

## Local Wisdom in Lengsir Wengi Song

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### ABSTRACT

The song of Lengsir Wengi is a composed song from Sunan Kalijaga and is a song that contains local values and zikir values. This belief became a ritual on certain days of the Javanese calendar. The purpose of this study is to find other meanings from the perspective of local wisdom in the work of Lengsir Wengi songs. The research method is classified as qualitative research with an interpretive approach using Barthes semiotics. The results showed that spiritual songs are a way of proselytizing from Sunan Kalijaga to the Javanese people who never forget their culture. The ability of this song gave birth to enculturation communication, later generations brought this song as part of a spell (means: jampi) and treatment for sick children and so on. The development of songs or (means: tembang) has its own position as part of *folklore* which leads to the value of trust and hope in facing life's increasingly difficult challenges and often undergoing changes.

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## INTRODUCTION

Local wisdom is a natural wealth owned by Indonesia in maintaining the principles and beliefs of life. The song is a belief that has a high social value and interpretation (Nurvan & Kusumadinata, 2023). Furthermore, research (Kusumadinata, 2012) shows that there is cultural communication in a song by acculturating and acculturating a word, stanza, or lyric into an artistic value full of deep meaning. Human beings learn from the culture they carry out and feel with various forms of work. The culture was born from the moment human life began so it gave birth to a new agreement with tradition. This is a guideline for the next generation as Guidance in living the culture (means: soko). Communication is the tongue-in-cheek between the value and the message taught (Sihabudin, 2013).

Local wisdom is defined as part of the social work part of the community that is highly regarded. Local wisdom is defined as the (Fallahnda, 2022) ability of an individual or social group that is able to adapt, build the construction of oneself and its environment into a value that holds on to the results of repeated thoughts and has trust, and is carried by a figure as part of the binding of wisdom. Wisdom is born with the creation of challenges from the environment and is solved by an internal value system that comes from within.

The peculiarity of *contradictory folklore* in Javanese culture uses a musical instrument approach called Gending. The gendings used are Gending Slendro and Gending Thetelan. This two Gending complement each other in playing it. (Rachmasari, Yuliana, & Qurani, 2019) explains that enculturation in cultural values is able to shift to its true meaning so that it needs to be understood as part of the entity as a whole by the conditions of society.

Research (Layli, 2020) shows that the origin of Lingsir Wengi was born from a combination of proselytizing developed in addition to this song, Sunan Kalijaga developed the Song of Rumeksa Ing Wengi which is used as a form of prayer or mantra which is personal protection. (Novitasari, 2018) seeing from a religious perspective that the songs and songs of the Sunan period were used as part of the proselytizing method and memorization method. So that religious people at that time were able to know and be able to say the lafadz of Allah without having to force it.

The taking of the song Lingsir Wengi is a myth that will be analyzed in this paper with Barthes' semiotic approach. Barthes' semiotics uses a descriptive narrative of the song contained in the song Lingsir Wengi. Semiotics will be seen by looking at the connotative, denotative as well as myths attached to the message of the song. Previous research has shown (Dwi, 2016) (Layli, 2020) that the song Lingsir Wengi has religious, social, and cultural significance. The meaning of connotation contains the plea of the almighty for the desired prayers and hopes while the denotation is a reminder to the one who performs the activity. This paper will build the construction of the song Lingsir Wengi is part of the local wisdom that fills the life of the Javanese people in remembering the creator who is used as a living life guide (means: pandito). (Astinah, 2018) in his analysis, he sees that there is a distinctiveness of a song Lingsir Wengi, which is more beautiful even though it has been *arrestment*. *The original*

*arrangement* has a magic that is more attached to Javanese culture. So this song gives the meaning that the song is not only a social interaction but also a *wirid* and prayer that is usually done by Javanese elders in the Song Language (means: *nembang*). This research explains the song *Lengsir Wengi* from the perspective of local wisdom.

## THEORETICAL REVIEW

The song is a form of self-expression created by the sense and knowledge seen. Therefore, the song has a symbol of wisdom that creates value for the owner. Songs provide good educational value for the next generation (Putrajip, Astuti, & Fitrianto, 2019). Local wisdom is a high-quality traditional art that has concern in spreading good values and has a deep meaning that is universal (Julia, 2013). Local wisdom also provides a reflection on the ecosystem contained in people's lives in the form of people, value systems, beliefs, living systems, simplicity, nationalism, togetherness, courage, romanticism, and religion. The local wisdom will be related to the ecology or ecosystem contained in the community and poured into the form of products that are able to provide knowledge and pleasure (Ikhwan, 2022).

Local wisdom can be derived from songs, art, and living procedures taught through social activities in the community or family. The values of local wisdom in each region have fundamental differences in livelihoods, survival strategies, and value systems. There are several things that can be seen in local wisdom, including hard work, mutual cooperation, gratitude, commitment, conflict resolution, and preservation and cultural creativity (Izar & Oktaviani, 2022). (Chols, 2011) Local wisdom comes from the personality of the community which is a cultural identity, ethics, values, beliefs, and rules of life that grows from generation to generation continuously. This aims to find out who and how to live as the community should have. (Milala & Arviati, 2015) Local wisdom becomes an exemplary part of a community's life and continues to grow to reflect the usage of the local community.

## METHODOLOGY

The methodology used uses qualitative with qualitative and narrative data approaches from a *Lengsir Wengi* song. The song is observed using Roland Barthes' Semiotic approach. This approach requires seeing signs and signs in a song's meaning both denotatively and connotatively and mythically on the local wisdom unearthed in it. (Vera, 2014) and (Sobur, 2004) explains that semiotic approaches are very diverse. In this study, the researcher focused on narrative descriptive semiotics that alluded to several folkloric cultural contexts in Javanese society. The analysis of this study is by interpreting the song first from a denotative meaning to a connotative meaning and then carrying out the recitation that occurs and is connected to the traditions that existed at that time and today. After the analysis was interpreted and interpreted, it was confirmed to Javanese culturalists who were accustomed to singing this song. The conclusion can be after confirming the various stages carried out.

## RESULTS AND DISCUSSION

### Connotative and Denotative Meanings of Lengsir Wengi Song

The meaning of Lengsir Wengi is a meaning taken from the Javanese language, subtle where history records that the Javanese language used to be used smooth Javanese or kromo inggil. This language is used by the family in educating the child and teaching the child in terms of the norms of life. Meanwhile, the Javanese Ngoko and Madya languages are issued when in association and at work. Lengsir Wengi is a Chromo language that is spoken in a friendly language in every circle. This Chromo language occupies a position in Madya/ Krama. The dividing 3 levels of Javanese, namely Ngoko the language spoken to a language that is equivalent or lower or equal in social status. This activity is generally more relaxed and fun. The second is Ngoko Inggil / Madya which is generally used (Anna, 2022) as a parent's language to their children. The use of this language is used in the family and around the environment. And the three Inggil Chromos, which are smooth Javanese and have a deeper verbal and non-verbal meaning. And it has a different taste in using and reciprocating it.

(Wahyuningrum, 2022) Many songs composed by Sunan Kalijaga that have a high sense of art and have a high social impact include ilir ilir, Turi-Turi Putih, Gundul-Gundul Pacul, Sluku-Sluku Bathok, Lengsir Wengi. The songs have a strong connection to religion and artistic activity in the community. The song Lengsir Wengi has two versions that are the same but actually different. This study shows both of these songs. In this study, Lengsir Wengi has the following lyrics : (Meidinata, 2021).

Table 1. Linsir Wengi Song Lyrics Version 1

Original Song Lyrics Translation	Denotative Visual Meaning	Connotative
Lengsir Wengi Sepi during biso nenro Kagodho mring wewayang Angreridhu ati	As midnight approaches Lonely can't sleep yet Infatuated with your shadow in the heart	These lyrics describe the fall of a feeling of love
Kawitane Mung sembrono njur kulino Ra ngiro Yen bakal nuwuhke tresno	It beginnings Just kidding to keep getting used to it Did not expect you can be in love	Starting from the sight of the eyes to being hidden in the heart
Nanging duh tibane Aku dhewe kang nemahi Nandang bronto Kadhung loro Sambat, sambat sopo	When it's time I myself will experience falling in love Already sick of Complaining, complaining with whom	Deep love will hurt When leaving, lost languishing, and suffering experienced that permeates love

Rino wengi Sing tak puji ojo lali Janjine Mugo biso tah ugemi	Day and night The unapplauded who forget Promise Hope it cannot be denied	The hope of the one who has love to always be remembered
Lingsir weing Sepi during biso nendro Kagodho mring wewayang Angreridu ati	As midnight approaches Lonely yet to sleep Be tempted by your shadow In the heart	Mutual desire and meeting in a dream The story of life in love
Kawitane Mung sembrono njur kulino Ra ngiro Yen bakal nuwuhke tresno Nanging duh tibane	Its beginnings Just kidding to keep getting used to it Did not expect If you can be in love When it's time.	The moral message is that the sustenance achieved will be owned as long as it still belongs to the lover.

The second Lingsir Wengi song was composed and used as part of the prayer tradition in prayer. A change in the song Lingsir Wengi has a different perspective written by and with the following lyrics. (Layli, 2020) (Chodjim, 2013).

Table 2. Lingsir Wengi Song Lyrics Version 2

Original Song Lyrics Translation	Denotative Visual Meaning	Connotative
Ana kidung rumekso ing wengi. Teguh hayu luputa ing lara luputa bilahi kabeh. Jim setan datan purun. Nadyan arca myang segara asat Temahan rahayu kabeh paneluhan tan ana wani niwah panggawe ala gunaning wong luput geni atemahan tirta maling adoh tan ana ngarah ing mami guna duduk pan sirno	There was a prayer song of supplication in the middle of the night. Which makes strong survivors free from all diseases. Free from all disastrousness. Jin and the demons didn't want to get close. Any kind of magic dare not. Let alone evil deeds, magic (means: guna-guna) is eliminated. Fire became water. The thief stayed away from me. Any danger will vanish.	A mantra uttered to reject the disaster (means: balak) that occurs in one's condition by begging to be kept away from tyranny and evil beings.

<p>Sakehing lara pan samya bali          Sakeh ngama pan sami mirunda. Welas asih pandulune. Sakehing braja luput. Kadi kapuk tibaning wesi. Sakehing wisa tawa          Sato galak tutut. Kayu aeng lemah sangar. Songing landhak guwaning. Wong lemah miring. Myang pakiponing merak</p>	<p>All diseases go home to their original places. All pests get out of the way with a view of love. All the weapons didn't hit. It's like a cotton falling on the ground. The whole poison became unsalted. The beast became docile. Magic trees, haunted land, hedgehog pits, people's caves, sloping ground and peacock nests.</p>	<p>A spell that is the hope of everything is able to be controlled and passed well</p>
<p>Pagupakaning warak sakalir          Nadyan arca myang segara asat. Temahan rahayu kabeh          Apan sarira ayu Ingideran kang widadari Nabi Nuh ing jejantung, Nabi Yunus ing otot mami, Rineksa malaekat Lan sagung pra rasul, Pinayungan ing Hyang Suksma Ati Adam utekku baginda Esis, Pangucapku ya Musa</p>	<p>The cages are all rhinos. Although the stone and the sea dried up. In the end all survived. For his body was safely surrounded by angels, guarded by angels, and all the apostles in the protection of God. My heart is the prophet Adam and my brain is the prophet, Sis. My saying is the prophet Moses.</p>	<p>The mantra Remembrance which is a statement with regard to the tawhid of a Muslim is to do everything that is passed down to a Muslim.</p>
<p>Napasku nabi Ngisa linuwih          Nabi Yakup pamir yarsaning wang, Dawud suwaraku mangke Nabi brahim nyawaku Nabi Sleman kasekten mami Nabi Yusuf rupeng wang. Edris ing rambutku Baginda Ngali kuliting wang Abubakar getih daging Ngumar singgih          Balung baginda ngusman</p>	<p>My breath is the glorious prophet Isa. The prophet Jacob heard me. The prophet David became my voice. Prophet Abraham as my life, prophet Solomon became my power. the prophet Joseph became my likeness. the prophet Idris became my likeness. Ali as my skin. Abu Bakr my blood and Umar my flesh. while Usman as my bone.</p>	<p>A mantra of homage to the prophets who carried the treatise. Mentioning the one-on-one prophet and the companions of the prophet by bringing forth excellence and goodness, as part of tawassul to ask for the good of what has happened</p>

<p>Sumsumingsun Patimah          linuwih. Siti Aminah          bayuning angga. Ayup          ing ususku mangke,          Nabi Nuh ing jantungung          Nabi Yunus ing otot          mami Netraku ya          Muhammad Pamuluku          Rasul Pinayungan Adam          Kawa Sampun pepak          sakathahe para nabi          Dadya sarira tungga</p>	<p>My marrow is a noble          Fatimah. Siti Aminah is          the strength of my body.          Later the prophet Job          was in my gut. Prophet          Noah in my heart. The          prophet Jonah is in my          brain. my eye is the          prophet, Muhammad.          My countenance in          Adam and Eve's          protection. Then          complete all the apostles          who became one body.</p>	<p>The thing that is          expected to be prayed          from the hope to be said          is the salvation of the          world and the afterlife          the end of life.</p>
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The two of Lingsir Wengi which is used as a mantra as a prayer in munajat is the second version. While the first version is the initial story of a song Lingsir Wengi which tells the prayer of a person in living life. seeing that this is a prayer of salvation that has the purpose of happiness, salvation and goodness in living the life that God knows. Denotatively mentions all the good of people who have done good, mentioning noble names as part of the history of that good. In Islamic belief that goodness is something that is destroyed, Tawassul is classified as al-tawassul ghayr al-mashru', an approach that mentions the creation of Allah who always does well with the substance that is in the being. The mantra from the lyrics of the song (Layli, 2020) (Misbahuzzulam, 2014) Lingsir Wengi is part of the process of one's worship in carrying out religious rituals. This prayer is said every day. Mentioning kindness is part of the sunnah for Muslims and contains the value of worship.

### Local Wisdom Lingsir Wengi

Local wisdom is a thing that smells of locality in an area that has the value of social interaction and trust in the community. Local wisdom in Lingsir Wengi is recorded as the value of proselytizing the spread of religion as well as the value of I slam art innovated by Sunan Kalijaga. The first version of Lingsir Wengi is Lingsir Wengi which tells the life of someone who hopes that love will be reciprocated it was composed by Sukap Jiman (Solo) in 1995 and was popularized by Nurhana. (Purnomo, 2022) The second Wengi is *folklore* composed by Sunan Kalijaga who composed the songs Lir Ilir, Song of Revelation of Colossebo, Song of Ati Tangises Bumi, Turi Putih, Urip Sedelok, Sederek Kulo Sedoyo, Turi Putih Putih, Pejah Husnul Khotimah, Mampir Ngombe, Sluku Sluku Bathok. These songs are the dawah pattern performed by Sunan Kalijaga. In Lingsir Wengi version one is an interpretation of Lingsir Wengi the second version. This interpretation was composed by Sukap Jiman.

In the first Lingsir Wengi song, it is interpreted that the husband's longing for his long-dead wife, which is likely inspired by the second Lingsir

Wengi song. Version one of Lengsir Wengi has an impact on the shifting beliefs of the ethereal spirits used to summon it. (Salafuddin, 2022) The second Lengsir Wengi is used as part of the tawassul on the prayers offered.

Local wisdom has a function that preserves culture, both songs, dance, beliefs and norms, develops human resources better, provides enrichment to knowledge and culture, as admonitions, advice, and literature or taboos, as part of social, ethical, and political interactions between patron clients. Local wisdom is a value of knowledge that is embraced into norms, laws, customs, and rules. It is generally performed in a party, ritual, and interaction daily to fulfill the element of its existence. Thus local wisdom is able to survive and have a single element that controls other cultural elements (Fallahnda, 2022).

The local wisdom on Lengsir Wengi was composed to present along with *pop culture* songs that rose on the surface. This song has the same charm and has unique notes and music at that time that suit the taste. *Popular* culture is formed by the emptiness that occurs in a culture. A void of art, belief, or play. This emptiness is caused by the boredom of the community with the theme of art that is carried and does not have strong legality or is caused by the infrequent hearing of the art. The ability of local wisdom sometimes arises from the deepest sense of longing for a condition where during the time the previous people had the same inner bond. This condition gives birth to *folklore*. In contrast *pop culture*, which is currently born one after another with the presence of songs and the role and values that be present in the media creates falsification and hypocrisy and builds itself to arrogance and egoism (Strinati, 2014). Although there is a connotation to the first version of Lengsir Wengi suggests a connection to rituals that impresses mystical and frightening, it is connotative as part of a prayer that one also wants to say (Margo, 2018).

Lengsir Wengi which is formed from social constructions created in local wisdom by building consistency of social values, and philosophy of life. Lengsir Wengi is a cultural diversity in creating the value of life that the world is a place of filial piety seeking the good that will later be brought after the life of the world. The teachings of Lengsir Wengi are the value of a belief for religious people, especially Islam. The two songs of Lengsir Wengi show a local closeness that describes Lengsir Wengi whose approach to God is the life of each person to the taste of the heart and the love of the heart that will be his life companion. Lengsir Wengi processed by Sunan kalijaga is a saga as well as a prayer as part of tawassul or introduction to prayer. It is the same as defined by, that the song of (Sakdullah, 2014) Lengsir Wengi is judged to be saccharal and is read as a part of practice every night for the believers of Islam Java.

## CONCLUSIONS AND RECOMMENDATIONS

This study concluded that Lengsir Wengi has a local proximity to the use of lyrics using Javanese. These lyrics have ritual value and a deep impression on those who listen and listen to them. The ability of lyrics of this song strengthens oneself against the true nature of life and this builds confidence in living life. Local wisdom that is awakened there is a process of defending the value that there is life after death and that life has its destiny. The second song

Lengsir Wengi with different song modifiers gives the impression that God Almighty will always take care of his creatures and provide sufficiency and protection to his creatures. This song connotatively uses the term that prayer is a mandatory thing for everyone who believes in the existence of an almighty God in this case is Gusti Allah. Meanwhile, the difference between this song is in Lengsir Wengi which focuses on one's reflection on the life lived, and the opening prayer which is a prayer for the bearers of the treatise of truth in Islam. This song concludes that life must always remain surrendered to Allah Almighty as the god of nature. And man cannot escape the scrutiny of that god.

#### **FURTHER STUDY**

This semiotics research only provides a description of Lengsir Wengi that is circulating in the public and compares with Lengsir Wengi which is entirely from Sunan Kalijaga's composition. It is better in the future to know the direct understanding of the public by using a *pop-culture* approach to this song. So that it can be seen as the model of the occurrence of cleavage of different meanings. Lengsir Wengi is a cultural product that has artistic value and can be studied from the perspective of language arts and music arts known in a developing society.

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