Acculturation Of Islam And Local Traditions On Ritual Activities At Keraton Yogyakarta

Asep Sulaeman

Abstract: Keraton Yogyakarta as a cultural and religious symbol is interesting to be examined, especially based on the linguistic and cultural perspectives. This research examines Islam and local culture acculturation in ritual activities at Keraton Yogyakarta. Research method used in this research is qualitative methods by using the techniques of observation and discourse study. The results shows that Islamic values fused with local cultures, so acculturation among the Hindu-Javanese culture, Buddhism, and Islam occur in ritual tradition at Keraton Yogyakarta. Garabeg ritual is a rite in Keraton Yogyakarta for welcoming 3 great days in Islam Islamic celebrations, such as Eid al-Fitr, Eid al-Adha, and Maulid Nabi (the birthday of prophet Muhammad). Then, Sekaten rite originating from Syahadatian the principal ideology of Islam is the pledge of Tawheed as the oneness of God.

Index Terms: acculturation, Etntolinguistics, Ritual activities, Keraton Yogyakarta

1. INTRODUCTION

According to Ridwan quoting from the Babad Tanah Djawi book that the spread of Islam in Java done by the Walisongo (nine Islamic saints from Java)\[1\]. The Wali (Saints) had a boarding school as the place for the students learn Islam. They not only as openers in a new round of Islam in Java, but they have also mastered the next period that came to be known as “kewalen (Saint) period”. Islam faces a complex condition that is maintained by the Kings in Java and the Islamic development was confronted with two cultural environment types at that period. the first, the farmer as the lower stratum culture was the largest group of societies which still influenced by animism-dynamism culture. The second, palace culture that still preserve the elements of the Hindu-Buddhist cultural philosophy was refined with the high stratum culture. Furthermore, Islamic symbols also reflected in the civil society life and having acculturation with the tradition and local people beliefs, so that it appears the actual terms become the hallmark of Islamic tradition in Indonesia. Java has more unique Islamic ritual, such as the tradition of slametan, tahililan, yasinan tradition, garebek mulud, sekaten. Linguistic and historical review of the terms of the cultural tradition of Islamic rituals is very interesting, considering that is the tradition of Islamic acculturation, and habits or traditions of the local people are bequeathed from one generation to other generation. Yogyakarta is a privileged province in Indonesia, the speciality is that the government system which still followed the traditional palaces system. Yogyakarta area is mostly under the authority of the Keraton Yogyakarta and a fraction area under the Kadipaten Pakualaman. Sri Sultan is the King of Yogyakarta, as well as Governor of Yogyakarta province, whereas Sri Paku Alam is the vice governor of Yogyakarta. Sri Sultan Hamengku Bwono and Sri Paku Alam are dwitunggal (two in one) leaders who rule over the people of Yogyakarta. Giyanti agreement is the early history of the raising Sultanate in Yogyakarta. That provision contains the Giyanti treaty of Mataram was divided into two half of it, namely Yogyakarta Sultanate was given to Pangeran Mangkubumi. A half of it, Surakarta Sultanate gave to Paku Bwono III.

2. RESEARCH METHOD

Research method used in this research is qualitative methods by using the techniques of observation and discourse study. According to Creswell qualitative research is the process of comprehending social problems or related to human as a whole, complex and holistic\[6\]. Source of data are ritual activities in Keraton Yogyakarta. This study related to cultural linguistics, it is a study that emerged as the issue of anthropology which is a fusion of the science of language and culture. Cultural linguistics is not only fundamentally related to

* Asep Sulaeman is a lecturer of the Faculty of Adab and Humanity, State Islamic University Sunan Gunung Djati Bandung Indonesia,
* Email: asepsulaiman085@uinsgd.ac.id
Kanjeng Nyai Jimat, is always cleaned every year, on Friday
people. All the objects will be the objects of struggle by
the processions which is involving the Soldiers of the Keraton
is also known as the month of Mulud. Therefore, it is organized in the framework of
the day of the birth of the Prophet Muhammad SAW called as
Garebeg Mulud.
2. Gerebeg Puasa/Syawal. This ceremony is called
Gerebeg Puasa as to organized to honor the holy month of
Ramadan. In the holy month that Muslims are obliged
to complete the Fourth Islamic principles, that is fasting in the
one month whole. In addition, Gerebeg puasa is also
meant to distinction the night or known as Lailatull Qadar
which is expected to occur between the date of 21 up to
29 Ramadhan.
3. Gerebeg Besar. Gerebeg Besar ceremony was intended as
a ceremony to celebrate Eid Al-Adha that occurs in the
Dhu-Hijjah. Eid al-Adha is called al’ied kabir, it means
large or great celebration. Therefore, this gerebeg also
known as Garebeg Besar.

One of the most popular in Garebeg ceremony which is
always waited by the public is Gunungan. Gunungan was one
manifestation of the offerings celebrates in the Javanese term
it is called as sajen wilujenjang specially made on any gerebeg
ceremony. Gunungan made by several types of food such as
Nasi Tumpeng (yellow rice served in a cone shape) , beans,
Wajik (cake made of sticky rice and palm sugar in rhomboid
shapes), salted egg, red chili, coconut, banana and other food
ingredients that are styled such that it resembles a cone or
Gunungan. There are six kinds of Gunungan that complement the
gerebeg ceremony, namely Gunungan Lanang, Gunungan
Wadon, Gunungan Gepak, Gunungan Pawuhan, Gunungan
Darat and Gunungan Kutug/Bromo. Another device is the
sacred ceremony which is involving the Soldiers of the Keraton
and Polowijo Cebolan. The Keraton’s soldiers are armed
forces who wear complete traditional clothes in Garebeg
rituals. They are known based on their uniform, such as
Kesatuan Sumoatmojo, Ketanggung, Patangpuluh, Wirobrojo,
Jogyakarta, Nyutro, Daeng, Jager, Prawirotono, Mantriyo
Saketal Ceremony

3.1 Sekaten Ceremony
Sekaten is a Royal ceremony held for seven days. The
ceremony is already done since the era of Demak Kingdom.
Actually, the main purpose of this ceremony is in order to
commemorate the birth of Prophet Muhammad. Sekaten itself
is derived from Islamic term means Syahadatini. Sekaten tradition is held once a year in the third month, Maulud in Java, by taking the location in the Court or the North square of
Kraton Ngayogyakarta Hadiningrat. The origin of the term
Sekaten evolved in some versions. It is argued that Sekaten originate from word Sekati, the name of two sets of Kraton
gamelan inheritance called as Kanjeng Kyai Sekati played in a
commemorative series in the events Maulud Prophet
Muhammad SAW. Other accounts say that it comes from the
word “suka” (likes) and “ati” (happy) as to people are greeted the
day with feelings of gratitude the Maulud and happily in the
celebrations of the Pasar Malam (night market) in Alun-Alun
Utara. In addition, there is a saying that the word Sekaten derived from the word syahadatani, the two sentences in the
Islamic creed. Sekaten ceremony is regarded as a blend of
Islamic religious preaching and art activities. At the beginning of the spread of Islam in Java, Sunan Kalijaga, applying the art
of karawitan (Javanese gamelan) to lure the public at large in
order to come up with using two sets of gamelan Kyai Kanjeng
Sekati. On the sidelines of Festival, conducted a speech and
reading of the verses of the Holy Qur’an. For those who are
interested in and want to embrace the Islam religion, then they
are led to utter Syahadat, as the statement is received
voluntarily and gladly the Islam ideology.

3.2 Siraman Pusaka and Labuhan Ceremony
At the first month of Javanese calendar called Suro, Keraton
Yogyakarta has a distinctive tradition of ceremonial rites,
namely Siraman Pusaka and Labuhan, it means to clean or
take care of the inheritance of the Kingdom. The ceremony
was held in four venues and the location was also closed to
the public and are only attended by the Royal family. Labuhan
ceremony is aimed conducted in two places, namely Parang
Kusumo beach and slope of Merapi mountain. In the both
place, the objects belonging to the Sultan such as nyamping
(traditional batik), rasukan (the clothes) are carried away to the
sea, then those objects will be the objects of struggle by
people. An official Royal’s train at the Sultan HB I-IV period,
Kanjeng Nyai Jimat, is always cleaned every year, on Friday
morning in Klwlon this heritage train will be removed from the
Keraton’s museum train to perform the ritual of Jamasan
(washing ritual). In this procession, the water used to Jamasan
or for washing the train is the water mixed with a variety of
flowers and orange. The Royal servants who clear this train
should had performed some rituals in advance.

3.3 Garebeg Ceremony
Each of the three times in one Javanese calendar year,
Garebeg ceremony are held. Java precisely dates twelve
months Mulud (3rd month), day of the Sawal month, where
(10th month) and the tenth month (12th month). In the days,
the Sultan pleased issued his give to the people as a
manifestation of gratitude to God for the prosperity of the
Kingdom. In the Java language, words such as gerbeg, or
garebeg, meaning: the sound of roaring wind. While
hanggarebeg, meaning to escort the King, the dignitary or
bride garebeg in Kasulutan Yogyakarta and in Kesunan
Surakarta has special meaning, namely the Royal ceremony
held to commemorates birtday of Prophet Muhammad SAW,
celebrate Eid al-Fitr and Eid al-Adha. The commemorates of
gerebeg ceremony is held three times each year, that is in the
form of the ceremony, as follows: 1) Gerebeg Maulud; 2)
Gerebeg Puasa/Syawal; 3) Gerebeg Besar. Three kinds of
ceremonies, such as those already implemented by the
Sultan since 1756.

1. Gerebeg Mulud. Gerebeg Mulud held to commemorate the
day of the birth of the Prophet Muhammad SAW at 12
Rabuulawal. This month is also known as the month of
Mulud. Therefore, it is organized in the framework of the
day of the birth of the prophet Muhammad SAW called as
Gerebeg Mulud.
2. Gerebeg Puasa/Syawal. This ceremony is called
Gerebeg Puasa as to organized to honor the holy month of
Ramadan. In the holy month that Muslims are obliged
to complete the Fourth Islamic principles, that is fasting in the
one month whole. In addition, Gerebeg puasa is also
meant to distinction the night or known as Lailatull Qadar
which is expected to occur between the date of 21 up to
29 Ramadhan.
3. Gerebeg Besar. Gerebeg Besar ceremony was intended as
a ceremony to celebrate Eid Al-Adha that occurs in the
Dhu-Hijjah. Eid al-Adha is called al’ied kabir, it means
large or great celebration. Therefore, this gerebeg also
known as Garebeg Besar.
3.4 Tumplak Wajik Ceremony
Tumplak Wajik Ceremony is an event process of making Wajik (typical food made of glutinous rice with Palm sugar). The ceremony was attended by dignitary of Keraton. The typical of Javanese music culture ever heard in the procession of the ceremony, such as musical ensembles lesung-alu (the tools use for grind rice), kenhongan (drum made from bamboo or wood which is struck to sound an alarm), and other wood instruments. After the ceremony was completed followed by the making of Pareden. The procession of tumplak wajik is a ritual to initiate gunungan sekaten. The ritual begins with the envoy of Sri Sultan Hamengku Buwono X this time represented Gusti Pembayun handed ubo rampe gunungan to Pengageng II Widyo Budoyo KRT Purwodinigrat, then being prayed for by Ponco Kaji or kaum (Islamic priest in Keraton Jogjakarta). After being prayed wajik then ditumplak or shed for the created order of gunungan shape.

4. CONCLUSION
The Islamic values are fused with local cultures so that accours the acculturation between Hindu-Javanese culture, Buddhism, and Islam in tradition rituals at Keraton Yogyakarta. In addition, several buildings used as places of ritual event garabeg in the welcome days of Eid al-Fitr and Eid Al-adha, Maulid Nabi SAW. Later on there are events that originate from Syahadat in known as sekaten the procession of ceremony presenting Islamic the nuances combined with local belief.

REFERENCES

[4]. https://www.britannica.com/science/ethnolinguistics
[7]. http://www.njogja.co.id/kota-yogyakarta/keraton-yogyakarta/