

CHAPTER IV

ANALYSIS

A. The philosophical meaning of *wiji dadi*

For Javanese people, the world contained symbolism. The symbol was used to human being condition and communication with God.¹ Also, it is used as a media to send message. This symbol applied in the human deed, language, science, and religion. Then, social system of the society consists of human's activity interactional and communication. The human activity applied in the some deeds symbol.² According to Radcliffe brown (1976), human activity divided into three forms are technical, normative, and residue. So, ritual activity belonging to residue's activity within symbols.³ While, traditional ceremony which had been conducted by Indonesian society is expression of cultural existence which would be defensive and conducted.

Furthermore, this research used semiotic theory of Peirce. In the first stage, sign is stepping the egg. The referent is the egg form physically. Relation between sign and referent namely icon because of has resemblance of shape. Interpretan of this referent is the egg concept. Egg not only has referent to meal, but also Egg means a cell of fetus. In *Kamus Besar Bahasa Indonesia* mentioned some meaning of egg are [1] egg is a cell of woman reproduction which had been

¹ This explanation written on *Serat Centhini*: if you want to beyond of reality, entranced to symbol. See Andrew Beatty, *Varieties of Javanese Religion*, Terj. Ahmad Fedyani saefuddin, Rajagrafindo Persada, Jakarta, 2001, p. 222

² Budiono Herusatoto, *Simbolisme Dalam Kebudayaan Jawa*, Adipura, Yogyakarta, 2000., p. 97

³ Anasom, (ed.), *Merumuskan Kembali Interelasi Islam-Jawa*, Gama Media, Yogyakarta, 2004, p. 184

inseminated is a fetus. [2] Eggshell thing which contained of fetus albumen as the fowl production (such as chicken, duck, and bird). [3] Meals.⁴

Interpretant of the egg concept became a new sign in the second stage. It has referent to a cell that will be a fetus. Relation between sign and referent namely index. The interpretant is insemination concept. Insemination is melting process between male's semen to ovum that would be a fetus. The insemination process determined of fetus formation.

Then, the insemination concept has a new sign in the third stage. The referent is a generation. Relation between sign and referent namely symbol. The interpretant is generation concept. Generation means children; they are belonging to the little human being. This interpretant developed again because the meaning of generation not only the little human being, but second descent. As the second descent, being the children has function to continuing the human being's life. It connected to the human being concept as the leader's world.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَجْعَلْ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا

وَيَسْفِكُ الدِّمَآءَ وَحَنُوۡنٌ نُّسَبِحُ بِحَمْدِكَ ۗ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوۡنَ

Behold; your lord said to the Angels: "I will created a vicegerent on earth." They said: " will you place therein one who will make mischief therein and shed blood?-whilst we do celebrate your praises and glorify your holy (name)?" " He said; " I know what you know not."⁵

The interpretant of the leader became a new sign in the fifth stage which has referent of responsibility. Relation between sign and referent namely symbol.

⁴ *Kamus Besar Bahasa Indonesia Edisi keempat*, Depdiknas, Gramedia, Jakarta, 2008, p. 1428

⁵ Qs. Al-Baqarah (2): 30, 'Abdullah Yusuf 'Ali, *The Holy Qur'an Text and Translation*, Kuala Lumpur, Islamic Trust, 2005, p. 6

This interpretant is the concept of responsibility. Responsibility is obligation to carry on everything for their human self. Here, the responsibility of human being consist of two aspects is vertical and horizontal. Vertical aspect related to responsibility of human being to Allah toward faith, worship, and obligate to Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created jinns and men, that they may serve Me.⁶

Then, the horizontal aspect showed the responsibility of human being to other and their environment. The human being as social human cannot live lonely without other. Therefore, they made communication to build possessively feels and affections toward strengthen the brotherhood. For the environment, the human being must be kept and preserved them without damage them. This is the best step to keep the existence of the human being inside.

The broken of egg is connecting an affection between the couple. Then, the stepping on egg is conducted by the male means that he is a paterfamilias must hard work and responsible to his family. The couple have to solve the household's problems nicely because there is problems of household life belonging to big and small problem. It is being only on Surakarta wedding tradition which used the stepping on egg until broken. So, the egg must be tread until break.

The household life has problems beginning from pre-wedding, moment of marriage, and past marriage. There is family with successfulness or less of their economic condition conducted divorce. Thus they have to know about the duty between husband and wife by their selves. Female as a mother has manage her

⁶ Qs. Adz-Dzariyat(51): 56, 'Abdullah Yusuf 'Ali, *Ibid.*, p. 655

household life nicely. Then, male is giving the livelihood and paterfamilias. Thus, the household life will be happy and save, especially attended the generation.

Wiji dadi is a mediator toward getting the generation. This is symbolized by the egg which is symbol of the beginning life and virginity of female. Indirectly, this is part of description biological process to get the generation. It is beginning to break the hymen. Based on Islamic thought, this process belonging to religious form toward fill the obligation between the spouses. Here, the virginity of female is hymen. Hymen was symbolized by the egg. *Wiji dadi* or popular as the stepping on egg means breaking the hymen which is symbol of biological process between husband and wife become a fetus.

Based on the meaning of egg which is showed by the part of the egg specifically; The skin of egg means happening place or building bound, the white part of egg means pureness and wife's service and the yellow part of egg means greatness. It shows that *wiji dadi* is deserving the husband to getting greatness and pureness of his wife wholly.

Also, the egg has deeply meaning of egg that is rising when the egg is broke by outside power, so the life inside will break. But, a new life will begin if the egg is broke by inside power. It means that the inside power is affection and happiness to conduct the sexual desire toward breaking the egg perfectly. Then, it will be a fetus quietly.

Wiji dadi is ceremony which roles as mediator toward getting the generation. Determining of the human's effort in this case is low, because the generation or children is belonging to authority of Allah.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

He to whom belongs the dominion of the heavens and the earth no son has He begotten, nor has He a partner in His dominion. It is He who created all things, and ordered them in due proportion.⁷

This ceremony is appropriate with the character of the Javanese' world which consist of symbols. The function of symbols are conveying the message and encouraging the people to conducting the tradition ideal. According to Rodney Needam (1979) said that the function of symbol, “ social symbols is not only merely to mark or entrance the importance of what symbol is, but also to evoke and sustain an emotional eminent to what declare does to be important in the social group in Quentin”. From these statements, it is clear that symbol is not only has meaning, but encouraging to do something ideal.⁸

Besides that, the other aspects of the philosophical meaning of *wiji dadi* are:

a. Theological aspect

Wiji dadi is an expectation which is directed to Allah through a mediator the stepping on egg. The broken egg not content a polytheism, it was similar with religious activity of the humans who asked helping to the closer people with Allah, such as prophet, religious leader, and clergy. The society conducted the ceremony toward their praying is answered by Allah. Likes Allah commanded to the humans to praying and forgiving *Mu'min*.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا

بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

⁷ Qs. Al-Furqon (25):2, ‘Abdullah Yusuf ‘Ali, *Ibid.*, p. 431

⁸ Anasom, (ed.), *Op. cit.*, p. 184

And those who came after them say: "Our Lord! forgive us, and Our brethren who came before us into the Faith, and leave not, In Our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed full of kindness, Most Merciful."⁹

Islam is religion of monotheism; it is a religion which is taught the society by the revelations of Allah through the Prophet as His messenger. The essence of Islam has some dimension of taught, belonging to all aspects of human's life. The source of Islamic taught is Al-qur'ān and ḥadits.¹⁰ While, the point of Islamic taught is Tauhīd. The basic of Tauhīd is confession to the one God. Besides, there is being attribute of a messenger of God, revelation, relation between God and His creation, hell and heaven. Islam is a concept of humanist religion; a school that has priority to the human as the central aim of life and this is based on concept of Theo-sentries humanism; Tauhīd which is used to make safety's life human and civilization.¹¹

In general aspect, Islamic taught was divided into 3 parts are syari'ah, aqīdah, and akhlāk. Syari'ah emphasizes on law aspect and legislation, aqīdah related to the pillar of Islam; confession of the one God, the angels, the book, the messenger, and qaḍā qadar. Whereas, akhlāk related to ethic code in the relation between man, other, and God (vertical and horizontal relationship).

Theological aspect of monotheism is confession to the one God which is showed to the relation between man and God in worship. Worship is making relation between man and God closer to conducting His order and prohibition. There is being the general and specific worship. The general worship is remembering Allah everywhere. While, the specific worship is established by the rule. Therefore, the aim of religion of monotheism is clearly; confession to the

⁹ Qs. Al-Ḥasyr (59): 10

¹⁰ Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, UI-Press, Jakarta, 1985, p. 24

¹¹ Zainul Adzfar, *Relasi Kuasa dan Alam Gaib Islam Jawa*, Lembaga Penelitian IAIN Walisongo Semarang, Semarang, 2012, p. 52

one god as the creator of the world. This taught is used to make the good man who has the good behavior.¹²

Thus, the kind of worship divided into 4 kinds are *I'tiqādiyyah*, *lafdhiah*, *badaniyah*, and *māliyah*.¹³ *I'tiqādiyyah* is confessing that there is no God beside Allah. He has not partner and no one get the worshiped. He is the one god. It is belonging to worship. *Lafdhiah* is an expression as the form of worship. The confession of the heart to the one god has to implicating through the oral. *Badaniyah* is an actions as the manifestation of the worship, such as prayer. *māliyah* is giving some properties because of Allah.

Wiji dadi belonging to *lafdhiah* worship; it is a prayer which has implicit meaning in the symbol of tradition. Therefore, the meaning of *wiji dadi* theologically is an expectation to Allah which used a mediator toward answering the expectation quietly.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ ﴿٦٠﴾

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve me will surely find themselves In Hell - In humiliation!"¹⁴

b. Economical aspect

¹² Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, UI-Press, Jakarta, 1985, p. 19

¹³ Muhammad Bin Ismail Al-Amir Al-Yamani Ash-Shan'ani, *Penghancuran Kepercayaan Bathil*, terj. Ja'far Sujarwo dan Rahnip, Bina Ilmu, Surabaya, 1981, p. 12

¹⁴ Qs. Al Mu'min: 60

Everyone has desire to celebrate their wedding celebration used the traditional ceremony based on their regions. They are conducted the tradition completely or some part of the traditions only.

Many people recognize and aware that organizing of the tradition wedding ceremony is not simple; belonging to wedding celebration by Surakarta style. There is many thing which is prepared, such as financial and energy. The finance of the wedding ceremony need much money. The organizing of wedding ceremony in central Java, belonging to Surakarta, including some stages. It is preparing, organizing, past-organizing. Therefore, the society who will organize the tradition wedding ceremony ought to preparing the finance precisely.

Wiji dadi is the series of wedding celebration. The organizing of the celebration based on the individual ability of economic condition. Whereas, the celebration of marriage is permitted as the information media to the society that the couple married. So, it did not show *riya*. But, the wedding tradition is not an obligation in the Javanese rule. If someone did not conduct the traditional wedding, their marriage was legal.

For the people who have good economic condition, it is does not matter to conduct the ceremony, indeed it is a media to showing their social status. But the people who has bad economic condition, it loads to the society.

c. Social aspect

The Javanese wedding ceremony is one of the traditions which had been being on the Palace before Islam as the follower of Hindu religion. So, it has the influence of Hind's tradition more. At the time, the tradition of marriage is only conducted around of the Palace. But, after Islam, this tradition is conducted by the society generally. So, many people organize their wedding ceremony with Javanese custom in their region. Nowadays, the tradition was leaved by the some society; because of shifted by western tradition.

After Islam entranced in Java, the society's belief was changed to worship Allah or monotheism. This is not influence to the society's belief wholly, because they have been the previous belief which grew in their life. Thus, these islamization has occurred syncretism.

The society's behavior faced syncretism divided into 3 kinds is rejected, moderate, and accepted. The first group reject of syncretism. They conducted the Islamic teachings nicely and be careful on the local tradition. The action of group based on Al-Qur'an and hadith teaching, so the ritual which not appropriate with the teachings is illegitimate done. They afraid do something which not appropriate with the source of Islam is belonging to polytheism.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ٰ آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْدُورًا ﴿١٧﴾

Take not with Allah another object of worship; or you (O man!) will sit in disgrace and destitution.¹⁵

The second is moderate group opinion that everything which does not explain in the Qur'an and hadith is not prohibited; it is allowed to conduct the ritual within combining the Islamic unsure, such as, *wayang purwa*. It is one of Javanese's arts which had been elaborated from *Mahabarata* and *Ramayana*. It cannot be separated from Javanese society. When Javanese society entranced in Java by the scholar or *wali*, they changed the content of *wayang purwa* by the Islamic values softly, so it is accepted by the society. Therefore, *wayang* developed not only as entertainment media, but also media to spreading Islamic religion effectively.

The third received the syncretism wholly. This is caused their less knowledge about Islam, so they cannot distinguish between Islam and tradition. It

¹⁵ QS. Al-Isra' (17): 22, see 'Abdullah Yusuf 'Ali, *Op. cit.*, p. 330

is popular with *Islam Kejawen*. They conducted Islam and local tradition at the one time. Such as, when they celebrate their children's birth, they not only conducted *aqiqah*, but also other ceremony of local tradition, such *ngupati*, *mitoni*, *brokohan*, *selapanan*, and *tedhak siten*.

Generally, *wiji dadi* is the traditional culture which is conducted by the society of *Islam Kejawen* because they conduct the tradition between Islam and local tradition collectively; *wali'mah al-'ursy* and traditional wedding ceremony.

B. The relevance *wiji dadi* to the modern era

Custom is culture's behavior which had believed in the society's group. It built from the society's custom toward face the particular situation. Thus, the society have obligation action base on the custom. Violation of the custom was felt as psychological wrongness; it is a mental condition which was suggested to other cases which will not. Therefore the function of the custom is controller of the human deed and referent to make relationship with other in the group.¹⁶

The tradition had been contained indefinite the bad unsure because of need to review and research again. It is different with traditionalism; an act which a priori viewed that the ancestor tradition is right, so it must be followed and endured.¹⁷ The opposite is modernism. We are the modern human have to rational thinking and released the heresy and superstition. But it does not mean that we forgot the custom wholly, because of the Javanese custom is identity of the Javanese society. Therefore, their unsure must be straight from the superstition. The good choice is Muslim have to critical and unjustified without search their unsure.

There is some ceremony which is being in the society's life toward preserving the local tradition which become the supporter of the national culture.

¹⁶ Sujamto, *Refleksi Budaya Jawa Dalam Pemerintahan dan Pembangunan*, Dahara Prize, Semarang, 1997, p. 186

¹⁷ Nurcholis Madjid, *Islam Doktrin dan Peradaban*, Paramadina, Jakarta, 2005, p. 552

It is birthday, married, and death ceremony. This ceremony conducted by individual or group of the societies. Marriage is an important moment which is happened once in the human's life. The organizing of traditional wedding ceremony-Surakarta style is an effort to preserve the local tradition that is conducted by the Javanese society.

But, in the reality, the existence of the tradition ceremony is shifted around of the society. The reason is being development of information technology and modernization which shifted the local tradition as the source of national culture. So, there is being little society who keeps their tradition. Many people choose the concept of their wedding ceremony simple, but modern. Furthermore, the tradition had been conducted by the Palace and the societies around till now. It not mean that the organizing of the traditional wedding ceremony is formality only. The evidence is being the traditional wedding ceremony completely for the certain society, especially in the Palace. Thus, the tradition still alive in the Palace, such as in Surakarta and Yogyakarta.

In Yogyakarta and Surakarta, there is traditional ceremony which has same procedure is conducted by the sultan when he make wedding ceremonial. The palace as the guider of traditional culture used some the tradition in some particular moment. Besides, the palace is guarantor of preservation the traditional culture become the national culture.