

CHAPTER IV

ANALYSIS

A. Kinds of Myths in Sunan Muria's Tomb

As the Islamic spreader, Sunan Muria is believed as the sacred person. He is considered to have advantages compared with another 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.¹

Historical data shows the practice of pilgrimage to the tomb had been there since before Islam came, but it is not suitable with Islam. So in the early days of Islam, the Prophet Muhammad forbid it. But after Islam develop together with understanding, so the pilgrimage tradition is revived, even encouraged by the Prophet because it can remind the end of the day so hopefully people can exercise self-control.²

The Prophet said,

(حديث مرفوع) حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى ، حَدَّثَنَا ابْنُ وَهْبٍ ، أَنبَأَنَا ابْنُ جُرَيْجٍ ، عَنْ أَبِي يُونُسَ بْنِ هَانِيٍّ ،
عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ ، عَنْ ابْنِ مَسْعُودٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " : كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ
الْقُبُورِ فَزُورُوا الْقُبُورَ ، فَإِنَّهَا تَزْهَدُ فِي الدُّنْيَا ، وَتُذَكِّرُ الْآخِرَةَ (رواه ابن ماجه).³

¹ Inajati Adrisijanti Romli, *Op. Cit*

² *Ibid*

³ Mu'ammal Hamidy, e.t, *Terjemahan Nailul Authar: Himpunan Hadits-Hadits Hukum*, Vol. III(Surabaya: Bina Ilmu, tth), P. 1148

In the book *Sunan Muria Today* by Prof. Dr. Sutedjo K. Widodo, et al, according to data register in the guest book show that pilgrimage visit Sunan Muria's tomb come from different places and different religions, both from Java and outside Java. Even from abroad such as Malaysia, Brunei, Singapore, and etc.

The visitors consists of various ages, ranging from children, adolescents, and adults. There are come alone, together with the family or group, even some visitors come together their lover or husband. They have different motives in a pilgrimage to the tomb of Sunan Muria. To imitate the struggle of the wâlî, there are at least two phenomena that can be seen to this day. Firstly, visit to person are considered to have great merit in their lives. This shows that pilgrimage is not only religious calling, but also humanitycalling. Secondly, the pilgrimage to the religious leaders. The second phenomenon is patterned double. Besides they memory of their struggle, there is also a motive to get blessing from God through the prayers of the wâlî. In Islam, it is known as *wasilah* or *tawassul*.⁴

In the Qur'an, *wasilah* found in two places,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

*O you who have believed, fear Allah and seek the means (of nearness) to Him and strive in His cause that you may succeed. (al-Maidah:35)*⁵

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

*Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared. (al-Isra': 57)*⁶

⁴ Inajati, *Op.Cit.*, p. 3-4

⁵ <http://quran.com>

⁶ *Ibid*

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.⁷ For the informants, the tomb of Sunan Muria is a sacred place because the body of a God's dear - is Sunan Muria - buried there. Therefore, it become the sacred place and different from the common tomb. They argue that although Sunan Muria died, but actually he is still alive.

Trust people from different regions (Jepara, Kudus, and surrounding areas) to the values of local wisdom Sunan Muria had is great.⁸ The belief create to various myths evolved there. For example, as a sacred the *wâlî*, visit to the tomb 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*. Society also believes that *nazar* are not fulfilled, then bad things will happen to them.⁹

For example is Fauziah.¹⁰ She visit to Sunan Muria's tomb to fulfill his *nazar*. He made *nazar* if he gets the job, he will visit the tomb of Sunan Muria on foot. He analogized walk is a process that is full of struggle as it gets the job. Another case of Rifqi.¹¹ He take a long journey from Semarang to Kudus just want to visit the tomb of Sunan Muria. He was journeying hopefully can get Sunan Muria's blessing so their relationships are given easily and can continue until marriage. He believes Sunan Muria are person who get closer to God and endowed with blessings and the intercession of God.

⁷ Prof. Dr. Suttedjo K. Widodo, M.Si, e.t, *Op.Cit*

⁸ *Ibid*, p. 85

⁹ *Ibid*, p. 79-80

¹⁰ One of Kudus residents. Interviewed at Sunday, September 14, 2014

¹¹ He is resident of Ngaliyan, Semarang. Interviewed at Sunday, September 14, 2014.

Masthur bin Mardi 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 snake", 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 Mukmin 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.¹²

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 fail (break). According to Noor Khozin,¹³ the story goes the myth associated with the bloody tragedy of love between Raden Ayu Nawangsih, Sunan Muria's daughter and his student, namely Raden Bagus Rinangku. He got the information from his ancestor.

Sunan Muria is a famous Islamic spreader has many students who aim to get knowledge. It is said that, in addition to Islamic religious sciences, also many other sciences are owned by Sunan Muria.¹⁴ It is said that a student who came from Semarang, called Raden Bagus Rinangku, known as the student who is not only intelligent but also powerful and handsome. No wonder if one of his

¹² *Ibid*, p. 80

¹³ He is Mejobo's citizen. Interviewed on September 15th 2014

¹⁴ Umar Hasyim, *Op,Cit.*, p. 78

daughters named Raden Ayu Nawangsih fall in love with him. These two different types of beings that are in love and both binding promise to live as dead. Unfortunately, their relationship was not sanctioned by Sunan Muria because Raden Ayu Nawangsih will be paired with Kyai Caboleh. Sunan Muria try to separate them by providing a range of heavy duty on Raden Bagus Rinangku. After successfully he performing the first task, Raden Bagus Rinangku is given a second task. But in this second task, Raden Bagus Rinangku even shrugged thus making Sunan Muria furious. Sunan Muria draw his bow, but the arrow is actually shot on Raden Bagus Rinangku's stomach. Instantly Raden Bagus Rinangku died. Was unable to see his lover died, Raden Ayu Nawangsih fell on the bodies collided Raden Bagus Rinangku. The arrows sticking out of the back of Raden Bagus Rinangku it also penetrates Raden Ayu Nawangsih's stomach and she died in front of Sunan Muria.¹⁵

Based on the story, created a mtyh that if a pair of lovers who are not married (dating)-whether intentionally or not - visit to the Muria together, so their relationship will not end until the wedding. The myth is still valid and is believed by society until now and become a local wisdom in Kudus.

B. Ethical Values of Mythology of Relationship Before Marriage in Sunan Muria's Tomb

Myths are often interpreted as pointing story is not true, artificial story that has no historical truth. However, such stories are needed so that people can understand the environment and themselves. Myths become one of the interest themes in environmental anthropologist and cultural philosophy. Characteristics of myth and its function (to understand the environment) that would establish a meaning and value is the life.¹⁶

¹⁵ Ridin Sofwan e.t, *Op.Cit.*, p. 160-163

¹⁶ St. Sunardi, *Semiotika Negativa*, (Yogyakarta: Kanal, 2002) p. 104

Myth is not a haphazard conversation. Language requires special conditions to be a myth. Myth is a communication system that is a message that not can be an object, a concept, or idea.¹⁷

The myth is very important to be studied to explain the signs contained therein. Signs need to be explored so that the concept or message behind these signs can be revealed. Thus, the myth is not only a local knowledge, but also can be beneficial because it will be full of philosophical values.¹⁸

Myth, related with religion, is important because not only it contains miraculous events or events of supernatural creatures, but because these myths have existential function for humans. The main function of myth in culture are revealed, raised, and formulate trust, protect and strengthen morality, to ensure the efficiency of the rite, and giving practical rules to guide human. Thus, according to the functionalist anthropology, myth is the power that give regulation to society. Myth and religion as a power composed give an important role in social life.¹⁹

Van Peursen's opinion is same with Syukur Dister's view say that myth is a story as giving guidance and certain direction to a group of people. The story was cored symbols that trigger human experience. Myth gives direction to human behavior, and is a guideline for humans to act wisely.²⁰

Ethical values contained in the mythology of relationship before marriage in Sunan Muria's tomb are:

1. Manifestations of respect to Sunan Muria

As one of propagators of Islam, Sunan Muria is believed as the sacred person. He have excess than other communities. He is believed to have the

¹⁷ Roland Barthes, *Membedah Mitos-Mitos Budaya Massa: Semiotik atau Sosiologi Tanda, Simbol, dan Representasi*, diterj. Oleh Ikramullah Mahyuddin, Jalasutra, Yogyakarta, 2010, p. 295

¹⁸ St. Sunardi, *Op.Cit* p. 86

¹⁹ Mariasusai Dhavamony, *Op.Cit.*, p. 150-151

²⁰ Dr. Hans J. Daeng, *Op.Cit.*, p. 81

gift of supernatural forces. Not only during his life, even after his death, he was still deemed to have charisma and is still respected highly.²¹

According to Mircea Eliade, something that is considered sacred because therein touched by the sacred.²² Sunan Muria is believed as one of God's dear. As a God's dear, surely he has a nearest relationship with God. Because of the close relationship between Sunan Muria and God, then Sunan Muria is considered a saint or the sanctified. He is believed to have certain miracles as provision from God to spread the teachings of the Lord. In addition, the legitimacy comes from God directly because of his existence is chosen by God absolutely.²³

Karâmah words that have basic word *karuma*, etymologically can mean glory, given easy, maintained and clean from sin. If related with sainthood, *karâmah* means extraordinary thing or out of the causality law, which is from a person, without prophetic propaganda. Or there is defining it with something out of the customs, which is derived from an obedient servant, always follow the the Prophet learnings, and accompanied by true faith and righteous deeds.²⁴

The existence of the *wâlî* and scholars are believed by the community as leaders who connect the teachings of Islam to the teachings of the prophet. While the prophet be regarded as a saint because he is one of the chosen people who spread Islam by using scriptures are believed sourced directly from God. Even the existence of *Wâlîs* not only connecting the transmission of Islamic knowledge at certain period until prophet period, but they are also believed to have a direct genealogical lines to the Prophet Muhammad through pathways certain breeds. Therefore, they are part of a "holy man".²⁵

²¹ Dr. Inajati Adrisijanti Romli, *Op.Cit.*, p. xvii

²² Daniel L. Pals, *Op.Cit.,Ibid*, p. 236

²³ Inajati, p. 19

²⁴ In'amuzzahidin, *Dari Wâlîyullah Menjadi Wâlî Gila*, (Semarang: Syifa Press, 2007),

²⁵ Inajati, *Op.Cit.*, p. 19-21

2. Keeping sacredness Sunan Muria's Tomb

For the Javanese, *wali* are sacred people and their tomb are sacred also. Sacred in Arabic word *karômah* means the miracles are owned by *wali*. In the various places of Muslim, especially in Java, the cult of *wali* is an important central element. *Wali* have the power to give a blessing and help them who have worldly and religious problems.²⁶ Many Javanese believe that the a holy and sacred tomb can be used as a place to look for blessings, salvation, and magi.²⁷

Society considers Sunan Muria's tomb is axis mundi because it as imago mundi connecting them with God or The Numinous. While the symbol is Sunan Muria's tomb. The symbol can be used as an intermediate place to get closer to God, as well known that the ultimate reality is an abstract but are believed to exist. Therefore, to get closer to God then be used various kinds of symbolism that is associated directly with the absolute reality.²⁸

Because Sunan Muria's tomb is the sacred place, so certainly it isn't used for do bad and wrong things. For example, place for dating or relationship before marriage. Although still debatable about bad or not of relationship before marriage, but in fact the style or activity in dating often violate the norms of religion and society. Now forms of dating had crossed the line. Dating is more inclined to practice adultery, like holding hands, hug, kiss, even to lead to sex. That is why dating is regarded as a gateway to adultery.

When the author asked youth pilgrims in Sunan Muria's tomb about the myth, they do not believe the myth. That's because for few years they were dating and repeatedly come together to the tomb of Sunan Muria, they remain a lasting relationship. As expressed by Fauziah. They've both been dating for 4 years and repeatedly visit the tomb of Sunan Muria together, but

²⁶ Mark R. Woodward, *Op.Cit.*, p. 251

²⁷ Bayu Prasetyo, *Loc.Cit*

²⁸ Karens Amstrong, *Loc.Cit*

the proof until now their relationship is still preserved. It's same with Rifqi. Three times he visit to the tomb of Sunan Muria with his girlfriend, their relationship is still fine.

If both partners are still prove the myth and the desecration through lasting their relationship before marriage, Rifyanto²⁹ prove it by getting married. He got married with his girlfriend, Mukarromah. When they were still dating, they both repeatedly come together to the tomb of Sunan Muria. But eventually their relationship can continue to marriage. According Rifyanto, myth it depends on how we react to it. If we believe, it will be proved that myth. If not, then it has no effect. In other words, myth only "binding" people who believe it.

But when the author obseved it to Monthel, many couples before marriage just do not dare to visit the tomb of Sunan Muria. Most of them believe the myth so they do not dare to violate it. As expressed by Jihan.³⁰ During dating with Huda, he had never been to Muria for fear of breaking the myth of their relationship. Only after they were married and had one child, they went to Muria. It is also said by Niken.³¹ Cousin of this Jihan claimed that she never to Muria during dating. He worried that something bad will happen if they visit to Muria together.

While Anwar,³² believe the myth because he ever prove it. Returning from Muria with his girlfriend, their relationship broke up. Suddenly his girlfriend's parents rejected him for no apparent reason. It is same with Izza.³³ She went to Muria with his girlfriend because the organization which they follow held an event at Muria. While she and her boyfriend may not be absent because the tasks assigned to them both. Firstly she do not believe in the myth. But after their relationship broke up after returning from there, eventually she

²⁹ He is Kaliwungu resident. Interviewed at Sunday, Sepetember 14, 2014

³⁰ She is Juwana's resident. Interviewed at Sunday, November 9, 2014

³¹ She is Juwana's resident. Interviewed at Sunday, November 9, 2014

³² He is Juwana's resident. Interviewed at Sunday, November 9, 2014

³³ She is Mejobo's resident. Interviewed at Sunday, November 9, 2014

believed it. Moreover, it is also happened by some of his friends - a relationship they finally broke up after they go with their lovers to Muria-making Izza increasingly believe the myth.

In ethical issues, their behaviors are still reasonable and tolerable. Almost no difference between visitors visited to the tomb with his girlfriend or not because everyone looks the same. Commonly they only walking and chatting together. A view contrasting the author found in other tour places, for example is Monthel. There are many couples before marriage fun dating. Dating style of some of them, such as holding hands tightly - even holding hands leaning on the shoulder of her boyfriend, being alone in a quiet place, etc.

Nuri justify it. As a seller in front of the mosque of Sunan Muria, he often saw several young couples who visited the tomb of Sunan Muria. During this time he could not distinguish whether the dating couple or even family. Because they are the same behaviors as other visitors. During this time he also did not find young people who style of dating like in Monthel. They are still keep polite behavior. It is also agreed by Kasrumi.³⁴ During this time, she did not find a pair of visitors who do indecent things around the tomb. Indeed there are some couples pilgrim do pilgrimage, but she could not distinguish whether they are dating's couples or not because they have same behavior as other visitors.

So, one of the ethical values of the myths is to respect Sunan Muria's tomb as wâlî's tomb and keep the sanctity from any negative things.

3. Tomb is a place for pilgrimage, not for dating

In a pilgrimage, certainly the visitors should obey the pilgrimage ethics. One of the pilgrimage ethics is to be polite, both in behavior and dress. This is natural because it is a tomb, moreover it is the wâlî's tomb.

³⁴ She is Colo's resident. Interviewed at Sunday, September 9, 2014.

The polite should be suitable with Islamic ethics. Islam is the main basis for human life that be universal needs. The rules contain very high values on human life. The principles of religion are norms divinity which are sent to man through the wâlîs. In essence, all that has been outlined by religion, especially Islam, has always been good with the sole purpose that is guiding mankind to determine good and correct way vertically or horizontally.³⁵

Ethics in clothing for men is wear long and polite clothing. While the women are wearing Muslim clothing, not tight and close the genitals and wear veil, *"If there is a pilgrim who does not clothing politely, for example a man wear shorts pants, so we will lend him gloves. But if women are not veiled, so we will lend her veil. It was done all for honor of the sacred place like Sunan Muria's tomb,"* Masthur said.

While about the behavior, the visitors have to keep their ethics that do not suitable with Islamic values. Generally people who are dating contains sexual desires, such as holding hands, hug, kiss, even to lead to sex. So, people who come together with their lover must keep ethical norms so that not to do misconduct in the tomb so not to tarnish the sanctity of the tomb.

³⁵ Drs. Sudarsono, S.H. *Etika Islam Tentang Kenakalan Remaja*, (Jakarta: Rineka Cipta, 2005), p.91