjoy gossiping)

Lire wadon puniko anduweni

(terutama kebiasaan perempuan)

(the woman tends to have)

Tutur ingkang tanpo kusur

(percakapan tanpa batas)

(unlimited utterance)

Upamane kiyai Samik

(andai Kiai Samik (Tukang Dengar))

(if Kiai Samik)

Ojo nate bok Hamzah dinalih lambing santun

(tidak pernah meminta nyai Hamzah terbuka)

(don't ever ask Mrs. Hamzah to be opened)

Lah pundi binatiro

(lalu dimana posisi kebenaran)

(so where the truth is)

Lan sinten saksine kang adil

(dan siapa saksinya yang adil)

(and whose the fair witness)

Lan nopo barange kang rusak
(dan apa barangnya yang rusak)
(what the broken things are)

Yen wong dakwo pasto ono karenah neri
(orang yang menuduh itu harus unjuk bukti)
(we must have proof when we accuse others)

Yen luput pendalihipun
(jika tidak tepat alasannya)
(if there's no right reason)

Kiyai Samik kengeng tatapanipun
(kiai Samik akan mnenanggung akibatnya)
(Kiai Samik will get the effect)

Dipun khat wolung puluh khukumipun
(akan dicatat 80 hukuman) (80
regulations will be written)

Puniko mungguhe syarak
(itu ketentuan syariat) (it's
the rule of Islamic law)

Boten gampang tiyang dalih
(tidaklah mudah bagi orang yang menuduh)
(it's not easy to accuse others)

Mongko suwiji garwi diko
(padahal itu satu-satunya istrimu)
(in fact, she is your only wife)

Wusanane tinundung tanpo perkawis
(diusir tanpa masalah)
(she is thrown out for no reason)

Lamun matur mas pengulu
(jika dilaporkan pada penghulu) (if
it is reported to the village chief)

Panduko kenging pametak
(engkau pasti dikenai hukuman)

(you'll get punishment)
Megat neggih arto skeet sasur
(denda cerai uang lima ratus)
(five hundred is the fine of the divorce)
Karono bojo joko loro
(karena istri pertama)
(because of the first wife)
Ruwane panas perih
(rasanya menyedihkan)
(it's painful)

Pangkur I the 49th-50th verses

Kerono dalile qur'an ono
(berdasar dalil dalam Qur'an)
(based on Koran's argumentation)
Wala takunu awwala kaafirin
(janganlah menjadi orang kafir)
(don't be infidel)
Tafsire li annahu kholaqokum
(tafsirnya itu karena sesungguhnya Tuhan telah menciptakan kamu)
(the meaning is that God has created you)
Tegese lamun wong tuwo
(maksudnya ialah sebagai orang tua)
(as parents)
Ojo gawe tingkah kang ora patut
(jangan melakukan tindakan tercela)
(don't do something inappropriate)
Sabab anak putu niro
(itu disebabkan karena anak-cucu)
(because your children and grandchildren)
Pasti anut lampaha iki
(pasti akan meniru tindakanmu)
(will follow your attitude)

Iku hiyo taabi'un lakum
(itu karena mengikuti langkamu) (if
that's because of following you) Fa
itsmun'alaikum tegese neki
(maka dosanya juga akan menimpamu)
(so the sin will go for you) Dosane
anak putu niron
(dosanya anak-cucu karena menirumu) (the
sin of your children and grandchildren)
Kang podo lampah maksiyat
(yang sama-sama mengerjakan tindakan maksiyat)
(immoral attitude)
Tanpo tutuk yekti wong tuwo kang mikul
(tanpa dicuapkan maka orang tua yang bertanggungjawab)
(without being stated, parents will be responsible) Rehne
wujude kuwi anak
(itu karena mereka itu anak-anak)
(because children exist) Margo
saking abi ummi
(akibat perbuatan ayah-ibunya)
(because of father and mother)

Knowledge: The Unity Syariat, Tarekat, and Hakekat

In quotation below, there is detail explanation about Islamic teachings, the five pillars of Islam, the six pillars of faith, and the relation among law, mystical path (tarekat), hakekat (essence/truth), and ma'rifat (knowledge about God).

Pupuh Asmorondono III the 16th dan 17th verses

Kiai Nangim angeling
(Kiai Nangim menyela)
(Kiai Nangim interrupts)
Bayan ingsun tuduhono ingkang luweh pertelo
(Bayan. Beritahukanlah kepadaku lebih rinci)
(Bayan, give me more detail explanation)
Kang aran sarengat
(apa yang disebut dengan syariat)

(what the meaning of syariat is)

Miwah torekot lan khakikot

(berikut tarekat dan hakikat)

(also tarekat and hakekat)

Bayan Budiman aturipun

(Bayan Budiman lalu berucap)

(so, Bayan Budiman says)

Gih semonggo den mirengno (Baiklah Tuan,

dengarkanlah penjelasan ini) (let's listen)

Ingang aran ngelmu sarengat kang sayekti

(yang namanya ilmu syariat yang sebenarnya)

(something that is called as real syariat)

Neku dalam marek maring Allah

(itulah jalan mendekati Tuhan)

(is the way to get closer to God)

Sarengat pitung perkoro

(Syariat itu meliputi tujuh persoalan)

(syariat refers to 7 matters) Ingang

mesti linampahan

(yang mesti dijalani)

(which should be done)

Kang dingin ngucap kalimah syahadat (yang

pertmaa, mengucapkan kalimat syahadat) (the

first is saying the syahadat)

An la ilaha illah

(tidak ada tuhan selain Allah)

(la illaha illah) Muhammdar

rasulullah

(Muhammad itu utusan Allah)

(Muhammdar rasulullah)

Asmorondono III the 46th-49th verses

Dlohira bongso maknawi

(lahir yang maknawi) (reality is
something meaningful) Wujude
tan ketingal
(wujudnya tidak nampak)
(it is invisible)
Mungguhe ing donya kene
(sebenarnya, di dunia ini)
(it's actually in this world)
Mulane yen ono jalmo
(karena itu jika ada manusia)
(because of that, if there are humans)
Ayun panggih ing pangeran (ingin
ketemu Tuhan)
(want to see God) Ananging
niggal sarengatipun (tetapi
meninggalkan syariat) (but
they leave syariat) Tokerot
kang linampahan (tarekat
yang dijalani)
(tarekat which is done)

Yo iku ora kasil
(itu tidak akan berhasil)
(it won't work)
Mengkono ugo sarengat
(begitu pula dengan syariat)
(and so is syariat)

Yen tan nganggo torekote (jika
dilajani tanpa tarekat) (which is
done without tarekat) Sayekti
ora tumeko
(pasti tidak akan sampai)
(it won't reach the goal)
Pan mengkono dalil iro

(begitulah aturannya)

(that is the rule)

Torekot dedalan laut

(tarekat itu ibarat perjalanan melalui laut)

(tarekat is like the road of the ocean)

Sarengat minongko baito

(syariat itu bagaikan perahunya)

(syariat functions as the ship)

Khakekot ingkang pinurih (hakikat itu

yang dicari/ dituju) (hakikat (essence)

which is looked for) Wa al-syari'atu

bila thariqotin

(dan syariat yang dijalani tanpa tarekat)

(syariat without tarekat (the mystical path)

'adhil suwung basane

(bagaikan kehampaan)

(is like an empty thing)

Wa al-thariqotu bila syari'atin

(dan tarekat tanpa syariat)

(and tarekat without syariat)

Iku batal ingkang nyoto

(itu batal dan tidak realistis)

(will be unrealistic)

Pan mengkono kumpulipun

(begitulah kesatuan ketiganya)

(that is the integration)

Tan keno tinggal salah satunggal

(tidak boleh salah satu diantaranya ditinggal)

(they can't be done separately)

Khakekot minongko inten kang edi (hakikat itu

bagaikan pertama intan yang indah) (hakekat is

like beautiful diamond)

Hiyo ma'rifatullah
(itulah makrifatullah)
(that's makrifatullah (knowledge about God))
Sejatine ingkang darbe (sesungguhnya
yang dimiliki seseorang) (that is the real
possession)
Sopo kang karep inten kang larang
(siapa yang menghendaki permata intan yang mahal)
(those who look for expensive diamond) Ngelakoni
sarengat torekot
(jalanilah syariat dan tarekat)
(do syariat and tarekat)
Iku perahu dalam laut
(itulah perahu dalam perjalanan di laut)
(those are like the ship and the ocean)
Dalam marek maring Allah
(jalan mendekati Allah)
(the way to get closer to the God)

Next in Pupuh Durmo there is further description in more detail from various points of view of Islamic laws. From the quotation below, we can see a missionary endeavor approach in culture, tradition, and Javanese literary works perspective in a form of song.

Pupuh Durmo the 8th verse:

Kaping tigo ingkang karam
(ketiga yang haram)
(three proscribed matters)
Tegese karam puniki
(maksudnya haram itu)
(something proscribed is)
Lamun linakonan
(jika dijalani)
(if something is done)
Puniki mesti sinekso
(pasti mendapat balasanb siksa)

(must be tortured) Ginanjar
yen tinggal karam
(akan diberi basalan pahala bila meninggalkan yang haram)
(will be given rewards if you leave the prohibited matter)
Koyo wong jino
(seperti orang yang berlaku zina)
(just like people who do elicit sexual relation)
Nginum sajeng, begal lan maling
(meminum minuman keras, begal dan mencuri) (drink
something that makes you drunk and steal things)

7.0 CONCLUSION

A well-known writer from Surakarta palace, Raden Ngabehi Ronggowarsito, is actually a student of an Islamic school and the student of Kiai Kasan Besari from Tegalsari Ponorogo Islamic school. His works obviously reflect Sufism view point. Ironically, the Javanese stigma toward the tradition of Javanese kings that becomes a model of Islamic power after Hindu is one of the causes why the young generations no longer recognize his works (Kamadjaya, 1964; Purwadi & Mahmudi, 2004). Ronggowarsito's works are even more popular as the important reference for Javanese tradition which sometimes deviates from Islam teachings.

Sufism manuscripts (in Javanese version) written by a writer like Ki Ronggowarsito are important to re-investigate in more detail. One of its functions is to represent local tradition that had been important part of the spread of Islam in Indonesia through education and missionary endeavor (Abdul Munir Mulkhan, "Kekuasaan...", 2008, pp. 721-753).

Just like a song rearranged by Ronggowarsito (Abdul Munir Mulkhan, "Kekuasaan...", 2008) and Pakubuwono IV (Muslih KS., 2004), the songs in Kitab Bayan Budiman contain Islamic view in Javanese tradition or in the way Javanese people understand Islam (Mark R. Woodward, 1999). Consequently, it is necessary to discuss and analyze old works that are left behind.

The value of Kitab Bayan Budiman is clearly seen from the adaptation version published in 2002 entitled "Makrifat Burung Surga dan Ilmu Kasampurnan Syekh Siti Jenar" and published by Kreasi Wacana Yogyakarta. Up to 2011, the book has been copied for 15 times.

In the past, Kitab bayan Budiman was a public book that gave significant influence toward the development of Islam teachings cognition and awareness, social awareness, and from the perspective of Sufism value. However, after the independence, emphasis was given towards fikih rather than Sufism as before and results in the different system of education and missionary endeavor in modern society, the 19th century model (Martin van Bruinessen, 1995, p. 189).

At the end, it is wise to open and ask ourselves about what we have done and believed from the view about the meaning in missionary endeavor. Not only Muhammadiyah people and leaders who need to re-analyze the model and pattern of their missionary endeavor, but also they need to re-read the politeness and creativity of Kiai Dahlan, who is a Sufi who has Javanese spirit.

The fact that Sufism can be criticized as an impure Islamic practice, in fact it has proven to spread the message of Islam and was well accepted by the public at large. Here, Kitab Bayan Budiman that used to be popular in society in form of *mocopatan* tradition is more meaningful.

Meanwhile, the singers sometimes unrealistically criticize their own life practice. Analyzing the stride of Sufism that existed before the Independence Day is so interesting and it seems able to develop education and missionary endeavor in the lower class society. It needs to be improved in this global era to develop more polite religious practices without raising conflict and violence.

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