

**THE PHILOSOPHICAL VALUES IN REWANDA OFFERINGS
IN KREO CAVE SEMARANG**



Mini-Thesis

**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the
Requirement for the Degree of S-1 of Islamic Theology on Theology and
Philosophy Department**

By:

Rizka Qomariyah

NIM: 124111029

SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY FACULTY

UIN WALISONGO SEMARANG

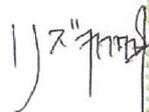
2016

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 7, 2016

The Writer,



Rizka Qomariyah

NIM. 124111029

ADVISOR APPROVAL

Dear Sir,

**Dean of Faculty of Ushuluddin
State Islamic University
(UIN) Walisongo Semarang**

Assalamu'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Rizka Qomariyah
NIM : 124111029
Department : Theology and Philosophy
Title : The Philosophical Values in Rewanda Offerings in
Kreo Cave Semarang

is ready to be submitted in joining the last examination.

Wassalamu'alaikum Wr. Wb.

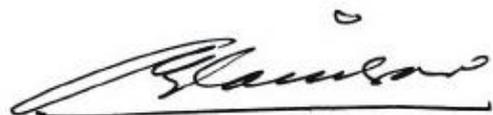
Semarang, November 7, 2016

Academic Advisor I

Academic Advisor II



Prof. Dr. H. Yusuf Suyono, MA
NIP. 19530313 198103 1 005



Aslam Sa'ad, M.Ag.
NIP. 19670423 199803 1 007

RATIFICATION

This paper was examined by two experts and passed on December 20, 2016. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Dean of Faculty of Ushuluddin/

Chairman of Meeting



H. M. Mukhsin Jamil, M.Ag.

NIP. 19700215 199703 1003

Academic Advisor I

Prof. Dr. H. Yusuf Suyono, MA
NIP. 19530313 198103 1 005

Examiner I

Dr. Machrus, M.Ag.
NIP. 19630105 199001 1002

Academic Advisor II

Aslam Sa'ad, M.Ag.
NIP. 19670423 199803 1 007

Examiner II

Dr. Zainul Adzvar, M.Ag.
NIP. 19730826 200212 1 002

Secretary of Meeting

Fitriyati, S.Psi, M.Si

NIP. 19690725 200501 2 002

MOTTO

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”

-Az-Dzariyaat 56-

DEDICATION

This Thesis is dedicated to:

My Mom and Dad,

My Brother and My Sisters,

My Teachers,

My Beloved,

And everyone who loves the wisdom

ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises and thanks are always delivered unto Allah for his mercy and blessing. Furthermore, may peace and respect be always given to Muhammad peace unto him who has taught wisdom for all mankind.

By saying *Alhamdulillah*, the writer submits this thesis entitled: “*The Philosophical Values in Rewanda Offerings in Kreo Cave Semarang*” to be submitted Ushuluddin and Humanity Faculty as partial fulfillment of the requirement for the Degree of S-1 on Theology and Philosophy Department.

There is no word could represents the writer’s gratefulness to those helped in completing this work. They are:

1. Prof. Dr. Muhibbin, M.Ag. As Rector of Islamic State University (UIN) Walisongo, Semarang.
2. Dr. Mukhsin Jamil, M.Ag. as Dean of Ushuluddīn and Humaniora Faculty.
3. Dr. Zainul Adzvar, M.Ag. and Yusriyah, M.Ag. respectly achieved as Chief of Theology and Philosophy Department and Secretary, both of them have facilitated the writer to find the problem which is appropriated to be discussed in this thesis.
4. Prof. Dr. H. Yusuf Suyono, MA and Aslam Sa’ad, M.Ag. as the main thesis advisor and the co- thesis advisor, in guided and advised the writer until able to finish this work.
5. Dr. Machrus, M.Ag. and Dr. Zainul Adzvar, M.Ag. As the first and second examiner who have examined and clarified this thesis.
6. Dr. Imam Taufiq, M.Ag. as academic advisor who guided and showed direction during the writer’s academic journey of Ushuluddīn and Humanity Faculty.
7. Dr. Fadlolan Musyaffa’, Lc. and Dr. Abdul Muhayya, MA. as writer’s caretaker who have given everything about life and knowledge.

8. Ken Widayatwati, SS, M.Hum and Dra. Rukiyah as the UNDIP lecturer and researcher who allow writer's to continue their research about the Rewanda Offerings.
9. Writer's family who always give great spirit, strong motivation and pray, especially writer's father and mother: Nasikhin and Sriwayanti; love and respect are always for you and also writer's sister and brother: Susiana, Ahmad Zaenuri, Syarifah Lukiyana and Rizki Syamsiyah; love and dear are always for you.
10. Writer's classmates: Yulinar, Islamika, Ika, Novi, Rosi, Rizki, Anggi. My gorgeous girls and my crazy classmates. I cannot imagine one second without you all. Thank God, for the best friend ever that you given to me.
11. Writer's senior; special Thanks to Taufiq Amirul Muhajir who become very good person in my life. Hopefully what you've given to me will be paid by the best reward from God.
12. Writer's communities: ULC UIN Walisongo Semarang, FUPK UIN Walisongo Semarang, HMJ Theology and Philosophy UIN Walisongo Semarang, Ma'had Walisongo UIN Walisongo Semarang, Ma'had Ulil Albab Ngaliyan Semarang, Theology and Islamic Ethic 2012 (UIN Walisongo Semarang). Being with you is unforgettable moment.

Transliteration Table: Consonants¹

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		هـ	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

¹ Quoted from *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, 2013, p. 142-144.

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
	A		اءى	An
	U		و	Un
	I		ي	In
اءى	Ā		ؤ	Aw
و	Ū		ئي	Ay
ي	Ī		ؤ	Uww, ū (in final position)
			ئي	Iyy, ī (in final position)

TABLE OF CONTENT

PAGE OF TITLE.....	i
DECLARATION.....	ii
ADVISOR APPROVAL.....	iii
RATIFICATION.....	iv
MOTTO.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENT.....	vii
TRANSLITERATION.....	ix
TABLE OF CONTENT.....	xi
PICTURE.....	xiii
ABSTRACT.....	xiv

CHAPTER I: INTRODUCTION

A. Background.....	1
B. Research Question.....	3
C. Aim of Research.....	4
D. Significance of Research.....	4
E. Prior Research.....	4
F. Research Methodology.....	5
G. Structure of Writing.....	8

CHAPTER II: ISLĀMIC BELIEF (*'AQĪDAH ISLAM*)

A. The Understanding of Islamic Belief(<i>'Aqīdah</i>).....	10
B. The Principles of Islamic Belief (<i>'Aqīdah</i>).....	12
C. The Function of Islamic Belief(<i>'Aqīdah</i>).....	13
D. Application of Islamic Belief (<i>'Aqīdah</i>) in human life.....	15
E. Islamic Belief (<i>'Aqīdah</i>) and Social Worldview.....	20

CHAPTER III: KREO CAVE AND REWANDA OFFERINGS

A. Kreo Cave.....	25
1. Geographic Location of Kreo Cave	25
2. The Legend of Kreo Cave	26
3. The Existence of Kreo Cave	28
B. Rewanda Offerings.....	29
1. The Development History of Rewanda Offerings.....	29
2. The Name of Rewanda Offerings.....	30
3. The Time of event of Rewanda Offerings.....	30
4. The Place of event of Rewanda Offerings.....	31
5. The Participant of Rewanda Offerings.....	31
6. The Aim of Rewanda Offerings.....	31
7. The Procession of Rewanda Offerings.....	32
8. The Components (<i>Umbo rampe</i>) of Rewanda Offerings.....	41
9. The Myths Related with Rewanda Offerings.....	46

CHAPTER IV: THE PHILOSOPHICAL VALUES IN REWANDA OFFERINGS AND ITS RELATION WITH ISLĀMIC BELIEF

A. The Philosophical Values in Rewanda Offerings.....	49
B. The Prospects of Rewanda Offerings in the Future.....	58
C. Rewanda Offerings in Islāmic Belief review	60

CHAPTER V: EPILOGUE

A. Conclusion.....	64
B. Suggestion.....	64
C. Closing.....	65

BIBLIOGRAPHY.....	66
--------------------------	-----------

PICTURE

- Picture 1 The head of ritual (*cucuk lampah*), 31.
- Picture 2 Four boys in monkeys costume, 31.
- Picture 3 The elder mores (*tetua adat*), 32.
- Picture 4 The Sunan Kalijaga group, 32.
- Picture 5 Teak wood replica carrier and children in monkeys costume, 33.
- Picture 6 Boys and girls in traditional costume, 33.
- Picture 7 Semarang dancer, 34.
- Picture 8 *Tumpeng* carrier, 34.
- Picture 9 Fruit offerings carrier, 34.
- Picture 10 *Palawija* offerings carrier, 35.
- Picture 11 *Kupat Lepet* offerings carrier, 35.
- Picture 12 *Sego Golong* offerings carrier, 35.
- Picture 13 Drum band group and school children, 36.
- Picture 14 Civil society, 36.
- Picture 15 *Gunungan* of Fruits, 39.
- Picture 16 *Gunungan* of *Palawija*, 39.
- Picture 17 *Gunungan* of Wrapped rice (*Sego Golong*), 40.
- Picture 18 *Gunungan* of *Kupat lepet*, 41.
- Picture 19 *Tumpeng* and *Inkung* Offerings, 42.

ABSTRACT

Rewanda Offerings is a traditional ritual of Talunkacang society which is held every third day in *Syawal*. This ritual contained many offerings and only one kind of offering i.e. fruits offerings are given to the monkey inhabiting in Kreo Cave area. The term “*Sesaji*” or offering usually leads to the *shirik* in Islam. But this ritual is not totally incompatible with Islamic belief. So the discussion about the philosophical values within this ritual that are examined and evaluated from Islamic perspective will produce a new understanding of this ritual.

The purpose of this study is to know the philosophical values and meanings existent in Rewanda Offerings. From these philosophical values, this study also aims to know the relation between the values and Islamic belief (*‘Aqīdah*). This study applies qualitative research in which the data is collected through fieldwork, interview, and documentary research. This study also uses descriptive analysis.

The result of this study is based on the observation in Rewanda Offerings ritual, after being examined with Islamic belief (*‘Aqīdah*). So there are found some elements of the ritual which are compatible with Islamic belief on one hand and which are not compatible on the other hand. The compatible elements can be seen through the practice of tahlil and slametan. While those not compatible elements can be seen in the burning incense and giving offerings intended to the spiritual beings in Kreo Cave. The Islamic review is needed to avoid misunderstanding of this ritual.

Keyword: Rewanda Procession, Kreo Cave, Offerings, ‘Aqīdah, local wisdom.

CHAPTER I INTRODUCTION

A. Background

Naturally, human being is a creature that has limited knowledge and thought. This limitation forces them to admit and accept supernatural things. Upon the limitations, religion emerges as an expression of man's inability to grasp or explain natural phenomena. On the other hand religion can also arise due to the crisis that made jittery in human life. And religion is the answer to this problem.

Besides, there are some factors that drive human beings have to do religious feelings, such as mesmerized with sacred and supernatural things. Those feelings emanated from the supernatural power as the unifying principles of the universe. In the primitive society, people often see or believe that animals or plants as embodiment of supernatural power²

Meanwhile, in this society, especially the Muslim community there are still many people who perform ceremonies that are the legacy of the ancestors are affected by the teachings of the non Muslim. So that it often happens that seem opposite expression of duality.³ The duality of the expression can be seen in the community of the village Talunkacang, Gunungpati, Semarang. One hand they admit the truth of the teachings of Islām and practice all the commands and avoid the prohibitions. On the other hand they still trust the things that relate to the traditions of the ancestors who are Hindu-Buddhism. The opposite attitude appears in the Ritual Offerings Rewanda which still exists.

Rewanda Offerings is ritual held by the Talunkacang society as a form of celebrating (*Slametan / Selamatan*) the village. As the ritual, Rewanda Offerings has its own rules and procedures in term of time and place of event, and types of Offerings. This ritual is performed every third

² Ahmad Khalil, *Islām Jawa, Sufisme Dalam Etika Dan Tradisi Jawa* (Malang: UIN-Malang Press, 2008), 272.

³ M. Darori Amin, *Islām Dan Kebudayaan Jawa* (Yogyakarta: Gama Media, 2002), 86.

day in Syawal month. It uses place in the Kreo Cave which is close to the settlement of Talunkacang community. While the Offerings should be used in this tradition is made from fruit, vegetable, wrapped rice, and wrapped sticky rice (*kupat lepet*). The third Offerings made of fruits, vegetable and wrapped rice are distributed to all citizens. Whereas, only fruit Offerings which is reserved for monkeys that inhabit Kreo Cave area.

The existence of the monkeys here relates to the legend of the Kreo Cave. When Sunan Kalijaga seeking wood for *Soko Guru* or main pillar to Great Mosque Demak. By that time he was having problems for transporting teak to Demak. Then four monkeys' colored red, white, yellow and black came to help him in order to washing away the tree.⁴ Since that time, Sunan Kalijaga told the monkeys to settle down and keep the area Caves Kreo.

Rewanda Offerings was done as a form of gratitude to God Almighty who over the sustenance and the yields obtained by the citizens of Talunkacang. Expression of gratitude is held by giving food to the monkeys in Offerings form. In this regard the Qur'an provides an explanation of the command to be grateful towards any gift from God. Q.S Ibrahim verses 7:

وَإِذْ تَأْتِيَنَّكُمْ رِيبٌ مِّنْ رَبِّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(٧)

*“And (remember) when your Lord proclaimed, 'If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe.’”*⁵

⁴ Hasanu Simon, *Misteri Syekh Siti Jenar: Peran Walisongo Dalam Mengislamkan Tanah Jawa* (Yogyakarta: Pustaka Pelajar, 2004), 328.

⁵ “Surah Ibrahim [14],” *Surah Ibrahim [14]*, accessed September 7, 2016, <https://quran.com>.

Gratitude command is applied in the form feed the monkeys as done by residents of Talunkacang in the Rewanda Offerings. This ritual contained also the meaning that feed the monkey is a form of kindness performed the residents in keeping the environment including provides protection against wildlife that live in Kreo Cave area. As noted in Al Qur'an Sura Al-an'am verse 38:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا

فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (٣٨)

*“And there is no creature on (or within) the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.”*⁶

The action to maintain life balance between human beings with natural environment is by holding a religious ceremony. This ceremony had intention to invoke the God so that what is done can be managed properly so that the religious ceremonies are still conducted in the Talunkacang village.

According to this phenomenon, this research under the title *“Philosophical Values in Rewanda Offerings in Kreo Cave Semarang”* tries to reveal the values and meanings of Rewanda Offerings. Then from this meaning will be examined by Islāmic Belief (*‘Aqīdah Islām*).

B. Research Questions

According to the background above, the focus of the research will be formulated into two questions, those are:

1. What are the philosophical values and meanings behind the tradition of Rewanda Offerings?
2. How is the tradition of Rewanda Offerings examined through Islāmic Belief?

⁶ “Surah Al-An'am [6],” *Surah Al-An'am [6]*, accessed September 7, 2016, <https://quran.com>.

C. Aim of Research

Based on research question above, it can be known the aims of this research as following:

1. To know the philosophical values and meaning behind the tradition of Rewanda Offerings
2. To know the Tradition of Rewanda Offerings that examined by Islāmic Belief

D. Significance of Research

The result of this research is expected to be beneficial to:

1. To UIN Walisongo Semarang

This research is expected to contribute the knowledge or reference for further research. It has significance especially for the student of Belief and Philosophy Department or student of UIN Walisongo in general.

2. To Society around Kreo Cave

To know the meaning of the Rewanda Ceremony and Islāmic values embodied in it. It is expected to help the society around Kreo Cave to keep and continue the Rewanda Ceremony.

3. To Researcher

This research is expected to increase the ability of researcher and help him to apply this field science in reality. It also develops as well as to add experience that can be used to resolve the issues facing the society.

E. Prior Research

Based on some observations have been done, the discussion about the topic of this research has been no specifically researched yet. However, it has been discovered some academic works published by some authors relating with this discussion. Those are:

1. Research by Ken Widyatwati and Rukiyah in "*Prosesi Ritual Sesaji Rewanda di Gua Kreo: Deskripsi Bentuk, Identifikasi*

Komponen dan Makna Mitos”⁷ This research explain Rewanda Offerings Ritual as the type of folklore which is believed by Talungkawang society. The researcher use structuralism of Levi-Straus analysis to explain this ritual. It is explain the content of Rewanda Offerings in Kreo Cave such as place, time, instrument, ritual Offerings, prayer and myth.

2. The Thesis of Engkah Tatas Suranggajiwa entitled *Objek Wisata Goa Kreo Dan Kondisi Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang Tahun 1986-2009*, 2011.⁸ This thesis explains about the condition of society around Kreo Cave from 1986 until 2009. Kreo Cave’s role in improving welfare of the society in three aspects, such as economy, social, and cultural. In economical aspect based on three main element: opportunities open up business, jobs, and services like make a handcraft, sell snacks, and to be a tour guide. In addition, as the natural and historical tourism object, Kreo Cave has lofty values embodied in it. From this thesis will be obtained the data about the history of the Rewanda Offerings in Kreo Cave.

F. Research Method

1. Type of Research

As the title implies, this research is qualitative with field research type. The collecting data will be done in the occurrence of symptoms examined. This research in fact is a method to find reality that has been going on in the society. According this characteristic, this research tries to get as much as possible information about the meaning of Rewanda Offerings in Kreo Cave Semarang.

⁷ Ken Widyatwati and Rukiyah, “Prosesi Ritual Sesaji Rewanda Di Gua Kreo: Deskripsi Bentuk, Identifikasi Komponen Dan Makna Mitos” (Universitas Diponegoro, 2009).

⁸ Engkah Tatas Suranggajiwa, “Objek Wisata Goa Kreo Dan Kehidupan Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang 1986-2009” (Universitas Negeri Semarang, 2011).

2. Approach of Research

Phenomenology approach is used in this research. It is generally defined as the subjective experience of different type of subject that is found. In more specifically, this term refers to the study of consciousness from the first perspective of person.⁹

Here, the research will observe the Rewanda Ceremony phenomenon that occur in Kreo cave and explain as it is without followed researcher's perception. In looking at the phenomenon that happened, the researcher strives to not emotionally involve. As Muhajir explained that research with phenomenological approach demand the fusion of research subject and the subject of supporting research.¹⁰

3. Research Location

This research will take place in Dusun Talunkacang RW III Kelurahan Kandri Kecamatan Gunungpati Semarang. The location is chosen because it is the nearest village with Kreo Cave and commencement procession in Rewanda Ceremony. Besides that, this village also the only village which is always performs Rewanda Ceremony from the past until now.

4. Subject of Research and Data Sources

The data of this research divided into two:

a) Primary Data

Primary data from this research will be taken from original sources which related with the theme. It is the citizen of Dusun Talunkacang RW III Kelurahan Kandri Kecamatan Gunungpati Semarang. The person who becomes subject of this research is the major of religion, monkey handler, and community leader who are directly involved in the Rewanda Offerings.

⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), 15.

¹⁰ Noeng Muhajir, *Metode Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2000).

b) Secondary Data

Secondary data will be taken from other sources including book, journal, paper, and other reference related with this research. Especially books or other references have the same theme with this research.

5. Method of Collecting Data

Appropriate with qualitative approach, so this research will has been using observation, interview, and documentation method. According to Muhammad Idrus, observation method is data recording activity which is done systematically.¹¹ The purpose of observation is to observe directly and indirectly about the order of Rewanda Offerings in Kreo Cave Semarang.

Whereas interview method is method to collect data through interview to get information or data from interviewee with directly interview.¹² In this research will be used unstructured interview. As explained by Sudarwan Danim that in unstructured interview the researcher only gives some questions about the research to interviewee without influence the interviewee's though before.¹³ The goal of this method is to get information about the history and meaning of Rewanda Offerings in Kreo Cave Semarang.

In addition, documentation method is also used to complete the two previous methods. It is collecting data which sourced from the archives and documents from local or outside village as well as related with the research.

6. Method of Analyzing Data

¹¹ Muhammad Idrus, *Metode Penelitian Ilmu Sosial* (Yogyakarta: Erlangga, 2009), 101.

¹² Jusuf Soewadji, *Pengantar Metodologi Penelitian* (Jakarta: Mitra Wacana Media, 2012), 152.

¹³ Sudarwan Danim, *Menjadi Peneliti Kualitatif (Ancangan Metodologi, Presentasi, Dan Publikasi Hasil Penelitian Untuk Mahasiswa Dan Peneliti Pemula Bidang Ilmu-Ilmu Sosial, Pendidikan, Dan Humaniora)* (Bandung: CV. Pustaka Setia, 2002), 139.

The data that has been collected will be analyzed with qualitative approach interactive model as suggested by Miles and Huberman in Muhammad Idrus's book, consist of three main steps i.e. reduction, presentation, and conclusion or verification as three mutual steps sustainability.¹⁴

Basically, the three steps above are mutual sustainability to construct the general concept which is called analyses. The data analyses has been started since collecting of data and intensively done. After analyzing the data, the next step is interpreting data in order to find theoretical framework of the research.

G. Structure of Writing

In describing this study, the researcher arranges the systematic design of study in order to get easy description; Chapter I consist of background, research question, aim and significant of research, prior research, and system of writing.

Chapter II is theoretical framework which explain about Islāmic Belief (*'Aqīdah Islām*). This chapter will be divided into four sub chapter that is, the understanding of *'Aqīdah Islām* erimologically and terminologically. Then, the function of *'Aqīdah Islām*, the fundamental element of *'Aqīdah Islām*, and its aplication in life. In this sub chapter will explain about the relation between God, human and nature.

Chapter III is discussing about Kreo Cave and Rewanda Offerings. This chapter will be divided into two chapters. Chapter one explain about Kreo cave, this chapter contain greographic location of Kreo Cave, the legend of Kreo Cave, and the existence of Kreo Cave. Then the second chapter will explain about Rewanda Offerings. This chapter will discuss about the historical development of Rewanda Offerings, the procession of Rewanda Offerings, the fundamental element in Rewanda Offerings, myth related with Rewanda Offerings, the meaning of Rewanda Offerings.

¹⁴ Idrus, *Metode Penelitian Ilmu Sosial*, 147.

Chapter IV consist of analyzing data used descriptive analyses method. The data that has been collected will be analyzed with theoretical framework from Islāmic Belief. This step was done to answer the research questions.

Chapter V is epilogue that contains conclusion, suggestion and closing in which explains the result of this study after employing scrupulous methods and meticulous analysis.

CHAPTER II

ISLĀMIC BELIEF (*'Aqīdah Islām*)

A. Understanding the Islāmic Belief (*'Aqīdah*)

Etimologically the word *'Aqīdah* come from عَقَدَ - يَعْقِدُ - عَقْدًا - عَقِيدَةً. عَقْدًا means bound treaty and sturdy. When it changed become عَقِيدَةً it mean Belief. The relevance between the meaning of the word

عَقِيدَةً and عَقْدًا is a belief was firmly imprinted in the hearts, binding, and contains agreements.¹⁵

Terminologically there are some definitions that has been explained by experts:

1. Hassan al-Banna, defined '*Aqīdah* as a legitimation in the heart, thus making life calm, peaceful and restraining from indecision.¹⁶
2. According to A.M. Hasbi Ash-Shiddieqy: faith is a matter that should be allowed in the hearts and received by way of satisfaction, and is firmly entrenched into the depths of the soul and cannot be shaken by *shubhat*.¹⁷
3. Sayid Sabiq explains that the definitions of faith or belief there are composed of 6 things, those are¹⁸:
 - a) Recognize God, know the majesty names, the high attributes within the evidence as a greatness phenomenon in the universe.
 - b) Recognize Supernatural sphere, which is reflected in the form of an angel, also the evil forces that are shaped in the devil and demons. And understanding with the Jenie and spirit.
 - c) Recognize of God's books that revealed to determine the signs of truth and falsehood, good and bad, lawful and unlawful.
 - d) Recognize the Prophets and messengers of God, they were selected to become a guidance to the truth.

¹⁵ Yunahar Ilyas, *Kuliah Aqīdah Islām* (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islām (LPPi) Universitas Muhammadiyah Yogyakarta, 1992), 1.

¹⁶ Hasan Al-Banna, '*AQĪDAH ISLĀM*, trans. M Hasan Baidaiie, 1st ed. (Bandung: PT Al-Ma'arif, 1980), 9.

¹⁷ T.M. Hasbi Ash Shiddieqy, *Sejarah dan Pengantar ILMU TAWHID/KALAM*, cetakan keenam (Jakarta: PT Bulan Bintang, 1973), 42.

¹⁸ Sayyid Sabiq, *Aqīdah Islām (Ilmu Tawhid)* (Bandung: CV. Diponegoro, 1993), 16–17.

- e) Recognize Judgement Day and the events that occurred at that time, such as the resurrection from the grave, charity reply, reply torment, heaven, and hell.
- f) Reconize Destiny (*qada and qadar*) were above the runway system of the universe, which is up and running on the system that has been created by God.¹⁹

While the word “Islām” etymologically from the word *aslama - yuslimu* – Islāman (أَسْلَمَ – يُسْلِمُ - إِسْلَامًا) means surrender, to save themselves, obey, and submit. When it viewed from the word *salima* (سَلِمَ) then implies another: safe, prosperous, clean of defects or blemish. But when it viewed from the word *salam* (سَلَّمَ) then it should be mean a peaceful, secure and prosperous.²⁰

From explanation above, can be concluded that the Islāmic belief is a belief held in the human soul, which is accepted as a truth, that believe in the existence of God, the angels, apostles, the holy books, the destiny and *qada and qadar*.

The discussion of Islāmic Belief (*‘Aqīdah*) related with *tawhīd*, while the main discussion of *tawhīd* is divided into three parts, namely: *tawhīd uluwhīyah*, *tawhīd rubuwbīyah*, dan *tawhīd huduwdīyah*. First, *tawhīd uluwhīyah* is straightening and purifying purpose of worship only to the God. That the divine characteristic only belongs to Allah, nothing else. Whoever doesn't understand this unity can doing *shirik khoft*, namely *shirik* which are hidden or invisible.

The second, namely *tawhīd rubuwbīyah*, is *tawhīd* in the *‘Aqīdah*. It means that belief in that the creator of this nature is God, not only served to Him but also totality believes to the God’s attributes, and the names of His.

¹⁹ Nur Hidayat, *Akidah Akhlak Dan Pembelajarannya* (Yogyakarta: Ombak, 2015), 26.

²⁰ Khurshid Ahmad, Khurram Murad, and Mustafa Ahmad Al-Zarqa, *Prinsip-Prinsip Pokok Islām* (Jakarta: Rajawali, 1989), 3.

And the last *tawhīd hududīyah*, that is *tawhīd* in worship. It means bases their worship in the Shari'ah law instructions or purifies the worship that has been defined by his religion only.²¹

B. The Principles of Islāmic Belief (*'Aqīdah*)

The Islāmic Belief (*'Aqīdah*) should be owned by every Muslim to be implemented to realize the human morals and build a better civilization. The principles of Islām includes three (3) things: *Īman*, *Islām* and *Ihsān*.

1. Īmān

Iman was first theoretical aspect adopted of everything that is trusted with a belief that has not hesitation at all. Narrated by Muslim, Umar bin Khatab narrates that the Prophet p.b.b.u.h said:

الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ (رواه مسلم)

“It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in God's precise measurement and His just decrees on everything, including (what maybe perceived as) good or evil.” (Narrated by Muslim)²²

2. Islām

Islām is the religion that revealed to the Prophet Muhammad and it is the religion that concentrated on faith and deed. In Muslim from Abi Umar bin Khattab that the Prophet p.b.b.u.h said:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ
اسْتَطَعْتَ إِلَيْهِ سَبِيلًا (رواه مسلم)

²¹ Agus Khunaifi, *Ilmu Tawhid: Sebuah Pengantar Menuju Muslim Moderat* (Semarang: CV. Karya Abadi Jaya, 2015), 3–4.

²² Imam An-Nawawi, *Syarah Shahih Muslim*, trans. Wawan Djunaedi Soffandi (Jakarta: PUSTAKA AZAM, 2010), 357.

“Islām is to testify that there is no god but Allah and Muhammed is the Messenger of Allah, to perform the prayers, to pay the Zakat to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so.” (Narrated by Muslim)

3. Ihsān

Ihsān is sincere in worship, solemn, full submission. The worship in a broad sense is everything was blessed by Allah. Besides the worship is all determined by Allah deeds complete with all the rules. In Muslim from Abi Umar that the Prophet p.b.b.u.h said:

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ

يَرَاكَ (رواه مسلم)

“Ihsān It is to worship Allah as if you are seeing him, and while you see Him not yet truly He sees you.” (Narrated by Muslim)

Ihsān is a good deed in obedience to Allah, such as working on the sunna example, to multiply prayer, fasting. Worship Allah as if you see God, if you can not see actually God has always saw you. Ihsān is an important element in which the presence of God in every worship that humans do, feel the presence of God, or even be able to see the human side should strive for solemn worship.

C. The function of Islāmic Belief (‘Aqīdah)

The function of Islāmic belief (‘Aqīdah) can be described as follows:

1. ‘Aqīdah as a guidance of life

‘Aqīdah provide guidance and direction for humankind.

‘Aqīdah which became all sources of activity will lead human being in goodness.

2. ‘Aqīdah as the light

The intention is able to illuminates the journey of human life and to distinguish between right and wrong, good and bad, so it can define the best (to Allah).

3. *'Aqīdah* as the life control

'Aqīdah can be used as an antidote from sin and ignoble and other things that lead toward the misleading act.

4. *'Aqīdah* liberate mankind from servitude to others

People who have a belief (*'Aqīdah*) would not thralling himself to others. Because of creatures is just a servant of God.

Meanwhile, according to Hendropuspito in “Sociology of Religion” explains that the function of *'Aqīdah* identical to the function of religion.²³

The function of religion are :

1. Educational Function

In this case, religion is able to provide authoritative teaching even in the “sacred” area. Religion delivered the teachings through the officers, either in religious ceremonies, sermons, or devotional. But the essence of religion are spreading message of peace on the earth, as Qur’an explains that humans were placed on earth to make the world peaceful.

2. Maintaining Brotherhood Function.

Religion teaches every human being to live in peaces without clashes. Religion also teaches for brotherhood and unity of mankind. Togetherness and coexistence it was the message of religious brotherhood. Therefore, religion emphasizing respect to anyone.

D. Application of Islāmic Belief (*'Aqīdah*) in human life

In principle, Islām regulate the relationship between God and human, between human and human, also human and the environment. As defined by Ismaīl Rāji al-Faruqi that everything which is exists on the

²³ D. Hendropuspito, *Sosiologi Agama* (Jakarta: Kanisius, 1983), 38.

surface of the earth (nature) was gift from God to be used by human being. Human being as creatures of God are required to exploit nature. But, when human live in this world, they should not forget the hereafter.²⁴

Islāmic concept of fulfillment of the world and the hereafter needs in order to achieve the balance, as mentioned in the Al-Qashas: 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ
(٧٧)

*“But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”*²⁵

Islām, as mentioned in Al Quran, does not only to develop the religious aspects but also the culture and civilization.

In this regard, Islāmic teachings were able to guide the whole of human life, either individually or in social life.

1. The relation between God and Human

Islāmic teachings affirm the human relation with God, human and others, also human and nature. The religion is the basis of human life, because it taught the fundamental issue for human life i.e. morals. In other side, *tawhīd* and worship to God as a duty and destiny of human history in the world.²⁶

The position of God is the peak of anything, whereas nature and human are below it. Human being trying with their sense to know the God. And God, in a different position with that

²⁴ Isma'il Raji Al-Faruqi, *Tawhid*, trans. Rahmani Astuti (Bandung: PUSTAKA, 1988),

²⁵ *The Noble Qur'an*, <https://quran.com/28>

²⁶ Nasrudin Razak, *Dienul Islām* (Bandung: Al-Ma'arif, 1977), 35.

compassion to help the human by decreasing revelations through the prophets and apostles.²⁷

Allah is the only highest value, and the others only tool and assessment that depends on the God command. God is final destination. Human being served God to fulfill the divine will, can be seen in Islām that human can not escape from monotheism (*Tawhīd*).

Allah is the only highest value, everything is just a tool and the assessment are there depends on the God. God be a final destination. Human being served to God to fulfill the divine will, nothing in Islām to escape from monotheism (*Tawhīd*). In this framework, human's faith will appear as a true believer or not.

2. The relation between Human and Human

The essence of Islām is monotheism (*Tawhīd*) i.e. human belief that there is no God except Allah. From this recognition has two aims at once that recognize God as the sole creator of the universe and lifted of all human as creatures of God.

Humans in *Kalām*, is in the lowest position illustrates the weakness. On the contrary, human become a leader of the earth because of Divine revelation.²⁸

Biologically humans are the most perfect creature. They are the result of the evolutionary process of creation of the universe. Human beings are two-dimensional creatures. On the one side made of soil (thin) which makes physical beings. On the other hand human also a spiritual being having been blown by the spirit of God. Thus, humans have a unique position between the universe and God, which enables to communicate with both.²⁹

²⁷ Harun Nasution, *TEOLOGI ISLĀM Aliran-Aliran Sejarah Analisa Perbandingan*, Cet-V (Jakarta: Penerbit Universitas Indonesia (UI-Press), 1986), 79.

²⁸ Ghazali Munir, *Tuhan, Manusia Dan Alam Dalam Pemikiran Kalam Muhammad Salih as-Samarani* (Semarang: RaSAIL Media Group, 2008), 129.

²⁹ Mulyadhi Kartanegara, *Nalar Religius Menyelami Hakikat Tuhan, Alam, Dan Manusia*, ed. Halid Alkaf and Achmad Tayudin (Jakarta: Erlangga, 2007), 12.

Humans were ordered to be faithful and devoted to Allah SWT. They also taught to connecting the relationship with each other, glorifying guests, improving the neighbors' relations, loving the other as theyself. Human also taught to be generous, keep promises, and obedient.

Thus Islām affirms the equality principle of all human beings. According to this principle, then everyone has the same rights and obligations. Islām does not give special privileges for a person or other groups both in the spiritual realm or in social and economical practice. Everyone has equal rights in public life and society had a same responsibility.

3. The relation between Human and Nature

Nature is all created things in the form of the universe. In the discussion of theology, nature is the universe extends over the skies, the earth and all that its therein. Because, skies and earth are the greatest thing around humans, then both of them used as the argument of the Oneness of God.³⁰

On the other hand, the evidence of the existence of God is the fact of the nature existence. The basic characteristic of nature is (*mumkin al-wujūd*), it is impossible to organize themselves, so that the universe need God (*wājib al-wujūd*) for its existence. Oneness of God is reflected in the unity of command which controls the universe. The fact that there was only one system that applies in the universe indicates that there was only one valid warrant system namely *Sunnatullah*. As God said in Q.S. Al Anbiya: 22 as follows;³¹

³⁰ Munir, *Tuhan, Manusia Dan Alam Dalam Pemikiran Kalam Muhammad Salih as-Samarani*, 159.

³¹ Mulla Sadra, *Manifestasi-Manifestasi Ilahi Risalah Ketuhanan Dan Hari Akhir Sebagai Perjalanan Pengetahuan Menuju Kesempurnaan*, ed. Ahsin Muhammad, trans. Irwan Kurniawan (Jakarta: Sadra Press, 2011), 26.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُونَ (٢٢)

“Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe”³²

Nature arranged by *Sunnatullah*. *Sunnatullah* is a habit or way of Allah in organizing the nature. *Sunnatullah* prevail in this universe, which makes it controlled.³³

In Islām, nature was created as a gift of God for human life, it also the way to grateful of God, therefore, according to Ismāil Rāji al-Faruqi state that human relationship with nature has a wide variety of regard as follows:

- a) Nature does not belong to human but only God. Human got trusteeship from Allah to utilize and should not damage it. In interacting with nature, human being must be notice the rules contained in the Al Quran and Sunnah. One of the principles of relating with nature is *Tawhīd*. *Tawhīd* brings the sense that the universe and all its contents belongs to God as described in surah an-Nisa 126;

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ

بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

“And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah , of all things, encompassing”, (an-Nisa:126).³⁴

³² *The Noble Qur'an*, <https://quran.com/21>

³³ Kartanegara, *Nalar Religius Menyelami Hakikat Tuhan, Alam, Dan Manusia*, 9.

The above verse shows that everything is in this universe are manifestations of the power of God, so the creation was designed could serve as a whole. All of it was created as complementary thing, including humans which have a duty to maintaining and support the continuity of nature.

- b) The nature was created to submit to human. The firmament with the sun, moon and stars, earth and sea with all its contents is provided for humans to be investigated and utilized for equanimity and convenience, or for reflection.³⁵ as well as in surah Al Baqarah 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ

أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ

عَلِيمٌ

*“It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, (His being above all creation), and made them seven heavens, and He is Knowing of all things.”*³⁶

This verse explains that everything exist in this world is to benefit and fill up of human needs.³⁷

- c) In the management of the nature, human were ordered to act morally. So the act like steal, cheat, compulsion and

³⁴ Fazlun M. Khalid and Richard C. Foltz, “Applying Islāmic Environmental Ethics,” in *Environmentalism in the Muslim World* (New York: Nova Science, 2005), 15.

³⁵ Al-Faruqi, *Tawhid*, 59.

³⁶ *The Noble Qur’an*, <https://quran.com/2>

³⁷ Lajnah Pentashihan Mushaf Al-Qur’an, *Pelestarian Lingkungan Hidup (Tafsir Al Qur’an Tematik)* (Jakarta: Aku Bisa, 2009), 10.

monopoly, hoarding, greedy, waste, were inappropriate for human as a leader of God.

- d) Islām requires the human to investigate and understand the signs of God in nature, it does not only the patterns contained in the natural sciences, but also the pattern contained in the general order and will of nature.³⁸

E. ‘*Aqīdah* and Social Worldview; A Phenomenological Approaches in Javanese Muslims Traditions

‘*Aqīdah* is a belief in Muslims sets as a fundamental grounding in religion. For Community of religion inclined to apply the insights of their life to religion, even if they had positioned it in a culture as something urgent, as well Talunkacang society likewise Javanese society in general. Mindset of society can be influences by a wide range of knowledge and experiences surrounding it, as like cultural, social interaction, religion and globalization in all of aspect of life at the present, will influence the life processes of Javanese spiritualism. Emile Durkheim mentioned that society is an objective reality of individuals who are members. For Durkheim, society an objective reality as a kind of independently, free from individual “who are members of society” is not just a mere sum of individuals. But it was a system which is formed of the relationship between them, thus to show a certain reality that its own characteristics.³⁹It seems similar to that delivered by Frederick. M. Denny that in the study of Islam, especially in view of rituals conducted by Muslims, according to him, would be a complex problem if examined by comparing the alignments understanding to other, for example in the tradition of *Fiqh* doctrines in Islamic jurisprudence that even be opposed between one another. See, if we read the works of Ibn Taymiyyah or Wahabi, of course, lot of rituals that can be received is shrinking drastically it causes by the

³⁸ Isma’il Raji Al-Faruqi, *Islām Dan Kebudayaan*, trans. Yustiono (Bandung: Mizan, 1984), 57–58.

³⁹ David Berry, *Pokok-Pokok Pikiran Dalam Sosiologi*, Translated by Paulus Wirotomo, (Jakarta:PT Raja Grafindo Persada, 2003), p. 5-7

assumption that deviant practices and plus-add (*Bid'ah*) and it is often associated by its adherents as a part of true religion,⁴⁰ let alone see Islamic tradition in Indonesia which has a variety of traditions “*Bid'ah*” because Islam entered the culture and distinctive culture in Indonesia, such as the case of the entry of Islam in Javanese culture.

As a part of the world, Javanese people are known to have the capability of assimilation and cultural adaptation. Intersection between cultures and religions around the world, naturally carve paintings on the faces of the Javanese culture and religion. As a result, there was a flow, beliefs, and thoughts about some basic ideas of spiritualism. The research of Clifford Geertz (1960), which eventually refuted a lot of experts, it seems also to try to understand the sorting patterns of thought and spiritual culture of Javanese society into *Abangan*, *Santri* and *Priyayi*. In the end some experts came to the conclusion, which all religions are growing in the land of Java, basically always characterized in Javanese, It is proven by the habit of Java society that always combines tradition with the behavior of religious laws. Such known Javanese Muslim by *Tahlil* and *Selamatan*.⁴¹ Ritual is an attempt to revive the deepest truth, as stated Geertz, religion at the same time is a *model of* and a *model for* the world.⁴² Someone does not need to be a Muslim in an attempt to capture the essence of the Islamic ritual. Put the essence does not want anything drastic such as conversion, but it requires sympathy and respect at the same openness of resources, human and text, meaning for adherents.⁴³ For the Javanese, daily life is already a part of the religion. Y.B. Mangunwijaya clearly states that all who believed, that was conducted and

⁴⁰ Richard C. Martin (ed), *Pendekatan Terhadap Islam dalam Studi Agama*, (Yogyakarta: Suka-Press, 2010), 70.

⁴¹ Mulyana, *Spiritualisme Jawa: Meraba Dimensi dan Pergulatan Religiusitas Orang Jawa*, *Kejawen Jurnal Kebudayaan Jawa* Vol.I No.02, Agustus, 2006,(Yogyakarta: NARASI, 2006), 2.

⁴² Richard C. Martin (ed), *Pendekatan Terhadap Islam dalam Studi Agama*, 72.

⁴³ Richard C. Martin (ed), *Pendekatan Terhadap Islam dalam Studi Agama*, 73.

justified by the Javanese in daily life contains the values of spiritualism.⁴⁴ The Javanese, however basically have a taste, behavioral and actions are religiously⁴⁵ that although in Islamic '*Aqīdah* perspective normatively, it is a form that would bring people to *shirik* and others even though it's contain of good purpose and intent, regardless of all the existing problem about it. Doesn't to provoke the objections from proponents of Islamic normative understood as an aberration, *Tahayul* (superstition), *Shirik* (polytheism) at least as the wrong habits applying or the worst thing, is an attempt to discredit what is revered by Muslims. That's all, need a sensitive attention and clear about the sources of Islam and the discussion about ritual.⁴⁶

The people of Java were formulating the minds of human life in two cosmos (world) which is macrocosm and microcosm. The macrocosm in Javanese mind is the behavioral and vision to the universe that was contained the supernatural powers and filled with stuff mysteriously. Then the microcosm is a behavioral and vision to the real world. The main goal in life is to find and create harmony and balance between the life of the microcosm and macrocosm. Attitudes and views of the real world (microcosm) reflected in human life and the environment, life order, and all the reality appearances.⁴⁷ Javanese society has a strong religious spirit. Although, the way of religion: Javanese is flexible, open minded and not a fanatic. They are not grounded in any one religion and they still embrace religion *Kejawen* existing. Javanese people struggle with religion are completely flexible and open, lead to a number of the way of life which are all considered to be uncharged of spiritualism. From one side, the behavior of the Javanese believe in *Petungan*, good and bad days, and sum

⁴⁴ Y.B. Mangunwijaya, *Wastu Citra: Pengantar ke Ilmu Budaya Bentuk Arsitektur Sendi-Sendi Filsafatnya Beserta Contoh-contoh Praktis*, (Jakarta:Gramedia Pustaka Utama, 2009), 13.

⁴⁵ Mulyana, *Spiritualisme Jawa: Meraba Dimensi dan Pergulatan Religiusitas Orang Jawa*, 6.

⁴⁶ Richard C. Martin (ed), *Pendekatan Terhadap Islam dalam Studi Agama*, 71.

⁴⁷ Janmo Dumadi, *Mikul huwur Mendhem Jero:Menyelami Falsafah Kosmologi Jawa*. (Yogyakarta:Pura Pustaka, 2011), 31.

of other faiths, more superstitious and *Gugon Tuhon* than those who could be understood as rationally.⁴⁸ The people of Java were formulating the minds of human life in two kind cosmos (world) which is macrocosm and microcosm. The macrocosm in Javanese mind is the behavioral and vision to the universe that was contained the supernatural powers and filled with stuff mysteriously. While the microcosm conducted behavioral and views to the real world. The main goal in life is to find and create harmony and balance between the life of the microcosm and macrocosm. Attitudes and views of the real world (microcosm) reflected in human life and the environment, life order, and all the reality appearances.⁴⁹

Thus, some of the above description requires an approach that focuses on a region to see a reality or ritual as it is, as an important object of the study of religion. Interpretation of ritual behavior does not seem to be released from Theory of Semiotics, a hermeneutic that sees religious expression in word and deed as meaningful in the system of signs and symbols of culture. The new ritual studies are then applied on Islam and enriched understanding of the themes in Islamic Studies.⁵⁰

Thus, Islamic Studies also utilizes phenomenological approach, namely an approach that sees cultural manifestation of a religion can be reduced to the essence of religious experience. For that, the manifestation of religion must be considered according to their own language by the researcher. Researchers should leave for a while of his religious beliefs in order to arrive at the truth of other religions. A scholar must be a guest in the spiritual realm of people who researched and made it into his realm. Richard C. Martin added that the achievement of phenomenology is important to get the essence of religion theoretical in general, but a little

⁴⁸ Mulyana, *Spiritualisme Jawa: Meraba Dimensi dan Pergulatan Religiusitas Orang Jawa*, (Kejawen Jurnal Kebudayaan Jawa Vol.I No.02, Agustus, 2006), 6.

⁴⁹ Janmo Dumadi, *Mikul huwur Mendhem Jero: Menyelami Falsafah Kosmologi Jawa*. (Yogyakarta: Pura Pustaka, 2011), 31.

⁵⁰ Sokhi Huda, *Kritik Pemikiran Richard C. Martin dalam Studi Agama dan Relevansinya dengan Studi Islam di Indonesia*, *Religió: Jurnal Studi Agama-agama*, Volume 4, No 1, Maret 2014, Institut Keislaman Hasyim Asy'ari (IKAHA), Jombang, 106-107.

more it has concluded of methodological consequences. Lots phenomenologist who chosen the pluralism methodology, with any approach of combining the study of history, language, and social sciences in order to illuminate the religious phenomenon in research, particularly from the collection of extensive data provided by social anthropologists. The diversity of human religious expression are selected and screened in research on common patterns of universal shapes of human religious.

CHAPTER III

KREO CAVE AND REWANDA OFFERINGS

A. Kreo Cave

1. Geography of Kreo Cave

Kreo Cave located in Talunkacang village, Kandri, Gunungpati. The distance from Kandri to the Tugu Muda is about 13 kilometers. This village was placed in slopes of hills in 350 Mean Sea level (MASL). Kandri was a political district in Gunungpati, Semarang City, Central Java province, Indonesia.⁵¹ Kadri's wide 357.848 Ha, consist of 4 RW and 26 RT. Geographically Kandri was located \pm 3, 5 kilometers from central government of Gunungpati. These are the region limitation of Kandri:

North	: Sadengsebelah
South	: Cepoko
East	: Jatirejo
West	: Nongkosawit and Pongangan

The distance from central government was 3, 5 kilometers. While from Administration Central about 17 kilometers, from

⁵¹ Tontje Tnunay et al., *Potensi Wisata Jawa Tengah Berwawasan Lingkungan* (Klaten: CV. Sahabat, 1998), 12.

Capital level II about 12 kilometers, from Province Capital about 14 kilometers, and State Capital was about 605 kilometers.⁵²

The geographic condition before and after Jatibarang Dam was built totally different. The depth of Kreo Cave reached 25 meters and Landak Cave was located about 10 meters from it. But, Landak Cave was deeper than Kreo Cave about 30 meters. In front of cave can be seen the base of slopes with Kreo river and waterfall high 20-25 meters in the bottom of them.⁵³

But all those beautiful scenery was gone and turn into Jatibarang Dam. This dam was built in October 2009 with time working during 1.520 days and wide 46, 56 hectare. According to the information from information board, the fund source comes from Japan International Corporation Agency (JICA IP-534). Beside, the function of this dam was keeping water availability and being electric power station.⁵⁴

2. The Legend of Kreo Cave

Kreo Cave's history related to the establishment of the Great Mosque of Demak founded by Sunan Kalijaga. According to the story by the public Talunkacang believed, the origin of Kreo Cave starting from Sunan Kalijaga trips who are looking of the teak for main pillars of Demak Mosque. This story also related to the nomenclature or naming the area around Cave Kreo that ever stop off by Sunan Kalijaga.

This story begins with a Sunan Kalijaga's trip and his students which 14 people amounted. On this trip in order to find the teak wood, and they finally found large enough of teak as

⁵² Tim Kelurahan Kandri, "Monografi Kelurahan Kandri Kecamatan Gunungpati : Semester II 2009" (Kandri, 2009).

⁵³ Riska Nurmelani, "Strategi Pengembangan Obyek Wisata Goa Kreo Sebagai Daerah Tujuan Wisata Di Kota Semarang" (Laporan Tugas Akhir, Universitas Sebelas Maret, 2008), 44.

⁵⁴ Yus Agustanto Ginting, "Perkembangan Objek Wisata Goa Kreo Terhadap Kehidupan Sosial Ekonomi Masyarakat," *Jurnal Ilmiah Pendidikan Sejarah IKIP Veteran Semarang* 2, no. 1 (November 2014): 6.

deemed fit to be used as main pillar. The invention place of teak in south of Caves Kreo. When Sunan Kalijaga's student who want to cut down, the teak tree magically able to move themselves, so the place was named *Jatingaleh* which means teak trees shifting. Then Sunan Kalijaga and his students move follows the teak tree but have not succeeded as well. Sunan Kalijaga then invited his students for gather in and consult on how to cut down the teak wood. The place Sunan Kalijaga and his students gathered then named *Karang Kumpul* which means a place for assembled.⁵⁵

Then they went on a trip following the direction of migration of the wood. Finally they reached a village where the villagers are having a party "*mbarang*" and they look at *Tayub* dance performance. Sunan Kalijaga stay in the village to deliver *da'wah*, because in happily situation especially when they look at dance performance *tayub*, they should not forget the religious teachings and left *Mo limo*. Sunan Kalijaga stopover place is then called *Jati Barang*, which is located on the east side of Kreo Cave. Sunan Kalijaga went on a trip and arrive to somewhere he found the teak "*dikalang*" or teak trees are surrounded by smaller ones. The place was named *Jati Kalang* which means the teak tree surrounded. Then the tree was on the move, before the teak tree was moved again Sunan Kalijaga wrapped his shawl to the teak tree. With the blessing of Allah, the tree finally stop did not move again and succeed to cut down. The area of logged over teak tree is called "*Tunggak Jati Ombo*" which means a great felled teak. To bring the teak wood to Demak, then Sunan Kalijaga washed away in the river and till the east "*Tunggak Jati Ombo*", the teak wood sticking between the cliffs. Then came the four monkeys that are red, white, yellow and black to help Sunan Kalijaga washing away

⁵⁵ Nurmelani, "Strategi Pengembangan Obyek Wisata Goa Kreo Sebagai Daerah Tujuan Wisata Di Kota Semarang," 39.

the wood.⁵⁶ The monkeys know that the person is a saint, and then they want to come with Sunan going to Demak. But Sunan Kalijaga forbid monkeys and he said; “*Mangreho*” which means maintain this place. So that the monkeys live and settle in the Cave Kreo area until now.⁵⁷

3. The Existence of Kreo Cave

The main existence of Kreo Cave is to be the one of Semarang City Tourism. Kreo Cave famous as Natural tourism that offer a unification of rice fields, rivers, ravines, valleys and hills as well as animals include monkeys and various bird species is the appeal of the this place. Kreo Cave regarded as "Semarang's Sangeh" because there are a lot of monkeys which domesticated and natural conditions and its animal is an integral component of the ecosystem in Kreo Cave Tourism area.⁵⁸

Besides being a nature tourism place, Kreo Cave also be a cultural tourism as Kandri people's habits which still preserve the traditions Rewanda Offerings are still performed today.

In addition, Kreo Cave also has historical value that is used as Sunan Kalijaga remains place. That was told that Sunan Kalijaga is saint person who missionize Islāmic religion with giving the title names of Semarang area accordance with the events that occurred. Indirectly the story of the Kreo Cave gives some insight into the sequence of the story behind the legend of the Kreo Cave.

Related to this, at last Kreo Cave serve as a sanctuary or meditating for people who have a particular desire or intent. According to Talunkacang belief that Kreo Cave formerly used as

⁵⁶ Simon, *Misteri Syekh Siti Jenar: Peran Walisongo Dalam MengIslāamkan Tanah Jawa*, 328.

⁵⁷ Pemerintah Kota Semarang, *Selayang Pandang Kota Semarang* (Semarang: Kantor Informasi dan Komunikasi Kota Semarang, 2008), 89.

⁵⁸ Suranggajiwa, “Objek Wisata Goa Kreo Dan Kehidupan Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang 1986-2009,” 39.

a place for meditation Sunan Kalijaga to ask for help to God when carrying teak to Demak, therefore, people who success after meditating in Kreo Cave giving food to the monkeys in the form lot of of bananas.⁵⁹ The public trust has been believed for generations until today.

B. Rewanda Offerings

1. The History of Rewanda Offerings

The elder mores stated that nobody knew when Rewanda Offerings start for the first time. The Talunkacang society continued this ritual because it was held from generation to generation since Kreo Cave exists.

In 1987, Rewanda Offerings had formed to be a traditional ceremony because having tourism values. It also depend on consideration that the Rewanda Offerings had uniqueness and special characteristic which never found in other place.⁶⁰

As time by, the form of the ritual had mushroom growth. In 1996, Rewanda Offerings was formed in perfect traditional ceremony with five *gunungan* offerings and held every third day in Syawal month.

But in 2010, City Government promoted this ritual as one of Semarang Tourism Icon. Since then, City Government always grant in aid to support this ritual. Yet, it also suggests changing the date one week or seventh day in *Syawal* month. It caused controversy between Talunkacang society, elder mores, and City Government. As solution, the Talunkacang society and elder mores done Rewanda Offerings ritual at third day in Syawal month, although at seventh day Rewanda Offerings Carnival was still done.⁶¹

⁵⁹ Interview with Elder Mores (*Juru Kunci*) at August 20, 2016

⁶⁰ Suranggajiwa, "Objek Wisata Goa Kreo Dan Kehidupan Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang 1986-2009," 40.

⁶¹ Interview with Talunkacang society at July 13, 2016

2. The Name of Rewanda Offerings

Rewanda Offerings comes from two words “Rewanda” and “Offerings”. In Indonesian term, offerings usually called *sesaji* means food or symbolic equipment in ritual (like flowers and kind of it).⁶² Terminologically, offerings are giving dish of food in order to communicate with supernatural power usually done in traditional ritual. In addition, Halimah in her thesis also describe the real meaning of it. Offerings is serving crop planted which got from God given to human, this also remind human that everything in this universe is belong to God. Offerings only serving from crop planted, the main form coming from trees, fruits, and other food sources.⁶³

Besides, offerings in this term including to the *wadima*, i.e. offerings which done regularly for prophet, angel, spirit belong to dead man, good wraith, animal and plants spirit.⁶⁴ While, word “Rewanda” means monkey.⁶⁵ According to the name derivation, can be known that this ritual done to give offerings or oblation through feed the monkeys.

3. The Time of event of Rewanda Offerings

This ritual was done every third day in Syawal moth or 9 July 2016 and continued with the carnival on seventh day. The first date or third day after Idul fitri feast day was the given date by the ancestor.

⁶² Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Jakarta: Gramedia Pustaka Utama, 2008), 1203.

⁶³ Halimah, “Sesajen Pada Pelaksanaan Walimatul ‘Ursy Di Desa Samudera Jaya Kecamatan Taruma Jaya Bekasi Utara” (Universitas Islām Negeri Syarif Hidayatullah, 2011), 17.

⁶⁴ Capt. R. P. Suyono, *Dunia Mistik Orang Jawa* (Yogyakarta: LKiS Yogyakarta, 2012), 132.

⁶⁵ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, 1702.

While in 13 July 2016 was held also the Rewanda Offerings Carnival with the royally event. The time changing was suggestion from City Government according to their schedule. Consequently, this tradition was done into two agenda in a year. But, the concept and form still same with the origin concept.

4. The Place of event of Rewanda Offerings

In the beginning Rewanda Offerings was held in front of Kreo Cave, but by the time, the place always changing. In 1996, the parade starts from Al Maburur Mosque until Kreo Cave. Then, the offerings welcoming by the city official in front of stage and continue with dance performance, end with giving the fruits offerings to monkeys.

In 2014, after the area of Kreo Cave turn into Jatibarang Dam, the offerings giving only till the field before bridge. It happened because there is no area in front of Kreo Cave anymore.

5. The Participant of Rewanda Offerings

In 1996, the ritual participant followed only the elder mores and the village official. On the contrary, after 1996 all Talunkacang societies became the participants of this ritual. The society was invited to join and prepare the offerings preparation.

Meanwhile, from 2014 till now the ritual participants also involved the City Government of Semarang such as, The Mayor, government tourism service, and academician, also communication media.

6. The Aim of Rewanda Offerings

The aim of the offerings parade was expand magical energy and aura from the offerings that paraded. Almost all ritual ceremony had the same purpose that is to get happiness, safeness, and peacefulness in life.⁶⁶

⁶⁶ Sri Suhandjati, *Islām Dan Kebudayaan Jawa Revitalisasi Kearifan Lokal* (Semarang: CV. Karya Abadi Jaya, 2015), 143.

The aim of Rewanda Offerings was commemorating the journey of Sunan Kalijaga when he asked the monkeys to keep and preserve the forest around Kreo Cave area.

Besides, the other purpose of this ritual was asking safeties or disaster avoiding. As state by the elder mores, Mbah Sumar, “This ritual was held in order to get safeness, happiness, peacefulness, successfulness in harvest.”⁶⁷

It also support with te statement of the religion leader of Talunkacang society “This ritual is done as gratitude expression to God upon all blessing and mercy that Talunkacang societies got through feeding the monkeys with fruits offerings. Because of the monkeys inhabit around Kreo Cave were used to indicator of environmental sustainability.”⁶⁸

7. The Procession of Rewanda Offerings

a) Preparation

Preparation started with committee formation and Mr. Abdul Karim as the chief. Then the committee structures do their own duty.

The committee formation involves all society of Talunkacang village, RW III that consists of 5 RT. Every RT get job to make one *gunungan* or offerings, so will collect 5 *gunungan* from every RT that is *tumpeng*, fruits, *sego golong*, *kupat lepet*, and *palawija*.

The preparation has been done from two weeks before the date. In the night before carnival, colossal dancing was held by local artist and UNNES students. It was “Mahakarya Legenda Goa Kreo”. This dance performance shows about the legend of Kreo Cave from Majapahit Era.

⁶⁷ Interview with Elder Mores on August 20, 2016

⁶⁸ Interview with The leader of religion on July 13, 2016

b) Implementation

Rewanda Offerings was held on 9 July 2016 or third day in Syawal month. This ritual was practiced by Taluncakang Society in the top of Kreo Cave. The participants include the elder mores, santri, and the leader of religion. All the participants wearing black cloths and bring all offerings just like in Rewanda Offerings Carnival but in simple form. Besides, they also bring offerings like kind of flowers, green coconut, white and red porridge, peanut, corn, cucumber located in *tampah*. The order of Rewanda Offerings those are:

- 1) Burn myrrh
- 2) Sing Lir-ilir song three times

Lir-ilir, lir-ilir, Tandure wis sumilir

(Wake up, wake up, the plant has blossomed)

Tak ijo royo-royo, Tak sengguh temanten anyar

(Thus verdant like newlyweds)

Cah angon, cah angon, Penekna blimbing kuwi

(Shepherd, shepherd Climb (trees) that starfruit)

Lunyu-lunyu penekna, Kanggo mbasuh dodotiro

(Although slippery and hard to keep you climbing to wash clothes)

Dodotiro-dodotiro, Kunitir bedah ing pinggir

(Clothes, clothes torn in the side)

Dondomana jlumatana, Kanggo seba mengko sore

(Stitch together, fix to face later in the afternoon)

Mumpung padhang rembulane, Mumpung jembar kalangane

(As long as the moon was bright, As long lot of spare time)

*Yo suraka, Surak iyoo*⁶⁹

(Shouted to cheers yes)

- 3) Sing “Kidung RumeKso Ing Wengi” ten couplets

Ono kidung rumeKsa ing wengi

(There is chant guarding at night)

Teguh hayu luputa ing lara

(Staunchly survive free of disease)

Luputa bilahi kabeh

(Free from all calamities)

Jim setan datan purun

(Jin evil demons nothing is to be bold)

Paneluhan tan ana wani

(Witchcraft was no one who dared)

Miwah panggawe ala

(Also do evil)

Gunaning wong luput

(Voodoo magic vanished)

Geni atemahan tirta

(The Fire and water)

Maling adoh tan ana ngarah mring mami

(The thief was far nothing towards me)

*Guna duduk pan sirna*⁷⁰

(All together the disease would return)

- 4) Tahlil

- 5) Distribution the offerings to the society

If the ritual was held on 9 July, so the carnival was held on 13 July 2016. In the early morning, all participants prepare them self as their position. While the ritual

⁶⁹ Barzan Anita Fatmawati, “Korelasi Lagu Gundul-Gundul Pacul Dan Lir-Ilir Dengan Ayat-Ayat Al Qur’an” (Universitas Islām Negeri Sunan Kalijaga, 2014), 7.

⁷⁰ M. Sakdullah, “Kidung RumeKso Ing Wengi Karya Sunan Kalijaga Dalam Kajian Teologis,” *TEOLOGIA* 25, no. 2 (July 2014): 8.

component like *gunungan* (offerings with cone or mountain form), the teak-wood replica, *manggar flowers*⁷¹ was placed in front of Al Mabrur Mosque. Each *gunungan* (offerings) was carried by four people in same color cloth.

Every carnival participants wear different costume appropriate with their position. Offerings carrier wearing green and yellow *beskap*⁷², long-black trouser, and muslim cap (*peci*). Whereas the head of ritual (*cucuk lampah*) wearing Javanese costume; black *beskap*, long fabric of batik (*jarit*), and male batik headdress (*blangkon*). Sunan Kalijaga imitator wear black long surplice, batik headband and bring *keris*, while his follower wear black *beskap*, sarong, and also black *peci*.

When all participants were ready, the carnival started at 10.00 a.m after open by the head of ritual (*cucuk lampah*). These were the order of the carnival:⁷³

- 1) The head of ritual (*cucuk lampah*)



- 2) Four boys in monkeys costume (colored white, black, yellow, and red)

⁷¹ The flowers made from *lidi* or palm leaf which covered with coloring paper.

⁷² Traditional coat, high necked, long armed, the buttons place in the top and left side

⁷³ Observation on 13 Juli 2016



3) The elder mores (*tetua adat*)



4) The Sunan Kalijaga group



5) Teak wood replica carrier and children in monkeys costume



6) Boys and girls in traditional costume (*Pager ayu* and *pager bagus*)



7) Semarangan dancer



8) *Tumpeng* carrier



9) Fruit offerings carrier



10) *Palawija* offerings carrier



11) *Kupat Lepet* offerings carrier



12) *Sego Golong* offerings carrier



13) Drum band group and school children



14) Civil society



The carnival starts from in front of Al Maburr Mosque until Kreo Cave parking area about 2 kilometers. In there has ready city official sit in tend. The carnival opened by vice mayor, Hevearita Gunaryanti Rahayu or usually called Mrs. Ita. The agenda continue with perusal of

report and legend of Kreo Cave by committee. Then all the attendee consoled with dance performance like Semarangan and Monkey dancing. This carnival closed with *tumpeng* cutting which is guided by Mbah Sumar and then perusal of *doa*.

c) Closing

After perusal of *doa* by the leader of religion, all *gunungan* or offerings except the *gunungan* of fruits can be fought over by the attendee who come in Rewanda Offerings Carnival. Then the *gunungan* of fruits bring to the place close on Kreo Cave, where a field before bridge that connect to Kreo Cave. People believe with eat *sego golong* or wrapped rice from its ritual can gets blessing and longevity.

8. The Components (*Umbo rampe*) of Rewanda Offerings

The instrument used in Rewanda Offerings⁷⁴:

a) Offering tools

Offerings container have the shape of litter where the *gunungan* will be placed. The litter is used to make easier transporting *gunungan*. Every litter is brought by four mans. It shows cooperation between societies to bring each offering to the place where ritual will be held.

b) *Tampah*

Tampah is big plate to put food which made from bamboo plait in circle shape. *Tampah* is used to put *tumpeng* rice and chicken *ingkung*.

c) Teak wood replica

⁷⁴ Widyatwati and Rukiyah, "Prosesi Ritual Sesaji Rewanda Di Gua Kreo: Deskripsi Bentuk, Identifikasi Komponen Dan Makna Mitos," 31.

The teak wood replica is used to commemorate Sunan Kalijaga journey when he look for wood to be main pilar (*soko guru*) of Demak Great Mosque.

The costume used in Rewanda Offerings:

a) *Jarit*

Jarit which is used in this ritual is batik with *lereng* motif. This motif symbolizes greatness and authority, so the participant who participates looked great and beautiful.

b) *Beskap*

The man participants wear black *beskap* and the other color without motif and *blangkon* or *peci*. Besides, the woman participants wear *kebaya* in different color. The different colors symbolize diversity in Talunkacang village.

c) Monkeys Costume

Monkeys costume colored in red, white, yellow, and black symbolize the monkeys who help Sunan Kalijaga to washing away the half of teak wood in Kreo river.

d) Muslim clothes

Muslim clothes, the researcher mean that called *koko* clothes. This clothes usually use when Muslim pray. It is symbolizes that the follower of Sunan Kalijaga, they are Muslim.

The offerings used in Rewanda Offerings:

a) *Gunungan* of Fruits

Fruits offerings is offerings made of kinds of fruits such as pineapple, guava, apple, orange, star fruit, banana, and some of vegetable like tomato and cucumber. This *gunungan* symbolize gratitude upon the luck that the societies get.

Picture 15. *Gunungan* of Fruits



b) *Gunungan of Palawija*

These offerings are made from composition of crop planted of Talunkacang society. The crop planted consists of long bean, corn, cassava, peanut, and kind of tubers. This *gunungan* symbolize gratitude upon successful harvest.

Picture 16. *Gunungan of Palawija*



c) *Gunungan* of Wrapped rice (*Sego Golong*)

This *gunungan* is made from composition of wrapped rice. It contains rice with side dish like fried tofu and Tempe, cooked vegetable, and salted fish. The composition of this wrapped rice according to the story that Sunan Kalijaga brings the wrapped rice in the same form.

Picture 17. *Gunungan* of Wrapped rice (*Sego Golong*)



d) *Gunungan* of *Kupat lepet*

This *gunungan* consist of *kupat* and *lepet* which order in cone or mountain form. *Kupat* or usually called

ketupat is special food made from rice cake boiled in a rhombus-shaped packet of plaited young coconut leaves.

While, *lepet* is snacks made from sticky rice, scrapped coconut and salt. It is different with *ketupat* in shape, if *ketupat* in rhombus-shaped so *lepet* in long-shaped. Both of them are special food in Idul Fitri feast day. It is intended to beg forgiveness of God.

Picture 18. *Gunungan of Kupat lepet*



e) *Tumpeng* and *Inkung* Offerings

Tumpeng is ceremonial dish of yellow rice served in a cone shape. The rice cooked with coconut milk, deviled, and colored yellow using turmeric. *Tumpeng* usually served with many side dishes like potato *perkedel*⁷⁵, fried tempe, *abon*⁷⁶, fried egg, and ornated with tomato flower, carrot, and red chili. The main meaning of *tumpeng* is expectancy of safety life and here after. The other expectancy is to out of life difficulties and unity of society.⁷⁷

Then *inkung* is chicken roasted in full body without head. It means a sincerely sacrifice to God upon the safety and blessing to the society of Talunkacang.

⁷⁵ Croquette of spicy ground meat and boiled potatoes or other starch.

⁷⁶ Shredded meat that has been boiled and fried.

⁷⁷ Misbah Zulfa Elizabeth, "Unsur Teleologis Dalam Ritual Tedhak Siten," in *Merumuskan Kembali Interelasi Islām-Jawa* (Yogyakarta: Gama Media, 2004), 190.

Picture 19. *Tumpeng* and *Ingkung* Offerings



f) The main Offerings

The main offerings is giving to the supernatural power in Kreo Cave which consist of Red-white porridge (*bubur abang putih*), this porridge is made from hulled rice and red sugar and coconut milk. The red-white porridge symbolize the origin of life. Then Green Coconut (*degan kelapa ijo*), peanut, corn, and cucumber symbolize the plenitude prosperity of Talunkacang society.

9. The Myths related Rewanda Offerings

a) The myth about Kreo Cave

Myth is a story which is told to assign certain trust, as well as acting as a starting event of a ceremony or rite. The purpose of the myth is to provide the basis of the initial events of the past do back in the present.⁷⁸

Among the society Talunkacang spread myths about monkeys that inhabit Kreo Cave area. They believe when someone enters the cave and meets or just look at one of the four monkeys that are red, yellow, black and white have the meaning respectively, include:

- 1) White Monkey : that person will get preferment or get a lot of luck

⁷⁸ Mariasusai Dhavamony, *Fenomenologi Agama* (Yogyakarta: Kanisius, 1995), 150.

- 2) Red Monkey : that person will get calamity or bad luck
- 3) Black Monkey : that person will died or get bad off
- 4) Yellow Monkey : that person will happiness and get longevity

That belief still exists among Talunkacang society until now. The society believe when the visitors who see red or black colored monkey around the caves, so those visitors must meet the elder mores to pray for them happy and kept away from the disaster.

According to information from an interviewee, a tragedy happen in 1986 there was a child who saw the black monkey in front of Gua Kreo and shortly thereafter the child died by drowning in the river. This happens because the child did not ask for pray by elder mores.

b) The myth about Rewanda Offerings

The Javanese people believe that there is a supernatural power that exceeds all powers, the spirits of the ancestors and spirits. The power of its spirits could bring happiness, safety and disaster. Then to avoid any disruption of spirits, human beings have to do something to affect the universe with fasting, salvation, and giving offerings in a particular time.⁷⁹

To obtain salvation and happiness. The society of Talunkacang organized a ritual. The Rewanda Offerings is a ritual held once a year on the third day of *Syawal*. They believe by conducting this ritual they will get of salvation and refuse disasters that could be a failed harvest, death, sick, and others.

⁷⁹ Koentjaraningrat, *Manusia Dan Kebudayaan Di Indonesia* (Jakarta: Djambatan, 2002), 347.

Besides, the society of Talunkacang also assumed that conducting a ritual which is an inheritance of the ancestors, they would gain supernatural powers and magical power that emanated from the ritual. So they will be spared from any disaster that would befall their lives.

CHAPTER IV

THE PHILOSOPHICAL VALUES IN REWANDA OFFERINGS AND ITS RELATION WITH ISLAMIC BELIEF (*ĀQĪDAH ISLĀM*)

A. Philosophical Values in Rewanda Offerings

Javanese traditional ceremony contains the high philosophy values. The word philosophy comes from the *compound* word in Greek, *philosophia* means love of wisdom. Meanwhile, the people who do it called by philosophers its word derived from the Greek word *philosopos*. A philosopher means someone who loves the wisdom, that is, those who have achieved *Adimansiawi* status or *Wicaksana*. In Western philosophy

means love of wisdom, then in Java means perfection or *Ngudi kawicaksanan*.⁸⁰

If we want to understand the meaning tradition from phenomenology approach, we have to know what the meaning of phenomenology is. Phenomenology is a method and a philosophy. As the method, it spreads out of steps which must be taken. So we get the pure of phenomenon and subjectively than consciousness and trying to get back to the "pure consciousness". To reach the pure consciousness, we have to free ourselves from the experience and the descriptions of life. If this case has been done, will remain images are essential or intuition of essence.

Furthermore, phenomenology seeks to present philosophy as principal and autonomous methods; a root science can serve to all knowledge. In Contrary with the methods of objective science, formal logic and dialectical method which overcomes obstacles. Phenomenological methods were begun by people who know and experience that is the people who conduct the perception.⁸¹

To get more clearly and simply, will be summarized some characteristics of philosophical phenomenology that has relevance to the phenomenology of religion, are:

1. Descriptively oriented. This means that evaluative judgments are not their concern but they seek "accurate and appropriate descriptions and interpretations of religious phenomena".
2. Avoids reductionism. Exemption from preconceptions uncritical that prevent them from realize the specificity and difference phenomenon, than provide space to expand and deepen of the experience and provide descriptions are more accurate about this experience.

⁸⁰ Purwadi, *Upacara Tradisional Jawa Menggali Untaian Kearifan Lokal* (Yogyakarta: Pustaka Pelajar, 2005), 2.

⁸¹ Nilnas Sa'adah, "The Philosophical Meaning og Mubeng Gapuro Masjid Wali at-Taqwa in Marriage Traditional Loram Kudus (Phenomenology Studies)" (IAIN Walisongo, 2014), 53.

3. Intentionality. Describe about the phenomenon of consciousness form. To illustrate, identify, and interpret the meaning of a phenomenon. A phenomenologist should consider intentional of his data and the intentional structures of consciousness with the desired reference and meaning.
4. Confinement (*epoche*). Interpreted is as delays assessment. Only with confining beliefs and judgments are based on the natural view of unexamined. A phenomenologist can know the phenomena of experience and get the concept of the basic structure.
5. *Eidetic vision*. Is a cognitive understanding (intuition) about the essence, often described as well as the eidetic reduction, which implies “universal essences”. This essential expresses of the "essence" (*whatness*) something, which is an important characteristic and unchanged from a phenomenon that allows us to recognize the phenomenon as a particular kind of phenomenon.⁸²

While those are the six steps in applying phenomenological approach to the study of religion according to the Gerardus Van Der Leeuw⁸³:

1. Classify the religious phenomena into distinct categories such as sacrifice, sacrament, sacred space, sacred time, sacred word, festivals and myths.
2. Researcher then need to interpolate the phenomena into their own lives. This means that they have to understand the religion from personal experience.
3. *Epoche*- the suspension of value judgments, the adoption of a neutral stance and eidetic vision, these principles are necessary for any scholar in phenomenology of religion who wants or wishes to produce data that will be acceptable.

⁸² Rev. Emeka C. Ekeke and Chike A. Ekeopara, “Phenomenological Approach to the Study of Religion: A Historical Perspective,” *European Journal of Scientific Research* 44, no.2 (2010): 272.

⁸³ *Ibid.*, 271.

4. Clarify any structural relationships and make sense of the information so gathered. This will enable them move towards a holistic understanding of how the various aspects of a religion relate and function together.
5. Continuity to the origin, this procedure naturally leads to a storage at which all these activities undertaken together and simultaneously constitute genuine understanding: the chaotic and obstinate 'reality' thus becomes a manifestation, a revelation.
6. Adjustment with the other disciplines, the phenomenologist should not operate in isolation but his research must agree with researches of other disciplines, such as archaeology, History, philosophy and others.

In Javanese culture, the perfection means understand the beginning and the end of this life. So the perfect man is the one who has inspired and understand the beginning and the end of his life. While the Javanese world view or Javanese philosophy formed from the combination of natural thought of Javanese traditional, Hindu, and Islamic Sufism. As the Javanese community, the Talunkacang society performs a ritual with a various philosophical values contained in it, those are as following:

1. As Gratitude to God

Rewanda Ritual offerings for Talunkacang society is a form of gratitude to God for all the blessings that have been obtained by them. They believe that the favors He has given in the form of abundant harvests and fertile land that is a major favor gift. So the people need to perform a ritual as a form of gratitude to Him. As the word of God on Q.S. Al Baqarah: 152.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ (١٥٢)

*“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”*⁸⁴

The author analyzes that gratitude was not only spoken but need to be implemented, like the gratitude held in the Talunkacang village by holding Rewanda Offerings ritual. Lot of favor perceived by the society after carrying out this ritual such as: the harvest abundant, living in harmony, solidarity, and mutual help among the society of Talunkacang.

Rewanda Offerings have a reciprocal relation with the society system of belief (religious) supporters. In the other hand Talunkacang society also believe that this ritual performed as an expression of gratitude to the Creator of the universe. Rewanda Offerings has a meaning that human being must remember the greatness of God who has created him to live in this world and always be grateful for it pleasure.

As well as Franz Magnis Suseno view in his book “Etika Jawa” as follows,⁸⁵

“Manusia itu harus mensyukuri nikmat apapun yang diberikan oleh Tuhan dengan cara melaksanakan ritual-ritual yang ada dalam setiap tradisi Jawa, misalnya: sedekah bumi, suronan, upacara bulanan... itu semula dilakukan dalam rangka untuk menangkal pengaruh buruk dari daya kekuatan gaib yang dikehendaki yang akan membahayakan bagi kelangsungan kehidupan manusia... Namun, sebenarnya esensinya itu ditujukan kepada Tuhan Yang Maha Esa”

2. Maintaining the natural balance

According to the name of this ritual, rewanda which means monkey, the offerings of this ritual intended to the monkeys that

⁸⁴ *The Noble Qur'an*, <https://quran.com/28>

⁸⁵ Franz Magnis Suseno, *Etika Jawa* (Jakarta: Gramedia Pustaka Utama, 2003), 1.

inhabit in Kreo Cave. And its offerings also to feed the monkeys. This is the efforts of Talunkacang society to preserve the balance of nature and animals in the Kreo Cave area. So one of the *Gunungan* offerings that consists of fruits intended only for the monkeys that live in the Kreo Cave area.

In fact that the monkey's population was increase from year to year, but their habitat has reduced almost 80% after the construction of Jatibarang Dam. Based on the research conducted by Puji Astuti and his colleagues in 2010 until 2015, it shows that the population of long-tailed macaque that inhabits the area around the Kreo Cave increased from 201 to 248.⁸⁶ While the source of their ensilages only come from the visitors and project developers. Rewanda Offerings is a symbol as an effort to preserve long-tailed monkeys that was live in Kreo Cave area.

Al Qu'ran also encourages the people to keep and preserve the ecology of the animal because of the animal's existence is a sign the power of God. as in Q.S Al Jatsiyah: 4

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ (٤)

“And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain (in faith).”⁸⁷

This verse explains that the existence of all creatures are the omnipotence of Allah SWT. Every creature of God characterizes the planning of the creator. So the creation of animals is also part of an effort to demonstrate the unlimited power of God.⁸⁸

⁸⁶ Pudji Astuti et al., “Monitoring of Macaca Fascicularis in Kreo Cave Due To Construction of DAM from 2010-2015: Conservation Activities” (Yogyakarta: Universitas Gajah Mada, June 22, 2015), 2, <http://fkh.ugm.ac.id/id/wp-content/uploads/2016/01/papaer-Chiang-Mai-2015.pdf>.

⁸⁷ *The Noble Qur'an*, <https://quran.com/28>

⁸⁸ Lajnah Pentashihan Mushaf Al-Qur'an, “Eksistensi Binatang,” in *Pelestarian Lingkungan Hidup (Tafsir Al Qur'an Tematik)* (Jakarta: Aku Bisa, 2009), 156.

Although the population of long-tailed monkeys in Kreo Cave area is not too much, but it must be preserved, because the extinction of one species of animal will make the breaking of the chain of their ecosystem and eventually lead it to an unbalanced life. Therefore, the preservation of long-tailed macaques within their habitat also could be save the other species that inhabit in Kreo Cave area.

Another attempt to preserve the type of *Macaca Fascicularis* monkeys or often called the long-tailed macaques are the myths associated with these monkeys. Basically, myth is the empirical formed in various phenomena of life and nature. Myth is a medium that accommodates an expectations (*das sollen*) and reality (*das sein*), as well as a regulator of the society behavior and its members. Associated with condition changes, the Javanese people could accept it slowly, without coercion and collide againts the essential values.⁸⁹ The corelation with the mysterious monkey myths that has seen in variouos colour such as; red, white, black and yellow that could be seen only by certain people. Talunkacang society hopes that the monkeys are not be a haunted and save it by human beings as well, and it could be seeing by the next generations.

3. Form of prayer for Salvation

The closing of the Rewanda Offerings ritual is distributed the offerings to all participant or usually referred to by *Slametan*. *Slametan* is a religious communal meal where all the participant eat together in a ritual. The goal of its agenda is to reach salvation.

⁸⁹ Zainul Adzfar, *Relasi Kuasan Dan Alam Ghaib Islam - Jawa (Mitologi Nyai Roro Kidul Dalam Naskah Wawacan Sunan Gunung Jati)*, ed. Syamsul Ma'arif (Semarang: Lembaga Penelitian Institut Agama Islam Negeri Walisongo, 2012), 18.

This activity is carried out to maintain and prevent the arrival of reinforcements or accident.⁹⁰

Additionally the most important thing ritual in Javanese religion is the ceremonial meal together that was known as *slametan*. Eating together is a symbol of the creation of social harmony, which is a sign of salvation. Meanwhile, among the signs of salvation is the creation of social harmony and equanimity. Then a ritual that accompanied by eating together is one form of social harmony created by human being. This was done to refuse the cosmic disturbance that could bring dangers toward family and village.⁹¹

Slametan in Rewanda Offerings is a manifestation of the symbols in the form of *Gunungan* or offerings brought by the people then it prayed by religious leaders or local elders. After all of it done, then handed back to the local society to eaten together. Meanings and symbols of this ritual is implied through the symbols embodied in the offerings form. The author analyzes that this is a safety hopes, the blessing of God for all the pleasure that had given in life.

While the types of offerings are used in this ritual is *sesaji babad*, i.e. offerings are given in order to prevent accidents or disasters.⁹² Not only from the offerings form, but also can be seen from pray that used in this ritual that is *Tahlil* and *Kidung rumekso ing wengi*.

It is a Javanese song metered *Dhandanggula* created by Sunan Kalijaga. The first stanza on this song section contains teachings on the protection of various crimes that can be done at night. Not only the crime of the people, but also by unseen things

⁹⁰ Niels Mulder, *Mistisisme Jawa: Ideologi Di Indonesia*, ed. M. Imam Aziz, trans. Noor Cholis (Yogyakarta: LKiS Yogyakarta, 2009), 136.

⁹¹ Suhandjati, *Islam Dan Kebudayaan Jawa Revitalisasi Kearifan Lokal*, 143.

⁹² Suyono, *Dunia Mistik Orang Jawa*, 140.

like *Sihir, Teluh, Tuju, Santet* and so on. With recite this song, the night crimes will step aside. Not fought, but it was rejected. Not eliminated, but the crime has gone by itself.⁹³ Sunan Kalijaga warning to be careful at night as well as God said in Q.S. Al Falāq: 1-5.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ
 إِذَا حَسَدَ (٥)

*“Say, “I seek refuge in the Lord of daybreak, from the evil of that which He created, And from the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies.”*⁹⁴

4. Form of Society togetherness

Human beings were created as a social beings. Living with other people or communities in the village. That was reasonable in the rural life of an individual it can not live alone, but surrounded by communities and natural surroundings. In the microcosm system, human feels himself as a small elements that carried on the circulation of the universe.⁹⁵

Observing the Rewanda Offerings from social aspect, then the ritual has great significance for the Talunkacang society. For the example Rewanda Offerings used as medium to social relation (social interaction) and strengthen the relation between the individual. As stated by one of the Talunkacang society that they are waiting this ritual performed. All the Talunkacang society will

⁹³ Ahmad Chodjim, *Mistik Dan Makrifat Sunan Kalijaga* (Jakarta: Serambi, 2003), 37.

⁹⁴ *The Noble Qur'an*, <https://quran.com/28>

⁹⁵ Heniy Astiyanto, *Filsafat Jawa Menggali Butir-Butir Kearifan Lokal* (Yogyakarta: Warta Pustaka, 2006), 283.

gathering to prepare various types of rituals components. Even it volunteered to use his own money for the sake of this ritual.⁹⁶

While the form of interactions on Rewanda Offerings can be seen when the visitors came to the crowded situation in the implementation of the ritual began. When the ritual was begun, lot of peoples came from other region to take a capture, and put some information and it was an interactions.

Additionally, in Rewanda Offerings also contained the value of deliberation. It was important in carrying out an activity that involves a lot of people. Similarly, on the implementation of this ritual which involved most of the Talunkacang peoples. Especially in terms of financial implementation of which requires huge costs charged to each household. Therefore deliberation there was important to determine the amount of contributions, fund-raising mechanism, the official collector of funds and the amount of budget.

The different costume in this ritual describe all differences from Talunkacang society from any religion, economical level, and educational differences. But they have cooperation values. It looks when preparing all the necessary requirements for the ritual. The people aware of the benefits of mutual cooperation, the people was enthusiastic and awareness to realize it. Basically the cooperation brings it to achieve common goals.

B. The Prospects of Rewanda Offerings in the Future

1. Socio-Cultural Prospect

The life patterns associated with the existence of ritual offerings Rewanda, essentially serves to control the relation between societies who live in the Talunkacang village. The young generation should be able to maintain and preserve the traditions of

⁹⁶ Interview with the Talunkacang society in 13 Juli 2016

their region that is Rewanda Offerings in Talunkacang village, because it is a reflection of the local cultures or cultural identity.

Rewanda Offerings as a tradition in the Talunkacang village that could be lost if it does not noticed by the younger generation, especially the younger generation in that village. In other hand, the construction of Jatibarang Dam and the water sport establishment planning were the biggest threat of losing this traditional ritual.

The next generations need to have the acceptance attitude to the traditional arts. The false perception to this ritual; that it is a tradition of Hindu-Buddhist. It gradually started to erode. Rewanda Offerings implementation is expected in line with the Islamic teachings. The society effort to maintain Rewanda Offerings traditions that it come from pre script and included elements of the Islamic teachings, shows there has been a tradition of syncretism⁹⁷ between pre-history and Islamic tradition. Proven by reading of Islamic teaching pray like *Tahlil* during a ritual and use of various forms of offerings shows the pre-Islamic tradition and Islamic traditions

The term of tradition, contains an understanding the existence of relation the past and the present, tradition refers to something that is bequeathed from generations to generations, and its form still exists. Islamic tradition speaks of a series of teachings or doctrines ongoing from the past to the present, which still remain functional in the wider society. Tradition relates to any

⁹⁷ Referring to the opinion Fachry Ali and Bachtiar Effendy cited by Sri Syhandjati, Syncretism has two meanings, that is the mingled of Islamic teachings with the values and beliefs of the local customs that existed before Islam. In other side, it also occurred by mixing Islamic teachings with the values and traditions of the traders who spread Islam in Java, among others, traders from India and Persia. The syncretism Muslims believe the existence of God and the Prophet Mohammed, but they also believe in the supernatural beings or forces of the Galaxy (the one in the object). Look at the Sri Suhandjati, *Islam Dan Kebudayaan Jawa Revitalisasi Kearifan Lokal* (Semarang: CV. Karya Abadi Jaya, 2015), 40.

information which is continued by generations, not only written but also oral tradition, without it, the tradition may be extinct.

While the role of regional culture greatly influenced to the nation's culture because the regional culture become the main modal to maintain the national identity from the western culture influence that incompatible with Indonesian culture. Regional culture must be preserved and retained, because with preserving the ancestral culture is expected to be a foundation for Indonesian people's to loving the cultures that it's owned. Preserve the local culture can be used to keep the culture from the foreign culture influences and keeping it by any other country confession. The significance of cultural preservation is needed in Central Java especially on Rewanda Offerings in Kreo Cave Semarang, because every region has a culture of its own values or uniqueness that reflected of that region.

In *Uṣūliyyah* principle (rules that are considered by the formulations of the law into the law of jurisprudence), namely:

“المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ”

*“Keeping the old values are good, while taking the new values are better.”*⁹⁸

The life values and norms that grows in the society, is useful to keep the balance and harmony in social life, especially in globalization era when modern technology entered Indonesia. Various expressions that contain elements of moral education in Javanese society needs to be reappointed and developed in order to forming attitudes and behavior of the young generations in finding identity as a nation of Indonesia which has a noble culture.

2. Economical Prospect

⁹⁸ Muhammad Sholikhin, *Ritual Dan Tradisi Islam Jawa* (Jakarta: PT. Suka Buku, 2010), 19.

The existence of Kreo Cave in 1986 as one of the tourism destination gives distribution significantly on the of people welfare who lives in the city of Semarang, especially Kandri society. Additionally, the effect of implementation of Rewanda Offerings that will automatically an interesting the attention of foreign tourists and local tourists to come to the Cave Kreo.

The Advantages of the tourism economy can not be ignored, for donating the source of revenue to the government and the communities involved. As a center of tourism is not foreign in the eyes of the people of Indonesia and the confession of the national community as a central position in cultural attractions located in Kreo Cave as "tourist destination" has attracted more crowded chose to spend their free time for a visit.⁹⁹

So the presence of cultural tourism has been offered an opportunity for local people to enjoy the benefits of development and tourism development Kreo Goa as a tourist. In line with this, the active role of the local population, both directly and indirectly affect the improvement of economic life.

C. Rewanda Offerings in Islamic Belief Review

Based on the research in Rewanda Offerings, the author will analyze the ritual execution order. It appears that the ritual Rewanda Offerings is influenced by Hindu religious mores. Before Islam came to Indonesia, our ancestors were Hindus. Hindu religion has a belief that every object in this universe had the power or spirit, who can give some help and even brought happiness and disaster, therefore the spirits are becoming something which is feared by the majority people of Java.

Based on the description above, the author analyzes in the implementation of Rewanda Offerings that the activity accordance with the Islamic teachings as follows:

⁹⁹ Engkah Tatas Suranggajiwa, "Objek Wisata Goa Kreo Dan Kehidupan Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang 1986-2009" (Universitas Negeri Semarang, 2011).

1. Tahlil

Reciting “*dhikir*” and *tahlil* is a replacement spell or incantations by Islamic teachings with entering the prayer in it, such as reading; *ṣolawāt*, *Tahmid*, *Shahādat* and others.

Most scholars are agreed that pray for those who had passed away could receive by died people. But some scholars also have different views about it.

However, in the opinion of the author, *Dhikir* and *Tahlil* is a good method to replace the incantations affected Hindu’s teachings.

2. Slametan

Slametan which is held by the Talunkacang society has aims to seek blessings, safety and a sign grateful with prepare a fruits offerings to feed monkeys.

Look into the aims, it worried if ordinary people who do not understand Islam as a whole, they can misinterpret to the real purpose of this ritual. They believe; if they do not perform the rituals, disaster could befall them. On the other hand, the offerings to the monkey can lead to the Society to cult the monkeys which are living in the Kreo Cave area. Those beliefs can reduce their faith in Allah SWT.

While the activity of Rewanda Offerings that incompatible with the Islamic teachings as follows:

1. Burn myrrh, incense and give offerings of flowers, young coconut (*degan*), porridge, cucumber and corn intended for supernatural beings as the keepers of Kreo Cave.
2. People afraid and worry if they did not held the ritual, the disaster would befall them.

Related to the facts above, that can lead the society towards *Shirik*. In general, people think that by carrying out the Rewanda Offerings ritual can assure the safety of Talunkacang villagers as well as reject the disaster.

In other hand, there is an ambiguity that could fall someone into *Shirik*. When someone presents food to human beings then it will be regarded as charity. However, it would be a different meaning if the food that are intended to spirit, it will be a *khufarāt*.

The belief to the other power such as strength stone, trees, planets, stars, and others is incompatible with *tawhid*. As consequence people who believe into other supernatural power except Allah, they will ask to be achieved his desires too.¹⁰⁰ The realization of the people wish it was creating by Allah. This act can also be replaced with prayer addressed only to Allah, and it is a duty of the local scholars to straighten out of the deviate understanding in a society.

The scholars in straighten the faith of the society does not need to prohibit or even remove Rewanda Offerings as traditional ritual, but the scholars giving understanding to the society; that's all they have done is incompatible with Islamic teachings and could lead them to the sins. It was the acts could not in accordance with the provisions of Islamic law and it can be replaced with Islamic teachings and rewarded.

However, Rewanda Offerings is a ritual that has a positive and negative effect on society Talunkacang both of sociological and psychological inside. As the following:

1. Positive Aspects

In sociological aspect, arises of high solidarity among society, where Talunkacang society collaboration into one another. And with this ritual, harmony and unity among the people established.

In psychological aspect, Rewanda Offerings is a relation between human and God; namely the gratitude to Allah SWT. Surrender to the God makes people happy and it would be a big impact on their life. And Rewanda Offerings also form of prayer

¹⁰⁰ Majdi Al-Hilali, *Adakah Berhala Pada Diri Kita*, trans. Abdul Hayyie Al-Katani and Taqiyuddin Muhammad (Jakarta: Gema Insani, 2006), 26.

and hopes. Therefore, perform this ritual makes people happy and peaceful.

2. Negative Aspects

From the psychological aspect, Rewanda Offerings for ordinary people and elder mores who overdid belief will difficult to remove because of the trust that has been entrenched for generations. They also believe that the spirits who keeps Kreo Cave area would be angry when the ceremony is not implemented.

CHAPTER V

EPILOGUE

A. Conclusion

After doing research on the Rewanda Offerings, the researcher can conclude some points:

1. The philosophical meaning of Rewanda Offerings is a tradition was from the elder generation of Talunkacang society. Rewanda Offerings is a ritual held every third day in *Syawal*. The tradition still exist until now. This tradition contained many purpose, as following; as a form of gratitude give by Talunkacang society to God, as the caring of Talunkacang society upon the monkey inhabit around Kreo Cave area, *tolak balak* (reject the unexpected occurrence), and as a form of togetherness of Talunkacang society.
2. When the Rewanda Offerings tested with the Islāmic belief (*Āqīdah*), then it will be known which elements are appropriate and those are inappropriate with Islāmic belief. If seen from the results of the study, only a little element that is inappropriate with Islāmic teachings, like the burning of incense and the giving of offerings intended to the spiritual beings in Kreo Cave. However, that view is mostly held by elder generations, while religious leaders and Talunkacang society in general have had belief that is accordance with *tawhid*.

B. Suggestion

1. For the readers, this research is expected to be used as knowledge of Indonesian culture that needs to be preserved. Religious knowledge ought to be used as reference in facing the traditional

rituals. So the local wisdom will exist and be line with religious values.

2. For the Young Generations are expected to maintain and preserve the Rewanda Offerings which is a cultural asset of Talunkacang village that bear high philosophical values.
3. For other researchers, this research is expected to serve as a reference to the concerning tradition and culture that can be developed without removing the authenticity elements of Rewanda Offerings.
4. For the Talunkacang society, to the following performance should remove the element of *shirik* like burn myrrh, incense and the giving of offerings intended to the spiritual beings in Kreo Cave.

C. Closing

All thanks are to Allah who has been blessing and guarding the author to conduct this thesis. It is a great thing that this thesis has been completed.

Although, the researcher has tried to work maximally, yet the work is still far from perfect and satisfying. Constructive critiques and comments are always needed by the author.

At last, the author hopes that this work will be valuable and beneficial for the author especially and the others who have interest of study relating to this subject.

BIBLIOGRAPHY

- Adzfar, Zainul. *Relasi Kuasan Dan Alam Ghaib Islam - Jawa (Mitologi Nyai Roro Kidul Dalam Naskah Wawacan Sunan Gunung Jati)*. Edited by Syamsul Ma'arif. Semarang: Lembaga Penelitian Institut Agama Islam Negeri Walisongo, 2012.
- Ahmad, Khurshid, Khurram Murad, and Mustafa Ahmad Al-Zarqa. *Prinsip-Prinsip Pokok Islam*. Jakarta: Rajawali, 1989.
- Al-Faruqi, Isma'il Raji. *Islam Dan Kebudayaan*. Translated by Yustiono. Bandung: Mizan, 1984.
- . *Tauhid*. Translated by Rahmani Astuti. Bandung: PUSTAKA, 1988.
- Al-Hilali, Majdi. *Adakah Berhala Pada Diri Kita*. Translated by Abdul Hayyie Al-Katani and Taqiyuddin Muhammad. Jakarta: Gema Insani, 2006.
- Amin, M. Darori. *Islam Dan Kebudayaan Jawa*. Yogyakarta: Gama Media, 2002.
- An-Nawawi, Imam. *Syarah Shahih Muslim*. Translated by Wawan Djunaedi Soffandi. Jakarta: PUSTAKA AZAM, 2010.
- Astuti, Pudji, Arif Setyawan, Asmarani Kusumawati, Luthfirda Sjahfirdi, and Hera Maheshwari. "Monitoring of *Macaca Fascicularis* in Kreo Cave Due To Construction of DAM from 2010-2015: Conservation Activities." Yogyakarta: Universitas Gajah Mada, June 22, 2015. <http://fkh.ugm.ac.id/id/wp-content/uploads/2016/01/papaer-Chiang-Mai-2015.pdf>.
- Berry, David, *Pokok-Pokok Pikiran Dalam Sosiologi*, Translated by Paulus Wirotomo, Jakarta:PT Raja Grafindo Persada, 2003.
- Chodjim, Ahmad. *Mistik Dan Makrifat Sunan Kalijaga*. Jakarta: Serambi, 2003.
- Danim, Sudarwan. *Menjadi Peneliti Kualitatif (Ancangan Metodologi, Presentasi, Dan Publikasi Hasil Penelitian Untuk Mahasiswa Dan Peneliti Pemula Bidang Ilmu-Ilmu Sosial, Pendidikan, Dan Humaniora)*. Bandung: CV. Pustaka Setia, 2002.

- Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia Pusat Bahasa*. Jakarta: Gramedia Pustaka Utama, 2008.
- Dumadi, Janmo, *Mikul huwur Mendhem Jero: Menyelami Falsafah Kosmologi Jawa*. Yogyakarta: Pura Pustaka, 2011.
- Elizabeth, Misbah Zulfa. "Unsur Teleologis Dalam Ritual Tedhak Siten." In *Merumuskan Kembali Interelasi Islam-Jawa*. Yogyakarta: Gama Media, 2004.
- Ekeke, R. E., & Ekeopara, C. A. (201). Phenomenological Approach to the Study of Religion: a Historical Perspective. *European Journal of Scientific Research* , 44 (2), 266-274.
- Fatmawati, Barzan Anita. "Korelasi Lagu Gundul-Gundul Pacul Dan Lir-Iilir Dengan Ayat-Ayat Al Qur'an." Universitas Islam Negeri Sunan Kalijaga, 2014.
- Ginting, Yus Agustanto. "Perkembangan Objek Wisata Goa Kreo Terhadap Kehidupan Sosial Ekonomi Masyarakat." *Jurnal Ilmiah Pendidikan Sejarah IKIP Veteran Semarang* 2, no. 1 (November 2014).
- Halimah. "Sesajen Pada Pelaksanaan Walimatul 'Ursy Di Desa Samudera Jaya Kecamatan Taruma Jaya Bekasi Utara." Universitas Islam Negeri Syarif Hidayatullah, 2011.
- Harun Nasution. *TEOLOGI ISLAM Aliran-Aliran Sejarah Analisa Perbandingan*. Cet-V. Jakarta: Penerbit Universitas Indonesia (UI-Press), 1986.
- Hasan Al-Banna. *'AQIDAH ISLAM*. Translated by M Hasan Baidai. 1st ed. Bandung: PT Al-Ma'arif, 1980.
- Hendropuspito, D. *Sosiologi Agama*. Jakarta: Kanisius, 1983.
- Heniy Astiyanto. *Filsafat Jawa Menggali Butir-Butir Kearifan Lokal*. Yogyakarta: Warta Pustaka, 2006.
- Hidayat, Nur. *Akidah Akhlak Dan Pembelajarannya*. Yogyakarta: Ombak, 2015.
- Huda, Sokhi, *Kritik Pemikiran Richard C. Martin dalam Studi Agama dan Relevansinya dengan Studi Islamdi Indonesia*, *Religió: Jurnal Studi Agama-agama*, Volume 4, No 1, Maret 2014, Institut Keislaman Hasyim Asy'ari (IKAHA), Jombang.

- Idrus, Muhammad. *Metode Penelitian Ilmu Sosial*. Yogyakarta: Erlangga, 2009.
- Ilyas, Yunahar. *Kuliah Aqidah Islam*. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI) Universitas Muhammadiyah Yogyakarta, 1992.
- Kartanegara, Mulyadhi. *Nalar Religius Menyelami Hakikat Tuhan, Alam, Dan Manusia*. Edited by Halid Alkaf and Achmad Ta'judin. Jakarta: Erlangga, 2007.
- Khalid, Fazlun M., and Richard C. Foltz. "Applying Islamic Environmental Ethics." In *Environmentalism in the Muslim World*. New York: Nova Science, 2005.
- Khalil, Ahmad. *Islam Jawa, Sufisme Dalam Etika Dan Tradisi Jawa*. Malang: UIN- Malang Press, 2008.
- Khunaifi, Agus. *Ilmu Tauhid: Sebuah Pengantar Menuju Muslim Moderat*. Semarang: CV. Karya Abadi Jaya, 2015.
- Koentjaraningrat. *Manusia Dan Kebudayaan Di Indonesia*. Jakarta: Djambatan, 2002.
- Lajnah Pentashihan Mushaf Al-Qur'an. "Eksistensi Binatang." In *Pelestarian Lingkungan Hidup (Tafsir Al Qur'an Tematik)*. Jakarta: Aku Bisa, 2009.
- . *Pelestarian Lingkungan Hidup (Tafsir Al Qur'an Tematik)*. Jakarta: Aku Bisa, 2009.
- Mangunwijaya, Y.B., *Wastu Citra: Pengantar ke Ilmu Budaya Bentuk Arsitektur Sendi-Sendi Filsafatnya Beserta Contoh-contoh Praktis*, Jakarta: Gramedia Pustaka Utama, 2009.
- Mariasusai Dhavamony. *Fenomenologi Agama*. Yogyakarta: Kanisius, 1995.
- Martin, Richard C. (ed), *Pendekatan Terhadap Islam dalam Studi Agama*, Yogyakarta: Suka-Press, 2010.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 2007.
- Muhajir, Noeng. *Metode Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 2000.
- Mulder, Niels. *Mistisisme Jawa: Ideologi Di Indonesia*. Edited by M. Imam Aziz. Translated by Noor Choliz. Yogyakarta: LKiS Yogyakarta, 2009.

- Mulyana, *Spiritualisme Jawa: Meraba Dimensi dan Pergulatan Religiusitas Orang Jawa*, Kejawan Jurnal Kebudayaan Jawa Vol.I No.02, Agustus, 2006, Yogyakarta: NARASI, 2006.
- Munawwir, Ahmad Warson. *Al Munawwir: Kamus Arab-Indonesia*. Surabaya: Pustaka Progressif, 1997.
- Munir, Ghazali. *Tuhan, Manusia Dan Alam Dalam Pemikiran Kalam Muhammad Salih as-Samarani*. Semarang: RaSAIL Media Group, 2008.
- Nurmelani, Riska. "Strategi Pengembangan Obyek Wisata Goa Kreo Sebagai Daerah Tujuan Wisata Di Kota Semarang." Laporan Tugas Akhir, Universitas Sebelas Maret, 2008.
- Pemerintah Kota Semarang. *Selayang Pandang Kota Semarang*. Semarang: Kantor Informasi dan Komunikasi Kota Semarang, 2008.
- Purwadi. *Upacara Tradisional Jawa Menggali Untaian Kearifan Lokal*. Yogyakarta: Pustaka Pelajar, 2005.
- Razak, Nasrudin. *Dienul Islam*. Bandung: Al-Ma'arif, 1977.
- Sa'adah, Nilnas. "The Philosophical Meaning og Mubeng Gapuro Masjid Wali at-Taqwa in Marriage Traditional Loram Kudus (Phenomenology Studies)." IAIN Walisongo, 2014.
- Sabiq, Sayyid. *Aqidah Islam (Ilmu Tauhid)*. Bandung: CV. Diponegoro, 1993.
- Sadra, Mulla. *Manifestasi-Manifestasi Ilahi Risalah Ketuhanan Dan Hari Akhir Sebagai Perjalanan Pengetahuan Menuju Kesempurnaan*. Edited by Ahsin Muhammad. Translated by Irwan Kurniawan. Jakarta: Sadra Press, 2011.
- Sakdullah, M. "Kidung Rumecko Ing Wengi Karya Sunan Kalijaga Dalam Kajian Teologis." *TEOLOGIA* 25, no. 2 (July 2014).
- Shiddieqy, T.M. Hasbi Ash. *Sejarah dan Pengantar ILMU TAUHID/KALAM*. Cetakan keenam. Jakarta: PT Bulan Bintang, 1973.
- Sholikhin, Muhammad. *Ritual Dan Tradisi Islam Jawa*. Jakarta: PT. Suka Buku, 2010.
- Simon, Hasanu. *Misteri Syekh Siti Jenar: Peran Walisongo Dalam Mengislamkan Tanah Jawa*. Yogyakarta: Pustaka Pelajar, 2004.

- Soewadji, Jusuf. *Pengantar Metodologi Penelitian*. Jakarta: Mitra Wacana Media, 2012.
- Suhandjati, Sri. *Islam Dan Kebudayaan Jawa Revitalisasi Kearifan Lokal*. Semarang: CV. Karya Abadi Jaya, 2015.
- Suranggajiwa, Engkah Tatas. "Objek Wisata Goa Kreo Dan Kehidupan Ekonomi, Sosial-Budaya Masyarakat Kandri, Gunungpati Semarang 1986-2009." Universitas Negeri Semarang, 2011.
- Suseno, Franz Magnis. *Etika Jawa*. Jakarta: Gramedia Pustaka Utama, 2003.
- Suyono, Capt. R. P. *Dunia Mistik Orang Jawa*. Yogyakarta: LKiS Yogyakarta, 2012.
- Syam, Nur. *Islam Pesisir*. Yogyakarta: LKiS Yogyakarta, 2005.
- Tim Kelurahan Kandri. "Monografi Kelurahan Kandri Kecamatan Gunungpati : Semester II 2009." Kandri, 2009.
- Tnunay, Tontje, Simon Klau, Goluu Wola, Pieter Lawoasal, and Mochammad Isnaeni. *Potensi Wisata Jawa Tengah Berwawasan Lingkungan*. Klaten: CV. Sahabat, 1998.
- Widyatwati, Ken, and Rukiyah. "Prosesi Ritual Sesaji Rewanda Di Gua Kreo: Deskripsi Bentuk, Identifikasi Komponen Dan Makna Mitos." Universitas Diponegoro, 2009.

Website

<https://quran.com>

Appendix I

QUESTIONS LIST:

1. Bagaimana awal mula dilaksanakannya ritual Sesaji Rewanda?
2. Kapan pertama kali dilaksanakan ritual Sesaji Rewanda?
3. Siapa penggagas atau pelopor dari ritual Sesaji Rewanda?
4. Apa makna dari symbol-simbol yang dilakukan dalam ritual Sesaji Rewanda?
5. Di bagian Gua Kreo sebelah mana yang digunakan untuk pelaksanaan ritual Sesaji Rewanda?
6. Bagaimana runtutan acara dalam ritual Sesaji Rewanda?
7. Kenapa ritual Sesaji Rewanda selalu dilakukan pada tiga hari setelah lebaran?
8. Sesaji apa saja yang digunakan dalam ritual Sesaji Rewanda?
9. Apa makna dari masing-masing sesaji tersebut?
10. Kenapa ritual Sesaji Rewanda dilakukan? Apa tujuannya?
11. Menurut Bapak, apa arti dari ritual Sesaji Rewanda itu sendiri?
12. Bagaimana apabila ritual Sesaji Rewanda tidak dilakukan?
13. Adakah mitos-mitos yang beredar berkaitan tentang ritual atau monyet?
14. Bagaimana populasi monyet sebelum dan sesudah dibangunnya waduk?
15. Bagaimana tanggapan masyarakat dengan adanya ritual Sesaji Rewanda?
16. Siapa saja orang-orang yang melakukan ritual Sesaji Rewanda? Apakah hanya kalangan atas atau semu kalangan?
17. Apa saja yang paling menarik dalam melakukan ritual tersebut?
18. Apa ritual Sesaji Rewanda ini termasuk suatu ritual yang sangat penting dalam masyarakat desa Talunkacang?
19. Apa ada larangan atau hambatan atau rintangan dalam melakukan ritual Sesaji Rewanda?
20. Apakah memang benar dengan melakukan ritual tersebut dapat memberikan
21. pengaruh bagi kehidupan?

Appendix II

INFORMANT LIST:

1. Name : Mbah Sumar
Position : Elder Mores (*Tetua Adat*)
Age : 89 years old
2. Name : Abdul Karim
Position : Leader of religion in Talunkacang village
Age : 41 years old
3. Name : Joko
Position : The society of Talunkacang village
Age : 30 years old



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS USHULUDDIN DAN HUMANIORA

Jl. Prof. Dr. Hamka Kampus II ☎ 024-7601294 E-mail : uwalisongo@gmail.com Semarang 50185

Nomor : Un.10.2/D/PP.009/1001/2016
Lamp : -
Hal : Permohonan Izin Penelitian

Semarang, 2 Agustus 2016

Kepada Yth

**Kepala Desa Kandri
Di Tempat**

Assalamu'alaikum Wr. Wb.

Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak / Ibu untuk memberikan izin penelitian kepada :

Nama : Rizka Qomariyah
NIM/Progam/Smt : 124111029/S.1/VIII
Jurusan : Aqidah dan Filsafat
Tujuan Research : Mencari data untuk penyusunan skripsi dalam Ilmu Ushuluddin Program S.1
Judul Skripsi : Philophysical Values of Rewanda Offerings in Kreo Cave Semarang
Waktu Penelitian : Agustus- Selesai
Lokasi : Goa Kreo Semarang Dusun Talun kacang RW III Kelurahan Kandri Kecamatan Gunungpati Semarang

Bersama ini kami lampirkan Proposal Penelitian dan Instrumen Pengumpulan data yang bersangkutan.

Demikian atas perhatian dan tercabulnya permohonan ini kami ucapkan banyak terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan




Dr. H. M. Mukhsin Jamil, M.Ag
NIP. 19700215 199703 1 003