

CHAPTER I

INTRODUCTION

A. Background

Civilized human can't be separated from the culture that reflects existence of values of his society. Culture is a product or result of the activity of the human mind, where it has parallels with language that is also a product of the activity of the human mind. Parallels lies in the language which is a condition for culture because both materials sourced from the same source, namely relations, oppositions, correlations, and others. The source is the human mind.¹

The area of Java is one of a long series of regions in Indonesia – because the areas consist of the whole of Central Java and East Java –has a culture that is different from other regions.² While the Java community, or rather tribes of Java, according to the cultural anthropology are people who in their daily lives using the Java language with various dialects were hereditary.³

Java tribes since prehistoric times has had animism, it is a belief in the existence of spirits or souls in objects, plants, animals, and also in man himself.⁴ Besides that, also Java community believes that what they have built is the result of the struggle with the natural adaptation. The power of nature was realized as the determination of life entirely. The success of the strength depends on the strength of nature, sun, rain, wind and pests. But they still believe great force behind all the forces of nature. This kind of trust is called dynamism.⁵

¹ Dr. Nur Syam, *Madzhab-Madzhab Antropologi*, Lkis, Yogyakarta, 2011, p. 68-69

² Dyah Ivana Sari, *Objek Wisata Religi Makam Sunan Muria*, Undergratuade of Sebelas Maret University, Surakarta, 2000, p. 17

³ Drs. H. M. Darori Amin, (ed). *Islam dan Kebudayaan Jawa*. Gama Media, Yogyakarta, 2000, p. 3

⁴ Kuncoroningrat, *Sejarah Kebudayaan Indonesia*. Jambatan, Yogyakarta, 1954, p. 103

⁵ *Ibid*, p. 341

Java community has had a very sincere belief seeds that was believed about the supernatural powers contained in something that is beyond the reach of the human mind, so that it can bring a sense of peace and happiness to the personal lives of families and communities.⁶

For the Java people, the world contains symbolism, and through these symbols one contemplates the human condition and communicate with god.⁷ A very good relationship between the human and the supernatural is still a belief among the Java community. Therefore, it is necessary to sacred rituals. Greetz said that the human relationship with the unseen dimensions of life including subculture.⁸

Animism and dynamism is still growing up until islam entry in Indonesia. According to folklore and the prevailing view in the literature of Java, islam come and spread in Java is thanks to nine preachers who are members of a council called *Walisongo*.⁹ In the Java community, *Walisongo* is a very well known name and has a special meaning, which is used to called the preachers are seen as announcer primordial religion of Islam in the land of Java.¹⁰ Although the missionaries of Islam in Java not only nine people¹¹ but they chose that number just so, this is closely related to the basic classification they have had. *Walisongo* equated to guard gods of the wind in their function as wâlîs and protectors of the people and the religion of Islam in all the land of Java.¹²

Walisongo's missionary movement refers to the efforts of Islamic propaganda delivery through peaceful ways, especially through the method of delivering the teachings of Islam through good ways and good speech. The

⁶ Dojo Santoso, *Unsur Religius Dalam Sastra Jawa*, Aneka Ilmu, Semarang, 1985, p. 6

⁷ Andrew Beatty, *Variasi Agama di Jawa, Suatu Pendekatan Antropologi*, transeleted by Achmad Fedyani Saefuddin, (Jakarta: PT. Raja Grafindo Persada, 2001) p. 222

⁸ Clifford Greetz, *Abangan, Santri, dan Priyayi Dalam Masyarakat Jawa*, translated by Aswab Mahasin, Pustaka Jawa, Jakarta, 1983, p. 8

⁹ Drs. Ridin Sofwan, Drs. H. Wasit, and Drs. H. Mundiri, *Islamisasi di Jawa: Walisongo, Penyebar di Jawa, Menurut Penuturan Babad*. Pustaka Pelajar, Yogyakarta, 2004, p. 1

¹⁰ *Ibid*, p. 7

¹¹ In *Kitab Wâlî Sepuluh* by Karto Sudjono it is mentioned that there is ten wâlîs. Bisri Mustofa in *Tarikhul Auliya* mentioned they are 16 wâlîs.

¹² *Ibid*, p. 10

teaching of Islam is packed by the scholars as simple teachings and associated with the local understanding appropriate of indigenous culture and beliefs of local residents through the process of assimilation and syncretizing.¹³ Basically, the Java community believe that what great in the universe came from God and therefore will return to the origin. Since the establishment of the Java community easily accept this view of life that is in harmony with him, including religions.¹⁴

According to the book source *Wâlîsana, Babad Tanah Djawi, Babad Tjirebon, and Primbon* by Prof.KHR Moch.Adnan, basically Walisongo is a kind of propaganda institute which contains figures Islamic spreaders come out in an organized and systematic efforts to make islam for Java community and surrounding islands. Each member of Walisongo has a duty for convey the Islamic propaganda through various improvements in the system of values and socio-cultural systems.¹⁵

Wâlî have a high position in the society. Degree elevation of the *wâlî* can be seen from several aspects. Firstly, from the view of the experts on the definition Walisongo. Word *songo* according to K.H.R Moch Adnan is a change or confusion pronunciation of word *sana* from Arabic words *tsanâ'*, which means noble or commendable. So that the correct pronunciation is *wâlîsana* which means noble or praiseworthy of the *wâlî*. Meanwhile, R. Tanojo argues, there is not word derived from Arabic *tsanâ'*, but is derived from ancient Javanese language means place, area, or region. In this sense, *wâlîsana* means *wâlî* for a place, regional dominance, or the ruler of the region. *Wâlîsana* in the sense of ruler often called Sunan, short of *Susuhunan* or *Sinuhun*.¹⁶ Because the Walisongo it have a double function; as a teacher and community leader also accompany the king. This interpretation is reinforced by the fact of the history that Sunan Gunung Jati is

¹³ Agus Sunyoto, *Atlas Walisongo*. Iman, Bandung, 2012, p. 122

¹⁴ Heniy Astiyanto, *Filasafat Jawa: Menggali Butir-Butir Kearifan Lokal*. Warta Pustaka, Yogyakarta, 2006, p. 61

¹⁵ Agus Sunyoto, *Op.Cit.*, p. 123

¹⁶ Widji Saksono, *Mengislamkan Tanah Jawa: Telaah atas Metode Dakwah Walisongo*, (Bandung: Mizan, 1995) p. 18-19

very powerful in Cirebon and Banten area and Sunan Giri is powerful in Giri, its influence even extends to makasar, Hitu, and Ternate.¹⁷

Secondly, the wâlî have a higher influence than the influence of the ruling elite of Java at that time. Because the influence and power of the wâlî was obtained because his heart's sacredness and its proximity to God. It is, as told Babad Tanah Djawi looked the battle between Jaka Tingkir from Pajang and the Aria Penangsang from Jipang. Both are sitting face to face, each protected by their troops from the rear. Both are threatened with a dagger drawn, until Sunan Kudus out of the palace. On the advice of Sunan Kudus, both sheathed keris back so that bloodshed can be avoided.¹⁸

Thirdly, the wâlî were respected by society. Not only at the time of their life, but also after they died. The story of their greatness when they still remain alive in the soociety, is told again, printed in the book, told in religious lectures, and made a film that tells the miraculous events as well as their activities in spreading the religion.¹⁹

Fourthly, the wâlî's tombs, including the tombs of people who considered should be wâlî or sacred until now is an important place that always visited by Muslims in various regions throughout Indonesia. Fifthly, there is a view in the community that wâlîness is synonymous with magic and sacred. This magic and sacred is not only inherent in Walisongo which is considered as the pioneer of broadcasting Islam, but also to *kyai* who regarded themselves as *wâlîyullah*.²⁰

One member of Walisongo is Sunan Muria. He is a well-known Islamic religious broadcaster has many students who aim to seek knowledge. That said, beside he have the Islamic religious sciences, also many other sciences which are owned by Sunan Muria.²¹ As Henri Bergson views, Sunan muria has perfect or

¹⁷ Dr. H. Asep Usman Ismail, M.A, *Apakah Wâlî Itu Ada?* (Jakarta: PT. Raja Grafindo Persada, 2005) p. 4

¹⁸ *Ibid*

¹⁹ Ridin Sofwan, *Op.Cit*, p. 1

²⁰ Dr. H. Asep Usman Ismail, M.A, *Op.Cit*, p. 8

²¹ Umar Hasyim, *Sunan Muria: Antara Fakta dan Legenda*, Menara, Kudus, 1983, p. 78

absolute morality. This morality different caharacteristic with morality arising from the society. The difference is not about high and low his level. He is indeed a separate order. If morality arising from the society is impersonal, the second morality is personal. Personal is in a person who should be followed by us. Morality is given in a person who gets the privilege. Sunan muria have followers without being asked by him because his existence is very decisive. If the natural obligation is a pressure, this perfectly morality has effect intact liver tease, an appeal. Only people who know the personal moral of Sunan Muria that can fully realize this appeal.²²

As the Islamic spreader, Sunan Muria is believed as the sacred person. He is considered to have advantages compared with other person. He is believed to gets supernatural forces. Not only during the all of his life, even after his death he was still considered to have charisma and is still highly regarded. It can be seen from the treatment community to his tomb and many visitors who visit his tomb until now.²³

According to the data register in the guest book of visitors, people visit to the tomb of Sunan Muria come from different places and different religions, both in Java and outside Java. There are also visitors from overseas such as Malaysia, Brunei Darussalam, Singapore, and others. The visitors were from among the society, officials, even a presidential candidate and president. For example Gus Dur while he serving as president, he ever visit to the tomb of Sunan Muria. Similarly Susilo Bambang Yudhoyono before becoming president also ever visit there.²⁴

Java community concerned very much about the existence of myths and beliefs that be belief in the phenomenon of life. Java community in general still

²² Djuretna A. Imam Muhni, *Moral & Religi Menurut Emile Durkheim & Henri Bergson*, (Yogyakarta: Kanisius, 1994) p. 91

²³ Inajati Adrisijanti Romli, *Jejak Para Wâli dan Ziarah Spiritual*, (Jakarta: Kompas, 2006) p. xvii

²⁴ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Sunan Muria Today*, (Semarang: CV. Tigamedia Pratama, 2014) p. 25-26

holds practices should be committed by their ancestors. In addition, they have the belief that the spirits of the ancestors after death is still residing in the neighborhood. And it is still actively nurturing the family he left. Such a view of life is preserved and developed from generation to generation.²⁵

Tombs for some people are not just a place to bury the bodies, but these are a sacred place, because the bodies of people buried is sacred. The bodies are believed to not be destroyed, but always intact, awake because of the magical powers that are retained even after death. In addition to the body of the *wâlî* is not damaged, the *wâlî*'s spirit is also believed to have the power to keep visiting his tomb if his tomb was visited by society. Thus, the *wâlî*'s spirit is believed to know who came to the tomb and listen to a variety of prayer. As someone who is close to the gods, the *wâlî* can be believed to be a mediator in order to pray to the gods quickly.²⁶

The more widespread the religion of Islam, increasingly felt would need to indigenize new religion that came from Mecca and new areas be islam to be sacred, to make the new holy land, as mirrors of the holy land that actually the increasingly distant almost mythic. Therefore, almost all Muslim countries there are sacred, in general, are the tombs of the *wâlî*, which is considered as an imperfect substitute of Mecca. Because hajj often can not be implemented, then these pillars replaced with a visit to the sacred places which is closer, and the obligation to visit to the tomb of the *wâlî* several times reminded excess of actual hajj. Mecca as Islam polar map as if it emit "branch" through the sanctity of *wâlî* from the pole.²⁷

Trust people from different regions (Jejara, Kudus, and surrounding areas) to the values of local wisdom Sunan Muria had is great.²⁸ The belief create to various myths evolved there. For example, as a sacred the *wâlî*, visit to the tomb

²⁵ Dojo Santoso, *Unsur Religius Dalam Sastra Jawa*, Aneka Ilmu, Semarang, 1985, p. 6

²⁶ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Op.Cit.*, p. 42

²⁷ Henri Chambert-Loir & Claude Guillot, *Le Culte Des Saints Dans Le Monde Musulman*, translated by Sarifudin (Depok: Komunitas Bambu, 2010) p. 2

²⁸ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Op.Cit.*, p. 85

of Sunan muria can be believed to bring blessing and peace of heart. Society came to the the wâlî's tomb to the hope God will grant the requested prayers for example by making *nazar*.²⁹ Society also believes that *nazar* are not fulfilled, then bad things will happen to them.³⁰

Masthur bin Mardi³¹ added, Sunan Muria was a generous and charitable, but discipline person. Examples of his generous is welfare of Muria society increasing from year to year. The existence of the tomb of Sunan muria the surrounding communities have benefit. Many of them ranging their life on the work, from ojek, food stalls, accessories stall, hawkers, until the parking lot. Similarly, if there are people had will with *nazar* can be achieved by Sunan muria's sacred. But his discipline is reflected when the person does not fulfill his *nazar*. "Usually they should be came by snakes", he added.

Although the visitors do not follow certain times of visit, the visitors believed that visit to Sunan Muria's tomb must pay attention to ethic. For example, clean of minor and major ritual impurity, wear an islamic clothing, and not speak bad things. They believe if a visitor talk bad, then something bad was going to happen. Ali Mukmin³² give an example, one of his neighbors who is called Sugeng Lestari, when jointly visited Sunan Muria's tomb, ever talked about memories of the time she was child when she with her grandfather visit to the tomb of Sunan Muria must fall and she really fell.³³

The myth is also powerful is believed by the public if there is unmarried couple who come to the tomb of Sunan Muria together, then their relationship will

²⁹ Nazar is statement of agreement between a man and god. Statement of nazar for example is "if my wish is granted by god, i promiser to visit to Sunan Muria's tomb" or "if my wish is granted by god, so i promise give a goat for religious meal in Sunan Muria's tomb". Check in Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Sunan Muria Today*, (Semarang: CV. Tigamedia Pratama, 2014)

³⁰ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Op.Cit.*, p. 79-80

³¹ One of Japan residents, Muria Kudus. he is the leader of Supervisor Board of YM2SM and the prayer leader of Sunan Muria mosque. This interview is done on Sunday, 14 september 2014

³² Visitor from Bulung Cangkring, Kudus. Look Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Sunan Muria Today*, (Semarang: CV. Tigamedia Pratama, 2014)

³³ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Op.Cit.*, p. 80

fail (break). Ali Mukmin also believes the myth. Because the belief is so high, his sister-in-law is planning to visit to the tomb of Sunan Muria after a visit to tomb in Kadilangu Demak and Sunan Kudus's tomb together with her future husband - before the wedding was held - did not want to come to the tomb of Sunan muria and just wait in the tomb of Sunan Kudus.³⁴

In KBBI mentioned that girlfriend was a friend of the opposite sex who remain and have a relationship based on love. Dating is a period during which a couple develop a romantic relationship, especially with a view to marriage. In everyday life, dating is not only friendship, but more than that. Dating should be an activity and a media of communicating to devote or disclose any heart contents, in order to get love each other. For young people, dating is considered as a media to understand each other so can be steady more to get married.³⁵

Expression and manifestation of love between men and women generally contains libido and true love³⁶. Dating according to Islam is not allowed because dating is one of ways to closely adultery. these are closely adultery, are hand in hand, being alone in a quiet place, hugging, kissing, etc. that can toward someone to do adultery.³⁷

Among the many myths that developed in the tomb of Sunan Muria, the author will only discuss the myths about finished over a unmarried relationship when the couple make come to the tomb of Sunan Muria together. Although such things were considered irrelevant and considered ancient in modern times as now, but still many people believe it. Moreover, the myth is not growing in other *Walisongo's* tombs. So according to the author, this myth is interesting to analyzed.

³⁴ *Ibid.*, p. 81

³⁵ Muhammad Asror Yusuf, M.A, *Bercinta Karena Allah, Menjalin Hubungan Dengan Lawan Jenis Mengikuti Ajaran Nabi Muhammad SAW*, (Depok: PT. Kawan Pustaka, 2005) p. 57

³⁶ Ign Wignyasumarta, MSF, e.t, *Panduan Rekoleksi Keluarga*, (Yogyakarta: Kanisius, 2000) p. 21

³⁷ Muhammad Asror Yusuf, M.A, *Op.Cit.*, p. 36

Beliefs and mythology in Java is an established belief. This can be obtained in a texture thought of the myth. Only through that the academics can appreciate the strength of and the reason they believe. This is important because the ideas in Java is not studied as dogma. Not enough just to tell the mystical unity, but is questionable about the process caused the realization of the concept.³⁸

Myth is something universal, it means that people everywhere in the world knowing there is a myth although that is decreased especially in advancements of sciences. In a civilized society still believe the myth. But the myth is only "binding" for believed people. For other communities clearly the myth does not mean at all. The myth appears to be related to the involvement of the community.³⁹

Van Peursen's opinion is same with Syukur Dister's view that myth is a story give guidance and direction to a certain group. The story contents symbols that creating human experience. Myth gives direction to human behavior, and is a guideline for humans to act wisely.⁴⁰

In anthropological perspective, the myth is the belief states that there are certain people who have a very high level of spirituality and allows them can do something extraordinary and able to go beyond the human experience generally. Myth is also defined as a narrative description of something holy (sacred), is events extraordinary and able to cope with everyday human experience. Myth also be understood as a story about the supernatural and extraordinary events experienced by a person or group of people who passed down from one generation to another. The myth developed in the community through oral tradition. He was

³⁸ Dr. Zainul Adzfar, M.Ag, *Relasi Kuasa dan Alam Gaib Islam – Jawa: Mitologi Nyai Roro Kidul dalam Naskah Wawacan Sunan Gunung Jati*, IAIN Walisongo, Semarang, 2012, p. 18

³⁹ Machrus, *Mitos dan Kekuasaan (Makna Mitos Dalam Kekuasaan Raja-Raja Mataram Islam)*, Teologia , volume 19, No. 1 , Januari 2008, p. 227

⁴⁰ Dr. Hans J. Daeng, *Manusia, Kebudayaan, dan Lingkungan* (Yogyakarta: Pustaka Pelajar, 2008), p. 81

widely circulated by word of mouth without should be known who the resources.⁴¹

Myths that bind someone's life makes he is "different" from most people. He is regarded as a holy and special people, blessed by God or a great force. Myth contained philosophy of life, creativity and other things about the community. By using a functional approach, Bronislaw Malinowsky states that myth is an important element in human life that serves as a pattern, scheme or map based on social norms and social structures. Myth is a social reality that also has a social importance. Myth can create legitimacy or provide the foundations for the legitimacy of efforts governing society. Myths can also experience a shift in line with social change.⁴²

Myths that bind one's life makes it "different" from most people. He is regarded as a holy and special people, blessed by God or greatest force. In myth contained philosophy of life, creativity and other things about the community. By using a functional approach, Bronislaw Malinowsky states that myth is an important element in human life that serves as a pattern, scheme or map based on social norms and social structures. Myth is a social reality that also has a social importance. Myth can create legitimacy or provide the foundations for the legitimacy of governing society efforts. Myths can also experience a shift in line with social change. At first anthropological studies assume that the myths are the product of mental pre-logical and therefore irrational, but later changed his views of modern anthropology. They then see that a variety of beliefs or myths that seem absurd it would be able to make sense when viewed from the proper cultural context. He is a depiction of natural phenomena. But the phenomena are intricately intertwined in tales so hidden or even lost. Therefore myths needs to be interpreted.⁴³

⁴¹ Arif Junaidi, *Pergeseran Mitologi Pesantren di Era Modern*, Volume 19 No. 2, Walisongo, 2011 p. 515

⁴² *Ibid*

⁴³ *Ibid*, p. 516

Humans can not live without myth or mythology. Myth should be taken by human in seeking clarity about the natural world and their past history as a depiction of realities that is not affordable, either absolutely or relatively, in a format that is simplified and easy to understand. Because only through a statement that it is incomprehensible so a person or community can have an idea of the layout themselves in this cosmic arrangement, then based on the picture he can runs live and conduct activities. Every myth, although it is wrong, still has benefits and usefulness.⁴⁴

B. Research Question

Based on the background of the problem that has been stated above, the problem can be formulated as follows:

- 1) What kinds of myths in Sunan Muria's tomb?
- 2) What are the ethical values in myth of relationship before marriage in Sunan Muria's tomb?

C. Purpose of Research

The objectives of this study were:

1. To know kinds of myths in Sunan Muria's tomb.
2. To know the ethical values of myth of relationship before marriage in Sunan Muria's tomb.

⁴⁴ Nurcholish Madjid, *Cendekiawan & Religiusitas Masyarakat*, (Jakarta: Paramadina, 1999) p. 198-199

D. Significance of Research

The benefits expected of this research are:

1. This research is expected to increase the knowledge of the author and readers of ethical values behind those myth.
2. Adding new information about the scientific and local knowledge contained in Muria.

E. Prior Research

So far the author looked for, there is no book or study that discusses myth about finished over of unmarried relationship in Sunan Muria's tomb. But there are some literatures which have a correlation with the research. Those are:

Umar Hasyim by his book, *Sunan Muria: Antara Fakta dan Legenda* comprehensively describes all about Sunan Muria, started from his biographies, his position among Walisongo, methods of his preaching until the folklore associated with him.

In addition, there is a book *Sunan Muria Today* by Prof. Dr. Sutedjo Kuat Widodo, M.Si, et al. This book describes a variety of local wisdom in Muria Society. In this book also discusses about the charismatic and Sunan muria and his high position in the society, both public and outside Muria. Here also illustrated how culture and development in the Muria Areas today.

While the book that discuss Walisongo, are *Mengislamkan Tanah Jawa: Telaah atas Metode Dakwah Walisongo* by Widji Saksono, book *Islamisasi di Jawa: Walisongo, Penyebar di Jawa, Menurut Penuturan Babad* by Drs. H. Ridin Sofwan, Drs. H. Wasit, and Drs. H. Mundiri, and *Atlas Walisongo* by Agus Sunyoto. Overall, explanations are presented in these books are not much different, there are even some that use a similar editorial. Beside that, their explanation are

less-comprehensive about Sunan Muria. Perhaps this is because of too vast area of study that not only explain about Sunan Muria, but also the other wâlî.

While the book discuss myth is book untitled *The Sacred and The Profane* by Mircea Eliade. This book is a brief introduction that explains that the first step in understanding religion is very decisive. Eliade states that historians should "get out" of modern civilization, because it can only explain a small part and be "present" of the history of the earth as a preparation for the "entry" into the ancient world.

Then book untitled *Mitos Menurut Pemikiran Mircea Eliade* by PS. Hary Susanto. In this book explains some type of myth, structure and function of myth, the reality of the myth, and the myths of modern times. And book untitled *Fenomenologi Agama* by Mariasusai Dhavamony. This book reviews the meaning and religious of myth which that discussion consists of myth and profane stories, myths function, and some kind of myth. In this book, Emile Durkheim argued that the Holy things are things protected by prohibitions. While profane things are things that get the restrictions and should be away from the first. Religious belief is states the nature of the Holy things and the relationships they support, either among themselves or with profane things.

Also book untitled *Seven Theories of Religion* by Daniel L. Pals. By tracing the biography seventh major thinkers of this world, Pals showed detailly the theoretical frameworks can be become the epistemological foundation by each thinker to understand the "religion", which later known as Freud's psychoanalysis, Marx's class conflict, Durkheim's community construction, Eliade's sacred and profane, and Greetz's culture system.

The thesis that the author made a comparison is undergraduate's thesis of IAIN Walisongo entitled *The Mythology of Sego Jangkrik (The Case Study of Tradition Before Buka Luwur of Sunan Kudus)* by Nafsiyatul Lutfiyah. This thesis describes the function of myth of Sego Jangkrik in the tradition Buka Luwur of Sunan Kudus. Then undergraduate's thesis of Sebelas Maret University, entitled

Objek Wisata Religi Makam Sunan Muria (Studi Kehidupan Sosial dan Ekonomi Masyarakat Desa Colo, Kecamatan Dawe, Kabupaten Kudus) by Dyah Ivana Sari. This thesis describes the existence of the tomb of Sunan muria that impact on welfare of Colo society. In this thesis also described the Muria mountain typology and various facilities available in the area Muria. The difference Dyah Ivana Sari research with this research is her research does not discuss about the myths that surround the tomb of Sunan Muria.

Furthermore, undergraduate's thesis of UIN Sunan Kalijaga untitled *Mitos Mbah Bergas di Dusun Ngino Desa Margoagung Seyegan Sleman Yogyakarta (Studi Terhadap Klasifikasi, Pandangan, dan Fungsi Mitos)* by Iftahuul Mufiani. Myths of Mbah Bergas di Dusun Ngino Desa Margoagung including origin, cosmogony, and androgyny myth. These myths are believed can give a blessing in their lives. So this is inherent and can not be separated from Ngino society's lives. In addition, the thesis untitled *Pemaknaan Simbol Keckeramatan Makam Ki Ageng Gribig di Jatinom Klaten* by Bayu Prasetyo describes the sacred tomb of Ki Ageng Gribig. Human culture is full of symbols, including process of the meaning of symbols of the secred tomb.

F. Theoritical Framework

Word *myth* comes from the Greek word *muthos*, etymologically it means story or statement. In a broader sense means a statement, a story, or the flow of a drama. Word *mythology* in English refers to the notion, either as the study of myths or mythical contents, or certain parts of a myth.⁴⁵ According to Mircea Eliade, myth is a true history or what came to pass at the beginning of time, and one which provides the pattern for human behaviour.⁴⁶

⁴⁵ Mariasusai Dhavamony, *Phenomenology of Religion*, translated by Dr. A. Sudiarja e.t, (Yogyakarta: Kanisius, 1995) p. 147

⁴⁶ Mircea Eliade, *Myths Dream and Mysteries*, in Thesis of Iftahuul Mufiani, *Mitos Mbah Bergas di Dusun Ngino Desa Margoagung Seyegan Sleman Yogyakarta*, UIN Sunan Kalijaga, Yogyakarta, 2014, p. 2

According to Mircea Eliade, myth is the result of human archais in describing the supernatural trajectory into the world of myth, which in this case has opened of mystery unfold to reveal the primordial events that until now is still retold and can be released, for example through rituals.⁴⁷

Traditional society believe that these events is a reality that really ever happened in the past. beside that, for traditional societies, myth is a sacred story that has meaning and valueble to life. So, myth is one of theirs is very valuable and passed down from generation to generation.

- Called sacred story because it tells the events that are considered sacred (holy), which occurs at a certain time called a mystical age, and associated with the figures honored and respected.
- Called meaning because it contains the messages that must be contemplated, internalized and obeyed by the people who inherit it.
- Called valuable because these stories has value based on function for the people who have it.⁴⁸

Religion has many symbols. This is because one of the elements of the religion is man who became its adherent is homo symbolicum and his life was filled with symbols. The most symbols are created as a realization of its form position in response the relation to the realities around it, both on the natural environment with a variety of challenges, and on the awareness of the existence of a greater power and supreme being from it, etc.⁴⁹

Myths in revealed religions are different from the myths in tribal religions. In tribal religions, myths are sacred stories that are meaningful to its adherents because it is functional for the existence of a group rituals and tribal communities who concerned. Through the deeds of ritual and ceremonial myth, this myth be

⁴⁷ Hary P. S Susanto, *Mitos Menurut Pemikiran Mircea Eliade*, (Yogyakarta: Kanisius, 1987) p. 87

⁴⁸ Robert P. Borrong dkk, *Berakar Di Dalam Dia Dibangun Diatas Dia*, (Jakarta: Gunung Mulia, 2002) p. 178

⁴⁹*Ibid.*, p. 185

served to the a renewal as requirement which has been determined by the mythic figures. By repeating the myth events through ritual ceremonies, they update the whereabouts, his world, and its relation to the world, and the strength that exist in this universe.⁵⁰

While the revealed religions, myths is way of the human to express his understanding of divine revelation. The most important of these myths is not the story, but the meaning behind it. Myth is meaningful symbol language can be used to point to God.⁵¹

According to Adolf Heuken, human language is not able to adequately express the reality of God. Therefore, it is used that myth as a symbolic language, because able to point to mysterium beyond a reality the senses of man with all the knowledge that is based on him. Clyde S. Kilby also argues that myth is necessary because the reality is so much longer than rationality. In other words, the ratio of men are not able to understand things that are beyond his reach. Because of that, a myth is used in this case with the function to transcend the human mind so that can accept the things that are understood by the ratio.⁵²

According to Mircea Eliade, function of myth is as an example of a model (paradigm) and gives meaning and value to human life.⁵³ Van Peursen also argues that myth gives guide human's behavior and a guideline for his wisdom. Beside that, a myth make people understand that there are supernatural forces, providing security for the life of the present and gives knowledge about the world.⁵⁴

Rudolf Otto mentions religion as the experience of meeting with *The Wholly Other* which creates a feeling of horror and love, a mystery which is frightening and fascinating at the same time, *misterium tremendum et fascinans*. Mircea Eliade continued Otto's concept was with the sacred. According to Eliade,

⁵⁰ *Ibid.*, p. 189-190

⁵¹ *Ibid.*

⁵² *Ibid.*, p.191

⁵³ Mircea eliade, *The Sacred and The Profane*, translated by Williard R. Trask, (New York: Brace and World Inc, 1959) p. 98

⁵⁴ Robert P. Borrong dkk, *Op.Cit.*, p. 182

in every culture has always recognized the sense of the sacred in rites and symbols. This is the essence of religion.⁵⁵

Sacredness is the essence of religious experience that is unique and can not be reduced. It is found in the symbolism and rituals of almost all cultures, especially Asian cultures and primitive culture. It is embodied in sacred place, for example in the holy places and houses of worship, in the taboo areas, even limitly on construction of the building in based on the feelings of the *axis mundi*, orientation of the true or sacred nature center. Sense of sacredness is often ascribed to trees, rocks, mountains, and other objects that are considered occupied by misterius power. Sacred time - is the eternal and undivided time –be presented again in vital to re acting out the myths.⁵⁶

In view of Mircea Eliade that religious belief is a process of dialectic between the sacred and the profane, where the dialectic use objects, tools, religious experience, rites and rituals that causes the dialectic can be realized. While the profane is all about daily life, is things these are done regularly, randomly, and actually is not always important. Then the sacred is that supernatural regions, something extraordinary, not easily to be forgotten and very important. If it's easy to forget the profane, opposite the sacred is eternal, full of substance and reality.⁵⁷

In encounter the human with the sacred, the human felt touched by something non secular or something it was considered sacred because in it was touched by a sacred thing. The signs of people are happened this encounter whom they feel are touching a unknown reality before, a dimension of God's existence, it is very different and it is the unequalled timeless reality.⁵⁸

⁵⁵ Jalaluddin Rahmat, *Psikologi Agama: Sebuah Pengantar*, (Bandung: PT. Mizan Pustaka, 2003) p. 22

⁵⁶ *Ibid.*, p. 23

⁵⁷ Daniel L. Pals, *Seven Theories of Religion*, translated by Inyia Ridwan Muzir and M. Sukri (Yogyakarta: Ircisod, 2012) p. 234

⁵⁸ *Ibid.*, p.235

The idea of the sacred is not just for public, but it was considered absolute and vital for the continued the universe existence and will always affect their way of life. In doing the fundamental things, such as determining the time and place to settle, they will always submit their choice to The Sacred.⁵⁹

For religious people, place is not homogeneous. There is a part of the sacred place that is powerfull, in addition to other place which is not sacred and consequently that does not has the structure and firmness. Appreciation of the sacred place enable grounding the world. Because place is not homogeneous, humans shape the world where he can live. Because that is given a fixed shaft (*axis mundi*). It has existential meaning for religious people. He can not stand on a particular place, if there is no sacred place that can serve as a point of the same firm.⁶⁰

Among the Javanese, sacred is something that characterizes achieving wâlî's religious. Usually sacred is a sacred tomb or other sacred place where be a pleading place fervently. Sacred in Arabic means miracles of the wâlî for the benefit for people or evidence of their sainthood. In Java, the various parts of the Muslim world, the cult of the wâlî is an important central element. The wâlî has the power to give blessings and help them who have worldly and religious issues.⁶¹

G. Methodology of Research

This research is field research. It is about myth of courtship in Sunan Muria's tomb. The method is used as follows:

⁵⁹ *Ibid.*, p. 236

⁶⁰ K. Bertens, *Yang Sakral dan Yang Profan Dalam Penghayatan Tradisional Homo Religiosus Menurut Mircea Eliade*, *Ulumul Qur'an* vol. III, No. 3, 1992, p. 49

⁶¹ Mark R. Woodward, *Islam Jawa: Kesalehan Normatif Versus Kebatinan*, (Yogyakarta: LKIS, 1999) p. 251

1) Determine Research Location

Research sites in this study is Colo Village, Dawe District, Kudus Regency, precisely at the tomb of Sunan Muria. The author takes the location because there is interesting phenomenon to be studied, that is myth of relationship before marriage in Sunan Muria's tomb.

2) Research Approach

The approach in this study using anthropological approach. This anthropological approach is neutral in not intended to blame or justify things even contradictory although associated with traditions and community's beliefs. This explanation is based on the background reasons of every human different, either social education, or community customs.⁶²

The approach is also studied background beliefs, values, norms, and knowledge of the traditions that developed in the community because all human action is motivated by the cultural system. Culture system in society generally can control a person's behavior in the opinion, belief in myths.⁶³

The paradigm of this approach is functionalism. For functional theory, all the elements of culture is beneficial or have function. This approach aims to answer the function of any problems arising from cultural elements that make people's behavior patterns. Accordingly, this approach can explain the mechanism for the culture in the community.⁶⁴

3) The Sources of Data

Sources of data in this study are divided into two groups:

a. Primary data

⁶² Abdullah Ali, *Agama dalam Ilmu Perbandingan*, (Bandung: Nuansa Aulia, 2007), p. 99-102

⁶³ *Ibid*, p. 89-94

⁶⁴ T. O. Ihromi, *Pokok-Pokok Antropologi Budaya*, (Jakarta: Yayasan Obor, 1996), p. 60

Primary data is coming from informant obtained by observation and interview and other data. The object of this research is finding the ethical values of myth of relationship before marriage in Sunan Muria's tomb. The author observe the location of Sunan Muria's tomb, Colo Village, Dawe District, Kudus Regency.

In this research, interview divided four kinds, are: YM2SM administrators, some seller around Sunan Muria's tomb and mosque, some local communities, and some youth couples who visit the tomb of Sunan Muria. As comparison, the author also interview some youth couples who visit Monthel.

The other data from documentation is photo data. Photo data as a proof the author have been observed and research the location.

b. Secondary data

Is data is the work are related and help to make be clear discussions above.⁶⁵ There are two things need to be highlighted in this study is the story of Sunan Muria and Mythology of Mircea Eliade. Sources of Sunan Muria refer to the *Sunan Muria: Antara Fakta dan Legenda* by Umar Hasyim, *Sunan Muria Today* by Prof. Dr. Suttedjo K. Widodo, M.Si, e.t. The primary source is related mythology is *The Sacred and The Profane* by Mircea Eliade and *Mitos Menurut Pemikiran Mircea Eliade* by Hary Susanto.

c. Methods of Data Collection

Data collection methods is used by the author through several methodological aspects such as by using observation method. Observation method is devote all senses, especially the visual observation to observe

⁶⁵ Sutrisno Hadi, *Metodologi Research*, Andi Offset, Yogyakarta, 1992, Jilid. II, p. 193

the object in focus⁶⁶. While for the implementation, steps to be carried out with the invention, is do the observation comprehensively for the phenomenon, keep track of previous studies that have been performed and recorded the phenomena are associated with the object of research findings in the field⁶⁷. This method is a data collection is gotten through direct observation on the object as focus of research.

The next method is used by the the author is the interview. An interview method is techniques of data collection to obtain information through direct contact with the informant⁶⁸. In this study, the author used structured and unstructured interviews. Structured interviews are used for some basic things have to be asked by the author for each informant. While unstructured interviews are used because informants to usually give interesting informations. So, the author let the free expression informants to answered questions about the myth of relationship before merriage in Sunan Muria's tomb.⁶⁹

Therefore, by interview techniques, the author can get information and get maximum results. The author conducted interviews with some people, such as YM2SM administrators, some seller around Sunan Muria's tomb and mosque, some local communities, and some youth couples who visit the tomb of Sunan Muria. As comparison, the author also interview some youth couples who visit Monthel.

For determining the sample, the author used a purposive sampling technique, where the author tend to select informants whom are considered to know and can be trusted to be a source of figure and know the problem

⁶⁶ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan dan Praktek*, (Yogyakarta: Rineka Cipta, 1993) p. 128

⁶⁷ Sutrisno Hadi, *Op.Cit.*, p. 159

⁶⁸ Koentjaraningrat, *Metode Penelitian Masyarakat*, (Jakarta: PT. Gramedia Pustaka Utama, 1993), p. 129

⁶⁹ Suwardi Endraswara, *Metode Teori Teknik Penelitian Kebudayaan*, (Yogyakarta: Pustaka Widyatama, 2006), p. 164

deeply. Nevertheless informants whom selected can be developed in accordance with the needs and benefits in obtaining data.⁷⁰

The last method to obtain information in the field by using the method of documentation. Methods of documentation are searching data about things or variables in the form of notes, transcripts, and so on. Through these documents can be obtained monographs and population demographics for fulfill the writing of research about the general picture of the research object region.⁷¹

d. Methods of Data Analysis

In processing the data, the author used analysis descriptive method. This method is implemented by classifying the data has been collected, arranged, and described by sentences that are split by category to get the conclusion. The purpose of this method is describe systematically, factual and accurate about factors of characteristic and correlation between the phenomena investigated.⁷²

H. Systematic of Writing

The systematic discussion in this thesis are:

The first chapter is an introduction in which there is background of the problem, research question that identified as a subject in this research, purpose and significance research, prior research as a comparison between this research and researches before, theoretical framework, methodology of research as methodology devices is used by the author to arrange research and systematic discussion as a temporary summary for further discussion.

⁷⁰ Hadari Nawawi, *Metodologi Penelitian Bidang Sosial*, (Yogyakarta: Gajah Mada University Press, 1995), p. 152

⁷¹ Suharsimi Arikunto, *Op.Cit.*, p. 128

⁷² Lexy J. Maleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2007) p. 288

The second chapter is a description of the myth and the sacred. In this chapter will explain the myth that create concept of sacredness and sanctity in the community and definition of ethical values.

The third chapter is all about Sunan Muria, from his biography until society opinions about him. In this chapter also explain relationship before marriage in society in this era and behaviour patterns of couples of relationship before marriage in Sunan Muria's tomb.

The fourth chapter is a presentation and analysis of data about kinds of myths in Sunan Murias' tomb. In this chapter also explain the ethical values of myth of relationship before marriage in Sunan Muria's tomb.

The fifth chapter contains closing it is conclusions, suggestions, and closing remarks and final section contains a list of references, appendices, and resume writers.