

THE USAGE OF JAVANESE LITERATURE ON THE JAVANESE SHADE SHADOW SHOW AS THE ISLAMIC PROSELYTIZING MEDIUM

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ABSTRACT

The purpose of this study is to describe the usage of javanese literature on the javanese shade shadow show as the islamic proselytizing medium. The conclusion show that is the trailer of the song which tell us about the history of the Islamic Javanese Guardian. It can be concluded here that the song is including to the New Javanese Literature, because the touch of the Islam is felt very much here. Eventually, the writer hopes that this writing will be greatly useful to the reader.

Keywords: usage, Javanese literature

Introduction

Indonesia is a big country which has so many cultures. One of them is Javanese Shade Shadow Show. This is the show, which combine several characters in it. On performing the show, narrator and puppeteer of the traditional shadow play usually uses old Javanese, or Kawi Language as the conducting language, or even the new one. They practiced the Javanese literature. The old Javanese Literature, consciously or not, was a mirror of the Javanese culture condition at the time (Karsono, 2006:25). The literature is not only used by the shades shadow puppet show player to attract their ability on narrating or just expressing the character of the puppets but also the medium to proselytize the Islamic religion.

According to the statement above, the problem turn up now is: how is the role of Islam in influencing the Javanese Literature that is used by the puppeters on their show?

Based on the problem stated above, of course, we have to observe intently to get the objective we use to answer the problem we have written before. The objective here is to find the most suitable period of the Javanese literature time.

The writer states that the discussion is widely advantages than other one which has been discussed by the other writer before. The advantages can be used simultaneously from time to time, without caring the limitation era. That is why the writer limit the study just to one song. It is "Suluk Syekh Melaya" which tells us about "Kanjeng Sunan Kalijaga". *Suluk* means the song which is sung by the shades shadow puppet player in the show.

The Classification of the Javanese Literature

The Classification of the Javanese literature can be divided into four kinds, they are the old Javanese Literature, the middle, the new, and the modern one.

The Javanese literature is related tightly to the Malayan one. The relationship happened because of the logical contact among the performer of these literature (Karsono, 2005:13).

The old Javanese literature was mostly influenced by the Indian literature work. Moreover Teeuw (1985:85) said that partially, the Indian influences came into Indonesia through the Old Javanese, the influence variously could be said deep very much.

According to the statement before, it can be said that the Indian literature influenced well to the Javanese one. It can be known from the works on that period. We can take an example here: *Serat Dewaruci*. This song, firstly sung by the Indian song namely *Tawarucci*, but after that the Javanese writer compose the song into the Javanese version which was adapted into the Javanese one before by Raden Ngabehi Yosodipuro II, at that time, became *Serat Dewaruci*.

The second period of the Javanese literature is the middle one. In this middle period, the form of the Javanese literature is changed and seeking the form itself into some creations. The literature also know several kinds of literary works, they are prose, poetry as *kidung* (Karsono, 2005:37). The example of this *kidung* are *kidung Ranggalawe* and *Pararaton*.

The third period is the new Javanese literature. The New Javanese Literature can be divided into two kinds. They are the traditional literature and *gagrag anyar*.

Karsono (2005:38) said that the traditional literature is the literary work that is limited by a certain rule conventionally and applied to the next generation. The popular poetry form in this period is *macapat*. The difference among *macapat* and *kidung* is especially on the language and metrum of stanza. On a stanza in *macapat* can be found a kind of metrum, but on a stanza in *kidung* can be found some kinds of metrums.

At the same time with the growth of the *macapat*, Islam widely spread at the north of the Java coastal. At this time, it grew the coastal literature with the Islamic characteristic. The literary work at the time was not only on literature but also on three kinds of genres, they are *primbon*, *wirid*, and *suluk* those are the companionship among Javanese, Hindu, and Islamic tradition.

The next period is *gagrag anyar*. In this occasion, the happening is between Javanese literature with the European one.

The last period of time of the literary work happened after the independence day of Indonesia up to now that is called as the modern Javanese literature.

The Javanese Song

Suluk Syekh Melaya

Sunan Kalijaga

Guru Adi mungwing tanah Jawi, asma Sunan Kalijaga wus kawentar wejangane, kawaris run temurun, wiwit jaman kencana rukmi, kraton Demak Bintoro, tansah babar kawruh, dumadine sangkan paran, kasampurnan kautaman lahir batin, sinartan Wali Sanga. Babad para wali kang winarni, ingkang rinipta tembang sarkara, nalika ing tarbukane, nulari ing pitutur, kang tutur tembung termah Kawji, lampahan kang tinelad, ing tetkalanipun, Kanjeng Sunan Kalijaga, duk ndugale cinoba marang Sang Yogi, Kanjeng Sinuwun Bonang.

Sunan Kalijaga

This is the Professor of the Java Island, whose name is Sunan Kalijaga, who has been known his study famously, and being inherited to the next generation from the golden age, Demak Bintoro Kingdom, always spread the knowledge, the science of the origin of the life, the

Perfectness and the primary of the inner birth, including to the Nine Guardian of Islam in the Java Island. The history of (the Islamic Java Guardian namely) Wali Sanga that will be told, written in the form of song *Dhandanggula*. The opening heart will spread the story which must be exemplified which is written in Kawi Language, this is the auto-biography of Sunan Kalijaga. When the time he is still in the naughty condition, he was examined by Sunan bonang.

Conclusion

That is the trailer of the song which tell us about the history of the Islamic Javanese Guardian. It can be concluded here that the song is including to the New Javanese Literature, because the touch of the Islam is felt very much here.

Eventually, the writer hopes that this writing will be greatly useful to the reader.

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