

Local Wisdom in The *Babad Demak*

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Abstract - Local wisdom in the manuscript of *Babad Demak* has distinctive characteristics. Culture from Demak Regency can be seen from the contents of *Babad Demak*, so to see it, needed to identify the script descriptively. This identification can show the characteristics of Demak's local wisdom. This research is a qualitative descriptive research. Data are local wisdom in the *Babad Demak* and the data source is *Babad Demak*. The results of this research are local wisdom of Demak society in the *Babad Demak* manuscripts: (1) local wisdom in trusting mosques; (2) local wisdom about Sunan Kalijaga as a disseminator of Islam in Demak; and (3) local wisdom of the Demak community's mutual cooperation culture.

Key word: Local wisdom, *Babad Demak*, Islam, and Demak community.

I. INTRODUCTION

Research about local wisdom in the manuscript of *Babad Demak* has a fundamental contribution to the field of philological science (especially Javanese culture) and ethnolinguistics, because so far grammatically (sentence structure, certain words) and semantics (cultural, cultural) language and culture of Demak Regency. This research aims to trace roots of values in the Javanese culture that are less well known, but it is generally felt that they still have influence in the wider community. The main problem in this research is local wisdom in the manuscript of *Babad Demak*. This research aims to solve the problems: (1) what background influences the specifications of local wisdom in the *Babad Demak*, especially in the text of *Babad Demak*; and (2) what are the types of local wisdom contained in the *Babad Demak*.

Local wisdom (local genius) (Quaritch Wales in Poespowardojo, 1986: 30; Rahyono, 2009: 7-9) formulates that local genius as "the cultural characteristics which have a common meaning as a result of their experiences in early life". The main points contained in the definition include (i) cultural characteristics, (ii) a group of people as owners of culture, and (iii) life experiences that produce these cultural characteristics. Local genius has resistance to elements that come from outside and are able to develop for the future (Poespowardojo, 1986: 33). The personality of community is determined by the strength and ability of the local genius in dealing with external forces. If the local genius is lost or destroyed, the personality of the nation will fade. The factors that become learning of local wisdom have a strategic position such as (i) local wisdom is a form of inherent identity from birth, (ii) local wisdom is not alienation to its owner, (iii) people's emotional involvement in the appreciation of strong local wisdom, (iv) learning local wisdom does not require coercion, (v) local wisdom is able to foster self-esteem and self-confidence, (vi) local wisdom can improve the dignity of the nation and state. In this case, what about local wisdom in the story of the establishment of the Great Mosque of Demak?

II. METHOD

According to Moleong (1989: 99) what is meant by research design is all the processes needed in planning and conducting research. This research is a qualitative descriptive study. Data in the form of local wisdom in the *Babad Demak* and the data source is *Babad Demak*.

The variables used in this study are the existing variables, especially the local wisdom of the people around Masjid Agung Demak, the behavior of Javanese-speaking traditions, the rejection of Javanese-speaking traditions in general, and their cultural reasons. Because the data is in the form of qualitative data, the data analysis uses a single case data analysis in the form of qualitative descriptive presentation.

The data collection technique is in the form of active observation activities to the research location, in-depth interviews with interview guidelines, study of documents and literature. To get informants using purposive sampling technique with model snowball sampling (Sutopo, 2006: 54). To get the data validity in addition to source criticism (external and internal) (Koentjaraningrat, 1977: 79-84), also uses a model triangulation (source, method, theory, researcher) (Moleong, 1989: 112; Sutopo, 2006: 70-74)

This study uses qualitative data analysis by conducting data reduction, data presentation, drawing conclusions/ verification (Moleong, 1989: 112). The results are presented in a text-narrative manner with interactive analysis through the process of a cycle (continuous) (Sutopo, 2006: 86-88). If the determination of conclusions is less stable, the researcher searches for more data to improve conclusions.

III. DISCUSSION

Michael R. Dove in his edit on the book *The Role of Indonesian Traditional Culture in Modernization* (1985: xv) argues that the role of traditional culture is often mistakenly perceived by some people in development, because it is considered as an obstacle to the smooth development or modernization. In fact, it is closely related to the basic social, economic and ecological processes of society. Moreover, traditional culture is dynamic, always changes and therefore does not conflict with the development process itself. What about the case of the community around the Great Mosque of Demak? They maintain the local wisdom of the story of the founding of the Great Mosque of Demak, to provide the existence of SunanKalijaga as the spreader of the first Islamic religion in Java, especially in Demak.

Koentjaraningrat (1990: 183-184 & 224) states that culture is a complex of ideas, ideas, norms, values, regulations, complex activities and patterned actions of humans in society and objects created by humans. Likewise, the tradition that developed in the community around the Great Mosque of Demak is concrete evidence of the concept that is still culturally still present. Practically the local wisdom contained in the traditions of the community around the Great Mosque of Demak is based on the view of life, personal and environment or society (Geertz, 1981; Mulder, 1985; Koentjaraningrat, 1984). The view of life of the Javanese (including the community around the Great Mosque of Demak) which is cosmo-mythical and cosmo-magical considers that the surrounding environment has power and influences the material and spiritual life of the community (Mulder, 1984), and also depends on the individual's personal character (Surjobroto, 1983). In this case the community around the Great Mosque of Demak has local wisdom in its strong tradition which is related to the characteristics of the language, coastal Javanese language.

In order to identify the characteristics of the Javanese language around the Great Mosque of Demak, Th. Pigeaud and HJ. De Graaf (1976: 6) states that the Great Mosque of Demak which is the center of Walisongo, occupies the most important place in the Javanese tradition. Respect for the Great Mosque of Demak for those who believed it was felt since the 16th century to the present. This is so true, because it used to be a religious center of the first Islamic kingdom in Java. Furthermore, language (especially dialect) is a science that seeks to describe the variation of linguistic patterns both in a ditopic (horizontal) manner that includes geographical variations, as well as syntactic (vertical) variations concerning variations in a place. Further stated that language change can be caused by intralinguistic factors (factors in one's own language) and can also be extralinguistic factors (ie factors outside the language) such as geographical factors, culture, economic activity, politics, social mobility, social class, the nature of supporting communities, prestige competition, migration, and language contact time).

In addition, in order to identify local wisdom in Javanese in the vicinity of the Great Mosque of Demak, especially the use of the language cannot be separated from the influence of the characteristics of local leadership (SunanKalijaga). In connection with this local leadership (SunanKalijaga as a spiritual professor of the community around the Great Mosque of Demak there are still many who obey him, so that the use of language with cultural aspects is still imprinted until now. In addition, the local wisdom of the Javanese language around the Great Mosque of Demak considers the community the speakers, namely coastal communities in Demak Regency who are influenced by Javanese spirituality (Jawi or kejawen religion).

Language is the most important manifestation of the mental life of the speaker and as a basis for classifying experience, because language can reflect the mindset associated with the human knowledge system. culture as an intrinsic product of humans has a close correlation. In addition, there is no neglect of the relationship with the development of time, differences in place, community, kinship system, the influence of ethnic habits, beliefs, language ethics, and customs (Sibarani, 2004). discuss a this is the names of various objects in the human environment, because through this process humans can "create" order in their perception of the environment.

In connection with the case of the cultural realm it is stated that "the classification framework which is a structure reflects the structure behind the various terms that exist in the cultural realm of a particular community, and this means also reflects the structure that exists in human thought even though it is not yet or is the whole structure "(Ahimsa-Putra, 1997). As stated by Oktavianus (2006), the worldview of its speakers shows the relationship between language and culture in interpreting world views. Through the grammatical system, or through its lingual unit as the formation of a discourse structure (as in the categories and linguistic expressions of fishermen on the southern coast of Kebumen and its side professions) can be observed behind the mindset of the people displayed in culture. Therefore, analysis of the lingual unit is very important to uncover the sociocultural aspects of a community because the relations between lingual units and cultural values are multidirectional.

IV. CONCLUSION

The results of this study indicate that the local wisdom contained in the manuscripts *Babad Demak* are as follows. Local wisdom of the community in trusting the mosque. One of the *saka guru* 'main pillars' of the Demak mosque is made of pieces of wood. At that time the construction of the mosque will soon be carried out, but there is one of the main pillars which has not yet been completed. Thus the *saka guru* 'main pole' was made using wood pieces or tatal.

Local wisdom about SunanKalijaga as a disseminator of Islam in Demak. It can be seen that there are some relics of SunanKalijaga that are still believed and sacred as religious tourism. Local wisdom of the culture of mutual cooperation between

Demak people. The trustees worked together in establishing the Great Demak Mosque, under the coordination of SunanKalijaga. Everything went well and smoothly because of the good cooperation between them.

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