

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

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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 aculturation 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 Syahadain the principal ideology of Islam is the pledge of Tawheed as the ones of God.

Index Terms: acculturation, Etnolinguistics, 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, tahlilan, 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 specialty 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 Buwono 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 Buwono III.

After acquiring the Yogyakarta region, Pangeran Mangkubumi founded the Yogyakarta Sultanate and established himself as the new King by the name of Sri Sultan Hamengku Buwono I (HB I). The full title is Sampeyan ing Ngalaga Kanjeng Sultan Hamengku Buwono Senapati ing Ngalaga Ngabdurrahman Sayidin Panata Gama Kalifatullah Ingkang Jumeneng Kaping I ing Nagari Ngayogyakarta Hadiningrat Mataram. Keraton is the center of spirituality, this is evidenced by the title of the King as a Panata Gama or Khalifatullah, that is a religious leader. The Keraton Yogyakarta himself admitted that he was part of the Khalifa Ottoman Turkey, who known as the big Islamic Kingdom in the world that was based in Turkey. According to Sri Sultan Hamengku Buwono X, evidence of the Keraton Yogyakarta as a continuation of Khalifa Ottoman Turkey was marked with a black flag from Kabah kiswah written as "La Ilaha Illa Allah" and green flags inscribed with "Muhammad Rasul Allah". The both flags has been still kept in the Keraton Yogyakarta. Culture and language is a reciprocal relationship, the both have relationship relationships influence and strengthen each other². According to Ahimsa the symbols that exist in the ideas, knowledge, values, norms or rules that are still in abstract form the ideational culture or cultural ideas^[3]. There is also a symbol, it's either a vocabulary, a saying, expression, poetry, stories, legends or historical linguistic that forms the culture of the language. There are also symbols in the form of behavior, social interaction entirely shaping behavioral culture or cultural behavior. The symbol can also be a very concrete thing such as objects, devices, buildings are entirely cultural material referred to or material culture. The study of languages and cultures is the science of antropolinguistics or etnolinguistics⁴. According to Duranti ethnolinguistics is part of a conscious attempt at consolidating and redefining the study of language and culture as one of the major subfield of anthropology.^[5] The term cultural linguistics is to describe the entanglement between the language and the culture.

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

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the objective reality but also about how people or community talk about their societies. Javanese culture historically was dynamism-animism acculturation, Hindu, Buddhist, and Islam. Furthermore, this acculturation makes a unique and rich diversity, which ultimately formed independently of Javanese culture.

3. THE CULTURAL TRADITION OF KRATON YOGYAKARTA

As for some cultural traditions from Kraton Yogyakarta such as Saketan Ceremony⁷,

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 Syahadatain. 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 syahadataini, 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 alms 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, Kangjeng Nyai Jimat, is always cleaned every year, on Friday morning in Kliwon 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 grebeg, 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 birthday 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. These three kinds of ceremonies, such as those already implemented by the Sultan since 1756⁸.

1. Gerebeg Mulud. Gerebeg Mulud held to commemorate the day of the birth of the Prophet Muhammad SAW at 12 Rabiulawal. 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 Lailatul 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 Dhul-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 wilujengan 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 gamelan (traditional Javanese music instrument) with special Gendhing performed only at garebeg ceremonies. The name of the that gamelans is Kyai Gunturmadu and Kyai Nogowilogo. Other elements in garebeg event is established the procession 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, Jogjakarta, Nyutro, Daeng, Jager, Prawirotomo, Mantrijero dan Surokarso.

3.4 Tumpak Wajik Ceremony

Tumpak 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), kenthongan (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 tumpak wajik is a ritual to initiate gunung sekaten. The ritual begins with the envoy of Sri Sultan Hamengku Buwono X this time represented Gusti Pembayun handed ubo rampe gunung 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 ditumpak or shed for the created order of gunung 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 Syahadatain known as sekaten the procession of ceremony presenting Islamic the nuances combined with local belief.

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