

## Collaboration Sufism Islamic and Adherents Javanese in the Story Puppet of Dewaruci in Java Indonesia

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**Abstract:** The purpose of this study to describe the collaboration between Sufism Islam with adherents of Javanese inside story puppet Dewaruci. This study used qualitative methods with hermeunitik knife analysis. Studies using descriptive and analytical techniques to data derived from text books, pictures and documents about islamic sufism and adherents Javanese in the story Dewaruci puppet. Data were analyzed by using content analisis. The results showed that the puppet story of Dewaruci implies the following: first, a native of Javanese puppet story (more specifically in “Kraton Surakarta” or royal of Surakarta). It contained the story combines puppet Mahabharata with the teachings of Islamic Sufism. Second, education Sufism contains about morals and philosophy of life (Wahdah al-Wujud). Third, the merging of Islamic teachings and local wisdom of Javanese culture. Fourth, as a uniquely capable synthesize Polythiesme (Hindu) with Monothiesme (Islam). Fifth, the collaboration between the Sufism of Islam with the Javanese which resulted in live view “Manungaling Kawula lan Gusti” or “the union between man and God”.

**Key words:** Collaboration, Islamic Sufism, Javanese, puppet story of Dewaruci, wisdom

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### INTRODUCTION

The process of the development of Islam in Indonesia is always related with Sufism. Sufism is a very important role for the development of Islam in Indonesia, particularly in Java. The development of Islam in Java is not determined by the progress of science. As the development of Islam in the West (Europe). Uniquely, the development of Islam in Java, through education of Sufism. That sort of thing happens because the clerics who spread Islam to Java is a Sufi (Simuh, 1995; Budiwanti, 1999).

The spread of Islam such received a good reception from the people of Java. That's because Islamic Sufism, developed by the Sufis have a similarity with the concept of Javanese mystical philosophy, i.e., adherents of Javanese. Thus, Islamic Sufism is more easily accepted by the Java community. Before the entry of Sufi Islam in Java. Java peoples have been accustomed to the tradition of animism and dynamism. Meanwhile, the royal elite have been running culture of Hinduism and Buddhism. The culture has a characteristic smooth and open. Characteristic of the sort, allowing elements of foreign cultures easily fit into Javanese culture. In other words, religious life in Java develop as religions that exist in this world (Bellah, 2000). The entry of foreign cultures, among others through the process syncretization and

acculturation (Rizal, 2000). That's how the spread of Islam in Java. Spreading was led by the "Wali" or "Guardian". The Guardian is the religious leaders of Islam who actively spread Islam in Java. The Guardian that later became known as "Wali Songo".

During the spread of Islam in Java, found the myth of Sunan Kalijaga. He is one person of "Wali Songo" in Java. He spread the religion of Islam by using entertainment media of puppet. Puppet is a traditional entertainment media for the Javanese. Theme contains intrinsic value of Javanese culture. It was linked to customs Java community that has existed since centuries. It is one of the Java community interaction media used by Sunan Kalijaga to propagate Islam. Cultural values associated with the entertainment or show of puppet is actualized in the life of Islam in Java. The pattern of development of Islam in Java showed a unique and specific. Many rituals of Java which is a product (animism-dynamism-Hindhuisme-Buddhism) survived and then framed with Islamic values. For example, the implementation "in the daily life of people Jawa" perform Islamic prayers in the event Javanese tradition festivity ("kenduri") in "punden" (Geertz *et al.*, 1983; Rizal, 2000). Festivity is to pray and eat. Punden a place that is sacred and cult for Java community such as ancestral burial grounds, water sources and a tree. Islamic values are assimilated with traditions/culture of Java is often called

“Islam-Kejawen” (Simuh, 1995; Budiwanti, 1999). The term “Islam-Kejawen” then labeled the Java community who live as Muslims, yet still make customs and culture of Java. Customs and culture of Java that do usually do not contradict Islam.

Interaction and integration between Islamic culture with the tradition of Javanese of which can be found in a performance of puppet. Particularly show puppet with the play/story of Dewaruci in theme of “jagad pakeliran”. Stories puppet has been written in the book “Serat Dewaruci” by Raden Ngabei Yasadipura from royal of Surakarta. “Serat Dewaruci” has been popular among the Java community and abroad. The essence of the contents of the “Serat Dewaruci” is the process of human struggle in the search for perfection in life. Perfection of life was obtained from the education of Islamic Sufism and Javanese.

The story of Dewaruci in theme “jagad pakeliran” is contains educational Sufism. In the story, Bima is a character in the Mahabharata war (Hindu culture). However, by the preachers of Islam Bima serve as a main actor in the search for perfection in life model of Islamic Sufism. Thus, the story of Dewaruci in entertainment puppet is the result of the creativity of poets of Javanese Islam. The story combines Hindu and Islamic culture. That's the pattern of the spread of Islam in Java conducted by Sunan Kalijaga. Where peoples used to call Java such as “Islam-Kejawen” or “Islam-Javanese”. The uniqueness that is studied in depth in this research.

## **MATERIALS AND METHODS**

This study used qualitative methods with a knife hermeneutic analysis. Hermeneutic view that the understanding of the other person would have been possible if it can understand to itself. As explained by Gadamer analysis assumes hermeneutic basic approach of how a social behavior or a person's social action is interpreted by others. Meanings of others that must be understood by researchers using hermeneutic approach (Fatchan and Soekamto, 2015). Thus, an exhaustive review of the text story puppet of Dewaruci use descriptive analytic techniques to the data. Data obtained from understanding the existing text in books, pictures and documents on education and adherents Islamic and Javanese inside story puppet of Dewaruci. Exposure to the results of research in the form of narrative significance (Margono, 2000). Data analysis using the technique of content analysis. It is an analysis of the text that is the subject of this study (Moleong, 1990; Muhadjir, 1992). The results of the analysis sorted, categorized and scrutinized objectively (Bleicher, 1980). Subject text study

include: R. Ngabehi Yasadipura (1980): Serat Kidung Dewaruci: Royal of Surakarta; Simuh (1995): Java Sufism, Islamic Mysticism Transformation into Javanese Mysticism; Singgih Wibisono: Insertion Towards Java Cultural Revival; Murdoko B.: in the teachings of Sufism and Javanese Stories of Dewaruci; Asmaran (1996): Introduction to the Study of Mysticism; Ahmad Baidowi: Track Origins of Sufism Java; Rahayu (2002): Education System: Dewaruci As a Bid; Siti Isnaniah: Dewaruci: An Alternative Education System Islam and Pancasila; Susilo (2005a): “Piwulang” and the Phrase Javanese Culture; Susilo (2005b): Javanese Philosophy and Behavior. Law of the Republic of Indonesia Number 20 Year 2003: National Education System.

## **RESULTS AND DISCUSSION**

**Philosophy of human life stories behind puppet of dewaruci:** Research results indicate that puppet of Dewaruci is categorized as a story not found their romantic scenes. In the story there is no love story episode as recorded by Murdoko. In the story of Dewaruci contains characters struggle Bima. Position Bima at the center of “Pandawa Limo”. When he was young he told his teacher called Pandhita Durno to find “Tirta Pawita Mahening Suci” or in Javanese literature referred to as “ngelmu manunggaling kawula lan gusti”. These events are often also named as “Ngelmu Sastra Jendra Wahyuningrat Pangruating Diyu” (Susilo, 2005b). Bima this task with courage, sincerity and tenacity. As a result, he gained knowledge and life experience are extremely valuable or perfection of life sciences. In broad outline, story puppet of Dewaruci can be divided into two episodes as follows.

**The first episode:** The story Dewaruci, explains Bima search for “tirta pawitra mahening suci” in Mount Candramuka and Goa Sigrangga the behest of teachers' Pandhita Durno. Actually command Pandhita Durno, only to plunge Bima to immediately die. In view Pandhita Durno, Bima considered noble family respite from Pandawa harmful. Bima is not prejudiced against his master's command, he immediately departed. However, the royal family of the Pandavas know that the command Pandhita Durno it plunges. At the time of the royal family Pandavas remind Bima not leaving. Nevertheless, Bima still left to run the command Pandhita Durno. It turned out that what he feared the royal family Pandavas occur. Where after arriving at Mount Candramuka, Bima did not find “tirta pawita mahening suci”. Bima met two giant human predators named Rukmuka and Rukmakala. Bima intercepted and want to be eaten by the two giants. Bima

mighty to be able to beat the two giants. Both of these giants eventually turned into Bathara Indra and Bathara Bayu. Bima continue the journey to Goa Singrangga. However, he did not find “tirta pawita mahening suci” as it says Pandhita Durno. He met a very big snake. The snake immediately pounced Bima. However, Bima can beat and kill the snake. The snake was transformed into its original form, She is angel of Dewi Maheswari. Turns Dewi Maheswari is the son of Sang Hyang Dewaheswara.

**The second episode:** About the struggle Bima search for “tirta pawita mahening suci” in the ocean. This is also the order of Pandhita Durno. Pandhita Durno manipulate to kill Bima for the second time. It turns out the Bima obey the commands of his teacher. He had no prejudice against his teacher. For Bima teachers command must be run any risk. Therefore, Bima still execute commands wholehearted teacher. After being hit by a big wave for days, finally Bima see Dewaruci. Dewaruci it looks like Bima but are much smaller. Dewaruci the size of a fist Bima. However, when the Bima told to enter into the ear Dewaruci miracle. It turns out Bima could easily be entered into the ears Dewaruci. At the time of Bima in the ear Dewaruci, he felt as if he were at sea the vast and extremely comfortable. Because too feel comfortable, then the Bima not want to get out of the ear Dewaruci. Bima going out after being told that his mother named Dewi Kunthi pursued by Pandhita Durno. While in the ear Dewaruci, Bima got a clue about the true life and life true as seen in Fig. 1. Hints of Dewaruci to Bima contains, among other things the following: first, people living in this mortal world must struggle to find inner perfection; the inner struggle can not be separated from the struggle to meet the needs of worldly; in search of inner perfection, man must have a strong determination and never despair. Second, in the search for inner happiness must be accompanied by deeds devotion (righteous deeds) and loves to help others; as known at the time Bima giants beat Rukmuka, Rukmakala and big snake meaning help and liberate



Fig. 1: Bima meet Dewaruci in the ocean dewaruci like himself but in a smaller size

the “gods” of the sentence Bethara Guru. Third, in a person’s life is always there is a micro-cosmos and macro-cosmos. The world’s micro-cosmos was able to accommodate the world macro-cosmos. Micro-cosmos world more peaceful and comfortable of the world macro-cosmos. In the life of the world of micro-cosmos can only be enjoyed by someone who is able to control anger. A person’s heart is still filled with the passion of anger and still love the life of the world, it was impossible to get into the world of micro-cosmos.

Fourth, anyone can take lessons on a variety of lust as follows: The color red symbolizes the passion of anger; The black color symbolizes passion “lawwamah”; the yellow color symbolizes passion “sufiyah”; the white color symbolizes passion “muthmainnah” and; the blue color symbolizes passion “mulhimah”. In the world of micro-cosmos someone found a lot of enjoyment that is not comparable with the enjoyment of the world macro-cosmos. However, humans still need to continue to live in the world. So, people must leave the micro-cosmos to enhance obligations of building world peace is not the time to abandon. Based on the exposure data/text mentioned above can be explained that the puppet story Dewaruci implies: story Dewaruci is cirita original puppet based Indonesian Javanese philosophy of life; Story Dewaruci is the result of creativity poet Java, particularly from royal Surakarta Hadiningrat; story Dewaruci is a blend of Mahabharata (Hindu philosophy) with the philosophy of Islam, especially those related to education philosophy of Islam; story Dewaruci is a story that implies the equilibrium between the world of the macro-cosmos to the micro-cosmos. Point number 4 is ending and the essence of the story Dewaruci, where man becomes perfect when the equilibrium between the world of the macro-cosmos to the micro-cosmos. Such a finding is to make Weber’s thesis on the successful concept of a human life. Weber noted that the world had a successful life is closely related to a successful life in the hereafter (Weber, 1976).

**Islamic sufism:** The results of this research indicate that in understanding the structure of Sufism can be described as the following description (Asmaran, 1996): first, Sufism akhlaqi which includes: Takhalli, related to the meaning of the self-cleaning properties of reprehensible; Tahalli, related to the meaning of filling themselves with the nature of merit; Tajalli, related to the disclosure of the meaning of “nur ghaib” to heart. To go in the direction of the path that must be taken through: Munajat, related to the meaning reported activity to God, Muraqabah and muhasabah, meaning always pay attention and cared for

God and calculate charity, increase the *wird* and *zikir*, given the *die* and *Tafakkur* which means much reflection or meditation.

Second, Sufism 'Amali was mysticism associated with several practical terms, namely: *Shari'ah*, related to the meaning to follow the law; *Thariqah*, related to the meaning to Allah; *Haqiqah* associated with the inner aspect of a *Shari'ah*; *Ma'rifah*, related to the meaning of the knowledge of God through the heart. The view of Sufism is that the way to draw closer to God through the process: *Maqamat* is the primary stage of the behavior of a person's birth include measures: *Taubah* means cleanse themselves of sin, *Zuhd* means modest in terms of earthly life, *Sabr* meaning of self-control, *Tawakal* means surrender completely to God, *Ridha* means accepting *qada* and *qadar* willingly, *Mahabah* means love of Allah and *Ma'rifah* means knowing the unity of God; *Ahwal* is the primary stage of mental condition or a person's inner being developed include: *Khauf* means feeling the fear of Allah, *Raja'* means optimistic about the gift of God, *Syauq* means longing for God, *Uns* means the limelight only to Allah and *Yaqin* means the consolidation of the knowledge of God.

Third, Islamic Sufism is Sufism related to the following: *Fana'* and *Baqa'* linked to the disappearance of consciousness and eternal meaning; *Itihad* associated with a union between man and God; *Hulul* associated with the unification of the divine nature with the human nature; *Wahdah al-Wujud* associated with that nature and God is something that one; *Isyraq* associated with the emission of light or illumination.

Based on the exposure of the facts mentioned above text can be understood that if synchronized between Dewaruci stories and Sufism Islam then obtained the following meanings: education Sufism contained in this research seemed dominated by mysticism *akhlaqi* education. It is the mysticism associated with moral or character education for a person; education philosophical mysticism, particularly with regard to *Wahdah al-Wujud*. Manifestations can be understood from the union of a servant (in this case *Bima*) with (in the form) of the Lord. Where *Bima* called/named Dewaruci. He named Dewaruci after a long journey, winding and exhausting. The findings of this research to clarify the concept of religion in the interpretation of sociology at a community life (Weber, 1976; Robertson, 1995).

**Integration of culture and religion of Islam in Java:** The results of this study show that in the story Dewaruci found a unifying meaning of the teachings of Islam (Islamic mysticism) with the philosophy/Javanese culture. In literature "Old Javanese Literature" indicated that the

cultural dimensions (in this case the art Java) evolve in line with the challenges of the times. For example, as shown in the royal of Surakarta Hadiningrat of puppet Dewaruci. The story is inseparable from the phenomenon of the spread of Islam in Java.

The linkage between Javanese culture with Islam caused by the concept of Javanese art is constantly evolving. As indicated in the kingdom Hindu-Mataram in Java. At that time in the daily life of the Java community is always associated with Hindu rituals. However, in the kingdom Islamic-Mataram, the influence of Hindu culture in people's daily lives are still dominant. Consequently, the common pattern of community life in the form of a fusion between tradition/culture Hindu and Islam. Such a thing is named as the "Javanese Islam" or Islam-Kejawen. In the context of religious ideas, the event called syncretism. Their existence until now still seems to exist. This was evidenced by several studies such as Simuh (1995). They noted that the study of the works of art produced in the 18th century tended to the pattern of syncretism between tradition/culture Hindu-Islam. Especially in the era of the poets of Islamic Mataram kingdom in Java.

The researchers concluded that the Islamic concept developed in the 18th century kingdom are "the union between man and God". This understanding emphasizes the "syariat batin" in every human being commonly referred to as "pure behavior". However, according to research Simuh (1995) that the poet in his work expresses only a small portion elaborating Islamic law in detail. Others elaborating "syariat lahir" and not toward the "syariat batin" (Susilo, 2005b).

Some of the background factors intermingling of cultures, customs, art and traditions of Java with Islamic values indicate as described. First, Java's cultural heritage that is valuable and flexible. That sort of thing resulted in Javanese culture easily combined with other elements such as Islam. These findings complement previous research, such as research Abdullah (1996) who noted that Islam in Indonesia, especially Java, evolve in line with social and cultural changes that exist in people's lives. This was confirmed by research Fatchan and Soekanto (2015) who noted that if changes were not in line with the culture of Islam in Java "just as the Islamic culture "pesantren" Jawa" it will be rejected. Pesantren is Islamic boarding system.

Second, the poet and writer of Java require subject-matters in the work. Therefore, they tap other cultures such as Islamic culture in Islamic boarding system. This was done because at that time Hindu and Buddhist culture started to fade in Java. However, Hindu and Buddhist culture that has long existed in people's

lives is always an impact on the arrival of the “new culture” to Java (Abdullah, 1996; Bruinessen, 1999; Fatchan and Soekamto, 2015).

Third, need to build cultural and political stability in Java. One way is to integrate the traditions of Islamic boarding system with Javanese. In the life of rural community-based Islam, the role of Kiai and Islamic boarding system the most telling effect. That’s because the charismatic of Kiai be role models for the local community (Dhofier, 1983). Thus, the model changes to the existing society is the combination of what is in the Islamic boarding system with those in the community. As demonstrated through the system model of community learning of Bandongan and Sorogan as an adaption of interaction of social changes in the rural community of Java (Fatchan and Soekamto, 2015).

Fourth, the Palace (such as royal of Surakarta) supports the broadcasting of Islam. However, the Javanese traditions also needs to be maintained in society. Therefore, formed “new tradition” by the royal, such as the tradition of “mauludan” and “sekaten”. Related to the above, Simuh (1995) noted that in such a period of intense mysticism developed in Java. That’s because the mysticism of Islam in Java has similarities with the concept of mysticism among the gentry or aristocracy. Where the gentry also wants to retain the trust “raja titisaning dewa” that is both magical and mythological. As known mystical to the aristocracy of Java is the essence of the soul that characterizes the lives traditions/culture of Java. As also noted by Geertz and further elaborated in his research in Java “particularly in the area Mojokunto” Kiai, santri and abangan (Geertz *et al.*, 1983; Geertz, 1995). Furthermore, such a tradition will survive and become more exist when the government or the royal take an active role as well as research findings Bruinessen (1999) in Bandung West Java.

**Manunggaling Kawula Gusti (the union between man and God):** A Javanese literature artworks produced by the royal poet of Surakarta and Yogyakarta were famous “the union between man and God”. The work is a hallmark of growing Islamic in Royal of Surakarta 18th century is a “doctrine of divinity” of the Javanese. It is the concept from puppet stories of Dewaruci. In the story illustrated that the Bima meet Dewaruci. Furthermore, the Bima inserted into the body of Dewaruci. The story is meaningful that the Bima been carrying out united with the God. It was as described in the “Song of Dhandanggula”. After meeting with Dewaruci. Bima or Werkudara told to go in the universe Dewaruci very small body. Werkudara wonder how I am a big man can be

included in the little body. He said: Where do I start to get in? In the next ballad stanzas answered Dewaruci: let you, the world and its contents as mountain and ocean can enter my body (Susilo, 2005b).

Related “the union between man and God”, Simuh (1995) noted that the heart of this is the belief that humans can establish a direct link (personally) with God. Humans run a direct relationship with God in the supernatural nature by means of meditation. Direct relationship with God that is the pride, pomp and human freedom. This is what is meant by the concept of “the union between man and God” by the Javanese. This finding contrasts with the concept of “Tri Hita Karana” Hindu culture of Bali. Where “Tri Hita Karana” is the concept of human interaction with each other, nature and God in everyday life. For example, the implementation of a leader in managing an institution always associate with Balinese, the concept of “Tri Hita Karana” (Surya *et al.*, 2014).

**Integration of Islamic Sufism and Javanese culture:** As we know that the puppet story of Dewaruci comes from the story of the Hindu Mahabharata. The names of the perpetrators of the puppet story of Dewaruci are leaders in the world of puppetry. Essentially Hindu (the story of Mahabharata) is polytheism. However, unique in the story when the Bima meet Dewaruci. Dewaruci small body that can be entered Bima very big. It implies that Dewaruci has properties of almighty God, as almighty Allah in Islam. In the Islamic concept of God is almighty and single (monotheism). Dewaruci is the god that has the properties are not limited, as a god in the Hindu concept. The gods in the Hindu concepts such as dewa: Brahmana power as the creator, Vishnu the ruling as a preserver, Shiva as the destroyer and the like.

Dewaruci as a god in the philosophy of Java different concept from god in Hinduism. Dewaruci implied in the concept of the meaning of “Manunggaling Kawula Gusti”. It is a concept of “union” between man and his god is monotheism. This happens because of the globalization process in religious life (Beyer, 1997). Where synthesizing between the world of micro-cosmos and macro-cosmos in human life. The world’s micro-cosmos was able to accommodate the world macro-cosmos. Micro-cosmos and the world more peaceful and comfortable of the world macro-cosmos. That means that life in the world of micro-cosmos can only be enjoyed by someone who is able to control anger. A person’s heart is still filled with the passion of anger and still love the life of the world, it was impossible to get into the world of micro-cosmos.

When Bima into the body Dewaruci. Bima sense of being in nature is very spacious, light without the sun and comfortable without any trouble. Such conditions similar

to what he felt Islam Sufism as it reaches the peak of the nature and gnosis. In other words, they felt had been reached on the level of *wihdatul form* with God. This finding is consistent with studies Simuh (1995) that Sufism developed in Java is what is referred to as pure mysticism or Sufism-a mystical and not-Islamic Sufism. If Sufism-Islam emphasize ascetic human life and worship as developed by As-Sauri Sufyan and Hasan Basri. So mystical Sufism is more concentration on the belief that knowledge of God can be achieved by meditation that is free from the interference of reason and the human senses.

Interest-mystical Sufism followers Such is creating awareness “immanence” of God in man. In the history of Islam, Sufism which looks like it was developed by the Sufism of Ibn Arabi al-Hallaj. Model Sufism as it is still practiced by a minority of Muslims in the world. Is Sufism thus deviated from the values of Islam? Keep in-depth studies to answer (Simuh, 1995).

If examined from theology, Dewaruci puppet stories including the story is very unique. It may be the only story of the puppet who could synthesize two opposing concepts of divinity. It combines polytheism (Hindu) and monothiesm (Islam). The findings of such studies are consistent with the results of research Budiwanti (1999) in Lombok. Budiwanti noted that the daily life of the tribal people “Sasak” in carrying out Islamic law evolved into “*wektu telu*” and “*wektu lima*”. However, the findings of this study differs from previous research conducted in Jogjakarta. Rural farming communities in Yogyakarta-based Islam, has always found a pure Islamic teachings (Mul Khan, 2000).

Dewaruci puppet story is one source of the integration between education and Islamic Sufism with Javanese tangible “*Manunggaling Kawula Gusti*”. The story became one of the media learning very popular of Islam cultural. He was able to penetrate all levels of society, both among the gentry, santri and abangan. Such defendants conducted by religious leaders (Geertz *et al.*, 1983). In Java religious figures such as “guardian”. In the Islamic tradition of Java, the defendant religion is always done using the interaction system “Sorogan” and “Bandongan”. As most commonly implemented in Islamic religious education in “Islamic boarding schools”.

Dewaruci puppet story is one of the masterpieces of Islamic culture is very unique. The work is very well known and famous until now. This cultural work continues to attract assessed through a variety of disciplines. Especially in recent years, traditional art “*wayang kulit*” performances that are implemented by the “*Ki Dalang*” or puppeteer famous and multitalented.

## CONCLUSION

The conclusion of this study showed the following: First, the puppet story of Dewaruci an original literary writing Java. It contained a blend or collaboration between the Hindu cultural with Islam. Second, education mysticism of Islam, published in Dewaruci dominated puppet story's moral teachings and philosophy of human life. Third, in the puppet story Dewaruci meaningful interaction of Islamic Sufism and Javanese culture. Thus, the spread of Islam in Java using the media puppet show. Fourth, theologically, puppet stories Dewaruci including a unique story for synthesizing two different concept of God into one. In the other hand, polythiesm-Hindu concept (as a Javanese belief that has long existed). On the other hand, the concept of monothiesm-Islam (as “new trust” for the Javanese). The uniqueness of that kind has never been found in parts of the world. Based on these explanations, the Javanese literature (in the form of puppet story Dewaruci) is a unique literary work. It brings the mysticism of Islam with Javanese who brought the concept of “the union between man and God”.

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