

Spirituality in Poetry Sidi Djamadi Customary and Religious Harmonization in the Minangkabau Community

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ABSTRACT

Malay culture is one of the ethnic groups known to have a literary repertoire with its characteristics. Poetry is a literary product that is quite widely written there. Syair Sidi Djamadi is one of the archipelago poetry originating from Minangkabau and written by a scholar. The exciting thing about Minangkabau poetry is that scholars generally write the lyrics. The contents of the poetry usually contain advice about life-based on religious values. Therefore, this study aims to describe the spirituality in Sidi Djamadi's poetry and to explain the harmonization of customs and religions in the Minangkabau community. The approach used in this study is Paul Ricoeur's hermeneutics. The results of the survey show that belief can balance the matrilineal kinship system. The aspect of spirituality with a feeling of belonging to oneself and with the highest is one of the assumptions that show the Minangkabau people can live in harmony with prevailing customs and Islam.

Keywords: *Spirituality, Sidi Djamadi, Adat, Religion, Minangkabau*

1. INTRODUCTION

The area of the archipelago, which dominantly produces old literature in the form of poetry, is the Malay area, especially West Sumatra. In the West Sumatra region, contemporary poetry is generally written or chanted by Ulama or better known as Buya. The contents of the poetry usually contain stories about trips that provide teachings or advice to the community. Besides, written poetry tends to show spirituality, that is, matters related to religion.

Tanyi stated that spirituality could be interpreted as a search for the meaning/purpose of life that is carried out by a person through religion or not towards religion [1]. Meanwhile, Davis et al. explain spirituality related to transcendence, which is not associated with religious teachings [2]. Also, spirituality is related to the Almighty and the Creator, depending on the beliefs held by the individual. Burkhard divides the aspects of spirituality as follows. (1) Relating to something unknown or uncertain in life, (2) Finding meaning and purpose in life, (3) Realizing the ability to use one's own resources and strengths, (4) Having a feeling of attachment to oneself and with the Almighty. height [3].

In this connection, the poet writes in Minangkabau of the Ulama can be assumed to have interpreted advice and teachings as a form of deep thought and compiled into a beautiful script. The manuscript is presented in an effort to achieve its goals, and its contents are still relevant in modern times. Therefore, finding the meaning and content of poetry from various points of view can provide new content in knowledge.

In line with what has been previously stated, Mardiono has shown that poetry as an old form of poetry is one of the literary works favored by the Malay community [4]. Poetry tends to be

read chanted. In other places it is called bernalam or bernazam. Thus, this way of reading makes poetry tends to become sound bonds only while the content and meaning are not well studied and known.

Furthermore, one of the Minangkabau Ulama's poetry, which contains the teachings of life, is Sidi Djamadi's poem. It is known that the advice or lessons conveyed in Syair Sidi Djamadi also contain dimensions of religiosity as teachings to humans so that they can survive life. Besides, other aspects that need to be explored in Sidi Djamadi's poetry are spirituality and cultural dimensions which are considered as two entirely different things but are in one bond in the philosophy of life of the Minangkabau people.

In this regard, Ricoeur's hermeneutic approach is considered relevant for finding spirituality in Sidi Djamadi's poetry. This is related to Ricoeur's hermeneutic concept. Paul Ricoeur argues that text is a standardized discourse through writing because standardization through book is a constitutive feature of the text itself [5]. Ricoeur argues that the document is autonomous. Text has independence and totality. Documents that have freedom have four characteristics, namely 1) the meaning contained in the passage about 'what is said' cannot be separated from the 'disclosure process', 2) the meaning of the text is not tied to the author or speaker. The text always tries to get out of the writer's horizon so that the meaning of the text is no longer related to the psychology of the author's intent, 3) the purpose of a text is no longer tied to the original context, 4) the meaning of the text is also independent of the original audience, space and time. The text is aimed at anyone who can read it because it is a monologue [5].

Thus, to find spirituality, Paul Ricouer's hermeneutic concept is used. The hermeneutic theory is used to interpret the meaning of symbols and metaphors presented in sidi djamadi syairs. Besides, the results of interpretation also need to be linked to previous theory and research as a basis for finding novelty. The purpose of this study is to describe the spirituality in Sidi Djamadi's poetry and to explain the harmonization of customs and religions in the Minangkabau community.

2. METHOD

This type of research is a qualitative descriptive study that is content analysis. The subject of this research is Syair Sidi Djamadi, which is one of the Indonesian manuscripts from the Minangkabau and totaling 761 verses. Each stanza consists of four lines. The total number of the verses is 3044 lines. Syair Sidi Djamadi in general contains about faith, piety and keihlanan. The object of this research is spirituality. The data collection and analysis techniques in this study are used as follows. (1) Inventory of data sources (2) Identification of data, namely identifying aspects as well as being the author of the form and content of the text. (3) Analysis and interpretation, namely analyzing and interpreting the linkages of all identified elements. (4) Conclusion, namely making the formulation and conclusions of the analysis and interpretation.

3. RESULT AND DISCUSSION

Based on the objectives of this study, the following describes matters relating to spirituality in Sidi Djamadi's poetry and the harmonization between adat and religion in the Minangkabau community.

A. Spirituality in Poetry Sidi Djamadi

The four aspects of spirituality found in Sidi Djamadi's poetry cover the following. (1) Relating to something unknown or uncertain in life, (2) Finding meaning and purpose in life, (3) Realizing the ability to use resources and strength within oneself, (4) Having a feeling of attachment to oneself and with the Almighty high. Based on these four aspects, the first and fourth aspects are the most dominant aspects presented in Sidi Djamadi's poetry. This is assumed to be a picture of the spirituality of the Minangkabau community so that it attaches the relationship between religion and adat. The following can describe the data and explanation.

B. Customary and Religious Harmonization in the Minangkabau Community

Based on the findings on spirituality data in Sidi Djamadi's poetry, it shows aspects of spirituality in the form of one's attachment to God and believing that the existence of uncertainty in life is a picture of what happens in Minangkabau society. Therefore, all customary provisions become a way of life in harmony with religion. This is also considered as a counterweight to the kinship system prevailing in Minangkabau. So, various opinions regarding the existence of debates about adat and Islam by several cases need to be reviewed from various angles of the field because in reality, adat and Islam coexist.

In this connection, Taufik Abdullah in his research concluded that based on a case observed in the conflict between adat and Islam in Minangkabau, that the conceptual scheme for social analysis should not be based on the abstraction of certain aspects of society. Nor is it advisable to apply a concept based on "snapshots" to all of the original phenomena. The concept of customary-Islamic conflict as a tool for analyzing Minangkabau social development has made a mistake. In this context, the concept of adat-Islamic conflict must be reexamined, and must be viewed from a different angle. So, the conflict should be considered as a whole of a system [6].

In addition, matters relating to the harmony between religion and adat can also be seen in the following study. Rizki Ramdhan, et al. refers to the data found in the case study activities that have been carried out. Ramadan, et al. It can be concluded that the socio-cultural values of the Minangkabau ethnic community are in line with religious values so that they support the community to be able to live harmoniously in their place of origin or overseas. The Minangkabau people have an inclusive nature in the overseas lands, can position themselves well as migrants and do not accentuate their culture to dominate. Culture is dynamic in nature, but there are things that are maintained, namely the guidelines for the life of the ancestors and the religious beliefs they adhere to [7].

4. CONCLUSION

Based on the discussion in the previous section, it can be concluded that the Minangkabau people have a prominent spirituality aspect based on Sidi Djamadi's description in his verse. The teachings and advice delivered show the importance of aligning life with religion. Religion becomes a guide in living life. Based on the concept of spirituality, it also emphasizes the existence of attachment to God as the Supreme Being so that religion becomes an important part of the life of the Minangkabau people. Thus, the customary or kinship system that prevailed in Minangkabau after Islam was present is assumed to be able to adapt and to date can run harmoniously.

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