

CHAPTER III

SUNAN MURIA AND RELATIONSHIP BEFORE MARRIAGE

A. SUNAN MURIA

1. Sunan Muria's Lineage

According to folklore, and the prevailing view in the literature of Java, Islam came and spread in Java is thanks to nine islamic spreaders who are members of a council called Walisongo.¹ One of Walisongo is Sunan Muria.

Sunan Muria's personal name is Raden Prawoto some say, others say he is Raden Umar Said. He called Sunan Muria because it relates to the name of the mountain where he was buried mount muria, because Sunan Muria was classified as members of Walisongo who younger generation than Sunan Kalijaga and Sunan Kudus, insufficient life story written in full by the author except in the story said historiography with a number of differences, including regarding the pedigree of which actually originated Sunan Muria.²

According to the first version, as written Solihin Salam in *Sekitar Wâli Sanga* (1974) and AM Noertjahjo in *Cerita Sekitar Wali Sanga* (1974), Sunan Muria is mentioned as the eldest son of Sunan Kalijaga from his marriage with Dewi Sarah Maulana Ishaq's daughter. Sunan Muria was born with the name Raden Umar Said. He has two younger sisters, they are Dewi Rukayah and Dewi Sofiyah. When an adult, Raden Umar Said married with Dewi Sujinah, Ja'far Sadiq's younger sister, or Sunan Kudus, Raden Usman Haji's son or Sunan Ngudung.³

Meanwhile, according to the second version that is based on *the manuscript of Pustoko Agung* compiled and summarized by R. Darmowasito and

¹ Ridin Sofwan, e.t *Op.Cit.*, p. 1

² Agus Sunyoto, *Op.Cit.*, p. 308

³ *Ibid*

summarized by Mohammad Yahya Mertowinoto R. (1969), noted that Sunan Muria was the son of Sunan Ngudung. Mentioned that in marriage with Dewi Sarifah, Sunan Ngudung have four sons: (1) Raden Umar Said, (2) Sunan Giri III, (3) Raden Haji Amir Sunan Kudus, (4) Sunan Giri II. If a version of this pedigree is correct, so Dewi Sarifah Sunan Ngudung's wife was the sister of Sunan Kalijaga.⁴

Raden Umar Said's lineage by *Putoko Agung*, the circuit is as follows: (1) Abdul Mutholib (Duke of Mecca), (2) Syed Abbas, (3) Syed Abdul Azhar, (4) Shaykh Wais, (5) Shaykh Mudzakir, (6) Sheikh Abdullah, (7) Shaykh Kurames, (8) Shaykh Mubarak, (9) She, Opkh Abdullah, (10) Shaykh Ma'ruf, (11) Shaikh Arifin, (12) Sheikh Hasanuddin, (13) Sheikh Jamal, (14) Shaykh Ahmad, (15) Sheikh Abdullah, (16) Shaikh Abbas, (17) Sheikh Abdullah, (18) Shaikh Kurames (Rev. Mecca), (19) Abdur Rahman (Ario Teja, Regent of Tuban), (20) Ario Teja I (Regent of Tuban), (21) Ario Teja Laku (Tuban), (22) Ario Teja II (Regent of Tuban), (23) Tumenggung Wilatikta (Regent of Tuban), (24) Raden Mas Said (Sunan Kalijaga), (25) Raden Umar Said (Sunan Muria).⁵

In line with the source of *Pustoko Darah Agung*, although there are differences, CLN Van Den Berg in *Le Hadramout et Les Colonies Arabes dans l'Archipel Indien*(1886) states that all wâlîs in Java were of Arab descent. Pedigree of Sunan Muria is described as follows: (1) Raden Umar Said (Sunan Muria), (2) Raden Mas Sahid (Sunan Kalijaga), (3) Tumenggung Wilatikta (Regent of Tuban), (4) Lembu Kusumo (Regent Ruab), (5) Teja Laku (Regent Majapahit), (6) Abdur Rachim (Ario Tejo Regent of Tuban), (7) Kourames, (8) Abbas, (9) Abdullah, (10) Ahmad, (11) Jamal, (12) Hasanuddin , (13) Arifin, (14) Madro'uf, (15) Abdullah, (16) Mubarak, (17) Kharmia, (18) Abdullah, (19) Mudzakir, (20) Abdul Wakhid, (21) Abbas, (22) Abdul Mutholib.⁶

⁴*Ibid*

⁵*Ibid*, p. 310

⁶*Ibid*

Linking with Sunan Muria with Sunan Kalijaga as the father of truth in the context of genealogy Sunan Muria, seems to be more supported by historical data rather than placing Sunan Muria as a son of Sunan Ngudung. In the lineage of Sunan Muria, for example, it is known that one of his sons named Pangeran Santri was known by the title of Sunan Adilangu, and Adilangu was Sunan Kalijaga's house. In addition, according to genealogy sources obtained from the Sunan Sunan Muria or private parties or Kalijaga private partins, obtained sequence of the names of the descendants of Sunan Muria that are same as Panembahan pengulu Jogodipo, Panembahan Reksokusumo (Prince Ageng), Pangeran Wongsokusumo (Seda Kambang), Pangeran Jokokusumo or Hartokusumo who had three sons. While Sunan Ngudung's lineage was not found the sequence name as the descendants of Sunan Muria as Sunan Kalijaga's lineage.⁷

2. Sunan Muria's Teachings

a. Appreciation of Tradition and Culture

Each wâlî has each area in doing their operate in the Islamic propaganda or Islamic religious broadcasting. For example, in the vicinity of Sunan Ampel were Surabaya and Gresik, Sunan Giri around Gresik, Sunan Gunung Jati around Cirebon, Sunan Bonang around Tuban to Lasem Rembang, Sunan Kudus around Kudus, Sunan Kalijaga around Demak, and so on. Nonetheless, there is no limit of the area of Islamic religious broadcasting is monopolized by a wâlî, but was free to broadcast Islamic religion according to their respective capabilities. As Sunan Kalijaga was not only in the Demak area, but even almost on the north coast of Central Java and East Java had ever been visited by Sunan Kalijaga in the framework of propaganda, even to areas south of Central Java too. Sunan Muria,

⁷ *Ibid*

in this case he chose the area around Mount Muria, the northern coast of Jepara, Tayu, Starch, Juana, Holy, and the slopes of Mount Muria.⁸

In facing the Java community with the cultural background of Hindu, Buddhist, Javaisme, or animism, dynamism, with the background of a pluralistic society in the sense of religious culture, so the tactics and strategies and methods of propaganda Islamiyah face problems, which of course this problem invites different attitude. In some ways the way of preaching the wâlîs carried out in two ways, namely the hard way and the moderates.⁹

Hard way is characterized by a very idealistic group. They found the people have to be guided and led to profess and practice the teachings of Islam that is straight according to the original, which is derived from the Qur'an and Hadis. Customs of the people and their beliefs are contrary to the original Islam should be overhauled and eradicated. Remains of old customs and beliefs of Hindu and Buddhist and animist Javaisme dynamism must be eradicated and cut off from the community that has embraced the religion of Islam. If people want to convert to Islam, so it should be the true Islam, do not mixed with the old religion and belief.¹⁰

The moderates in delivering of his message could compromise with the local customs, and sometimes teaching was "very friendly" to old belief. The way of preaching was soft, teaching adapted to local circumstances when it was, and sometimes compromise or even occur syncretism premises with old customs and beliefs. All that for the reason that when people attacked his trust, they would not want to approach Islam. So do not be eradicated customs, but kept as a reality. Thus, the propaganda must be harmonized with the old belief. As for how to change when old beliefs were contrary to Islam was little by little, to give a new color to the old one, following while influencing, later when people have understand and know the problem, they would throw themselves which will be

⁸ Umar Hasyim, *Op.Cit.*, p. 63-64

⁹ *Ibid*, p. 53

¹⁰ *Ibid*, p. 54

unnecessary and remodel or eliminate its own which is not in accordance with Islam.¹¹

One of the moderate group is Sunan Muria.¹² In Islamic proselytizing, religious traditions embraced old people are not eliminated, but given the color of Islam and developed into a distinctive new religious traditions of Islam. Thus *bancaan* tradition with the usual cone is dedicated to haunted places transformed into a feast, which is a ceremony to send a prayer to the ancestors by using Islamic prayers were held in the house of festivity.¹³

In preaching, he also created the songs of Java. Sunan Giri created songs *Asmarandana* and *Pucung*. Sunan Kalijaga created songs *Dhandanggula* and *Dhandanggula Semarangan*, creating songs *Durma Sunan Bonang*, Sunan Kudus established the song *Maskumambang* and *Mijil*, Sunan Drajat created songs *Pangkur* and finally Sunan Muria created songs *Sinom* and *Kinanthi*.¹⁴

Sunan Muria also tolerant of other religious beliefs. Islamic Morals noble and majestic was indicated by not arguing about religious differences, but by applying the teachings of the noble character in real life. This strategy made a lot of people of other faiths interested to enter Islam voluntarily.¹⁵

b. Tapa Ngeli

Based searching, Sunan Muria was believed by the public to have teaching *tapa ngeli*. *Tapa* means meditation, while *ngeli* means immerse yourself. This information is also reminded of the penance that was also performed by Sunan Kalijaga which was told meditated in the river on the orders of Sunan Bonang.¹⁶

¹¹ *Ibid*, p. 53-54

¹² *Ibid*, p. 55

¹³ Agus Sunyoto, *Op.Cit.*, p. 314

¹⁴ Ridin Sofwan, e.t, *Op.Cit.*, p. 157-158

¹⁵ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*, p. 13

¹⁶ *Ibid*, p. 53

Information about *tapa ngeli* is also reminiscent of the story of God Ruci puppet play most often played by Sunan Kalijaga. Although the original story God Ruci taken from ancient texts Nawa Guci created by Empu Syiwamurti at the end of Majapahit, but people are more familiar with Sunan Kalijaga as the man who popularized the story of Lord Ruci.¹⁷

Topo ngeli done by Sunan Muria was just a figure of speech only. Told *ngeli* because in preaching, Sunan Muria with tactics immerse himself in the community, obeying the custom trust run by the community.¹⁸

Ngeli it is not washed away. Because it does not sink but still floating about half swim. Thus, *ngeli* was different form float sinks that are not able to regulate themselves. Sunan Muria though followed the flow of society but was still trying to influence it, namely *tut wuri handayani* (following from behind while affecting).¹⁹

c. Simplicity

Sunan Muria is known as someone who was very simple. The simplicity was shown from the form of mihrab mosque is not extended forward as other mosques, but further inside are inside the mosque. It was a symbol that Sunan Muria did not like fame and self-effacing.²⁰

Sunan Muria would rather hang out with ordinary people, ordinary people who place in the village. Small people always is a true supporter of propaganda Islamiyah when it stops. Most people was propaganda object that should not be left out and ignored. They had to be led and guided to the right path. So he likes to live in the midst of many people because a lot of people who become the joint to strengthen and as a key or a successful struggle to instill confidence in Islam.²¹

¹⁷ Agus Sunyoto, *Op.Cit.*, p. 312

¹⁸ Umar Hasyim, *Op.Cit.*, p. 71-72

¹⁹ *Ibid*, p. 72

²⁰ Prof. Dr. Sutedjo K. Widodo, e.t., vp. 56

²¹ Umar Hasyim, *Op.Cit.*, p. 64-65

d. Generosity

Society believes that Sunan Muria was a generous figure. Generosity Sunan Muria life was reflected in the advice that is very popular among the Muria society today, namely *pagerana omahmu kanthi mangkok* (fence your house with a bowl). The teachings of Sunan Muria mean that as a society, one must help each other and assist them in need. Especially if someone is awarded the abundant wealth, so such a person has a social obligation to each other that are not able to. Ways to help them in need is by alms.²²

3. Sunan Muria's Gait

Sunan Muria was also known as a staunch supporter of the Sultanate of Demak. When riots broke out in the process of succession after the death of Sultan Trenggono, Sunan Muria was known to remain faithful to support the replacement candidate from Demak so it contracy with Sunan Kudus who was the pro-Aryan Penangsang. Perhaps because of his important position as a supporter for Demak and son of Sunan Kalijaga, the sultanate provide special escort to Sunan Muria. This was evidenced by the presence of seventeen war cemeteries and retainer around the tomb of Sunan Muria.²³

4. Sunan Muria in Public Eye

Sunan Muria has a special place in the hearts of the people. To be more specific, I will divide the public perception of the Muria, Muria and outside Sunan Muria.

a. Public Perceptions About Sunan Muria, Muria Affairs

As a leader of Islamic missionaries in Java in particular, the wâlîs were believed to be the sacred. They are considered to have advantages compared with other communities. They are beloved of God, so that they are believed to have the

²² Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*,p. 57

²³ Agus Sunyoto, *Op.Cit.*,p. 316

gift of supernatural forces. Not only during his life, even after death they were still considered to have charisma and is still highly regarded. It can be seen from the public treatment of the tombs of the saints and the number of visitors visiting the tomb of the wâlî until now.²⁴

Effect of Sunan Muria is still great. Until now, the tomb of Sunan Muria complex located in the village of Colo, never empty of visitors. There are around 15.000 visitors every day. they come from all corners of the archipelago. There are even coming from abroad, especially from Muslim countries.²⁵ The density of the number of visitors at the tomb of Sunan Muria very visible especially every month of *Sha'ban*²⁶. Congestion solid characterized by the number of vehicles and buses queued rows into the compound reaches the parking lot two kilometers. Therefore, it is not surprising that the tomb of Sunan Muria is referred to as one of the great shrine that is on Kudus.²⁷

For visitors, Sunan Muria who was charismatic and religious become problem solving spill and spread blessings. Some problems are broadly consulted and communicated through the ritual of pilgrimage among others, include the search for a cure of the sick, gain fluency in the ritual at home (urination-in-law), hope to have children, the desire to buy and build houses, children's ideals come true, the successful completion of family problems, meet a mate, settle debts and current school and graduate.²⁸

The word pilgrimage absorbed from Arabic *ziyarah*. Literally, it means a visit, either to the person who is alive or dead. While technically, it refers to a specific set of activities visit the tomb, like the tomb of the Prophet, companions, wâlîs, heroes, parents, relatives, and others.²⁹

²⁴ Inajati, *Op.Cit.*,p. 3

²⁵ Dr. Purwadi, Dra. Enis Niken H, M. Hum, *Dakwah Wâlî Songo Penyebaran Islam Berbasis Kultural di Tanah Jawa*, Yogyakarta, Panji Pustaka, 2007, p. 166

²⁶ Sya'ban is the eighth month of Hijriyyah calendar.

²⁷ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*,p.77-78

²⁸ *Ibid.*, p. 85

²⁹ Inajati, *Loc.Cit*

By visiting the tombs of saints, seeing the sites and their heritage, is expected to have a new stimulus that comes into the minds of the visitors so that raises awareness of a new force in religion. In this way, the pilgrimage will provide direction, motivation, and finally grow in full awareness to obey, obey, and carry out the divine power, as has been done by walisongo.³⁰

Examples of visitors who believe sanctity of Sunan Muria are a couple Ali Mukmin and Jaminatun Bulung form Cangkring, Kudus. With regard to the time of pilgrimage, Ali Mukim indeed know the beliefs about the primacy of Jumuah Pahing for visitors at the tomb of Sunan Muria. However, he did not consider the time of the pilgrimage as something rigid. If he wants to make a pilgrimage anyway he immediately departed. According to him, no need to wait pilgrimages certain times. What is important in carrying out the intention of the pilgrim itself. Indeed there are Islamic groups that consider pilgrimage as something important, but see it as *bid'ah*³¹ behavior and close to *shirik*.³²

However, for him pilgrimage is a form of gratitude to someone who had been introduced to Islam. Misunderstandings and accusations of shirk as it appears because of the assumption that the visitors as if pleading with Sunan Muria. In fact according to him Sunan Muria and other Walisongo only intercessor, while demand remains devoted to God.³³

Similarly Jamiatun added, if the wâlîwas god lover. What prompted definitely given. This kind of belief become a powerful motivation for visitors tomb of Sunan Muria. They went to the tomb of the wâlî with the hope that God grants prayers requested, for example by making *vows*. *Nazar* can be categorized as a debt that must be fulfilled. They believe that the *vow* is not fulfilled, then bad things will happen to them.³⁴

³⁰ *Ibid*, p. 5

³¹ Bid'ah is new something for The Religion

³² Syirik is consider as an ally God.

³³ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*,p. 79

³⁴ *Ibid*. p. 80

Masthur bin Mardi³⁵ added, Sunan Muria was a generous and beneficent but disciplined. Examples of his generasioty was welfare of public Muria was increasing from year to year. The existence of the tomb of Sunan Muria the surrounding communities has given blessing. Many of them rely their life on the work, form ranging from motorcycles, food stalls, stall accessories, hawkers, to the parking lot. Similarly, if there are people intend to vow, then by Sunan Muria's miracle, intent can be achieved. But his discipline is reflected when the person does not fulfill his vow. "Usually snakes meets him", he added.

Although it does not follow certain times of pilgrimage, visitors believe that religious visit to the tomb of the wâlî as Sunan Muria should pay attention to manners. For example, clean of minor and major ritual impurity, dress modestly, and should not be talking bad. They believe if a pilgrim talk bad, then something bad will happen. Ali Mukim pointed out, one of the neighbors called Sugeng Lestari, when together on a pilgrimage to the tomb of Sunan Muria, ever talked about the memories of the time he was small when invited by his grandfather to the tomb of Sunan Muria definitely falls and he actually fell.³⁶

The belief that is so strong seems also often based on personal experience suffered by the couple. Jamiatun said, after giving birth of her first child in 1976, suddenly, his legs felt weak to support the body. This condition gets worse after being massaged by a masseur. He could not walk at all. Because of concern over the condition of his wife, Ali Mukim tried to visit to the tomb of Sunan Muria with a complete outfit of his wife. He went on foot from his home in Bulung Cangkring around 02.00 am and arrived at tomb at 06.00 in the morning. Having reached the tomb, he immediately went to the registration section and conviedhis purpose to the official mandate. In the tomb, he read tahlil and intention in his

³⁵ He is denizen of Japan, Kudus. He is Chief of Supervisor Senate of YM2SM. Interview is done at Sunday, 14 september 2014 at 16.30

³⁶ Prof. Dr. Sutedjo K. Widodo, M.Si, e.t, *Op.Cit.*,p. 80

heart that God will provide for his wife's recovery. Thank God, not long time she gradually improved.³⁷

After his wife's foot condition slightly improved, the couple went to pilgrimage to the tomb of Sunan Muria's again. While walking up the stairs, Jamiatun beseech God to heal his leg with the blessing of Sunan Muria. Not long, Jamiatun's leg cured and could go well. Therefore, until how if she visit the tomb of Sunan Muria always endeavored to walk, either has the money to "ngojek" or not. Last time, she was also walking up the stairs to the tomb of Sunan Muria when her second child plans to register S2 in Undip. She begged blessing in order to be waged all affairs. He added that if someone is intending to pilgrimage to the tomb of Sunan Muria, it would be better if he walk even though it has been available facility of motorcycle taxi services. He recounts, in ancient time visitors were walking even visitors who came from the Mountain Limestone, Sukolilo. If approaching Jumuah Pahing, they flock to walk, there were brought rice, goat, etc. passing through the village of Bulung Cangkring.³⁸

b. Muria Public Perceptions About Sunan Muria

The existence of the tomb of Sunan Muria of surrounding communities have given blessing. Many of them rely their life on the work, form ranging of motorcycles, food stalls, stall accessories, hawkers, to the parking lot. Consciously they stated that the opportunity to reap windfall associated with the presence of the tomb of Sunan Muria. They stated that the windfall abundant as blessing of Sunan Muria.³⁹

As expressed by Nuri.⁴⁰ According to him, Sunan Muria was not only scholars who spread the religion of Islam on Mount Muria, but he was also the one responsible for improving the economy of Muria society. With the tomb of

³⁷ *Ibid*, p. 81

³⁸ *Ibid*, p. 82

³⁹ *Ibid*, p. 83

⁴⁰ He is one of sellers in around of Sunan Muria's tomb. Interview is done at Tuesday, 9 september 2014 at 16.30

Sunan Muria, a lot of people make pilgrimages there. It potentially opens up a variety of jobs around the tomb as the facilities and services to pamper the visitors.

Similarly with the motorcycle entrepreneur. In the daytime they earn at about Rp 75,000, - on weekdays, and Rp 100,000, - on the day of Jumuah, Saturday, and Sunday. Even on holidays, especially *Sha'ban*, they can earn income to Rp 200,000, - to Rp 300,000, -.⁴¹

According Khudlri⁴², it's because muria's people realize the teachings of Sunan Muria, *pagerono omahmu Kanthi Mangkok* (fence your house with a bowl). The doctrine has been successfully realized by the board of the tomb of Sunan Muria. The doctrine teaches that in order to maintain the security of the household, make the closest neighborhood by to providing the fulfillment of basic needs such as eating or in other words make the surrounding communities prosper. Community have the trying opportunity like opening stores, providing motorcycle services, and so on. With environmental requirements are full filled of the needs, so then the way of life like it becomes deterrent power can maintain lasting protection.⁴³

In addition meritorious of to improving the Muria community's economy, Sunan Muria was also seen as a charismatic figure and sacred. There are many stories and strange events involving sanctity of Sunan Muria. Masthur bin Mahdi pointed out, there is one of his friends who visited the tomb of Sunan Muria. Due to a problem, his friend vowed not to make a pilgrimage to the tomb of Sunan Muria again. Long time no news, suddenly his friend came to see him crying. He told me that he had just recovered from a chronic illness. All treatments had been made, but no avail. Suddenly he remembered the oath. Finally he was apologizing to Sunan Muria indirectly and promised to make a pilgrimage there again. Shortly thereafter, he gradually improved and eventually recovered.

⁴¹ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*,p. 83

⁴² He is secretary of YM2SM. Interview is done at Tuesday, 9 september 2014 at 18.30

⁴³ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*,p. 7-8

5. Exoticism of Mount Muria

After Sunan Muria's death, he was buried on top of Mount Muria, That is why he is called the Sunan Muria. While the name of "Muria" is identified with the name of a hill near Jerusalem, Palestine. The name of the hill is Mount Moriah, where the Prophet of David and the Prophet of Sulaiman used to build the temple.⁴⁴

Sunan Muria is cemetery is located in the village of Colo, 18 KM north of the Kudus City. to reach the tomb, from the foot of the mountain must pass through a circular road as far as 7 km. In the final part of the journey from crest slope steep uphill, made the stairs as far as 750 M. Now, from the foot of the mountain at Colo visitors can use a motorcycle taxi. But, there are some visitors who intentionally walking pilgrimage for the purpose of creating a quieter pilgrimage situation.⁴⁵

It is said In *Nebula Magazine* that the tomb of Sunan Muria be the most exotic places among the tombs of the wâlî.⁴⁶ This is not surprising because the Colo is located in one of Mount Muria with a height of 600-900 M above sea level.⁴⁷ Muria area consists of forests, rivers, valleys, ravines, vegetation, wildlife, and biodiversity become ecosystem often can not be understood by humans. These include, the interaction of people's lives and activities of the local community culture. That have formed a human in harmony in harmonizing with nature.⁴⁸

Potentially, around the tomb of Sunan Muria rich with variety of recreation objects. In addition, tourism support organizations have also been there

⁴⁴ Umar Hasyim, *Op.Cit.*, p. 88

⁴⁵ Agus Sunyoto 2, p. 305

⁴⁶ Prof. Dr. Sutedjo K. Widodo, e.t., *Op.Cit.*, p. 8

⁴⁷ Hanna Widyawati, *Pengembangan Kawasan Wisata Colo, Kudus*, Thesis of Student of Diponegoro University, 2000, p. 3

⁴⁸ Mochammad Widjanarko, *Jelajah Muria*, (Kudus: Nora Media, 2013) hal v

that can sustain tourism sustainability. This condition is also indicated by the trend of tourist visits that from year to year has increased.⁴⁹

Colo tourism object can be classified into two types, that is religious tourism and nature tourism object. In the tourism object region of Colo, visitors can enjoy the beautiful nature scenery of the mountains with the air is clean and cool. Some interesting tourism places to visit are:

1. The cemetery of Sunan Muria
2. Waterfall Monthel
3. Nature tourism Rejenu:
 - a. The tomb of Sheikh Sadzali
 - b. Source of the Three Flavor Water
 - c. Gonggomino water fall
4. Japan Carve
5. Campgrounds of Kajar
6. Taqim Arts Studio.⁵⁰

Kinds of tourism places in the area of Colo make the place is always crowded by visitors. Some are coming because they want to make a pilgrimage or just enjoy the beauty of nature, or even both. Various groups of recreation in this region of Colo, start from children, young group, to adults. There are going with family, friends, and even his girlfriend. Exotic nature beauty and cool atmosphere indeed be a suitable place for a date. Moreover, equipped with various facilities that support for the convenience of the visitors make the place more fun for to visit. No doubt, these tourist places now - which is dominated by the young visitors –become a place for people dating.

As information from Nuri, now many tourist places in Colo as the place for people going out to date. Tourism places is most often the target that is Monthel

⁴⁹ Dra. Sri Indrahti, M.Hum, *Kearifan Lokal Pada Industri Tenun Troso: Potret Kewirausahaan Masyarakat Desa*, (Semarang: Madina, 2012), p.171

⁵⁰ <http://plat-kudus.blogspot.com>

waterfall. Even according to him, the place is designed for dating. Every weekend, the place is always crowded by dating people.

B. RELATIONSHIP BEFORE MARRIAGE

1. Definition of Relationship Before Marriage

The term relationship before marriage is certainly no stranger for the youth of today. Because it is certain that most teenagers now ever once together, establish love with the opposite sex. Or at least, ever liked the opposite sex.⁵¹

There are many experts who examine and provide a definition of dating. Benokraitis (1996) mentions that the relationship before marriage is a process where a person with another individual in a social context that aims to explore the possibility of whether or not the person is fit to be a life partner. According to Saxton (in Bowman, 1978), relationship before marriage is an event that has been planned and include a variety of joint activities between two people (usually performed by young unmarried opposite sex). Kyns (1989) adds that dating is a relationship between two people of the opposite sex and they have an emotional relationship, where the relationship is based because of certain feelings in the hearts of each one. According to Reiss (in Duvall and Miller, 1985) relationship before marriage is intimacy. According to Papalia, Olds, and Feldman (2004) intimacy includes a sense of ownership. Openness to disclose important information about the self to others (self-disclosure) becomes a major element of intimacy.

Based on all the above definition it can be concluded that the relationship before marriage is a series of joint activities tinged intimacy (such as a sense of ownership and self-disclosure) and there is the emotional attachment between a

⁵¹ Muhammad Asror Yusuf, *Op.Cit.*, p. 57

man and a woman who are not married with the intention to get to know each other and see the fit between each other for consideration before married.⁵²

Kamus Besar Bahasa Indonesia mentioned that the girlfriend was a constant friend of the opposite sex and have a relationship based on love. Dating means love with each other and relationship before marriage. In daily life, the court not only make friends hip, but more than that. Relationship before marriage becomes an activity and a means of communicating to pour or disclose the contents of the heart of two beings of the opposite sex in order to love each other.⁵³

As with love, relationship before marriage formulation was no standard. Everyone has the right and may formulate. Formulation standpoint relationship before marriage was different and diverse, both idealistic and pragmatic. From an ideal standpoint, the formulation of objectives usually seen from direction of relationship before marriage itself, that is embodies a unity of love between the two lovers in the ark of the household. While from a pragmatic standpoint, the relationship before marriage is exploratory between individuals or personal establish love. Because it is still in the exploratory level, towards the goal of dating is unclear. Even, it could be courting places as the media and can also as the purpose.⁵⁴

According to Hasan al-Bana, there are several reasons why teens choose relationship before marriage:

1. Time span assessment, before experiencing a phase of marriage, with reason to match each other.
2. As motivation. For a student, a lover is able to make them even harder to go to class and learn.

⁵² AD Kusumaningtyas, *Waspada! Bila Kekasih Pelaku Kekerasan!* dalam *Rahima*, No.41, April, 2013, p. 6-7

⁵³ Muhammad Asror Yusuf, *Op.Cit.*, p. 57

⁵⁴ Anang Harris Himawan, *Bukan Salah Tuhan Mengazab*, (Solo: Tiga Serangkai, 2007), p. 3

3. Association environment. Usually in one container of particular community they become routine to see that foster curiosity about each other and have.
4. Finding comfort and needs attention. Sense of security and attention given to able to change all the bad behavior that we have. Icebergs will melt if exposed by the warmth of the sun. Likewise, the characters are hard and indifferent, can be melt only with care and comfort given.
5. Keep prestige. It was useless if it has the advantages of self, but seen nothing interested him. Ideal face and body be come no value if it does not have a lovely heart.
6. Ride to live or parasites. Some of the people going to be able to alleviate the situation and get anything that smells free. Although not many are willing to admit it.
7. Novelty. Perhaps because of the condition of the nuances of "pink" or momentary location also supports procession romance.⁵⁵

By youth, relationship before marriage is considered as a medium to get to know fellow partner in order to will more steadily in the foster home. Usually after introductions, they are looking for the candidate's background before stepping on a more serious level. Relationship before marriage becomes important stages that must be passed before a wedding. As a medium to know each other for a lasting marriage later, relationship before marriage is certainly allowed by religion.⁵⁶

They who require relationship before marriage tend to use socio-psychological paradigm. It means, the relationship of inter human communication is inevitable and a necessity as a consequence of the creation of man as a social being dynamic. Dynamism of human life is more caused by the completeness of sense and spirit, as a form of human perfection. In addition, the fact of divorce

⁵⁵ Hasan al-Bana, *No More Broken Heart*, (Bandung: Mizania, 2013), p. 5-6

⁵⁶ Steve Geroda, *Pacaran Yes Putus Oke Broken Heart No*, (Yogyakarta: Kanisius, 2009), p. 41

and infidelity into their alleged that it happened due to the unpreparedness of the menage. One of the unpreparedness of them is less established one thing in common and the awakening of perception before marriage. That is their reason that relationship before marriage is a necessity.⁵⁷

2. Differences Between Relationship Before Marriage and *Ta'âruf*

Relationship before marriage is often equated with *Ta'âruf*. That's because the concept is intended as an assessment to determine the criteria of mate candidat first. But, some community groups refuse this argument. According to them, the court is totally different from *Ta'âruf*.

Ta'âruf derived from the Arabic word meaning introductory or exploratory. God outlines that each couples who will get married *Ta'âruf* first, before the ceremony so that the implementation of later marriage really based on views and a clear judgment.⁵⁸God says,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

*O mankind, indeed We have created you from straight male and female and made you peoples and tribes that you may know one another.Indeed, the most noble of you in the sight of Allah is the most righteous of you.Indeed, Allah is Knowing and acquainted.*⁵⁹

Islam has the best solution for people who want to find a life partner. This method is very effective in knowing our potential partner. This method is Islamic and not cause any harm to the conduct, by *Ta'âruf*. People often equate dating with *Ta'âruf*.In fact, relationship before marriage and *Ta'âruf* very different. Differences are as follows:

⁵⁷ Anang Harris Himawan, *Op.Cit.*, p. 5

⁵⁸ Turmudi Hudri, S.Hi, *16 Kunci Rahasia Menjemput Jodoh*, (Depok: Penebar Plus, 2010), p. 63

⁵⁹ <http://quran.com>

- *Ta'âruf* is an initial assessment. If after *Ta'âruf* there is no match between potential mates, they may stop this *Ta'âruf*. This tends to be better because there is no heart bond between each other hearts that do not cause pain. While people who are dating have ties hearts so that when it fails it will feel hurt.
- *Ta'âruf* is more reliable. *Ta'âruf* is exploratory period, when men and women give each other personal information, whether it is good or ugliness. Disability or illness of a potential partner should also be notified. Even little things that can be a disgrace like snore informed to potential mates. Information such as these can be asked directly when do *Ta'âruf* or ask a friend or people who know him. Thus, a potential partner can not lie and say good things about him. This sort of thing should be done by the prospective partner who is doing *Ta'âruf* to avoid disappointment when married someday. This is very different from the people who are dating are constantly trying to cover their shortfall.
- *Ta'âruf* is a means to gather information effectively. Men and women who do *Ta'âruf* are people who are ready to get married. So, after doing *Ta'âruf*, they soon married. They will not longer delaying marriage. Unlike the relationship before marriage that tended to delay marriage so spends time.
- People who do *Ta'âruf* may tell whatever she wants. If he finds a match with his potential partner, he can move on to marriage. But, if it does not fit, he may reject it in a good way. If there is an excess from the man, he should reconsider. The final decision remains in the hearts of potential partners and submitted to God by asking guidance. It is far different from the person who courts. Often, they are too force when something is not in accordance with their conscience. Things like that happen because their hearts had been blinded by love. The love of a boyfriend has sacrificed a lot of things. Though duly the sacrifice was given to a couple who has clearly become a husband or wife.

- When someone has been steady with her resolve and get fit at the Taarof, the next step is to propose. Duration of Ta'âruf to cover not too long. Similarly, a period of khitbah to the ceremony. This is intended to avoid fornication, often hovering in the human heart are very soft. Basically, people always have an interest and desire to relate to prospective partner. In addition, accelerated time would provide relief to the women because it was not hanged by the male. This is very different from courting that unclear edges.⁶⁰
- A person who doing Ta'âruf not mean has lawful to engage or communicate with prospective couples to marry. To connect with a potential partner, usually there is a third party to help. Moreover, when process of Ta'âruf progresses, both the men and the women have to bring a third party. This is to minimize being alone among men and women in order to avoid the slightest adultery. This is very different from the relationship before marriage tend to continue being alone.⁶¹
- Expression and manifestation of affection between men and women in general contain sexual lust, but at the same load of true love. So, They who are dating should be able to learn to distinguish between true love and lust. If they are less willing and less able to control lust, so in their relationship before marriage they will not successfully develop true love.⁶²

From time to time, it is evident that dating is not just an assessment of two hearts for each match up, but it also occurs each provide a physical approach to intimacy with one another.⁶³ It is because dating now is considered as a medium anymore to look for a life partner, but only just for fun (just fun). Now the forms of relationship before marriage had indeed crossed the line. Courting more

⁶⁰ Abduh Al-Barraq, *Panduan Lengkap Pernikahan Islami*, (Jakarta: Grasindo, 2011), p. 40-42

⁶¹ *Ibid*, 43

⁶² Ign Wignyasumarta, MSF, e.t, *Op.Cit.*, p. 21

⁶³ Yona, *Cara Gampang Nyenengin Pacar*, (Jakarta: Laba-Laba Publisher, 2005), p. 21

inclined to practice adultery, hold-grip, hug, kiss, dating, and even lead to sex.⁶⁴ That is why dating is considered as the gateway to adultery. In Islam there are rules, “*Something that could plunge a person to forbidden act, the law is forbidden, too*”.⁶⁵ Allah says in Surat Al-Isra: 32,

وَلَا تَقْرُبُوا الزَّوْجَاتِ إِنَّمَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الاسراء: 32).....

.....and do not approach unlawful sexual intercourse. Indeed, it is ever an Immorality and is evil as a way.⁶⁶

In many cases, the court seems have led to promiscuity. Ironically, they are no longer taboo in love hugging and kissing. Investigation report of FISIP UI’s student tabloid in February 1996 edition, as quoted by psychologist Rachmat Mulyono stating opinions from, a number of students about this free sex. From a poll of 63 students, the results are sufficient to support the indication of the dating style began leads to sex. Although some students do not agree with casual sex (77.8% disagree and 15.9% agree), romance pattern in the relationship before marriage that is applied quite freely: hugs 88.9%, 92.1% cheek kiss, kiss lips 73%, Deep Kiss 57.1%, 30.2% necking, sex touch 15.9%, 9.5% oral sex, petting 12.7%, and 4.8% intercourse. The surprising data also comes from Boyke Dian Nugraha, 25% of teenagers who consulted him had have sex before marriage. In his account, the number of cases is likely to rise. In the early 1980s the number was about 5-10% only.⁶⁷

UNDIP has a different story which is more fantastic. Results of the study from population Diponegoro University research team that collaborated with the Central Java Health Office to conduct research on the behavior of high school students in 1995. As a result, approximately 60,000 high school students in Central Java (600,000 people involved in the survey, or about 10% of the total)

⁶⁴ M. Thobroni and Aliyah A. Munir, *Meraih Berkah Dengan Menikah*, (Yogyakarta: Mustaka Marwa, 2010), p. 78

⁶⁵ Muhammad Asror Yusuf, *Op.Cit.*, p. 63

⁶⁶ <http://quran.com>

⁶⁷ Muhammad Asror Yusuf, *Op.Cit.*, p. 59

have ever done intercourse premarital sex.⁶⁸ And many more studies that the result is not less astonishing.

Thus relationship before marriage style certainly is not healthy because it has been filled with lust, which finally can damage the morale of teenagers. Relationship before marriage like this can damage the nature of love itself and insult women, because until now the majority of people still consider virginity as something respectable.⁶⁹

The impact of unhealthy dating is the impact of psychological / trauma. Women usually experience traumatic larger than males. More over if the woman is already dating adultery. Women will feel that they are not virgins anymore so in association with her opposite sex she feels inferior and does not deserve to be loved. Therefore, Islam recommends Ta'âruf and the forbids relationship before marriage.⁷⁰

Love is a certain feeling of a man to the opposite sex or otherwise. This feeling dwells in the heart. So, this fact of love has nothing the relation with the Islamic Shari'ah. Islamic Shari'ah only discuss any impact from on the feelings of love. As a man is alone with his lover, fornication, and all other immoral acts.⁷¹ Expression and manifestation of affection between men and women generally contain sexual lust, but at the same load of true love. So, they who are dating should be able to learn to distinguish between true love and lust. If they are less willing and less able to control lust, so in relationship before marriage they will not successfully develop true love.⁷²

⁶⁸ Iip Wijayanto, *Sex in the Kost*. (Yogyakarta: Qalam, 2003), p. 36

⁶⁹ Muhammad Asror Yusuf, *Op.Cit.*, p. 60

⁷⁰ M. Thobroni and Aliyah A. MuniR, *Op.Cit.*, p. 79

⁷¹ Dr. M. Sayyid Ahmad al-Musayyar, *Akhlak Al-Usrah Al-Muslimah Buhûts wa Fatâwâ*, diterj. Oleh Fathurrahman Yahya dan Ahmad Ta'ayudin (ed), *Islam Bicara Soal Seks, Percintaan, dan Rumah Tangga*, Erlangga, Jakarta, 2008, hal 3

⁷² Ign Wignyasumarta, MSF, e.t, *Op.Cit.*, p. 21