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ISLAMIC INDIGENIZATION THROUGH *LIR-ILIR* SONGS
BY SUNAN KALIJAGA AND ITS CONTRIBUTION TO
MODERN CRISIS

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Abstract

Islam as rahmatan lil-'alamin at this moment is faced with modern civilization that is globalized, sophisticated, advanced in all aspects of life accompanied by various problems that surround it. Such as: social inequality, greed, exploitation, materialist hedonism, nihilism, and various moral deviations that lead to the loss of the meaning of life and spiritual dimension. This study is based on a literature review focusing on Islamic indigenization studies through Sunan Kalijaga's *Lir-Ilir* song lyrics and his contribution to the modern crisis. This study proves that the indigenization of Islam through the song *Lir-Ilir* packed in a fun and not patronizing poem is in accordance with the context of modernity in order to meet the needs of overcoming various problems of individuals, social and nationality. The use of philosophical symbols of farmer life in *Lir-Ilir* song is contextual in which the values of moral teachings and religion correspond to changes in space, time, and age. The lyrics of *Lir-Ilir*'s song as an answer from authentic Islam, are progressive and not understood as a deviation from the basic tenets of religion. In addition, the song *Lir-Ilir* has a liberation character where the values of his teaching can answer the problems of mankind universally apart from differences of religion, race, class, and ethnicity. Islam as rahmatan lil-'alamin sebenarnya harus berhadapan dengan peradaban modern yang terglobal, canggih, dan maju dalam segala aspek kehidupan di alam berbagai permasalahan yang menggelayutinya. Seperti kekacauan sosial, kekerasan, eksploitasi, hedonisme materialis, nihilisme, dan berbagai penyimpangan moral yang berujung pada hilangnya makna kehidupan dan pesyakit spiritual. Studi ini didasarkan pada teks teks puisi dengan fokus pada studi pribumisasii Islam melalui lirik lagu *Lir-Ilir* karya Sunan Kalijaga dan kontribusinya terhadap krisis modern. Penelitian ini membuktikan bahwa pribumisasii Islam melalui tembang *Lir-Ilir* dikemasi dalam syair yang menyenangkan dan tidak menggunakkan dalah seni dengan konteks kemodernan dalam rangka memenuhi kebutuhan mengatasi berbagai problem individu, sosial keemasarakatan, dan kebangsaan. Penggunaan simbol filosofi kehidupan petani dalam lagu *Lir-Ilir* bersifat kontekstual dimana nilai-nilai ajaran moral dan agama tetap relevan dengan perubahan ruang, waktu, dan zaman. Lirik lagu *Lir-Ilir* sebagai jawaban dari Islam yang otentik, liriknya bersifat progresif dan tidak dipahami sebagai penyimpangan dari ajaran dasar agama. Selain itu lagu *Lir-Ilir* memiliki karakter pembelajaran yang nilai-nilai ajarannya bisa menunjuk permasalahan umat manusia secara universal terlepas dari perbedaan agama, ras, golongan dan etnis.

Keywords: *lir-ilir* song, taqwa, modern, moral crisis
Introduction

Indonesia as a multicultural, multi-ethnic and multi-religious nation, these distinctions become an unifying nation which is reflected in a "diversity". The global phenomenon shows the development of human thinking from bipolar to multipolar trend which gives high appreciation to the diversity and independence of a state both in politics, social, and culture while maintaining the distinction in each region as an important element in the formation of local wisdom. Similarly, the practice of Islamic religious life spread cultural ideology of Indonesia has various interpretations that consider differences in locality rather than centralized cultural ideology so that it can be spread in various regions without destroying local culture of local communities. It should be appreciated that the Indonesian indigenous Islamic model has historically proven to unite the nation and minimize the conflicts and practices of radicalism supported by extreme religious ideals, which have been a threat to the creation of world peace.

According to Poernomosidi (2005), the habits of Indonesian people who like to abandon their own culture and they are more interested in following the global culture flows primordially, not only to the young generation but also to the entire generation of the nation, therefore nationally the character of this nation in the battle that brought into Critical condition. This resulted in the breaking of the relay of inheritance of the values of local wisdom. The fading of society's pride in its own culture to the next generation is a big problem that should not be allowed. Therefore all efforts need to be done so that the next generation character of the nation can grow into good and commendable through back reflection on the values contained in the playing song (tembang dolanan).

The Indonesian nation is very rich in inheriting hundreds of folk songs or playing songs from various corners of the country. The playing song as the folk song in traditional literary arts is a game of a group of children accompanied by singing songs, beautiful and meaningful poems, in a rhythm and motion according to the content of the song sung. In ancient times the playing songs are usually sung with joy accompanied by motion and music pickup at any time and place when children often play with the group, more fun if sung in a bright atmosphere and beautiful moon.

3 The playing song as a literary work has unique characteristics such as in the form of imitation of Javanese sounds (bug kerinding gedebik), in the form of repetition of Gundhol Pasul (gundhol-gundhol pasul at), in the form of Mentok repetition (mentok-mentok tak kandhib), in abbreviated form 'e' Sirkus-sirkus Bathok (sirkus-sirkus bathok, bathok'e ela etc).

Lir-Ilr is the work of Sunan Kalijaga-one of the names of the Wali Songo-Ainun Najib considers Lir-Ilr to be the work of Sunan Ampel, some of which say the work of Sunan Giri. The contents of the Lir-Ilr song is the character education for community with religious values, culture, and social imagery. Through the Lir-Ilr song expected all generations have pride nation to share, love their own cultural arts, and survive in solving modern problems and challenges. To publish the playing songs in the mainstream of scholarship, the role of academics is very important for exploring, describing, developing, and publicizing pluralism and multiculturalism so that it is truly understood by the wider community in order to realize harmony in the life of the nation and state.

The problem in this research is the content of the lyrics of the Lir-Ilr song, and the contribution of indigenous Islam through the Lir-Ilr song in solving modern problems. This descriptive qualitative research uses the type of literature research using the Islamic indigenization theory of Abdurrahman Wahhid. Data were collected by editing, organizing and conclusion techniques. Data analysis using content analysis method to express the meaning of the lyrics of Javanese song Lir-Ilr. Analysis of

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1 Presentasi Imam Prasodjo di Lemhannas RI diperoleh tanggal 19 Maret 2013.
this content I do base on some writings that discuss Sunan Kalijaga and other supporting data. Data processing techniques that I need to do in the content analysis are as follows: a) Data processing, b) Inference and Analysis Process, which is a conclusion withdrawal that is the thematic abstraction. C) Validity and Reliability, namely observing the literary works of the aspects of the completeness of validity (truth), reliability (accuracy), and relevance of data with the theme.

Theoretical Framework

The indigenization of Islam became an interesting debate among intellectuals, genealogically first sparked by Abdurrahman Wahid (Gus Dur) in the 1980s. Various opinions about the indigenization of Islam, in essence, make religion and culture are not mutually defeated, but tangible in the pattern of religious reasoning that no longer take the authentic form of religion, and trying to reconcile the bridge that had crossed between religion and culture. In this case, indigenization is not an attempt to avoid the emergence of resistance from the strength of local cultures, but precisely so that the culture is not lost. Islam as a normative doctrine sourced from God is accommodated into a historical culture derived from human beings without losing their respective identities, so there is no longer Islamic purification or the process of equating with the religious practices of Muslim societies in the Middle East. Is not Arabism or the process of identifying with Middle Eastern culture means depriving our own cultural roots? The essence of Islamic indigenization is the need, not to avoid the polarization between religion and culture because such polarization is inevitable. 5

There are several arguments supporting the idea of indigenization of Islam that was proclaimed Gus Dur. First, the indigenization of Islam is part of the history of Islam, both in the country of origin (Arab) and in Indonesia, as did Sunan Kalijaga. 4 Secondly, indigenization is the need of the local Indonesian community in Islam, thirdly, the Islamic indigenization associated with fiqh and cultural relations, in this context Gus Dur adheres to the commonly used fiqhiah rules in pesantren huts, al-adab muhakkamah. 6 This principle according to Gus Dur does not mean that the culture changes the norms of Islam, but manifests religion into the local culture.

The Gus Dur idea of Islamic indigenization actually takes from the spirit of da'wah Wali Songo in the archipelago, especially the island of Java in the centuries of 14th and 15th AD. The creativity of Wali Songo has succeeded in incorporating Islamic values in local Indonesian culture without eliminating the normative identity of Islam. A picture of the process of spreading Islam does not imitate Islam in Arabia, but instead, gives the diversity of interpretation in the practice of Islamic religious life in every different region. The Wali Songo actually accommodate the principle of the universality of Islam as a religious doctrine that history sustainably with culture. 7

Purification spirit will only keep people away from Islamic da'wah at that time, Wali Songo preachers gradually with the strategy of "following while influencing." With the hope that if Islam is understood and executed according to shari'a by itself the old habits will be lost. For example,

5 Abdurrahman Wahid, Pergulatan Negara, Agama dan Kebudayaan (Jakarta: Desantara, 2001), 111.
7 Wahid, "Pribumisasi Islam" dalam Munatah Azhari, Islam Indonesia Mencari Masa Depan (Jakarta: P3M, 1989), 84, 82.
aesthetics. Sunan Bonang packs and displays the poem Tombo Ati results of the interpretation of Islamic values through Wayang performances. Similarly, conducted by Sunan Kaliyaga who chose arts and culture as a means to preach and very tolerant of local cultures such as sculpture, wayang, gamelan, and sound art (suluk) through the song folk.

Indigenous Islam as the answer of authentic Islam requires three things. First, Indigenous Islam has a contextual nature, it is understood as a teaching related to the context of the times and places. Time changes and regional differences are key to interpreting the teachings. Thus Islam will experience changes and dynamics in response to the changing times. Secondly, Native Islam is progressive, the advancement of the times is not understood as a threat to deviations from the basic teachings of religion, but is seen as a trigger for an intense creative response. Thirdly, Indigenous Islam has a liberative character that Islam becomes a doctrine that can answer the problems of humanity universally regardless of religious and ethnic differences.

Prior research on Wali Songo especially Sunan Kaliyaga and the success of his da'wah strategy which was grounded has been done among them: Iva Ariani, the result of his research is: the success of Islamic mission in the Java land was determined by the sincerity and persistence of the muballig and religious teachers, they were widely known by the people as Wali Songo. They were da'wah pioneers that successfully opened the door of dialogue and unite Islam with Javanese culture that is thick with the practice of animism, dynamism, Hinduism, and Buddhism. One of the preachers who bring together Islamic values with Javanese culture in the form of Puppet Performing Arts is Sunan Kaliyaga which until now inspired all lovers of Performing Arts especially Wayang Kudit.

As a n a w a n" said the discussion about culture and Islam has experienced various contradictions among Muslims in Indonesia, however the value of Islamic universalism still accommodate the diversity of interpretation, especially the acculturation of Islamic values with local wisdom, because the message of Islam is intended for all people, race, nation, as well as for all members of society on this earth. Islamic Universalism appears in various teachings that include aspects of aqidah, shari'ah and morals. In this regard, Asnawan has concluded that Sunan Kaliyaga's strategy of transforming and egalitarianism in conjunction with Majapahit's feudalism collapse process, it was by using local elements to sustain its technical and operational effectiveness. One of the local peculiarities that he has used such as the wayang, gamelan, the folk song, and various religious rituals such as Sekaten tradition accompanied by Grebeg Maulid, in the centers of Islamic power such as Cirebon, Demak, Yogyakarta and Surakarta. Wali Songo artworks to this day still exist and able to adapt to modern demands.

Barzan Anita Fattawati, mentioned that the Gundul-Gundul Pacul and Lir-Iir songs are a Regional Song, by Sunan Kaliyaga. These Javanese songs are also known as the playing song which is quite familiar to children in Central Java because it is usually sung on the sidelines of children's games. The lyrics of the playing song entitled Gundul-Gundul Pacul and Lir-Iir have deep Islamic meanings and messages, and the content of the song's lyrics has a connection with the verses of the Qur'an.

The difference of this study with previous studies is focused on the contribution of Islamic indigenization in Iir-Iir song in overcoming the problem of modernity. Meanwhile, there are

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similarities of meaning in the context of the lyrics of the Lir-ilir song.

Findings And Discussion

Wali Songo or Wali Sembilan is an intellectual agent who contributes greatly to the Islamization process in Java. They were the reformers of society at the time, their influence could be felt in various forms of manifestation of Javanese civilization, eg health, agriculture, commerce, culture, arts, society, to the government. Wali Songo's most famous names were Sunan Gresik, Sunan Ampel, Sunan Bonang, Sunan Drajat, Sunan Kudus, Sunan Giri, Sunan Kalijaga, Sunan Muria and Sunan Gunungjati. The sociocultural approach was chosen by Wali Songo in establishing Islamic acculturation with Javanese culture. The historical setting of the Majapahit kingdom that embraces Hindu religion with the social system of the castes are: Brahmin, Knight, Waisya, Sudra, Paria, Tucca, Mleeka, Candala, Buddhism and animism-dynamism belief deeply rooted in the tradition of society at the time. The choice of Sufism approach was used to Wali Sembilan as strategy on Islamic da'wah. The state of Majapahit at the end of the fifteenth century AD was collapsed with marked events riot, robbery, and chaos happened everywhere. The consequences of the people suffered because the officials fight over power, so the religions that thrived in the Majapahit lost its prestige. The mystical approach of the Wali Songo in introducing the teachings of Islam to the Hindus and Buddhists to fruition include the King, Nara Praja, and some members of the community who were interested in converting to Islam. Although among them still mixing the practice of Islam with the teachings of Hindu-Buddhism (syncretic).

Sunan Kalijaga or Raden Mas Syahid or Raden Abdurahman is a Prince of Tuban, born in 1450 AD He is the Son of the Dewi Retna Dumilah wife of Tumenggung Wilatikta or Raden Sahur a Duke of Tuban. Tumenggung Wilatikta is a descendant of Arya Wiraraja a ruler of Lumajang. Arya Wiraraja was one of the sons of Ronggolawe who lived with Raden Wijaya a ruler of Majapahit (1293-1309 AD). Sunan Kalijaga uses Javanese culture and Sufism approach as a medium in spreading Islam. Among his artworks to invite Javanese to convert to Islam is Gerebeg Maulud Ceremony, Sekaten Ceremony, and the playing song as a da'wah media. Sunan Kalijaga has mysticism thought about the concept of zuhud, which teaches people's awareness to do sincerity, work hard, and do charity (Sopi ing pamrib, rame ing gawe). Work hard to obtain halal and proper food for themselves and their families. While the wealth obtained, not merely to live luxurious and royal, but used maximally to fulfill religious obligations such as charity, pilgrimage, and other social worship.

Sunan Kalijaga is a very creative figure in applying soft strategy in integrating Islamic values with local culture to improve moral quality in the Islamization process of Javanese society. This da'wah strategy was chosen by him in order to avoid confrontation between Islam and Hindu-Buddhist, and to minimize conflict against King and Nara Praja. One of Sunan Kalijaga's many propaganda strategies is through Lir-ilir's dolanan song composed in Javanese lyrics, depicting the life of agrarian societies in Java, through the philosophy of peasant life and breeders of cultural values integrated with Islamic teachings, as the following lyrics.

- Lir-ilir, lir-ilir, tandure wes sumilir
  - Tak ijo royo-royo, tak seenguh temanten anyar
  - Cah angon, cah angon, penekno blimbing kuwi
  - Lunyu-lunyu yo penekno kanggo mbasuh dodotiro
  - Dodotiro, dodotiro, kumidi bedah ing pinggir


1. Religious and Moral Values On Lir-Ilir Song

The Lir-Ilir song is very familiar in the society of Indonesia, especially Java. This song is usually sung by artists, students, da'i, school children at concert events, art performances, da'wah, daily entertainment and so forth. As Carrol McLaughlin, a professor of Harp from Arizona University, was very impressed and wanted to understand the philosophy of Lir-Ilir's song, he even played the Lir-Ilir song in Jazz concert with the theme of "Harp to Heart" with Maya Hasan (Indonesia), Carrol McLaughlin (Canada), Hiroko Saito (Japan), Kellie Marie Cousineau (United States), and Lizary Rodrigues (Puerto Rico).

Lir-Ilir means wake up, realize from the synonym ngelir (Javanese) means rice plants that begin to grow. Ana Rosmiyati gives the meaning of Lir-Ilir (wake up) is a movement of breeze and gentle tone as a form of invitation to remember the creator by doing dhikir. While Khaelani interpreted Lir-Ilir by hastening to worship, believe, and cautious to God by performing the five daily prayers. Human consciousness must be built entirely to cover the body, spirit, and mind in order not to collapse, to be deceived, and to be imprisoned, because of the reluctance of devotion to God, because time is spent only to take care of world affairs only. Be quick to find clues to live the dhikir to always glorify and remember Him, and obey all the provisions of shari'ah, mu'amalah, perfected with akhlakul karimah. Chodjim understands the song of Lir-Ilir as an invitation to Muslims especially the Narapraja or government officials, religious leaders, public figures such as duke, tununggung and demang in the present context of the head of village, sub-district head, governor, president, kyai and so forth to live the inner life deep (makrifat).

Tandare was sumilar interpreted with plants which began to bloom. If the faith is embedded in the heart of a Muslim then keep the spirit of consciousness, worship, and piety to God to stay alive to fight the way of life from the world to the hereafter. Faith and charity done by istiqomah will give birth to special Muslim who is characteristic, pleasant, healthy physical and spiritual, like a shady green tree, useful as a shelter for many creatures of God on the earth. Like shady green plants, tak jyo royo-royo beautiful color because it can develop well. Muslims who are obedient to Allah SWT. in his heart will grow, and develop feelings of joy and peace because always with his lover like happy new bride or newlyweds tak senggah teman ten anyar. The newlyweds depict someone who is sincerely devoted to Allah SWT. Then his life will always be filled with happiness and his face looks sparkling. There is an interpretation of the words "newlyweds" with the new Mataram kings who embraced Islam, having previously embraced the religion of their ancestors either Hindu or Buddhist, with the transfer of confidence of the king, usually also followed by the movement of confidence of his people to the religion of Islam. This is a good sign and soothing as the lush green tree "jyo royo-royo."

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17 Khaelany, Sunan Kalijaga Gair Orang Jawa, 186.
19 Ahmad Chodjim, Sunan Kalijaga Mustik dan Makhifat (Jakarta: PT Serambi Ilmu semesta, 2013), 176-177.
20 Khaelany, Sunan Kalijaga Gair Orang Jawa, 186.
21 Ibid., 187.
A diligent farmer will manage his fields with plants in earnest. A farmer usually also raises in his house. Livestock developed such as goats, chickens, ducks, buffalo, cattle and so forth. Hence a farmer also got the title as a shepherd because his habit of finding his livestock by taking them to the fields or rice fields in his environment. Cab anong cab anong or shepherd child, ie someone who believes must function or shepherd his heart or qalb. Humans have two kinds of hearts of conscience (qalb nurani) and heart (qalb ijarmani or qalb sanubari). Conscience (qalb nurani) has a good character and its character is like an angel whose habit is only submissive and obedient to the command and away from all prohibitions of Allah SWT. The inner heart (qalb ijarmani) has an unfavorable character because no matter what a man does -even though the act is good- is still influenced by such a strong impulse, this impulse is similar to the arrogant and showy (riya') by demons. The heart must be shepherded. Humans who live in the world are continuously tested by Allah SWT with the encouragement or desires (nafa) that must be fulfilled. The task of man is to choose good or bad acts and control it (jubadun nafa) so that he is not enslaved by his own lust for loving the world more and afraid to die (minabbud dunya wa karabiyatul maat). Rosmiati interprets the meaning of “Cab anong” or a shepherd accustomed to direct their shepherd animals so as not to get lost. Shepherds like imams, kyais, leaders, kings, presidents or educated people and so on. For a leader despite the many obstacles and challenges that prevent him, they are still obliged to guide the people or their subordinates in the right way.

The shepherd boy was asked to climb the star fruit tree or penskna blimming kuwi. The starfruit tree has five serrations, depicting the Five Pillars of Islam. A Muslim is commanded to be willing to practice ihabadah, prayer, zakat, fasting, pilgrimage as the foundation of monotheism that must be built firmly, solely for seeking God's willingness to gain degrees of piety. Man's piety will cleanse all his sins and wrongs, and he can return to his holy nature. According to Ahmad Chodjim the word “blimming” if interpreted as the pillars of Islam, it is only the meaning of formality, because it does not need a symbol to climb a slim starfruit tree. According to him, faith and adherents of religion can not be used as a symbol to purify the pest. Starfruit here is a symbol used to purify pests for dodot or clothing, because the clothes used for the sebo must be holy, sebo means facing the King, or God. Sunan Kalijaga performs historical acts according to a symbol known in the history of Java. In the history of Buddhism in Java, the starfruit tree with five lines is the symbol of the Pancasila Buddhist which has five precepts as the moral values taught in Buddhism. The five precepts are to avoid murder, theft, immorality, lies and drunkenness. Meanwhile, Khelañy added, this starfruit symbolizes the five main characteristics that must be possessed by humans in order to perfect the worship, faith, and piety of God. The five characteristics of virtue are willing, tawakkal or grateful, honest or keep promises, patient, and virtuous.

The starfruit tree is indeed slippery and even though in a state of full of obstacles and difficulty to carry it out, we must be able to climb as hard as possible which means we still try to run the pillars of Islam any obstacles and risks” like Lungu-lungu jo penskno. All human endeavors to do good deeds are to purify themselves from communion, Kanggo mbaasu dodotiro or to wash your

23 Ana Rosmiati, Teknik Stimulasi dalam Pendidikan Karakter Anak Usia Dini melalui Link Lagu Dolanan, 77.
24 Ibid.
25 Chodjim, Sunan Kalijaga Misik dan Makrifat, 185.
26 Khelañy, Sunan Kalijaga Giri Orang Java, 187.
clothes. A faithful Muslim accompanied by good deeds with an orderly conduct of the obligations of shari'at such as prayer, zakat, fasting, sunnah prayer (tarawih, witr, iyyamul laiti), diligent tadarus al-Quran (tafseer), i'sakhaf, repentance, alms, as well as other practices of the sunnah, then Allah SWT. Promised to grant him grace, forgiveness, and liberation and to obtain the delight of a pleasant paradise (jannah na'am).

Dodotro, dodotro kumisir bedah ing pinggir means that your clothes are still being torn or damaged. In order to obtain the taqwa clothing, a believer must constantly cleanse himself of all wrongs, sins, and communion by repentance and will not make any more mistakes (taubatan nasaba). Immediately you sew back your torn clothes or dondomono, jlamatono. To rid oneself of wrongs and sins a Muslim must be fond of doing good and away from prohibitions (amar ma'rif nabi munkar). According to Achmad Chodjim dodot term implies the imagery of the hearts of believers, dodot also means long clothes worn by kings and Narapraja. Dodot is also used as a sleeping quilt. In Surat Khanda mentioned that the men of Aria Penangsang found the King of Pajang was asleep in dodot. So dodot is a very important cloth for the King. In fact, religion in Javanese cultural treasures is called "ageman" or clothing, religion is the king's garment. The view of Sunan Kalijaga is in line with the opinion of Sri Susuhun Mangkunegara IV which is stated in Surat Wulangreh, where he stated that Agama ageming aji or religion is a clothes that must be treated. Thus, the torn clothes at the edge must be sewn or embroidered in order to be whole again. This implies that faith in religion must remain intact, and should always be kept in order not to break and even end up falling apart.

Awareness of Muslims in running the pillars of Islam with orderly, accompanied by dhikir, repentance, amar ma'rif nabi munkar all that solely as a provision to face to the Supreme King or God, that is when the dead. Kanggo soho mengko sore or human needs charity supplies after he died. Death is compared with the night time, journey of human life starts from birth (morning) end with death (night). To face the King his clothes should be intact and proper as a form of reverence. The word "mengko sore" as a marker that the time of death is imminent. Although humans do not yet know when the time of death, but every human must always prepare as well as possible, because the death of a person can come at any time is the secret of Allah SWT.

Mumpung padbang rembolane, mumpung jembat kalangane or while the moonlight is still bright, while there is still plenty of time, opportunity, hidepah still wide open, and the spirit is still attached to the body, then use the time and opportunity to be able to rid themselves of all kinds of wrongs and sins, always piety to Allah SWT. The lyrics of this song invites all mankind to carry out the five pillars of Islam well, while still alive, and there is a chance, if man was dead the opportunity to repent was not there anymore. The poetry of this song gives the message and the warning that every human being should not like to delay time while young, healthy, mighty, have a long time to repent for holiness through good deeds and pray five times before the coming of death to come to God. If the age of the old man already old, sick, and senile, to repent, serve, charity, and cautious to God is not as easy as when young and healthy. Therefore while there is still a chance, man should carry out his duties and obligations as a servant of God on the earth. Khaelanly argues, at the beginning of the 16th century in the coastal areas of many Dukes who embraced Islam followed by its people. This situation by Sunan Kalijaga referred to as a bright and airy situation or mumpung padbang rembolane, mumpung jembat kalangane. This message is also addressed to all Duke and the Narapraja that the condition of society has made it possible to apply the moral values and shari'ah of Islam in the local culture because the leader and the led together as a Muslim.

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28 Ibid., 181.
29 Chodjim Sunan Kalijaga Mislak dan Makamfut, 181.
30 Khaelanly, Sunan Kalijaga Guru Orang Jawa, 188.
31 Ibid.
The last, Yo suraka surak jyo or cheer up with cheers yes, welcome this call with joy, happiness, and gratitude to God, this means if there is someone who preaches to remind you, greet the call with a happy heart, and hasten to run shari'at Islam and away from all his prohibitions, as a sign of happiness. As Allah Almighty Warn: "O ye who believe! Fulfill the call of Allah and His Messenger, if the Messenger calleth you to a life that gives unto you ..." (Q.S. al-Anfal (8): 24). A person who happily obeys Allah's appeal until the end of his life then he is granted forgiveness and help by Allah SWT. can return to Him (die) safely into eternal immortality again united with God "wala tamuinnna illa wa antum muslimin." That is the eternal happiness and wonderful beauty. Because man comes from a holy God and will return to the Most Holy God.

2. Islamic Indigenization Through Lir-Ilr Songs and Its Contribution to Modern Crisis.

The modern era is an era of advancement in science and technology, its impact brings immense change in all aspects of human life, where everything becomes easier, effective, efficient and human life grows prosperous and progress. Unfortunately, according to Fromm, in the 21st century there are excesses of modernity as a consequence of capitalist culture, the beginning of the period of human cessation as human beings and has transformed into a mindless and unfeeling machine. According to G.W.F. Hegel this is because work becomes a tool of human exploitation, resulting in the loss of human universality, the emergence of otherness, alienation, dehumanization, loneliness, the losing meaning of life, and spiritual illness, the hollow man. According to Berger, the single most effective form of legitimacy to overcome the modern crisis is religion. Manifestation of religion embodied in human life according to the context of needs, meaning, and social and individual significance.

In the modern context, the song of Lir-Ilr above is not just a simple playing song, the contains has very deep meaning, this is a proof of Sunan Kalijaga's expertise in integrating Islamic values to society through Javanese culture, by rising the philosophy of agrarian society life and breeders, through beautiful, pleasing, and not patronizing song. The song lyrics are as ordinary words depicting the joys of a childhood, but when examined in depth, we find esoteric and exotic meanings that can be used as a tool for dealing with the various problems of life.

Through the song Lir-Ilr, Sunan Kalijaga gave a discourse that the first time performed by humans is to inspire and build his soul to be aware of his duties and obligations as a khairat on earth. The conscious soul means being able to understand its duties and obligations to participate in realizing the glory of the world or the hamemasya bayning bawana. In carrying out the task a man must understand the philosophy of life of farmers when the process of planting rice to succeed. Farmers can harvest them in a short time (between 2-3 months), rice can only be harvested if the farmers are willing to work hard by plowing, hoeing, irrigating the fields, spreading the seeds, fertilizing them, keeping them from all kinds of leathoppers until the harvest arrives. The results of the farmer's sacrifice will be happy and beneficial for himself, his family, children and wife and others.

According to the philosophy of farmers life the Lir-Ilr song can be used as a way to cultivate man's character to be perfect man (al-inash al-kami), man must have a strong and unanimous determination to willing jishadunnasi with istiqomah do repentance, patient, honest, sincere, tawakkal,

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ridho. In carrying out all the commands of Allah SWT, away from all his prohibitions in accordance with the rules of shariah, ma‘alumalah, in pure tauhid corridors and perfected with akhlaqul karimah. If all the order of Muslim life is run according to the rules, then the sanctity of his soul leads to peace, and happiness for himself and his environment in this world until hereafter. Conversely, because human tendency is reluctant to submit and obey Allah SWT, then the various damage, disaster, various political and slander bring to life always restless human, unsettled, stress, frustration and arise various mental illness.

The frenzied modern life that puts passion for greed, full of pride and materialist will only lead to destruction. For that, the simplicity farmer’s philosophy can be exemplified, even if only with the simple clothes torn here and there and no longer intact, a farmer remains painstaking to sew and embroider it in order to remain intact and then washed clean to be reusable. Although modern life is full of pressure, competition, intrigues, endless competition, demanding fulfillment of needs, causing human beings to be the money-making machine, just submit and obey the regulations and the Boss. Man is no longer able to think clearly for what purpose God descended into the world, humans want to live eternally in the world so most humans struggle to accumulate wealth, and positions because they think the honor in the world is everything. Though his heart is dry and sick so that no matter what they have, felt the demands of life has not been fulfilled, this resulted in stress, loneliness, alienation, various psychosomatic diseases haunt him. In anticipation of the problem of modernity, humans must familiarize themselves with the use of time and opportunity for hard work, simple living, thrift on possessions (emunah), have caring and affection to fellow creatures of God. Thus, the function of the Lir-lir song can be applied as a source of local wisdom in the formation of a civilized, dignified and virtuous human character, the life on earth will experience real peace. Because a Muslim in his life is not only selfish, he will share his love and care for his brother’s suffering.

According Emha Ainun Nadjib in song of Lir-lir contains a positive value on lines 2 and 3, the work ethic or a strong character depicted. Cab angen cab angen penekan bimbung kawi, fruitstar are always jagged five in the context of Indonesia can be interpreted Pancasila as the basis of the Republic of Indonesia. Pancasila must remain and always be maintained in the archipelago to unite the nation of Indonesia, it requires an extraordinary struggle and determination. Cab angen or shepherd boy in the Indonesian context can be anyone, for example a doctor, artist, kiai ulama, general, teacher, doctor, legislative, judiciary, executive, politician, culturalist, statesman, educator, religious figures and so on. Everything must have a high attitude of fighting spirit in realizing its goals, namely to create a young Generation of Indonesia is tough, intelligent, and strong character. Mumpung padang rembulan, mumpung jembar kalangn, meaning that while there is still time and opportunity then let us together worship and serve our nation. The urgent again of the song Lir-lir it is we have to find and have a handle of life in the face of all the trials and obstacles in order to understand the meaning of life. By knowing the true meaning of life, his heart will shine by the protection of Allah SWT, as a provision when we face the Divine.

Conclusion

The philosophical use of farmer’s life in the song Lir-lir contains deep meaning. ‘Abdullah who is symbolized by the peasants must have a high fighting spirit in carrying out his duties and responsibilities, has the courage to overcome problems and examinations (jihadunnafs) with the provision of exemplary and the planting of religious, cultural, social, economic, political, to become a perfect human (insan kamil). This study proves that the indigenization of Islam through the song

35 Sumarlam, “Revitalisasi Nilai Tembang-tembang Jawa Upaya Membangun Karakter Generasi Muda Bangsa Indonesia,” dalam Jurnal Linguistik (Fakultas Ilmu Budaya UNS), 58.
Lir-lir by Sunan Kalijaga is packed in a fun and not demeaning poem in accordance with the context of modernity to meet the needs of overcoming various individual, social, and national issues.

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