

THE UTILIZE OF TEMBANG MACAPAT BY KI AGENG SELO AS AN ISLAMIC DA'WA MEDIA IN JAVANESE SOCIETY OF SELO VILLAGE, GROBOGAN, INDONESIA

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ABSTRACT

The teaching of religion in each belief has its own characteristic. Various kinds of media and methods are used to invite someone to follow these religious thought. Islam is one of the largest following faiths in the world. The spread of Islam in Indonesia that is by way of marriage, trade and even with art. One of those arts is by using a traditional song, namely the *tembang macapat*. The people of Selo village, Grobogan at first had Hindhu-Buddhist beliefs and dynamism. The use of *tembang macapat* as an Islamisc da'wah media attract the attention of the Javanese society in that village. The *tembang macapat* was made by Ki Ageng Selo. The research method used is descriptive qualitative with ethnographic approach. The data were collected through the document analysis of *tembang macapat* and in-depth interviews with related sources. The results of this study revealed that there is a connection in the utilize of Ki Ageng Selo's *tembang macapat* as an Islamic da'wah media at that time. The song contains the Koran and hadiths in Islam. This study will be a message on the relationship between *tembang macapat* and culture in the community, especially in selo village, Grobogan.

Keywords: *Tembang Macapat*, Ki Ageng Selo, Da'wa, Islam, Javanese Society, Selo Village

A. INTRODUCTION

Every human being has the right to determine his beliefs. Consequently, each religion has its own way of providing knowledge and thought. *Da'wah* in each religion has its own result, such as a change in beliefs, attitudes of individuals and groups within the faith attitude (Hashemi and Yeganeh, 2009). *Da'wah* is the knowledge from ancestors about teaching that gives a plausible and persuasive picture in religion history (Priest, 2001). In Hinduism preaching is a forgiveness and belief in religion (Steward, 1949). Indonesia is a country that has more than one belief held by its citizens. In the beginning, Indonesia had a belief that was passed down from generation to generation, commonly known as dynamism. Furthermore, Hinduism and Buddhism developed in Indonesia. Islam entered through international trade at that time. Finally the religion of Islam began to develop. Even so, not all people can accept Islamic teachings because many contradict teachings with their ancestors thought.

The religious leaders at that time made a strategy how Islamic religion could be accepted. They use traditional art as the media to attract the attention of Islam, especially the Javanese. One of these arts is the *tembang macapat*. One of the traditional Javanese songs. *tembang macapat* are part of traditional Javanese art works that have characteristics (Udjang and Sayid, 2018). The *Tembang macapat* is a traditional Javanese song that is tied to the *metrum* (rules for making

traditional Javanese songs) or certain rules (Sulaksono, 2014). One of the leading figures of Islam in Java is Ki Ageng Selo. He is a descendant of the Majapahit kingdom. At that time, many people were not interested in Islam. Then traditional art was used as a media. One of the traditional arts is *tembang macapat*. Ki Ageng Selo made a *tembang macapat*. The *tembang macapat* has been disciplined with Islamic teachings adapted to the Al-Quran and hadiths. Finally, there is an interest in that media which made the people of Selo village begin to study Islam. The *tembang macapat* is a media of entertainment for the community and is used as a way to preach. So that people accept and study Islam (Zuhri, et al, 2021). This research will provide new insights into the development of Islamic *da'wah* that has taken place in Selo village, Grobogan, Indonesia. The purpose of this *da'wah* media is to make people have an interest in Islamic religion delivered by Ki Ageng Selo. Therefore, Islam can be accepted by the society. However, according to Sumarwati, Sukarno, Anindyarini, and Lestari (2020), at this time the younger generation is starting to abandon local culture and tend to learning foreign culture which is not in accordance with the personality of the Indonesian people. Though, the wealth of traditions in Indonesia can strengthen the unity and integrity of the different nations.

B. REVIEW LITERATURE

Every religion has their own characteristics in the delivery of its religion. As happened in south eastern Belgium, where at that time there was slavery by Ovimbundu traders, through this method the slaves converted to Christianity in accordance with the Euro-America mission in Angola (Maxwee, 2013). The prioritization of local forms of knowledge and morality has become a separate factor in the spread of Buddhism in Sri Lanka (Stephen, 2008). The use of media such as radio in conveying Christianity is also quite understood by Christian communities in Semarang, Indonesia (Dewi, 2020). The way of conveying religion for each religion and country has various ways. This shows that the religion still has its adherents.

The existence of Islam in China at the end of the nineteenth century, known as Xinjiao (new teachings) or Yihewani which comes from the Arabic Brotherhood (brother) (Alles, et al, 2003). In Kiswahili, East Africa, many people are Muslim, although they do not understand Arabic, they still learn Islam slowly (Ahmed, 2008). This gives the view that Islam is starting to be accepted globally. In addition to this, there was a rebellion in Boko Haram, Nigeria, it happened because of opinion differences in the implementation of a religious goal, even though it was the rise of Islam in Nigeria (adesoji, 2010). In Indonesia, in the first decades of the 21st century, the Muslim community developed various strategies for preaching to all sectors, such as pesantren (formal education to study Islam), the environment, and films (Anna, 2012).

In the Sahel-Sahara region, West Africa, there is turmoil in the religion of Islam, because the region is a large enough Muslim community that many parties discredit Islam, especially after the 9 September (9/11) incident. These dynamics occur due to four factors, namely contemporary, historical, geographic and socio-economic in the Sahel Sahara (Suleman, 2015). The role of women in the Islamic revolution in Bangladesh from being passive to being active adds to the other side of Islam itself (Mohsina, 2017). Palestine, a country with a diverse society. A holistic approach and more plurarsitic norms based on democratic and liberal values are needed. The goal is that heterogeneous communities survive by applying their religious ideology (Suleman, 2018).

The existence of a figure in the spread of religion is the most important factor in spreading the religion they profess. In Sri Lanka, there is a religious leader named Venerable Soma, with his charismatics and skills in teaching Buddhism. The aim is for Buddhism to maintain its local religious and cultural heritage in the era of globalization (Stephen, 2008). In Selo Village, Grobogan, Indonesia has a religious figure named Ki Ageng Selo. He is believed to have descended from the kings of Majapahit. His phenomenal story apart from bringing down kings is his attempt to spread Islam in Java, especially in the village of Selo, Grobogan. However, the spread of Islam in the village has its own challenges. Many Javanese people adhere to animism, Hinduism and Buddhism. Therefore, it was not easy to spread Islam at that time. The use of media in spreading religion has its own impact. The development of Islam in the Indonesian Tionghoa Muslim community occurred because of good communication. The *Cheng Hoo* magazine and other media provide space for Chinese Muslims to look for relationships, interaction and communication of both the Chinese Muslim community and the non-Islamic community (Rahmawati et al, 2018). In Javanese society the use of media in spreading Islam is in accordance with the culture of the community itself. Art media is a medium that is quite good in spreading Islam.

Indonesia is a country with cultural and diverse traditions. The local culture refers to an original tradition or region, the traditional knowledge is a legacy of ancestors ((Saddhono and Pramestuti, 2018). One of the arts that can be used for the spread of Islam is a traditional song. Traditional songs are presented in accordance with the objectives and functions which are quite specific (Lidy, et al, 2010). Each traditional song has its own uniqueness. The past community placed it in local wisdom such as oral traditions and regional activities, for example traditional rituals, oral stories, expressions, and traditional songs (Setiyadi, 2013). This means that the existing local wisdom is attached to traditional songs that have developed in society (Anzar, 2018).

One of the traditional songs that developed in the community is the *tembang macapat*. *Tembang macapat* is a song that describes human life from birth to death (Udjang, 2018). The *tembang macapat* is a Javanese literary works in the form of songs used as tools through vocal artistry expressed as '*nembang*' and as a medium in the form of *sugengsi* awareness, *pitutur* (teachings), through poems that contain meaning for life (Yupono, 2017). The *tembang macapat* derived from the word '*maca*' which means reading and '*pat*' which turned into a *mat* (Dutch) who has the meaning of rhythm, so the *tembang macapat* can mean reading to the rhythm of the *nembang* or singing (Sutardjo, 2016).

Javanese people need educational facilities to instill ethical values in their society (santosa, 2016). The *tembang macapat* contain certain messages related to philosophical and didactic values in each type of *tembang* (Udjang, 2018). Because the *tembang macapat* has this function, it can be used as a medium for *da'wah* in Islamic teaching. This literature provides views related to *da'wah* from both Islamic and non-Islamic religions. In addition, it provides views regarding traditional songs, namely the *tembang macapat*. This media was used in the spread of Islam during the Hindu Buddhist era in Selo village, Grobogan, Indonesia. Therefore, the community is interested in Islam.

C. METHOD

This research used qualitative methods with an ethnographic approach. Qualitative research is a useful research to explore and describe the phenomenon from different angles (Merriam, 2019). Qualitative research is concerned with exploring a phenomenon and trying to understand (Tracy,

2019). One of the approaches related to anthropology is ethnography. This approach can be used as a set of methods, research strategies, paradigms, and even a frame of mind (Zainal and Rachma, 2019). Through the ethnographic approach, in-depth interviews are expected to obtain maximum data. In this study, the ethnographic approach is intended to manifest the philosophy or meaning of the *tembang macapat* with culture, local wisdom, and the behavior of the people of Selo village, Grobogan, Indonesia.

This research was conducted in Selo village, Grobogan, Indonesia. The data source is documents in the form of a *tembang macapat* written by Ki Ageng Selo. Moreover, the interview source in this research is from related informants, which is the caretaker of Ki Ageng Selo's grave and other supporting informants. The data was collected through document analysis and interviews. Through interviews, the meaning implied in the *tembang macapat* by Ki Ageng Selo can be exploited. Data analysis was carried out by ethnographic analysis to find the relationship between traditional songs, namely *tembang macapat*, with culture, local wisdom, and the behavior of the people in Selo village, Grobogan, Indonesia.

D. RESULT AND DISCUSSION

The literature that has been given will explain further regarding the use of *tembang macapat* media as a tool to support the development of religion in Selo village, Grobogan, Indonesia. The existence of the *tembang macapat* written by Ki Ageng Selo gives its own nuances in the spread of Islam. The lyrics in the *tembang macapat* has been given inserts of words to sentences derived from the Quran and hadiths. As happened in Southeast Guizhou, China, they made Kam Big Song as an attempt to spread historical, philosophical and other knowledge (Ingram, 2011). This can be based on the fact that traditional songs can provide new knowledge, including in the spread of a religion. In Indonesia, there are 7 religions coexist. The way of spreading it also varies, from colonialism of other countries, marriage, trade to other things. During the Mataram and Majapahit kingdom, many of the people were dynamism, Hindhu and Buddhist. When other religions come, there are many conflicts that arise because the teachings are not in accordance with the developing culture. Therefore, art media is used to attract public attention. Ki Ageng Selo made a *tembang macapat* so that the people of Selo village at that time were attracted by Islam. *Tembang macapat* is one of the popular cultures of the Javanese people.

The written poetry has a philosophical meaning. Ki Ageng Selo gives these verses which had been inspired by Islamic teachings. Therefore, the people of Selo village slowly begin to accept Islamic teachings. At the end, many of them started to learn about Islam. These songs are not only about the invitation to Islam, but also about the meaning of everyday life.

Tembang Macapat Dhandhanggula

*Pepaliku ajinen mbrekati
Tur selamat sarta kuwarasan
Pepali iku mangkene
Aja agawe angkuh
Aja ladak lan aja jail
Aja ati serakah
Lan aja celimut
Lan aja mburu alemna
Aja ladak, wong ladak pan gelis mati*

Lan aja ati ngiwa

Translation

Respect my *pepali* in order to get a bless

Then save and healthy

Pepali is like this

Do not act arrogantly

Do not violent and do not be ignorant

Do not be greedy

and do not long hand (steal)

Do not chase compliment

Do not arrogant, arrogant people will die soon

And do not tend to left (do bad things)

If interpreted deeply, the *tembang macapat* gives a philosophical meaning about the culture that exists in the village. In order to get blessings from God, it would better to stay away from His prohibitions. The prohibition is like having an arrogant attitude toward fellow human beings. Greedy and like stealing things that should be avoid. Also, being a human is not allowed to do bad things with all God's creatures, especially fellow humans. These bad qualities must be shunned in order to receive mercy from God. *The tembang macapat* provides lessons for the people of Selo village. As happened in Haryana, India, traditional songs are defined as *smarana* (remembrance or a reflection) to achieve a better meaning in life and stay away from bad qualities such as selfishness, greed, and other bad things (Singh, et al, 2017). In the Al-Quran surah Al-Maidah verse 35 which reads "O people who believe, fear Allah and look for a way that draws closer to Him, and strive in His way, that you may find it good luck." Ki Ageng Selo taught the people of Selo village that as a human being, they must have a way of life. Allah SWT has told to always obey His commands and stay away from His prohibitions. The *song* made people aware to always do good to all humans. The goal is that a person can be saved from hell.

Tembang Macapat Asmaradana

Padha kawruhana yekti

Yektine ilmu sarengat

Sarengat awit kang gedhe

Panggedhening ngelmu nyata

Nyatane neng sarengat

Sarengat den amrih tutug

Tutug marang ing Kakekat

Translation

Know it correctly

Shari'ah science (rules in Islam) that is actually

Shari'ah is the beginning of the primary

Opening all the reality of science

The fact is contained in the *Shari'ah*

Then finish the *Shari'ah*

Until it rises to the *Haikikat* (truth)

The meaning of this *song* is that every human being must know about the *Shari'ah* (rules in Islam). We as human should learn about it sciences, because Islamic knowledge is the opening of all other sciences. Then the next science is about nature. The essence itself has the meaning of a truth

at its peak. *The tembang macapat* has a philosophical meaning which provides knowledge that before studying a science one should study religion first. Because Islam has given a view of life in the Qur'an. Ki Ageng Selo wrote the *tembang macapat* in order to demonstrate that before seeking other knowledge, he should learn about the science of religion (Islam) first. Because in the Qur'an it has been mentioned regarding views that have benefits for life. This song is provide Islamic lessons to the people of Selo village that religious knowledge (Islam) is very crucial to learn.

Tembang Macapat Megatruh

Ya wa inna rohmatullahi karibun

Minal mukminina yekti

Satuhune lapil iku

Ingang padha dipun esthi

Dan eling lahir trus batos !

Translation

Wa inna rohmatullahi qaribun

Minal mukninina

Practically that pronounce

Is the goal

You have to remember !

The philosophical meaning of the *song* is let humans not cause damage on earth. This has become a goal because humans are God's creatures who are the most perfect among other creatures. With that perfection, it would be better to use it to repair the damaged ones, not the other way around. Therefore remember who has created you (humans). *The tembang macapat* has been inserted by Arabic language, indirectly the people who hear it have learned Arabic. The *tembang macapat* comes from the Qur'an, specifically in surah Al-A'raf verse 56 which says "And do not do damage to the earth after it has been created properly. Pray to Him with fear and hope. Indeed, Allah's grace is very close to those who do good." Ki Ageng Selo made this song to remind the people of Selo village to always protect the nature (earth) that has been given by God. This teaches them to always be useful human beings. Indirectly, Ki Ageng Selo has taught Islam to the people of Selo village through a song which inserted by a surah in the Koran.

E. CONCLUSION

The *da'wah* method carried out by Ki Ageng Selo provides knowledge that through art, the teaching of religion could work. Besides being entertainer, this art is also functional. The elements contained in the Qur'an and hadiths indirectly provide Islamic values to the people of Selo village, Grobogan, Indonesia. This attract people's interest in studying Islam. This traditional Javanese song has characteristics that are still in accordance with the guidelines in making the lyrics. *Tembang macapat* as a media distribution of Islam also provides a separate space for Javanese people. The philosophical meaning contained in the poetry of the *tembang macapat* written by Ki Ageng Selo offers benefits in the spread of Islam. The public's interest in traditional song is a factor that add more value. The utilization and meaning of the *tembang macapat* by Ki Ageng Selo can also be used wisely for both Muslim and non-Muslim communities. Because there are qualities which accordance with the harmony of life. This study will introduce a traditional specifically the song, *tembang macapat* in the fields of humanities and science for the teaching of an academic. This contribute space that a growing culture can provide knowledge for the next generation.

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