

DA'WA, KERIS AND COMMUNITY ELITES IN JAVA

Muchammad Ismail¹, Sholih Mu'adi²

¹Sunan Ampel State Islamic University, ²Brawijaya University

¹muhammad.ismail@uinsby.ac.id, ²sholihmuadi@ub.ac.id

Abstract: The keris is recognized as an heirloom by the people of the archipelago until now it is still interesting to study. Why is that. It is undeniable that many people are pro and contra of the keris cultural heritage. This study is to see people's view on Keris. This study uses a qualitative approach with a phenomenological approach. One of the research methods used is participant observation. The results of the data findings there are three discussions, among others; a) the history of the keris has existed since the Hindu-Buddhist era in Java. Keris comes from the *Keker* language and *Aris Kekeran* means fence (barrier, warning, control). Meanwhile, *Aris* means calm, steady, smooth. b) Keris in the Islamic perspective, Islam does not prohibit owning a keris because it is an asset of cultural capital in religion for preaching by the elite of society. c) the form of elite behavior in the possession of a keris there is a moderating attitude that the keris must be preserved to the community including the elite making it the object of the keris as a medium of da'wah d). keris as a moral and ethical symbol, during the movement of the Walisongo the keris was not just a noble iron aji, but in it contained the values and philosophy of the meaning of exemplary life, the keris for its owner was the embodiment of prayer to God by the master to the owner of the keris.

Key words: Kris, Da'wah, and Elite Society.

Abstrak: Keris diakui sebagai pusaka oleh masyarakat Nusantara sampai sekarang masih menarik untuk dikaji. Mengapa demikian. Tidak bisa dipungkiri, banyak masyarakat yang pro dan kontra terhadap benda peninggalan budaya keris. Penelitian ini bertujuan untuk melihat pandangan masyarakat tersebut terhadap keris. Penelitian ini menggunakan pendekatan kualitatif dengan jenis fenomenologi. Fenomenologi digunakan untuk pengamatan partisipatif pada elit masyarakat. Salah satu metode riset ini menggunakan participant observation. Hasil data temuan ada tiga pembahasan antara lain; a) sejarah keris sudah ada sejak zaman Hindu-Budha di Jawa. Keris berasal dari bahasa *Keker* dan *Aris Kekeran* mempunyai arti Pagar (penghalang, peringatan, pengendalian). Sementara *Aris* mempunyai arti tenang, mantap, halus. b) keris dalam perspektif Islam, Islam tidak melarang memiliki keris karena menjadi aset modal budaya dalam agama untuk berdakwah oleh kalangan elit masyarakat. c) bentuk perilaku elit dalam kepemilikan keris ada yang bersikap menjadi moderatif, bahwa keris harus dilestarikan ke masyarakat, diantaranya elit menjadikan keris sebagai objek media dakwah seperti apa yang telah diajarkan dalam Islam d). keris sebagai simbol moral dan etik, semasa gerakan para Walisongo keris tidak sekedar besi aji mulia akan tetapi di dalamnya mengandung nilai dan filosofi makna hidup keteladanan, keris bagi pemiliknya adalah pengejawantahan doa' pada Tuhan oleh empu kepada pemilik keris.

Kata Kunci: Keris, Dakwah dan Elit Masyarakat

A. Introduction

The keris is recognized as an heirloom by the people of the archipelago until now it is still interesting to study. Why is that. It is undeniable that many people are pro and contra of the keris

cultural heritage. There are many myths that develop in the vortex of the keris, some deny it and consider it unimportant in today's modern world. The most extreme is the debate and conflict over the ownership of the keris for religious people or communities, and specifically the Islamic religion. There are some groups who consider the ownership of a keris to be the same as believing in a God other than Allah and is included in the act of shirk (*mushrik*), there are also those who believe that the ownership of a keris is cultural care and can be used as religious infrastructure so that everyone still has an identity that is in accordance with religion.

However, as a fact, the keris is an archipelago culture in Indonesia that has characteristics and recognizes various types of keris. From its physical form, the keris with its short stature, is a weapon created for close combat. However, the keris is not only used as a melee weapon, it is also believed to be a symbolic weapon intended as a soul weapon for actual combat.

The role and function of the keris is not just an heirloom, but the keris is a symbol of the various teachings of life from the ancestors and ancestors. The existence of the keris is covered with various symbols that teach about various kinds of teachings that Javanese people should live in their lives.

Stamford Raffles (1811 – 1816) in Isaac Grondeeman at the time of the Dutch East Indies government by writing two volumes of *The History of Java*, by examining 41 keris blades with different shapes;¹ then continued Isaac Grondeeman was born in Zutphen, the Netherlands when he saw the chaotic attention of the natives to the preservation of the keris in Central Java in 1858;² he was a personal doctor of the Sultanate of Yogyakarta so he decided the choice to enter Basalen Empu as a boarding school. Pondok boarding school for making keris.

Along with changes from time to time, in 1904 -1913, he wrote articles in newspapers and journals; His major article, entitled 'Der Keris der Javaner', is regularly published in the *Internationales Archiv für Ethnography* magazine. He tells the story of his sadness over the decline of material culture from extinction, the threat posed to Basalen as the Pondok - Pesantren of the Empu in making keris.

From the experience of Isaac Grondeeman mentioned above,³ he initiated and paid attention to other keris researchers such as Garrett Solyom and Bronwen Solyom;⁴ Mark Woodward in studying the keris as a cultural artifact.⁵ The results of the study examine the public's perception of the influence of the keris on cultural-religious behavior in society. There are many studies on keris qualitatively, but rarely examine the keris theme from the point of view of elite society in general. So that this research is interesting to study, how to find out the elites of society in terms of knowledge, understanding of the keris starting from recognizing the esoteric and exoteric aspects and even influencing cultural behavior to the implementation of community religion towards treating keris in Java.

B. Theoretical Review

Researchers will use the theory of symbolic interaction, and social construction theory and integrate other social theories that are considered relevant, by looking at the development of data in the field. According to the researcher, the use of theory is only as an analytical knife in reading data findings.

The Javanese people in understanding and getting to know the knowledge of the keris created by the masters of our ancestors did not mean nothing. The keris was created not only as a cultural artifact, the keris is known as a type of weapon, there is another side that slips ideas and hopes for its owner. The term keris language comes from *Ke* and *Ris*. *Ke* comes from the

¹ Isaac Grondeeman. *The Javanese Kris*. (Leiden: C. Zwartenkot Art Books, Leiden and KITLV Press, 2009). pp.15. https://www.academia.edu/23350430/THE_JAVANESE_KRIS

² Ibid. pp.19

³ Ibid. pp.15

⁴ Solyom, Garret and Bronwyn. *The World of The Javanese Keris*, (the institute, 1978)

⁵ Mark Woodward. *Java, Indoensia, and Islam*. (Dordrecht: Springer Netherlands, 2011)

abbreviation of the word *Kekeran*, *Ris* is from the origin of the word *Aris*. *Kekeran* means fence (barrier, warning, control). Meanwhile, *Aris* means calm, steady, smooth.⁶

Keris in Javanese Karma (a subtle word) is called *duwung*, in English it is called *curinga*. *Duwung* comes from the word *Du* which is from *Udhu* and *Wung*, from the origin of *Kuwung*. The translation of the meaning of *Duwung* is to contribute, to stake, to be willing to lose. While *kuwung* has the meaning of authority, reality. While the word *curing* comes from the word *padhas curi*. Not from the origin of the word *body*. This can be explained, stealing has the meaning of a pointed stone in a dangerous place. *Raga* means physical body.⁷

So, the keris as a cultural property in Javanese terms is known as *duwung*, *curinga*, that term was coined by our ancestors who were very creative, even complicated in creating their masterpieces. The object of embodiment of the work of a keris is, apart from being used in the birth order as a powerful weapon, but also an embodiment that gives meaning to an old symbol without words, but has a very high value. In the encroachment of taste, the masters make keris in addition to giving weapons to those who own, basically the dagger, *duwung*, *curinga* by the master wants the one who carries or owns his work to always be meaningful.

Cultural arts, including keris, that exist in Indonesia cannot be separated from the influence of cultural fusion during the Buddhist-Hindu period, which has existed since the early days of Christ which was brought by merchants from India before, Judith Schlehe, who stated that all cultures -mana is the result of mixing where (hybridization) and game complexity between global and local phenomena.⁸ This means that culture is formed from the assimilation of several cultures that form a new culture.

The keris is a cultural heritage of the archipelago and the Malays so that the keris is not only synonymous with Javanese culture.⁹ Keris is also commonly used by people in Riau, Bugis and Bali as a complement to their clothing (Al-Mudra, 2004), furthermore, the keris is also found in cultures in other Southeast Asian countries such as Malaysia, Brunei, Southern Philippines, Singapore and Thailand.¹⁰

Along with the transfer of royal power to East Java, the tradition of making keris experienced a significant development. In the days of kingdoms such as Kahuripan, Jenggala, Daha and Singosari (X – XIII centuries), the keris produced were of much higher quality than those of the ancient Mataram. Keris made in the Jenggala era was famous for its good quality iron and excellent forging prestige.¹¹ Currently, the formidable Jenggala – Singosari keris is being hunted by collectors because of its very high artistic value. When the largest kingdom emerged, namely Majapahit, the keris culture spread throughout the archipelago and Southeast Asia. It was at this time that the keris culture was thought to have spread widely to what is now called the neighboring country, such as Malaysia, Brunei, Thailand, the Philippines and Cambodia.¹²

In the next stage of making keris experienced a golden age, namely at the time of the breakup of Mataram into Surakarta and Yogyakarta. At this time there were new explorations, various kitchens and prestige and keris knick-knacks became very dominant. In addition to its larger shape than previous keris, the selection of quality materials is also increasingly selective, both for prestige and for the blade.¹³ Even though at this time the keris was experiencing the peak of its achievements, there were things that began to disappear, namely the role of the keris as *piandel* as a weapon, both outwardly and inwardly. At this time the keris was more intended as a ceremonial complement, a symbol of position and social status. Among the people of Central Java

⁶ Kijuru Bangunjiwo. *Misteri Pusaka Pusaka Soeharto*. (Yogyakarta: Galang Press, 2007), pp.23.

⁷ Ibid. pp. 24-25.

⁸ J. Schlehe. *Budaya Barat dalam Kacamata Timur*. (Yogyakarta: Pustaka Pelajar, 2006), pp.4

⁹ Bayu Wibisana. *Keris Pusaka Jawa*, Nunung Yuli Eti (ed). (Klaten: Intan Pariwara, 2010)

¹⁰ G.C . Wooley. "Keris: Its Origin and Development" in Hill etc. *The Keris and Other Malay Weapons*. (Kuala Lumpur: The Malaysian Branch of the Royal Asiatic Society, 1998).

¹¹ Solyom, Garret and Bronwyn. *The World of The Javanese Keris*, (the institute, 1978)

¹² Ibid.

¹³ Budiarto Danujaya. *1000 Tahun Nusantara*. (Jakarta: Penerbit Buku Kompas, 2000).

in general, for a certain event, for example at a wedding ceremony, the men must wear *Jawi jangkep* (complete Javanese attire). This obligation must be obeyed especially by the groom, which must wear a Javanese style wedding dress, namely batik cloth, wedding clothes, headgear (*kuluk*) and also a *keris* tucked in the waist. Why should the *keris*, because the *keris* is symbolized by the people in Java as a symbol of masculinity. Sometimes if for some reason the groom is unable to attend the wedding ceremony, then he is represented by a *keris*.

In the writings of R.M. Soedarsono, the Mataram Kingdom in the Giyanti agreement of 1755, was divided into the Surakarta Sunanate and the Yogyakarta Sultanate.¹⁴ Empu Wayang is already known as a master *keris* master who devoted himself to the Mataram kingdom of Kartasura.¹⁵ As the power of the Mataram Kartasura kingdom shifted, some of the servants of the masters, including Empu Wayang, moved to Yogyakarta. Royal turmoil is usually very influential on all people's lives, including *keris* makers or masters who have jobs that are considered difficult, so that type of work is very valuable in its time.¹⁶

They, the *keris* masters, are usually made into family or courtiers whose lives are close to power, but when the king's power is faltering, their activities also cannot run properly. If then the conditions of power are no longer able to fulfill their lives, then many masters will step aside.¹⁷ The shock of the kingdom according to Joko Sukiman usually encourages many 'potent' *keris* masters to move places, especially if they don't get an award from the king.¹⁸ On the other hand, according to Isaac Groneman, the *keris* masters are not valued as works of art, the masters of his life are as poor as other neighbors, even though they are the main royal servants who have to take care of all the heirloom weapons.¹⁹ Related to the crucial conditions that often occur in the kingdom, according to Hamzuri (1984: 1), the centers for making *keris* in Java often move from place to place, according to the appreciation or the rise and fall of the kingdom.

The historical track record of the *keris* began to appear since the Buddha's era, as evidenced in the relief paintings of Borobudur Temple, Central Java, in the lower corner of the southeast, depicted several soldiers carrying sharp weapons similar to the *keris* we know today. In Prambanan Temple, Central Java, also depicted on the reliefs, giants carrying stabbing weapons that are very similar to *keris*. *Keris* is a traditional weapon that has many symbolic meanings and benefits for the wearer, in the city of Yogyakarta the *keris* is still considered an item that has high artistic value in terms of shape and aesthetic prestige.

Pamor is a form that emerges from a *keris* from the result of mixing several metal materials that are forged into a *keris* blade, an abstract visual form emerges from the forging, so that prestige cannot be determined visually, so that prestige becomes very meaningful, prestige in a *keris* for some people Java has luck and as *piyandel* is a belief, as in his book Untoro's belief does not contain something that deserves to be worshiped and worshiped, but a tangible vehicle (*wadag*) which contains prayers, hopes and life guidance (Philosophy of life).²⁰ Javanese people who are included in the *sangkan paran dumadi*; *sangkan paraning pambudi*; save the Lord's people. *Piwulang* - this *piweling* is formulated in an artificial object called a *keris*.

Keris has many uses, seen from the aesthetic value of its prestige, during the Buddha's time the *keris* only had one black color (*keleng*), until the development of forging techniques in *keris* art until the Hindu era experienced many developments, giving rise to phenomena of prestige and

¹⁴ R.M. Soedarsono. *Wayang Wong: Drama Tari Ritual Kenegaraan di Keraton Yogyakarta*. (Yogyakarta: Gadjah Mada University Press, 1997)

¹⁵ Ki Darmosoegito. *Bab Dhuwung (Winawas Sawatawis)*. (Surabaya: Djojobjo, 1961). pp.47

¹⁶ Thomas Stamford Raffles. *The History of Java*. Translation: Eko Prasetyaningrum et.al. (Yogyakarta: Narasi, 2008).pp.109

¹⁷ RDS. Ranuwijaya. *Dhapur Putut Kembar dalam Pusaka Keris Vol. 16*. (Jakarta: PT. Pustaka Keris Indonesia, 2009).pp.39

¹⁸ Djoko Soekiman. *Keris, Sejarah, dan Funsinya*. (Yogyakarta: Proyek Javanologi, 1983).pp.2.

¹⁹ Isaac Groneman, *Der Kris Der Javaner. Internationales Archiv Fur Ethnographie*, Band XIX, 1910.

²⁰ Untoro Suryo. *Keris Fungsi Dan Faedah Keris*, (Yogyakarta: RAPI, 1978).pp.57-58.

physical form until the Hindu era. now. The shape of the keris is very diverse and all of them have their own symbolic values and meanings. Among other things is the shape of the keris Tinatah Lung Kamarogan, in which various kinds of animals in Javanese mythology are carved into the blade of the keris, besides that there are also several gold accents or decorations or *Kamarogan*.

The keris is a work of art with high aesthetic value, because the creation of this keris uses a fairly complicated forging technique. This complexity is in the form of a beautiful prestige, which cannot be read by previous human reason. So that there are those who think that the making of a keris is interference from gods, supernatural beings and so on, therefore the keris is still considered something that has mystical value so that the keris is often sacred.

The form of community development can be observed from the pattern of people's thinking, broadly speaking, community development is classified into 4 levels, namely isolated and primitive society, traditional society, transitional society and modern society. In the 21st century the Javanese have progressed into a modern society. The attitude of the way of thinking began to lead to modernization, so that with the times, this weapon turned into a work of art that has many meanings in terms of expressing philosophy, elaborating symbols and hopes, in other words a keris is a manifestation of the prayers and hopes of the creator and the wearer.

Symbolic interaction theory explains that analyzing society can be done by observing the subjective meanings that people place on objects, events and behaviors. People behave based on what they believe, not just on what is objectively true. Symbolic interaction views meaning as something that is continuously modified through social interaction. People interpret each other's behavior and these interpretations form social bonds.²¹

This theory is very suitable to be used to examine the keris and the elite of society on the understanding of the keris; because they have language, behavior and see things with full terms of symbols. This interpretation can be called the definition of the situation.²² Language and meaning are central to it all, namely that significant and shared symbols constitute thought-provoking language which ultimately contributes to the state of the social self, which in turn is possible only through social interaction.²³

In line with Muchammad Ismail Sociologically in Postcolonial Theory borrowing the term Bhaba in Sardar,²⁴ and the understanding the content of moral messages in the da'wah dagger carried out by Walisongo is a hybridity that replaces the history that formed it but builds the structure authority and gave birth to new political initiatives. It is a site of resistance, a reversal of strategy from the discriminated against into the eye of power. That is, the rise of a community elite against the ownership of the keris in the community is a form of ideological opposite, how the tradition of preserving the keris becomes a legitimation or tool of power in society.

C. Methods

The research method that the researcher wants to use is a qualitative type of phenomenological approach. Phenomenology is used to observe participation in the elite of the keris lover community and is combined with other approaches. One of the research methods uses participant observation, where the researcher goes directly to the research location. Researchers will try a case study as an auxiliary method to read the uniqueness of research findings. According to Robret K. Yin and Campbell a research method that investigates a contemporary phenomenon

²¹ Margaret L. Andersen & Howard F. Taylor. *Andersen/Taylor's Sociology: The essentials*. (California: Wadsworth Pub Co, 2008). Pp.22.

²² Ibid. pp.12

²³ Charles C. Ragin, Howard Saul Becker. *What Is a Case: Exploring the Foundations of Social Inquiry*. (Cambridge University Press, 1992).pp.244.

²⁴ Muchammad Ismail. *Pesan Pesan Islami Ulama Jawa*, Jurnal Kebudayaan Islam Ibda' Vol 11, No.1, P3M: STAIN Purwokerto, 2013.

in the context of real life, how to clarify the boundaries between context and phenomena in society to be visible.²⁵

Eisenhardt, Kathleen M try to expand the study, by building a priori logic from several studies, including triangulation of several casuistic.²⁶ By choosing the location of a certain point and determining the sentence of the research question. And later researchers will enter on a different side from previous research so that the novelty appears.

D. Results and Discussion

1. Keris in Islamic Perspective

Keris is also called tosan aji. Tosan comes from the word Tos or Atos which means hard (iron), while Aji means valuable or noble, so Tosan Aji means valuable iron.²⁷ Keris is a stabbing weapon made of a mixture of iron, steel, and prestige (nickel, meteor stone, prestige iron). The Qur'an explains that Allah has sent down iron so that it can be used by humans, namely in Surah Al-Hadid Verse 25 :

“We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helped Him and His messengers, though unseen. Lo! Allah is Strong, Almighty (57: 25)”.

Islam never forbids humans from owning a keris, because the function of the keris is not only as a piercing tool but also as a tool to defend themselves from threats. Allah commands His people to make tools that can protect themselves from war, namely in the letter Saba' Verse 11:

“And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him, saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do (34: 10-11)”.

Today, it can be seen that many tools made by humans cannot be separated from iron, one of which is the keris. The keris was created by humans with various uses. Keris is a weapon that is used to defend oneself from the opponent's attack. The technology of making keris is currently using hot coals. At first the iron is burned in the kiln until the iron is red (like fire), then the iron is forged on an iron anvil or iron anvil over and over again. The process of processing iron like this is also described in the Qur'an Surah Al-Kahf Verse 96:

“Give me pieces of iron – till, when he had levelled up (the gap) between the cliffs, he said: Blow! – till, when he had made it a fire, he said: Bring me molten copper to pour thereon (18: 96)”.

There are various types of iron used to make keris. The names of the iron materials for the keris include: Deer coral iron, *purose* art iron, *mangangkang* iron, *walulin* iron, katum iron, frangipani iron, *ambal* iron, *sinduaji* iron, overlapping iron, *warani* iron, *welangi* iron, *terate* iron, *malelaluyung* iron, iron *malela*, *kenur* iron, mashed iron, *balitung* iron, *gluing* iron, full iron, and many more types. These materials are used according to the wishes of the keris maker.²⁸

²⁵ Robert K. Yin., & Donald Campbell. *Case Study Research and Application: Design and Methods*. (California: Sage Publication, 2018)

²⁶ Kathleen M. Eisenhardt. “Building Theories from Case Study Research”. *The Academy of Management Review*, 14 (1989), pp.532-550

²⁷Haryono Haryoguritno. *Keris Jawa antara Mistik dan Nalar*, (Jakarta: PT. Indonesia Kebangganku, 2005).

²⁸ Ibid. 40

Islam never forbids humans from owning a keris, if there is a view that says that a keris is an object that will mislead human belief in God (*mushrik*) then the one who should be blamed is the person who owns the keris, not the keris itself.²⁹ Man was created by God as a creature with the highest dignity compared to other creatures created by God. Humans were created by God equipped with reason and mind, while the keris is only an inanimate object created by humans.³⁰ Keris as a witness to the history of independence, many ancient warrior figures fought against the Dutch colonialists with a dagger, including: Prince Diponegoro, Tuanku Imam Bonjol, Panglima Sudirman, Kiai Maja, and other warrior figures. These figures cannot be said to be polytheists because they are people who are persistent in fighting in the way of Allah, they are obedient in carrying out religious orders and they are people who like to be concerned.³¹

The assumption that the keris is an object that can mislead humans, may be based on the phenomena that exist in today's society. People often pay excessive respect to a keris, some even worship it before opening the keris from its shell.³² Such behavior is not blamed for the keris lover community, as long as it is natural and not excessive. The Qur'an explains that Allah does not like anything in excess, namely:

Respecting the keris, in the world of keris is allowed, as long as it is not excessive. Bambang Harsrinuksmo in his book entitled "Questions and answers about keris" provides an illustration of how to respect objects fairly and not excessively: "A piece of red cloth is sometimes used as a dust cloth. White cloth is often used for pillowcases. If the two strips of cloth are sewn and joined into a flag, then we will place the Dwi Warna in a place of honor, even at official ceremonies, we will pay homage to the flag. The respect we do, of course, is not because of the two red and white strips of cloth, but the symbol implied on the flag. Red and White is a symbol of the sovereignty of our homeland".³³

The right and proper way to respect the keris is by not placing the keris in any place, not putting it in the kitchen, warehouse, car trunk and so on. The way to hold it is also not like holding a meat chopper or kitchen knife.³⁴ Such behavior (excessive respect for the keris) can give a bad image of the keris. People consider the keris as a scary object, because it can mislead people against God. The behavior was carried out because of human ignorance of the science of keris. In ancient times, the keris was classified as *ngelmu ingkang sinengker* knowledge that should not be taught to just anyone, even his own son.³⁵

Washing or caring for the keris is allowed, because the keris is an object made of metal, and is easily exposed to rust. Caring for the keris can be done by applying oil. Generally, people who give oil to the keris have a purpose to feed or treat the keris from rust. People think that caring for a keris is an act of polytheism, but in reality it is not, depending on where people look at it.³⁶ So, when viewed from an Islamic perspective and from the above description, the keris is not contrary to Islamic teachings, when it is not made something glorified, or excessive; the only thing that is great is God, the keris created by masters becomes a sacred heirloom because in it there is a prayer that is blessed by God. So that each type of keris in it contains philosophy, and the blessing of prayer 'entrusted by the master for the owner.

The entry of Islam to the archipelago certainly affected the public belief system for the magical ability of the keris. The Pajang kingdom was one of the first Islamic-style kingdoms that still had Hindu influence in it, because the Pajang kingdom was an inland kingdom that did not

²⁹Bambang Harsrinuksmo. *Ensiklopedi Keris*. (Jakarta: Gramedia Pustaka Utama, 2004).pp.117

³⁰ Ibid.pp.15

³¹ Ibid.pp.18

³² Ibid.pp.15

³³ Ibid.pp.16

³⁴ Ibid.

³⁵ Ibid.pp19

³⁶Ragil Pamungkas. *Mengenal Keris Senjata Magis Masyarakat Jawa* (Yogyakarta: Penerbit Narasi, 2007).

receive too much influence from outside. The Mataram kingdom, which still had Hindu influence from the previous kingdom, namely the Pajang kingdom, had great faith in sacred objects such as the keris. From here the keris developed and gained a special place in the community. The keris has a deep meaning, moral message and symbol, the values contained in this keris are called *pasemon*.

In that context, the elements and materials for making keris are considered to contain moral and ethical messages, which are related to the symbolization of the *manunggaling kawula Gusti*.³⁷ *Pasemon* which means symbolic meaning and value possessed by a keris is a symbol of *manunggaling kawula Gusti* which consists of :

1. The form of the outer relationship or 'skin' between the blade of the keris and the sheath (sheath of the keris) is a symbol of life in the *bebrayaning ageng* universe, as a *pasemon* of the formation of the human self which is influenced by socio-cultural processes
2. A more isoteric relationship between the blade of a keris and marijuana (which is covered in a *warangka*), a symbol of the relationship between Gusti and kawula as *lorone* manifest seagrass *ingaran satungal*, with a high interpedential, *ingaran ro kadiparan, pan sawiji jatinipun*.³⁸

The position of the keris in society has various meanings, both as a social symbol and its function which greatly affects the community psychologically. In a palace or palace environment, a keris is an heirloom that shows greatness, position and rank. In addition, the keris is also an heirloom that complements traditional ceremonies, complements clothing in official palace ceremonies and completes clothing in artistic performances. In the official ceremony of the palace, both the king and the sentanas who are facing of course wear a dagger with a *ladrangan wrangka* for completeness of daily clothes, the sentanas and servants in wearing a Gayaman wrangka keris.³⁹

In people's lives, at that time the keris was used in various activities, for example in various traditional ceremonies, weddings, births and circumcisions. The use of keris in various ceremonies is also used by those who help the ceremony, which is called *sinoman*. In traditional ceremonies, the function of the keris is as a repellent for reinforcements so that every ceremony goes well without any disturbance. In addition, in the wedding ceremony, the keris used by the bride and groom is given a jasmine flower which also functions as a repellent against reinforcements. Many people in rural areas make artificial keris from bamboo and then place it on the door as a repellent against reinforcements. This shows the amount of public trust in the magical power contained in a keris. This magical power has both good and bad effects on its owner.

This depends on the state of the keris itself. The prestige of the keris or the image on the blade of the keris has different magical powers, as well as the kitchen or the type of keris itself. The influence of the magical power of the keris can also be seen in several performing arts such as wayang purwa (shadow puppets). In wayang kulit shows, the keris appears as a weapon used to kill enemies. In the scene where the enemy is difficult to kill by other weapons, the keris appears as a powerful weapon capable of killing the enemy. In other performances such as the keris dance, wayang golek and wayang orang, the keris is also used as a complement to clothing and also as a weapon. In wayang orang performances, the keris is used as a weapon only by the knights. A keris that has magical powers can be said to have 'yoni', namely luck or power that makes the function and charm of the keris prestige effective. Yoni is related to the process of making, guarding, securing or maintaining and the existence of the keris itself. Here are some ways in the formation of yoni:

³⁷ M.T. Arifin. *Keris Jawa, Bilah, Latar Sejarah, Hingga Pasar*. (Jakarta: Hajied Pustaka, 2006).

³⁸ Ibid.

³⁹ Hamzuri. *Keris*. (Jakarta: Jambatan, 1984).

1. Yoni can be formed from the relationship of the master (keris maker) with the Creator or the Creator. Through this relationship, the master offers prayers and requests for the formation of strength in the keris he makes,
2. The second way is to induce the ability of the master in the keris he makes. This method is called *asmak* or as safe by the masters.
3. Yoni or the magical power of the keris can also be due to the presence of spirits in the keris itself. These spirits are in the form of jinn, spirits or guardian angels called *khadam*.

There is a special way to find out the abilities and functions contained in a keris. This method is known as *tayu keris*. *Tayuh* is also a way to find out the state and origin of making a keris. And examine the compatibility between the character of the keris with its owner. *Tayuh* can only be done with the spiritual ability of the person who pedals, the process takes place by communicating with the treasure contained in the keris. The process of communication between the *penyuh* and *khadam* is done internally.

Actually, *Tayuh* is part of traditional knowledge that grows in Javanese society, to know the esoteric aspect and is often known as *tajug*.⁴⁰ The traditional knowledge called *tajug* includes *pasikutan* which is used to physically estimate the appearance of the quality of materials and manufacturing techniques as well as the purpose of prestige of their use for the owner. *Tajug* also includes knowledge of behavior in doing the *Tayuh* process. Certain behaviors in the *Tayuh* process must be carried out by the instructor, which usually begins with a sacred process, fasting or white fasting, and reading certain practices by not sleeping and staying away from public crowds, after those various steps that have been determined in a series of *tayeh* ethics can only be carried out. Someone who already has a certain level of knowledge can directly communicate with the treasure contained in a keris by simply lifting it with his left hand. Another *Tayuh* process that can be done by someone who is highly knowledgeable can also be done by asking about a keris on the *khadam* of the dagger he owns.

2. Forms of Elite Religious Behavior towards Keris Ownership

In this study, the researcher tries to describe moderate religious social attitudes and behavior among the elite of society for the knowledge and understanding of the keris. Keris as an asset of social and cultural capital of the people in Java. How from the esoteric and exoteric point of view, the meaning of the keris has been constructed into the knowledge and understanding of the elites of society, starting from addressing and treating it. Religious communities should take the middle way (moderation) to uphold cultural values in society.

Upholding the keris tradition in Islam is known as Islamic Post moderation, in Arabic it is called *al Wasaṭiyyah al-Islamiyyah*. Al-Qardawi mentions several vocabularies that are similar in meaning to him, including the words *Tawāzun*, *I'tidal*, *Ta'adul* and *Istiqamah*. While in English as Islamic Moderation. Islamic moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in the minds and attitudes of the community elite on the possession of a keris. In other words, a moderate Muslim is a Muslim who gives each value or aspect that contradicts a certain portion no more than the portion that is due. The term moderation according to Khaled Abou el Fadl in *The Great Theft* is an understanding that takes the middle way, namely an understanding that is neither extreme right nor extreme left.⁴¹ Abdurrahman Wahid also formulated that moderation should always encourage efforts to realize social justice which in religion is known as *al muṣālaḥah al-'āmah*. However, this must be used as the foundation of public policy, because in that way we truly translate the essence of religion in the public sphere.

⁴⁰ M.T. Arifin. *Keris Jawa, Bilah, Latar Sejarah, Hingga Pasar*. (Jakarta: Hajied Pustaka, 2006).

⁴¹ Zuhairi Misrawi. *Hadratussyaiikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan*. (Jakarta: PT Kompas Media Nusantara, 2010).pp.13

And every leader has a high moral responsibility to translate it into real life that is truly felt by the public.⁴²

Islam actually has very qualified moderation principles, including justice, balance, and tolerance which are part of the *Ahl al-Sunnah wa al-Jamā'ah* understanding formulated by Imam al-Hasan Asy'ari and Abu Mansyur al-Maturidi in the field of faith, and following one of the four schools of thought (Hanafi, Maliki, Shafi'i and Hambali) in the field of *Sayari'ah* and in the field of Sufism following al-Ghazali and al-Junaidi al-Baghdadi.

As for one of the characteristics of *Ahl al-Sunnah wa al-Jamā'ah*, it is always able to adapt to situations and conditions, therefore *Ahl al-Sunnah wa al-Jamā'ah* is not old, not rigid, not exclusive, and also not elitist, let alone extreme. On the other hand, *Ahl al-Sunnah wa al-Jamā'ah* can develop and at the same time it is possible to break a conducive establishment such as the elites of society in treating the keris as a medium for preaching by explaining the history, philosophy and meaning of each type of keris iron, and the number of luk of the keris. Of course, the change must still refer to the paradigm and principles of *As-Salih Wal Aslah*, because it is an implementation of the rules of *Al-Muhafazah 'Alal-Qadim as-Salih Wal-Akhzu bi-Jadid al-Aslah*, including efforts to equate steps according to conditions. developing in the present and in the future.

According to the view of the Egyptian cleric, Yusuf al-Qardawi, Muslims should take the middle way (Moderation). Such a view makes it easy for Muslims to practice their religion. Because in essence, Islam is a religion that makes it easy for people to follow. In carrying out the commands of Allah and His Messenger, what the elites of society do in treating the keris in everyday life in the community only aims to maintain, promote culture and religious values that have long been constructed by the community with ceremonial and sacred rituals in the form of a keris heirloom carnival. in various areas that have been carried out from generation to generation.

The word moderation in Arabic means *al-wasaṭiyah*. *Al-wasaṭiyah* language comes from the word *wasat*. Al-Asfahaniy defines *wasat* with *sawa'un*, namely the middle between two limits, or with justice, the middle or the standard or mediocre.⁴³ *Wasaṭan* also means keeping from being uncompromising and even leaving the line of religious truth.

This moderation word is known as *wasat* or *wasaṭiyah*, which has the equivalent meaning of the words *tawassuth* (middle middle), *i'tidal* (fair), and *Tawāzun* (balanced). People who apply the principle of *wasaṭiyah* can be called *wasit*. In Arabic too, the word *wasaṭiyah* is defined as the best choice. Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options. The term moderation, and the opposite of extremism and radicalism, are therefore extreme and radical behavior towards minimalistic knowledge and understanding of the keris as a high cultural heritage of Javanese *adhi luhung*. As a result, there have been many religious followers in Indonesia from extreme or radical religious groups who cannot appreciate the keris being part of the culture, either spiritual values or ritual symbols that are sacred in various religions in the archipelago.

The keris is considered to be doubling the worship, the keris is considered shirk, the keris is considered dangerous to one's beliefs. As in certain cases related to religious behavior, when they act on behalf of a puritanical religious group by trampling on a keris, even breaking a keris, with uncontrolled emotions, it certainly becomes viral in the track record of digital society in the archipelago. The above concerns researchers, how the implementation of religious attitudes or behavior becomes moderate (balanced) in viewing the keris as a cultural heritage, which can be preserved and protected.

Therefore, in this study, how moderate religious attitudes and behavior in elite society regarding knowledge and understanding of keris becomes more interesting. Regarding religious behavior, it is described below, among others:

⁴² Ibid.pp.14

⁴³ Al-Alamah, al-Raghib, al-Asfahaniy. *Mufradat al-Fadz al Quran*. (Beirut: Darel Qalam, 2009).pp.869

a) Justice (*Adālah*)

The Arabic dictionary informs that this word originally meant "same". The equation is often associated with things that are immaterial. In the Big Indonesian Dictionary, the word "fair" is defined as: 1) impartial / impartial, 2) siding with the truth, and 3) properly or not arbitrarily. The 'equality' which is the original meaning of the word "fair" is what makes the perpetrator "unbiased", and basically a just person "sides with the right" because both right and wrong must both get their rights. Thus, he does something "proper" again "not arbitrarily." The meaning of *al-'adl* in some interpretations, another antan: According to At-Tabari, *al-'adl* is: Verily Allah has commanded this and has been revealed to the Prophet Muhammad justly, namely *al-insaf*.

Allah SWT explains that He orders His servants to be fair, that is, to be middle and balanced in all aspects of life and to carry out the commands of the Qur'an and do *ihsan* (virtue). Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced due to obligations. Islam prioritizes justice for all parties. Many verses of the Qur'an that show this noble teaching. Without promoting justice, religious values feel dry and meaningless, because justice is a religious teaching that directly touches the lives of many people. Without it, prosperity and well-being will only be wishful thinking.

The word fair (*Adālah*) in the attitude and behavior of the community elite over the ownership of the keris in treating the material object of the keris is certainly more fair, not culting excessive metaphysical shutters, even *syrik* (associating partners) that the keris is considered to have more power, so that it cults or deities. god. However, the elite of society for the possession of keris with religious knowledge, on the integrative side, the privilege of the keris is merely *maunah*, or the *karomah* entrusted by God to the keris becomes the power of *linuwih* or the sacredness of the keris object. So that the reflection of behavior for keris owners in the community elite, always treats the keris to be noble, honorable as is the tradition carried out and lived by the elites of the previous keris society, among the ancestors of the king in Java and still exists today as in the ruling elite of the king (Kasunanan; Sultanate, Kasepuhan) in Java.

b) Balance (*Tawāzun*)

Tawāzun or balanced in all respects, including the use of the *'aqli* proposition (the argument that comes from rational reason) and the *naqli* argument (sourced from the Qur'an and Hadith). Allah SWT says in surah al-Hadid verse 25:

We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helped Him and His messengers, though unseen. Lo! Allah is Strong, Almighty" (57: 25)

The principle of moderation here is manifested in the form of a positive balance in all aspects, both in terms of belief and practice, whether material or meaningful, worldly or hereafter balance, and so on. Islam balances the role of divine revelation with human reason and provides separate space for revelation and reason. In personal life, Islam encourages the creation of a balance between the spirit and the mind, between the mind and the heart, between rights and obligations, and so on.

Balance or *Tawāzun* implies an attitude and movement of moderation. This middle attitude has a commitment to issues of justice, humanity and equality and does not mean not having an opinion. Balance is a form of view that does something moderately, not excessive and also not lacking, not extreme and not liberal. Balance is also a balanced attitude in serving for the creation of harmonious relations between fellow human beings and between humans and God. *Tawāzun* comes from the word *tawāza yatazanu tawāzunun* which means balanced. It also means to give something of its right, without any addition or subtraction. And balance is not achieved without discipline. Balance as sunnah *kauniyyah* means the balance of the food chain, solar system, rain and others, as His word in Surah *al-Infithar* Verses 6 – 7 :

“O man! What hath made thee careless concerning thy Lord, the Bountiful, Who created thee, then fashioned, then proportioned thee” (82: 6 – 7).

Ethics in the treatment of keris, which are mostly carried out by the community elite for their keris ownership, treat them fairly and not excessively in respecting the keris as an heirloom and inheritance from the ancestors in the community. Often we meet, want to remove or remove the dagger from the sheath; there is a prayer ' which is said to pay respect to the master of the keris maker. As we respect the red and white and do not need to worship him. According to those with good and correct religious background, of course the response and attitude of keris lovers in treating the keris when pulling from the keris *warongko*, spontaneously by lifting the unsheathed keris in front of the forehead or beside the ear, the procedure is a form of mere respect. according to the world of keris. Ethics, procedures related to manners or customs as a way of respecting the keris. Because the treatment and action are a way of respecting the master of the keris maker. Behind the shape and symbol of the keris made by the master is that it contains a prayer or hope of blessing from God to the owner of the keris.

c) Tolerance (*Tasāmuḥ*)

Tolerance must be described properly, because religious tolerance that is practiced disproportionately will actually damage religion itself. Islam as a total teaching, of course, has perfectly regulated the boundaries between Muslims and non-Muslims, just as Islam regulates the boundaries between men and women, cultural values become religious unity, religious teachings cannot be separated from the prevailing culture in society, and so forth. A person who understands that religion is not only a teaching but also a rule (if he is a follower of that religion), or respects that rule (if he is not a follower of that religion).

In language, of course, Arabic that *tasāmuḥ* is the most commonly used today for the meaning of tolerance. *Tasāmuḥ* is rooted in the word *samhan* which means easy. ease or ease, Mu'jam Maqayis Al Lughat said that the word *tasāmuḥ* literally comes from the word *samhan* which means ease and ease. Meanwhile, the Big Indonesian Dictionary defines the word tolerant as follows: being or being tolerant (appreciating, allowing, allowing), stances (opinions, views, beliefs, habits, behavior, etc.) that are different or contrary to one's own stance. Tolerance is not just a *daif* attitude without an underlying principle. A Muslim must be strong in his faith and noble in his *Shari'a*.

How does the elite of society use the keris as a symbol of Islamic cultural capital in their daily life, it is not interpreted as something that is contrary to the teachings of religious doctrine, treating the keris as an *adhiluhung* heritage that needs to be treated until balanced treatment / tolerance in behaving aesthetically and esoteric. There is treatment of the elite on the keris solely from the beauty and intricacies of its manufacture, as well as its uses. While the esoteric side focuses on the content or fortune of the keris.

Community elites can apply tolerance or balance of course back to a person, whether they can believe in the aesthetic or esoteric dimensions of a keris. There are certain keris that can stand on the tip. Adherents of the keris aesthetic will consider it a special keris because it has an extraordinary fiscal balance. Meanwhile, adherents of the esoteric keris believe that the keris can stand because of the mystical power it contains.

3. *Walisongo, Da'wah Keris as a Moral and Ethical Symbol of Islam*

Wali is the name for Waliullah or Wali Allah who spread Islam on the island of Java in the 16th century AD. Walisongo consists of 9 (nine) scholars who spread the religion of Islam in a short time succeeded in Islamizing the islands of Java and Madura. The society at that time was generally a variety of Hindu-Buddhist and Animism which were held from generation to generation, developed and thrived, were embraced and embraced by the people during the heyday of the Majapahit kingdom.⁴⁴

⁴⁴ Ilyas Werdisastro, *Keris Kalimasada dan Walisongo*, (Jakarta: Timpani Publishing: 2009).pp.73

Of course, this situation is a challenge for the Walisongo in their efforts to spread Islam in the lands of Java and Madura. Especially after the Guardians formed a Guardian Council led by the most senior Wali, namely Sunan Giri (Panembahan Mas Giri), the originator of *Ahl al Halli Wa al Aqdi* (Religion and State Governance Policy). All actions and decisions in the effort to spread Islam are discussed in the Guardian Council so that the Islamic religion that is carried out can run wisely and harmoniously.⁴⁵ As a result, Walisongo's da'wah began to be accepted by the people, and its distribution area entered the territory of the Majapahit kingdom. This situation made Prabu Brawijaya feel hot and ordered to attack and stop and destroy the Giri Kedathon hermitage which is considered the center of the spread of Islam.

The resistance, Sunan Giri with his students made defense and security from the enemy attacks of the Majapahit army while teaching the students, suddenly the kalam or *sodo* kalam was thrown by Sunan Giri when the enemy suddenly became a keris spinning around by issuing a powerful linuwih (become) power. defeat the enemies. The keris heirloom in the keris is called Kiyai Kalam Munyeng made by the master Prince Sedayu who lives in Sedayu Village, Gresik

The dynamics of the development of the Dewan Wali, in the middle of Sunan Giri's preaching, both Islamic da'wah through religious instruments, culture, experienced divisions and formed a political elite faction of the Wahdatul Wujud group (singcritism) led by Sheikh Siti Jenar (Lemah Abang) who claimed to be the Essence of Allah by establishing a college in Krendhasawa Village. in Jepara (Central Java) in 1480, since then they have refused to go to Demak and become a protracted power polemic. His influence was very strong on the followers of Sheikh Siti Jenar after the defeat of Majapahit, even many nobles or Majapahit officials became his students. One of his followers from Majapahit officials was Ki Ageng Pengging alias Kebo Kenongo whose real name was Adipati Handayaningrat. He is the son of Parabu Brawijaya from the empress or Garwa Pادمي as the sole heir of the Majapahit kingdom.

Wahdatul Wujud's strong influence as Siti Jenar's teachings gave birth to reliable students who were followers of Syekh Lemah Abang, apart from Ki Ageng Pengging appeared Ki Bisana, Ki Wanabaya, Ki Cantulaka, Ki Pringgabaya and Ki Lonthang Semarang to weaken Demak and the way to hegemony the lower society in Java left Walisongo's teachings made anarchy, conflict, riots and chaos everywhere so that it became the homework of the Sultanate of Demak Bintoro to be shaken as a state and religious architectural governance. To end the polemic on this power, the Guardian Council delegated the results of the meeting of Ki Patih Dyan Wansalam, the Penghulu and the Prosecutor of the Demak Bintoro Sultanate to find the best way to find a win-win solution in the case of Sheikh Siti Jenar, and sent Sunan Bonang as the head of the envoy, Sunan Kalijaga Pangeran Modang, Sunan Kudus and Sunan Geseng with their Santri headed complete with weapons and white-and-white clothes to arrest and execute in 1480 the Javanese Year of Nurjamna Catur Tunggal.

After the decline of followers of Wahdatul Wujud's teachings, Sheikh Siti Jenar, after 3 years Ki Ageng Pengging did not want to *sowan* to the Sultanate of Demak Bintoro, continued with resistance to political asylum, the Guardian Council was sent by Sunan Kudus to crush and arrest him and even sentenced him to death by being stabbed in the chest by the Sunan Kudus keris. The strength of the Guardians every day always slips a dagger behind his robes.

Sunan Bonang, the son of Sunan Ampel, who always wore a white robe, while walking in the Jatiwangi forest in East Java was interrogated and discredited by a group of the robber group of Brandal Lokajaya. The robber thought Sunan Bonang was carrying the treasure that was stored behind his robes. However, the robber was disappointed because after revealing his robes, it turned out that the contents were not treasure but an heirloom keris called Kiyai Bontit.

Sunan Bonang then pointed at the palm tree with a stick and instantly turned into a golden palm tree. Seeing the power of illness, Berabdal Lokajaya, suddenly fell from the palm fruit that

⁴⁵ Muchammad Ismail. *Pesan Pesan Islami Ulama Jawa*, Jurnal Kebudayaan Islam Ibda' Vol 11, No.1, P3M: STAIN Purwokerto, 2013. Pp.49

fell, hitting his head which caused him to slip and fall unconscious. Having come to his senses, he continued to chase the white-robed man as he walked where he was going until it was far and out of sight, even stopping at the river bank. Who was the Lokajaya scoundrel, none other than Raden Said, the son of Adhi Pathi Tuban Tumenggung Wilatikta, who was expelled from the Duchy for being a robber with the title of Lokajaya hoodlum. Arriving with Sunan Bonang, Andal Lokajaya conversely conveyed his desire to become his student, so he was told to meditate to wait for the stick that was being stuck on the river bank until Sunan Bonang came back.

With the success of the spiritual man Baerabdal Lokajaya was appointed as a student who managed to understand the science of Islam until he was appointed as a guardian by Sunan Bonang under the name Sunan Kalijaga. Everywhere, Sunan Kalijaga always carried his heirloom keris which was ordered from master Supa Anom, the brow of master Jaka Supa, who was a famous master during the late Majapahit kingdom until the time of the Demak Sultanate. The keris is known as Kiyai Carubuk.

In the world of keris, Sunan Kalijaga gave materials in the form of metal to master Jaka Supa to make a keris. After it was finished, Sunan Kalijaga was amazed to see that the keris was in the form of a Javanese Majapahit keris luk 13, very beautiful and has a beautiful shell. But it lacks Islamic characteristics. Sunan Kalijaga said, "It's very good to use the parsley, but if it's used for Santri, it's not suitable. The keris is more suitable for the king of Majpahit." The keris, because it is reddish in color, is called the Sengkelat kitchen (sengkelat means reddish). Then the keris was handed back to the master Jaka Supa, to be handed over to Prabu Brawijaya.

Sunan Kalijaga handed over the iron metal materials to the master Jaka Supa to make a dagger suitable for students to use. After the keris is finished, its shape is like a machete or dagger. Sunan Kalijaga was very happy that the keris was named Kyai Carubuk. The keris was later handed over to Sultan Trenggono and made a royal heirloom or Wahyu Kedaton's heirloom.

It seems that Sunan Kalijaga still wants to perfect the keris so that it truly breathes Islam, namely by completing the prestige of the keris with the holy verses of the Koran inscribed on two keris blades and called the Kalimasada keris. The pair of keris turned out to be accepted by the Guardian Council as Islamic-breathing keris. It fits perfectly with the da'wah broadcast by Walisongo. And the keris is in line with the spread of Islam through wayang which states that the highest heirloom is *Jamus Kalimasada*.

The Kalimasada keris consists of a pair of keris with the following information: a) The Demak tough keris whose prestige is inscribed with the Kalimah Shahada which reads: Ashhadu an laa illaaha illallahu wa ashhadu anna Muhammadan Rasullah, which means, there is no god but Allah and Muhammad are the messenger of Allah. b) Demak's tough keris whose prestige is inscribed with the verse: *Laa haula wala quwwata illa bil laahi 'aliyyil 'adhiim*, which means, there is no power and no strength except with the help of Allah, the Most High and Most Great.

So, it can be concluded, that the keris is a prayer to Allah which is symbolized in its prestige. According to Walisongo, Javanese people who are Muslim and have an heirloom keris must rely on the Kalimasada keris. So that all prayers' supplications to Allah are listed on their prestige, their success depends on the help of Allah, the Most High and Most Great, or in other words, depends on Allah's permission.

E. Conclusion

The findings show that the history of the kris has existed since the Hindu-Buddhist era in Java. Keris comes from the language Keher and Aris. *Keheran* means fence (barrier, warning, control). Meanwhile, Aris means calm, steady, smooth. Keris in an Islamic perspective, Islam does not prohibit owning a kris because it is an asset of cultural capital in religion for preaching by the elite of society. The form of elite behavior in the ownership of the keris is that there is a moderating attitude that the keris must be preserved to the community, including the elite making the keris as an object of da'wah media like what has been taught in Islam. The keris as a moral and ethical symbol, during the Walisongo movement, the keris was not just a noble iron, but it contained values and philosophy of the meaning of exemplary life. Contribution to the elite of the

keris-loving community to build knowledge of local wisdom and strengthen mutual understanding of the importance of the keris as a cultural, social, political and religious symbol.

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