



Reinterpretation of Values in the Folksong Ilir-Ilir by Raden Sahid

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Abstract

This article focuses on understanding the meaning and value contained in the text so as to obtain one-unity interpretation in Ilir-ilir tembang. This song was created by Raden Sahid namely Sunan Kalijaga which is one member of the Walisongo da'wah council that spread Islam in Java. The use of tembang as a means to spread Islam is characteristic of some members of Walisongo by incorporating Islamic values so that society is moved to embrace Islam as a religion. To get the meaning and value in this song used method of understanding with empathy and to relive stage. The results of the interpretation of the tembang ilir-ilir texts contain four interrelated values to obtain the happiness of life, namely: awareness, hard work/ effort, self introspection, and self-improvement.

Keywords: Values in the Ilir-Ilir; Raden Sahid; Javanese Islamization Process;

Introduction

Education in Indonesia has existed since Hindu-Buddhist times with dormitory system which has similarity in Islamization time in Indonesia with violent system and pesantren with democratic principle aimed at giving knowledge about religion (Djumhur and Danasparta., 1976). The pesantran system can be described as a formal education in the present to deepen one's religious knowledge, while nonformal education and functioning as a means of introducing Islam to society is the existence of various literary works created by the scholars.

Literary works created from humans as an expression of inner experience of the phenomenon of social life and culture of society in the form of the phrase events, ideas, ideas, and values in life. All aspects of life such as tradition, thought patterns, behavior, aesthetics, religion, and so many other aspects of life are essentially cultural (Maryaeni., 2009). According Koentjaraningrat (1986) culture is the whole system of ideas, actions and the work of human beings in the framework of the life of society that made human self by learning. One of the works of man is the literature which is always in the interdependence condition in functional relation with religion, myth, philosophy, science, architecture, politics, economy, and so on (Kutha Ratna., 2015).

The existence of these functional relationships, culture will develop continuously as a result of learning done by humans. Cassirer (Kutha Ratna., 2015) reveals the work of men that culture as a whole

based on language skills. Functionally literary works have a dependence on various things, both religion, philosophy, science, and so on. Therefore, culture is able to develop continuously because it is viewed functionally. Language in literary works consists of spoken language and written language. Oral language is used in the old oral literary tradition which in reality in Java area is very difficult to find writings left by the creators of literary works *tembang* and even unknown creator. literary works in the form of song only known from oral to oral that can live up to this time because of the direct interaction between the storyteller, the story itself, and society. Oral literature which is a literature that includes the expression of the view of a society that is passed down through generations through speech. Verbal *satra* includes many poems, prose, songs, and oral dramas that are part of a community culture containing messages or advice, stories, or testimonies inherited verbally (Vansina., 1985). The oral literature in the Javanese culture is in part in the form of *tembang* which contains beautiful words that have been constructed by its creator by expressing thoughts that evoke feelings and stimulate sensory imagination in a rhythmic arrangement (Fananie., 2001. Pradopo., 2000). The form of oral literature itself can be prose (such as myth, fairy tales, legend), popular poetry (such as poetry, *gurindam*, and *pantun*), performing arts (traditional puppets), traditional expressions (such as proverbs and *proverbs*), and people's songs.

Iilir-ilir is a literary work in the category of *tembang dolanan* sung by children by playing with peers or songs sung in a particular game. The game is usually done at night by using the moonlight as the light, the game is usually accompanied by the motion according to the song content sung (Endraswara., 2005). According teeuw (1978) *tembang dolanan* is performing art that is oral poetry, which is singing to be read, experienced and lived together. The song has a didactic element that is used as a means of education to a society that contains moral values, religion, and life. *Tembang Iilir-Iilir* is the work of Raden Sahid which contains spiritual teachings (Sunyoto., 2017). Raden Sahid is one of the members of the Islamic *da'wah* institute in Java in the XV-XVI century called "*Walisongo*" whose presence of characters has an important role in the spread of Islam in Java. *Walisongo* is derived from the word "guardian" from Arabic which is a shorthand form of *Waliyullah* which means a person who loves and is loved by Allah (representative), while the word "songo" comes from the Javanese language meaning nine. So, "*Walisongo*" means nine representatives who love and be loved by God. They are seen as group leaders of a large number of Islamic preachers who are tasked with holding Islamic preaching in areas that have not yet embraced Islam in Java (Sunyoto., 2017).

In the XV century Islam began to be embraced by various circles of Indonesian society ranging from people living in the kingdom to the ordinary people. The arrival of Islam in Indonesia is not accompanied by the invasion of foreign troops. This religion reached Indonesia through India and from here received a mystical influence so easily accepted by the people of Indonesia (Burger., 1960). The success factor of the spreading of Islam by the Sufis is the ability of the Sufis to adopt local beliefs to be an important part in Islamic rituals (Syam., 2011). *Walisongo* as a *da'wah* institution plays a major role in the spread of Islam in Indonesia. From the population census data conducted by the Indonesian Central Bureau of Statistics in 2010 found from 237,641,326 people there are 207.176.162 people of Islam (www.bps.go.id), this shows the massiveness of the spread of Islam in various parts of Indonesia. Hence the process of Islamization is important in the history of Indonesia because the majority of Indonesians embrace Islam, but the Islamization process still leaves many riddles because the sources are very rare and often very uninformative (Ricklefs., 2010). Nevertheless, these periods left behind a large number of material cultural results in addition to some textual evidence (Ambary., 1999).

Aside from being a medium for the spread of Islam, literary *tembang* also has educational value about life and spiritual value contained in it. Basically, the Indonesian people believe in the existence of magical power outside of itself as the assumption that the King is a descendant of the god, this It facilitates the spread of Islam and can be received well by the people of Indonesia. In history has never been found about violence from the spread of Islam in addition to political issues as an expansion of territorial power in Indonesia. In the coming of Islam in Indonesia is not accompanied by invasion of

foreign troops, this religion reached in Indonesia through India and from here received a mystical influence so easily accepted by the people of Indonesia (Burger., 1960). Islam is a new religion for Indonesians who previously adhered to Hinduism, Buddhism, Kapitayan, and Tantrayana (Sunyoto., 2017). Islam is propagated by adapting the local traditions that Islamic values are embraced by the Ulema as well as the tembang. Interestingly, although the song Ilir-ilir directed to the children but the meaning that is behind the tembang has spiritual values and can also be used as a means of education. To understand and get the meaning contained in the song it is necessary to reinterpret the values in the song text.

Methodology

This research uses understanding method from Kuntowijoyo, with stages 1) empathy; 2) to relive (Kuntowijoyo., 2003: 246). Empathy is the stage to unify the taste, because the author of the song Ilir-ilir is a man who thinks and feels. Empathy implies the existence of two parties who interpret in the text the meaning of (outsiders) and the interpreted (subjective thoughts of the author). Relive means living in the subjective meaning of the author as a complement to the use of empathy of meaning (outsiders) to understand the collective unconscious.

Discussion

Biography of Raden Sahid

Raden Sahid is a descendant of the dukuh ruling in the changing area of East Java today. Raden Sahid's father was named Aria Wilatikta a Tuban Regent who had the original name of Abdul Syukur who married Princess Nawangarum (Sunyoto., 2017). The birth year of Raden Sahid is not yet certain but is estimated to have been born sometime in 1450 AD, his lifetime has three periods of government namely the end of Majapahit, the Age of Demak Sultanate, and Kasultanan Pajang (Sofwan., 2004). Sunan Kalijaga in the 16th century has settled in Adilangu near Demak, where in 1468 founded a famous mosque. In 1845, the mosque was restored, and from the old buildings only eight figures of carved wooden poles are still original. The eight pillars as memories of the eight guardians who spread Islam to the Demak area, namely Sunan Bonang, Sunan Kalijaga, Sunan Giri, Sunan Drajat, Sunan Muria, Sunan Gunung Jati, Sunan Ngadung, and Sunan Kudus (Suyono., 2009).

In his youth, Raden Sahid was known as Lokajaya Berandal derived from the word "Loka" which means place/ region and "Jaya" is winning with another meaning that is mastered while "rogue" is identical with thugs who do robbery. The name Lokajaya bark for Raden Sahid because in 1470 King Brawijaya V as the ruler of Majapahit experiencing cold war and the struggle for influence with the Kingdom of Kediri so that requires a large amount of funds to overcome this conflict, the solution to obtain funds is to raise taxes from the people made by the regents Tuban regent is no exception, namely the father of Raden Sahid (Yudhi., 2013). As a result the people are experiencing the misery of the increase in taxes. Raden Sahid who saw the events in the surrounding area felt sorry for the suffering of the people who eventually brought him into acts of violence and rob the rich. Raden Sahid committed a robbery to help the hungry poor because of taxes made by the then rulers who were considered to burden the people (Arif., 2014).

Raden Sahid has taken sides to the little people albeit in the wrong way, the ways of robbing, robbing the riches of the rich are done because they feel there is nothing more they can do to help the little people quickly. His encounter with Sunan Bonang was the turning point of what Raden Sahid had done, many stories that revealed his encounter with Sunan Bonang until Raden Sahid was appointed disciple by Sunan Bonang. At the time of the rob, Raden Sahid found Sunan Bonang with his beautiful-

looking and expensive drama so that it was stopped by Raden Sahid to seize his property, but unexpectedly Sunan Bonang transformed the fruit of palm tree into pure gold and could be taken if it was meant to collect wealth worldly. Instantly Raden Sahid crouched worshiped, apologized, and asked to be accepted as his disciple (Sofwan., 2004). Raden Sahid learned a lot about Islam from Sunan Bonang as do the contemplation to gain knowledge in Sufism namely the science of makrifat and essence (Arif., 2014).

In addition to studied by Sunan Bonang, Raden Sahid also befall knowledge to Syekh Sutabris located in Malacca City which is a bustling commercial city in the XV century (Sofwan., 2004). In some sources it is also mentioned that Raden Sahid went to Cirebon to spread Islam and study Sunan Gunung Jati (Sofwan., 2004). Judging from the journey of his life, Raden Sahid has been through various faces of life that can not be separated from the values taught from childhood. Luxurious life from childhood to adult maturity does not eliminate the goodness of his heart in seeing the life of the surrounding villagers. This became one of the factors Raden Sahid's youth had spent on helping villagers who were underpinned by poverty and a life of poverty even if done in the wrong way. Errors of behavior to help fellow who misunderstand Raden Sahid in life, after meeting with Sunan Bonang Raden Sahid life change and deepen the science of Islam to various scholars who understand the intricacies of Islam.

Walisongo Concept

Song Ilir-Ilir is the work of Raden Sahid which contains spiritual teachings (Sunyoto., 2017). Raden Sahid is one of the members of the Islamic da'wah institute in Java in the XV-XVI century called "Walisongo" whose presence of characters has an important role in the spread of Islam in Java. Walisongo is derived from the word "guardian" from Arabic which is a shorthand form of Waliyullah which means a person who loves and is loved by Allah (representative), while the word "songo" comes from the Javanese language meaning nine. So, "Walisongo" means nine representatives who love and be loved by God. They are seen as group leaders of a large number of Islamic preachers who are tasked with holding Islamic preaching in areas that have not yet embraced Islam in Java (Sunyoto., 2017).

The arrival of Islam in Indonesia is not accompanied by the invasion of foreign troops. This religion reached Indonesia through India and from here received a mystical influence so easily accepted by the people of Indonesia (Burger., 1960). Islam is not seen as alien because its philosophy is almost similar to that of Buddhism and Shiva on the island of Java which emphasizes the mystical aspect of the relationship between man and his God (Suyono., 2009). The success factor of the spreading of Islam by the Sufis is the ability of the Sufis to adopt local beliefs to be an important part in Islamic rituals (Syam., 2011).

The concept of "Walisongo" has a similarity to the concept of "Dewata Nawa Sanga" in Hindu religion in Bali which is eight gods as ruler in every corner of the wind with the God of Shiva as its midpoint so that amounts to nine. The Javanese believe that the universe is governed and led and protected by the gods who reign throughout the wind (Sofwan, et al., 2004). According to Fred B. Eisemen Jr. in Sunyoto (2017) the eight gods of the winds in Bali include: Vishnu (North), Iswara (East Sea), Sambhu (East), Maheswara (Southeast), Brahma (South), Rudra (Southwest) Mahadeva (West), Changkara (Northwest), plus one central point guard, namely Shiva. The concept of cosmology "Dewata Nawa Sanga" of the universe which is controlled and governed by divine elements called the gods of the guardian of the wind is transformed into the cosmological concept of "Walisongo" in which the position of the gods is replaced by humans who are loved by God that is the guardian -waliver nine. The concept of "Walisongo" can be regarded as a process of taking over the concept of "Dewata Nawa Sanga" which is hinduistik into the concept of nine guardians who are sufistik (Sunyoto., 2017).

The Text and Translation of Ilir-ilir Song

<i>Lir-ilir, lir-ilir</i>	'wake up (from sleep)'
<i>tandhure wis sumilir/</i>	'The plant has begun to sprout'
<i>sing ijo royo-royo</i>	'That looks so green'
<i>tak sengguh penganten anyar/</i>	'Like a new bride'
<i>cah angon-cah angon</i>	'The Shepherd boy, the Shepherd boy'
<i>penekna blimbing kuwi/</i>	'Climb that starfruit tree'
<i>lunyu-lunyu penekna</i>	'Although it's slippery'
<i>kanggo mbasuh dodotiro/</i>	'To wash your clothes'
<i>dodotiro dodotiro</i>	'Your clothes, your clothes'
<i>kumitir bedah ing pinggir/</i>	'Torn apart on the side'
<i>dondomana jlumatana</i>	'sew it up, fix it up'
<i>kanggo seba mengko sore/</i>	'to pray this evening'
<i>mumpung padhang rembulane</i>	'while the moon shines brightly'
<i>mumpung jembar kalangane/</i>	'while there is plenty of free time '
<i>yo surako</i>	'cheers up'
<i>surak hore//</i>	'cheers up hurray'
(Sunnyoto., 2017)	

Function of Ilir-ilir Song

The function contained in this song is a religious function (Farida., 2012). Lir-ilir in the Indonesian language can be interpreted as waking up from sleep, the lyrics can be likened to the word rise from your life or realize, the foundation in this song is in consciousness. People are asked to be aware of their mistakes so far, then to the right path. The connection with today's life is about the awareness of global currents that can undermine local wisdom. Penekno means to say, it gives meaning that there is a goal to be achieved,. Penekno beams (though slippery still clamber) can mean as unyielding, in whatever circumstances stick to consciousness and try to achieve that goal. Dodotiro-dodotiro kumitir surgery ing edge, dondomono jlumatano, as a human there is not perfect. Mistakes that have been done do not have to always be regretted but must be addressed for a better life.

This song is the expression of the synesthetic metaphor that is the transfer of responses from a common type of metaphor based on the experience of understanding one to another. The transition from the referent "no ijo royo-royo" as a group of colors that can be seen to the new bride which gives rise to the view of happiness. New bride can be identified with anything related to the blossoming of plants such as flowers, rice, grass that began to bloom (Hesti., 2010).

The interaction function in this song is in *cah angon-cah angon* which is a greeting to the person who is shepherding. In its meaning the shepherd child has the implied meaning that man in his life is obliged to control himself and his desires. Lust that exists in man more than one form then there is repetition of *cah angon-cah angon* as an affirmation. Regulatory function is also seen in this song, in the lyrics of the song the function of regulatoris usually marked by the word command to control others. In this song the word command can be seen on the word *penekna blimbing kui*, *dondomana jlumatana*, *yo surako*. The word command is marked by the affix *na* and *ana* in *penek-na*, *dondom-ana*, *jlumat-ana* and

affiks yo in yo-surako. Penekna blimbing kui lunyu lunyu penekna shows that controlling yourself and lust is not easy, it takes great effort to control it.

Song Lir-ilir has an informative function which is accompanied by an invitation to follow the commands contained therein. As seen in dodotiro-dodotiro kumitir bedah ing pinggir, dondomana jlumatana, the information contained in the lyrics is your clothes torn at the edge, then sew it to make it look good again. This shows the sense that human beings living in the world are like torn clothes. There is no perfection in life so always correct the mistakes that have been made to make life good and calm.

Interpretation of Meaning in the Text of Ilir Ilir-ilir

"Waking Up (From Sleep), the Plant Has Begun to Blossom"

The first verse describes the state of awakening from sleep. Awakening from sleep can be analogous to the awareness of understanding something different from yourself. Then the next verse explains the difference that is compared with the plant that began to grow that Islam has come. Overall, the island of Java is an agricultural area that most of the people cultivate. This is indicated by the presence of the ruling class consisting of kings and nobles with power and wealth derived from agriculture and commerce (Burger., 1960). In addition, Ricklef (1992) mentions that Java is known for its fertile soil suitable for use in cultivation, in the 14th century East Java has been doing rice planting match twice a year.

"That Looks So Green, Like a New Bride"

It is explained that Islam comes with peace as a verdant-looking plant that gives cool to those who look at it, there is an emphasis not only on sight but also in the sense of being shown a sense of coolness. Then it was enhanced by "like new bride" in a sense of happiness. Marriage is an event that has its own happiness because of the unity of feelings between men and women. It also shows that Islam comes by entering local values that are believed by society.

"The Shepherd Boy, Climb the Starfruit Tree"

The shepherd boy shows tenor and climbs the starfruit tree showing a vehicle that explains the activities of the tenor. The use of "shepherd boy" in this verse is a leader who guides both to oneself and to the surrounding community. Penekna is a command line addressed to the shepherd boy to climb the star fruit tree with five serrations. In Islam there are pillars that must be implemented in five pillars of Islam as a command that must be obeyed by all Muslims.

"Although It Is Slippery, to Wash Your Clothes"

This verse explains that to run the command is not easy. This is indicated by the phrase "although it's slippery, just still climb" which means to execute the order is required effort, hard work in order to carry out the pillars of Islam. The next verse describes the function of executing the command to rid itself of all the dirt/ sin that has been done so far. Islam came to replace the pre-existing religion by incorporating the Islamic values into the local culture so that it must be self-cleaning. In Java there is the term "ajining diri saka pekerti, ajining raga saka busana" which means that someone valuable judged from the appearance or fashion wear. The verse indicates that what was preached by Islam by local people is

not bad, it is aimed at "washing clothes" instead of changing clothes with others. It also concerns the awareness expressed in the first verse above which is the basis of behavior for later life.

"Your Clothes-Your Clothes, Torn on the Side"

The repetition of words in "dodotiro" denotes the affirmation of the clothing that is being worn that your clothes are torn at the edges, if the clothes are torn the rewards of oneself will diminish. It is informed that there is a problem with the "tearing of clothes" which indicates that there is no perfection in life. Every human being must have committed a deliberate and unintentional mistake that can happen by intentional or unintentional.

"Sew It Up, Fix It Up, to Pray in This Evening"

To fix errors it requires self-introspection to know what errors have been done, then fix it in the future by not repeating the mistakes that have been done. This shows that as a human being must be better than the previous day by realizing the mistakes that have been done and fix it. "To pray in this evening, the word "seba" means worship to God.

"While the Moon Shines Brightly, While There Is Plenty of Free Time"

While the moonlight is bright, as the time span indicates there is still plenty of opportunity to live and correct the mistakes that have been made. Opportunity is the best situation at hand where opportunities for good outcomes are great. Before the time of death is used the best time possible by realizing that there are still many opportunities to improve.

"Cheers up, cheers up hurry"

The last verse describes kebahagiaan in living life, that life must be lived on the basis of happy to use the time that is still there so there is no regrets in the future.

Conclusion

Song Ilir-ilir has a related meaning between nature and God aimed at the first stanza and human relationship with God. This song has a link between the one stanza to the next verse that fills each other's behaviors that must be possessed by humans. The first verse shows consciousness as the foundation in life, the next verse shows the unyielding attitude of the awareness of life that life is not easy in controlling self and lust then keep trying to clean themselves. In the next verse there is an attitude of self instropeksi that man can not escape from mistakes that must be realized by instropeksi yourself what has been done so far, after realizing mistakes then fix. And the last verse indicates there are still many opportunities to correct the mistakes that have been done so that eventually will get happiness in life. The meaning contained in the song explains the behavior that must be possessed by humans in living the world's life. There are at least four values contained in it, namely: consciousness, hard work/ effort, self-introspection, and self-improvement.

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