THE COWONGAN TRADITION IN THE LOGICAL INTERPRETATION OF BAYANI, BURHANI, AND IRFANI

Abdul Rohman¹
Abu Dharin²
Mintarti³
Noor Asyik⁴
Mulyani Mudis Taruna⁵
Mustolehuddin⁶

ABSTRACT

Objective: The purpose of this research to investigate the cowongan ritual in the logical interpretation of Bayani, Burhani, and Irfani.

Method: This study used a religious and cultural approach with a descriptive qualitative design. Data was collected through observation, in-depth interviews and document studies to find out facts about the rituals carried out and triangulation to increase the validity and accountability of information. Data were analyzed using Creswell's process analysis.

Result and Discussion: The results of this research show that from the reasoning perspective Bayani, Burhani, and Irfani prove that the cowongan ritual is not in accordance with the principles of Islamic teachings, such as carrying out rituals with offerings, paradin cowongan dolls, and reading mantras as a form of its prayers to the Gods and spirits.

Research Implications: The impact of this research is to raise awareness in the Muslim community regarding the implementation of the cowongan tradition which is not in accordance with Islamic teachings, both from the viewpoint of bayani, burhani and irfani logic.

Originality/Value: The authenticity of this research lies in the logical perspective of bayani, burhani and irfani in reviewing the cowongan tradition.

Keyword: Cowongan, Ritual, Burhani, Bayani, Irfani.

A TRADIÇÃO COWONGAN NA INTERPRETAÇÃO LÓGICA DE BAYANI, BURHANI E IRFANI

RESUMO

Objetivo: O objetivo desta pesquisa é investigar o ritual cowongan na interpretação lógica de Bayani, Burhani e Irfani.

¹ Jenderal Soedirman University, Purwokerto, Indonesia. E-mail: abdul.rohman@unsoed.ac.id
Orcid: https://orcid.org/0000-0001-8216-2860

² Islamic State University, Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia.
E-mail: abudharin@uinsaizu.ac.id Orcid: https://orcid.org/0000-0001-9868-8242

³ Faculty of Social Science and Political Science, Jenderal Soedirman University, Purwokerto, Indonesia.
E-mail: mintarti@unsoed.ac.id Orcid: https://orcid.org/0000-0002-8862-2933

⁴ Jenderal Soedirman University, Purwokerto, Indonesia. E-mail: noor.asyik@unsoed.ac.id
Orcid: https://orcid.org/0000-0003-2385-3495

E-mail: tarunamulyani@gmail.com Orcid: https://orcid.org/0000-0002-1140-0208

E-mail: mustolehuddin@gmail.com Orcid: https://orcid.org/0000-0001-7261-5248
**Método:** Este estudio utilizó una abordagem religiosa y cultural con diseño cualitativo descriptivo. Los datos fueron recogidos a través de observación, entrevistas profundizadas y estudios documentales para descubrir hechos sobre los rituales realizados y triangulación para aumentar la validez y responsabilidad de la información. Los datos se analizaron utilizando el análisis de procesos de Creswell.

**Resultado y Discusión:** Los resultados de esta investigación muestran que desde la perspectiva del razonamiento Bayani, Burhani e Irfani prueban que el ritual cowongan no está de acuerdo con los principios de las enseñanzas islámicas, tales como realizar rituales con ofrendas, exhibir muñecos cowongan y leer mantras como una forma de oraciones a los dioses y espíritus.

**Implicaciones de la Pesquisa:** El impacto de esta investigación es crear conciencia en la comunidad musulmana sobre la implementación de la tradición cowongan que no está de acuerdo con las enseñanzas islámicas, tanto desde el punto de vista de la lógica bayani, burhani e irfani.

**Originalidade/Valor:** La autenticidad de esta investigación radica en la perspectiva lógica de bayani, burhani e irfani al revisar la tradición cowongan.

**Palavras-chave:** Cowongan, Ritual, Burhani, Bayani, Irfani.

**LA TRADICIÓN COWONGAN EN LA INTERPRETACIÓN LÓGICA DE BAYANI, BURHANI E IRFANI**

**RESUMEN**

**Objetivo:** El propósito de esta investigación es investigar el ritual cowongan en la interpretación lógica de Bayani, Burhani e Irfani.

**Método:** Este estudio utilizó un enfoque religioso y cultural con un diseño cualitativo descriptivo. Los datos se recopilaron a través de observación, entrevistas profundizadas y estudios de documentos para conocer hechos sobre los rituales realizados y triangulación para aumentar la validez y responsabilidad de la información. Los datos se analizaron utilizando el análisis de procesos de Creswell.

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**Palabras clave:** Cowongan, Ritual, Burhaní, Bayani, Irfani.

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1 INTRODUCTION

*Cowongan* is a tradition from Banyumas, Central Java, Indonesia to request rain. Long drought causes the soil to become dry, the plants to die, and agricultural lands to not be managed...
properly due to lack of water. As a result, the *cowongan* ritual is performed. The *cowongan* ritual has requirements that must be met so that the request is accepted. The ritual is performed by farmers to request rain from Dewi Sri, the Javanese Goddess, so that the land becomes fertile and the people become prosperous (Yusuf, 2017). *Cowongan* is part of the Javanese tradition, like other Javanese traditions, which has the values of togetherness, harmony and unity (Waston, et al., 2024).

Traditional farmers who plant rice and other plants in the dry season face serious obstacles, especially the difficulty in getting water to cultivate the soil. They try to solve this problem by finding a water source. One of the efforts made by them is a spiritual effort through the cowongan ritual, that is, requesting rain from the mystical and magical Gods and spirits.

The *cowongan* tradition is carried out during the long dry season. *Cowongan*, who lives in a society that adheres to Islam, is interesting because Islam has its own teachings on asking for rain, namely by performing *istisqa* prayers. The perpetrators of the cowongan tradition are followers of the Islamic faith. Thus, when there is a long dry season, some carry out the *cowongan* tradition, and others perform *istisqa* prayers.

Seeing such discourse, it is appropriate to research it from the perspective of bayani, burhani, and irfani logic. Bayani logic is an intellectual activity that goes back to *al-ashl*, namely the Qur’an, as-Sunnah, *Ijma’*, and *Qiyas* (Muhammad Al Farabi, Zulkifli Tanjung, 2021). Burhani’s logic relies more on the power of reason, ratios carried out through logical postulates (Hadi Kusuma, 2018). Irfani logic is a model of reasoning based on the direct spiritual experience of visible reality. This method uses the role of reason to explain spiritual experiences, including mystical issues (Musliadi, 2014).

How Bayani, Burhani, and Irfani reasonings perceive the *cowongan* ritual with its many requirements. Bayani, Burhani, and Irfani are Islamic ways of thinking. They play an important role in revealing knowledge based on observation, cognition, and sacred texts.

This study aims to investigate the cowongan ritual from the perspectives of Bayani, Burhani, and Irfani so that Muslims can maintain their stance according to the Islamic creed, are encouraged to think more rationally, and be scientifically accountable.

### 2 LITERATURE REVIEW

*Cowongan* is a tradition that lives in the Banyumas region, Indonesia. This tradition, like other cultures, is related to concrete things, namely components of the natural environment,
beliefs, and cultural areas of society, and abstract things, namely related to traditions and rituals (Wilaipan et al., 2024).

The cowongan tradition has attracted scholars to carry out research into it. The first study suggests that the cowongan ritual is performed using equipment namely siwur (a dipper made of coconut shell) or irus (a big spoon made of coconut shell) decorated to resemble a princess or an angel. The ritual is generally performed by a woman who is not bleeding (i.e., menstruation or lochia) nor having sexual intercourse (Kamal, 2018).

The study examines the performance of the cowongan ritual as a whole. However, it does not identify the meanings of objects that are used in the ritual. The second study suggests that in the cowongan ritual, siwur or irus that are decorated to resemble a woman are given offerings and incense, which is a requirement for performing the ritual (Yusuf, 2017). The study explores the requirements for performing the cowongan ritual. However, it does not reveal the meanings of these requirements.

The third study suggests that cowongan is a sacred ritual as well as an entertaining performance art. As a sacred ritual, the performers must follow certain rules: (1) they must be fasting; (2) they must be clean from impurities; (3) they must maintain purity; (4) they must behave appropriately. In addition, the ritual must be performed by women and on kliwon Friday eve (Ariani, 2014). The study reveals the content of the cowongan tradition. However, it does not evaluate the tradition from the philosophical or religious perspectives.

This study differs from prior studies because it investigates the traditional values of the cowongan ritual in the logical interpretation of Bayani, Burhani, and Irfani. In other words, how Bayani, Burhani, and Irfani reasonings perceive the cowongan ritual with its many requirements.

Bayani, Burhani, and Irfani are Islamic ways of thinking. They play an important role in revealing knowledge based on observation, cognition, and sacred texts.

3 METHODOLOGY

This study was conducted in Banyumas Regency, Central Java, Indonesia, which has many ritual traditions. This study focuses only on a tradition, that is, the cowongan ritual. This study is categorized as ethnographic research because it seeks to understand the point of view of the surrounding community in relation to their life in order to make interpretations on it and answer more detailed questions about social phenomena (Mohammad Siddiq, 2019:36). The informants were selected through a purposive sampling technique, that is, the selection of
informants based on the research objective. The informants are those who perform and understand the research object. Observations were made between June and November 2023.

Data were collected from direct observations on the process of performing the ritual, in-depth interviews to obtain information about the content of and equipment for the ritual as well as the requirements that must be met, document studies to gather the facts about the ritual that are documented, and triangulation to increase the validity and accountability of the information.

Data were analyzed using Creswell’s process analysis, which involves preparing interview results, making clear observations, and describing field notes according to the types of data and the focus of research (Creswell, 2018). This study was operationalized in the following steps.

The first step involved preparing interview results, making clear observations, and describing field notes according to the types of data and the focus of research. In general, the cowongan tradition is divided into two categories. The first category is the original tradition. The second category is the tradition which undergoes changes in values. In other words, cowongan is not performed as a ritual to request rain. Instead, it is performed as a performance arts and culture. This study focuses on the original ritual. However, information provided by performers of cowongan as a performance arts and culture was included as complementary data.

The second step involved understanding the information and reflecting the overall meanings from the field notes during the observations to come up with an idea. The cowongan ritual is part of a tradition that is used as a means of requesting rain from the spirits, Gods, or Lords.

The third step involved coding or categorizing the data in the forms of terms, sentences, or paragraphs. The cowongan ritual is performed by several people who have their own responsibilities, namely a mantra reader, doll bearers, dancers, farmers, and audience (Ariani, 2014).

The fourth step involved giving descriptions according to specific themes to be analyzed. Cowongan is a tradition involving a series of ritual to request rain, such as giving offerings, burning incense, and reading mantras. It is performed based on ancestral stories, not cultural or religious texts.

The fifth step involved describing the findings and correlating them with the themes that are the focus of this study. This study investigates the cowongan ritual that is performed by a traditional local community from the perspectives of Bayani, Burhani, and Irfani. This step seeks to produce the results of this study.
4 RESULT AND DISCUSSION

4.1 DEFINITION OF COWONGAN

Essentially, cowongan is a ritual performed by farmers to request rain for a good harvest. This ritual calls for the angels to come down to the Earth with rain. The term "cowongan" comes from the term "cowang-cawing", which means a scribble on the cowong face. In Sundanese, the term "cowong" means "to speak loudly". In Sanskrit, the term "cowong" means "pale, sluggish" (Panjimhs, 2019).

Traditionally, cowong is a doll that symbolizes the descent of Dewi Sri. The doll can be made in two ways. First, the doll is made of siwur (a tool made of coconut shell to take water), dressed in dried rice stalks, grass, leaves, and fabrics, and decorated to resemble a woman. This doll represents an angel and is painted white. Second, the doll is made of irus (a tool made of coconut shell to scoop broth) and decorated to resemble an angel. This doll is used to welcome the descent of Dewi Sri.

The cowongan ritual is usually performed when drought occurs and when it has not rained for a long time. The ritual aims to request rain from Dewi Sri so that their rice fields become fertile and produce abundant harvest. Offerings are given solemnly only by the chosen ones.

The cowongan tradition is divided into two categories. The first category is the tradition that has turned into a cultural event. It is performed in a way that the traditional ritual is performed, which involves a puppeteer, cowongan dolls, dancers, reading mantras, and giving offerings. However, its function has shifted to an entertaining performance arts in collaboration with other arts. The magical elements of the performance are maintained by reading mantras and following the procedures of the original ritual (Nurlelis, 2022). As a performance arts, the performers are not required to follow the rules in the original ritual, such as fasting and not discharging blood. So, like other traditions, it prioritizes social and economic factors and the important influence on the distribution of cultural heritage, the local geographic environment, and the formation and development of intangible cultural heritage resources (Alamri, 2023).

The second category is the ritual performed to request rain during a long drought. The ritual is performed solemnly in the fourth month, that is, between September and October and must fulfill the following requirements: (1) fasting; (2) performed by women who are not bleeding (i.e., menstruation or lochia) and not having sexual intercourse; (3) behaving
appropriately; (4) performed on kliwon Friday eve or kliwon Tuesday eve for seven nights (Ariani, 2014).

The field observations found that the performers of this rituals follow certain rules. Therefore, this ritual is divided into three stages, namely preparation, performance, and closing.

The following table describes the cowongan ritual that is performed to request rain.

Table 1
The organization of the cowongan ritual

<table>
<thead>
<tr>
<th>No.</th>
<th>Ritual equipment</th>
<th>Preparation</th>
<th>Performance</th>
<th>Closing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Siwur or irus</td>
<td>Locating siwur or irus that can be stolen</td>
<td>Stealing from the community</td>
<td>Making cowongan dolls</td>
</tr>
<tr>
<td>2</td>
<td>Cowongan dolls that are decorated</td>
<td>Sticking the dolls on a plaintain tree</td>
<td>A puppeteer or a ritual leader parading the dolls with the dancers</td>
<td>Throwing the dolls onto the roof tiles</td>
</tr>
<tr>
<td>3</td>
<td>Puppeteer or ritual leader</td>
<td>Fasting for three days</td>
<td>Leading the ritual</td>
<td>Breaking the fast</td>
</tr>
<tr>
<td>4</td>
<td>Offerings</td>
<td>Collecting objects for the ritual</td>
<td>Serving the objects as offerings</td>
<td>The community can eat the offerings together</td>
</tr>
<tr>
<td>5</td>
<td>Selection of the performers</td>
<td>For women, clean from impurities</td>
<td>Performing the ritual solemnly with other performers</td>
<td>Back to daily life</td>
</tr>
</tbody>
</table>

Source: Data processed by the authors (2023)

The cowongan ritual is immediately performed when the preparation is completed and performed solemnly. The requirements of the ritual consist of the performers that have been selected, the offerings that have been collected, the dolls that have been decorated to resemble angels, and the magical and sacred place that have been selected.

The following table describes the requirements of the cowongan ritual as well as the meanings of the objects in the ritual.
Table 2

Requirements for performing the cowongan ritual

<table>
<thead>
<tr>
<th>No.</th>
<th>Requirements</th>
<th>Meanings</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Offerings, consisting of: a. plantain; b. golden banana; c. milk banana; d.</td>
<td>- For a prosperous life like a king&lt;br&gt;- For an grand life like gold&lt;br&gt;- Caring for others&lt;br&gt;-</td>
<td>Offerings symbolize the prayers said to the Gods about the need for food.</td>
</tr>
<tr>
<td></td>
<td>cigarette; e. rice; f. water; g. coffee; h. sweet tea; i. rose; j. ylang-</td>
<td>- Meeting basic needs&lt;br&gt;- A means of communication, for the Earth to come back to life, not</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ylang; k. cantil; l. incense</td>
<td>arid nor dry&lt;br&gt;- Caring for others&lt;br&gt;- Respecting others&lt;br&gt;- Meeting basic needs&lt;br&gt;-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Holiness of the body and freshness of the mind&lt;br&gt;- A means of communication with the Gods&lt;br&gt;-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beauty of communicating with the Gods&lt;br&gt;- Saying prayers in a beautiful scent&lt;br&gt;- Soft smoke</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>as a medium of prayers to the supernatural world.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Time: From 19.00 to 23.00 (Western Indonesian Time)</td>
<td>The later, the quieter</td>
<td>The Prayer at Night is peaceful and comfortable.</td>
</tr>
<tr>
<td>3</td>
<td>The doll bearer must be a woman</td>
<td>- Women are more delicate, so the angels do not get angry</td>
<td>A form of offering, especially for women.</td>
</tr>
<tr>
<td>4</td>
<td>The dancers must be women who are free of lochi or major impurities</td>
<td>- Women are like the Earth who need men (sperm) for life to continue&lt;br&gt;- The sky symbolizes</td>
<td>Women are symbolized as the Earth. Men are symbolized as the sky.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>men who are above, and the ones who pray must be in a state of purity&lt;br&gt;- Being in a state of</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>purity means being able to conceive</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>The puppeteer or ritual leader must be fasting or not eat anything containing</td>
<td>Rainwater is clean, pure, and does not contain salt, so the ritual leader should also be in a</td>
<td>Preparation prior to performing the cowongan ritual.</td>
</tr>
<tr>
<td></td>
<td>salt for three days</td>
<td>clean and pure state</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Decorating siwur or irus to look like dolls</td>
<td>Symbolizing the angels who pick up Dewi Sri</td>
<td>Beautified because it is to meet spirits.</td>
</tr>
<tr>
<td>7</td>
<td>Siwur or irus for the ritual are stolen from the community</td>
<td>They have been used by and are stolen from the community. During a long drought, they are not</td>
<td>Siwur or irus must be stolen from the community, not from the stores because they have been</td>
</tr>
<tr>
<td></td>
<td></td>
<td>used because of the lack of water and vegetable soup. As a result, they symbolize the angels</td>
<td>used every day.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>who pick up Dewi Sri to bring rain down.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>The cowongan ritual is performed on kliwon Tuesday eve or kliwon Friday eve</td>
<td>They are considered the best days</td>
<td>Friday is a glorious day.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Reading the following mantras:</td>
<td>- A couple burn incense to call for the Gods</td>
<td>Mantras as prayers are sung with a rhythm.</td>
</tr>
</tbody>
</table>
There are Gods in the spirit of warriors, please come down (The warriors are) flocking and behind them are five Gods Every time it hurts the people of Banyumas These hands perform duties while making a bow Looking at the body, forgive all mistakes, we are honest Forgive all mistakes Forgive all mistakes Forgive all mistakes Forgive all mistakes Forgive all mistakes When the incense is burned, the yellow, white, and black smokes rises upward, welcoming the Gods The smoke of incense rising upward is like a rainbow in the sky as a medium for the descent of the Gods Thank you, a special tribute to the ancestors who have protected the entire region of Banyumas Apologies to the Lords for any mistakes

Source: Data processed by the authors (2023)

According to Mrs. DS, the puppeteer, rain always falls following the ritual. The ritual fails if rain does not fall in seven days. So far, rain has always come down only three days following the ritual, although it began with drizzle. Heavy rain will come in the following days (interview, October 26, 2023).

Mrs. NS, the doll bearer, agrees with Mrs. DS who said that rain comes down following the ritual, starting with cloudy and drizzle. However, sometimes rain does not fall, but the sky is cloudy. Nobody can make sure because it is up to God (interview, October 27, 2023).

The phenomenon of rain following the cowongan ritual draws responses from the audience. Among them is Mr. HN who said that he watched the ritual on kliwon Friday eve. He knew and still remembered that it always rained after the ritual was performed. However, he was not sure whether the rain was an answer to the prayers of the performers or the rainy season had come. By watching the performers of the ritual, he believed that the mantras read to call for resembling Javanese traditional songs. Mantras are read in their original language and not translated.

| 10 | Rhythm in reading mantras | As a manifestation of love among each other and to nature, God, or ancestral spirits A hope that the community lives in harmony with nature prosperously, safely, and peacefully | To bring more peacefully and khusyu’ |

| - Ana dewa dening sukma widadari temuruna | - There are Gods in the spirit of warriors, please come down | resembling Javanese traditional songs. Mantras are read in their original language and not translated. |
| - Runung-runung ke sanga | - (The warriors are) flocking and behind them are five Gods |
| - Sing mburi kari lima | - Every time it hurts the people of Banyumas |
| - Leng-leng guleng, guleng Banyumas | - These hands perform duties while making a bow |
| - Gelang-gelang nglayoni | - Looking at the body, forgive all mistakes, we are honest |
| - Nglayoni putri ngungkung | - Forgive all mistakes |
| - Cek-incek raga bali rog | - Forgive all mistakes |
| - rog asem kami lega | - Forgive all mistakes |
| - Reg-regan, rog-regan | - The God of love, the God of love |
| - Reg-regan, rog-regan | - The God who cares, increasingly so |
| - Sang kama dupa Kama dupa | - When the incense is burned, the yellow, white, and black smokes rises upward, welcoming the Gods |
| - Sang kama dadi Sang kama dadi | - The smoke of incense rising upward is like a rainbow in the sky as a medium for the descent of the Gods |
| - Ismu kuning apa rapane Sang kalena Jati araning menyan Cublek kuning urubing menyan Sang kereno putih lakuning menyan | - Thank you, a special tribute to the ancestors who have protected the entire region of Banyumas |
| - Sowan bekti ganda arum dumateng para leluhur ingkang sampun sumareh wonten titatah Banyumas | - Apologies to the Lords for any mistakes |
| - Leluhur, bilih wonten kokirangan nyuwun pangapunten | |

Dewi Sri to bring rain down were accepted. They believe that the ritual will always be successful and the prayers will be accepted (interview, October 27, 2023).

The *cowongan* ritual is performed by Muslims. Specifically, they are pious and/or kejawen Muslims because offerings are given during the ritual. This can be seen from the prayer committed by pious Muslims, such as praying in Javanese and accompanied by equipment such as flowers, fruits, and incense. They say their prayers to Allah by burning incense (Widiyono, 2008; Imron et al., 2023) although offerings are associated with offerings to Gods, spirits, or other inhabitants of the supernatural world whom the people intend to communicate with (Dr. Ayatullah Humaeni et al., 2021). Offerings are given as a means of communication with the Almighty through Gods and ancestors to maintain peace in the family in particular and in the community in general (Edward & Mligo, 2021).

Therefore, it can be concluded from the requirements of the *cowongan* ritual that the performers are pious or kejawen Muslims and that the prayers are addressed to the Gods, not Allah because the mantras do not mention His name. However, during the interviews, the informants stated that the mantras are actually addressed to Allah although only the Gods and spirits are mentioned.

4.2 HISTORY OF BAYANI, BURHANI, AND IRFANI

Bayani, Burhani, and Irfani reasonings are inseparable from Mohammed Abed al-Jabri. He is a Moroccan philosopher who was born in 1936. Since a long time, he had liked to study philosophy. He obtained a master's degree in 1967, with a thesis titled *Falsafat at-Tarikh 'Inda Ibn Khaldun*. Meanwhile, he obtained his doctorate degree in 1970 by researching Khaldunian reasoning. His dissertation was titled *Al-'Ashabiyyat wa ad-Dawlat: Ma'alim Nadzariyyah Khalduniyyah fi at-Tarikhi al-Islamy* (Fanaticism and the Sate: Theoretical Elements of Khaldunian Reasoning in Islamic History) (Khairina, 2016).

In the course of assessing understanding and acquiring knowledge, Al-Jabri developed a framework that has basically existed in Islam. He introduced Bayani, Burhani, and Irfani reasonings as a process of acquiring knowledge from scientific discourse, which is known as an epistemology, as a branch of philosophy that specifically examines scientific theories. An epistemology is a way of approaching problems that involve metaphysics and abstract things which are rarely discussed scientifically. In the world of logic, an epistemology occupies an important position because it determines a pattern of thought and a statement of truth (Hardiono, 2020).
Science is discussed in Islamic tradition in a different way from other traditions. Islamic tradition perceives, investigates, and/or interprets everything that is fundamentally related to thought from the perspectives of doctrine, sharia, language, literature, arts, theology, philosophy, and Sufism (Al-Jabiri, 1991) and scientific, and socio-ethical (Hidayat, 2023). Therefore, Bayani, Burhani, and Irfani are inseparable from each other.

Bayani is reasoning based on texts. Burhani is reasoning that is not based on texts nor experience, but is based on the train of thought (rationalism). Irfani is reasoning by directly approaching and experiencing religious and spiritual realities (Ridwan, 2016).

The Burhani reasoning had previously been developed by a philosopher, namely Al-Kindi. He suggested that knowledge is obtained in two ways. The knowledge of the messengers was obtained through revelation and prophetic treatises. Meanwhile, human knowledge is obtained through reasoning and the senses. Nature is new. Allah created it from the void without any mediator. The human mind and senses can be used to construct knowledge about nature. In other words, the minds has the power to obtain certain knowledge which becomes the starting point in an argumentation process (Mustakim, 2019). The Irfani reasoning is knowledge that is not obtained from texts, but from kashf, that is, the disclosure of the secrets of reality by God through spiritual experience. God will directly grant knowledge for those who have pure hearts. Subsequently, they will conceptualize and share it to others (Kandiri, 2012).

The three reasonings are used as an analytical tool to interpret the cowongan tradition that exists among a Muslim community. The cowongan ritual is a tradition that contains cultural knowledge and has lasted for hundreds of years. It is possible that the ritual has existed before Islam came to Indonesia because the performers and community consider cowongan as a ritual that is passed down by the ancestors and should be preserved.

4.3 THE COWONGAN RITUAL IN THE BAYANI REASONING

Bayani is reasoning that is based on religious scripture. In other words, a problem is approached from the perspective of al-Quran and as-Sunnah. The Bayani reasoning is not separable from the Burhani and Irfani reasonings. The basis of the Bayani reasoning is nash. Religious scripture has full authority in determining the direction and truth, while reason asserts the authority of the scripture (Ernawati, 2023). The Bayani reasoning emphasizes the study of texts, both al-Quran, as-Sunnah, ijma', and ijtihad as its fundamental references to justify the Islamic creed (Syarif, 2022:169). This type of reasoning considers texts as complete knowledge.
and directly applies it without further thought or interpretation although rationality remains important (Hadi Kusuma, 2018:4).

According to Abbas in Kurniawan (2021), bayan in ushul al-fiqh is defined as unfolding and analyzing the meaning of an utterance (kalam) as well as explaining in detail the hidden meanings of the utterance to mukallaf (accountable people). Al-Bayan is an important element in discourse interpretation because it relates to the transmission flow of a text. Islamic scholars agree that the Bayani reasoning leads to al-Quran, as-Sunnah, ijma’, and qiyas (Kurniawan & Riyadi, 2021:21).

It has been used by fuqaha (experts in Islamic jurisprudence), mutakallimin (theologians), and ushuliyyun (experts in the principles of Islamic jurisprudence). They use the Bayani reasoning in order to (1) understand or analyze texts to find the literal meanings of the sentences and (2) explore the laws contained in al-nushus al-diniyah, namely al-Quran and as-Sunnah (Hasyim, 2018:222).

Therefore, the Bayani reasoning lies on three domains, namely (1) intellectual activities that stem from al-ashl, which is known as al-istinbath (legal exploration); (2) intellectual activities that leads to al-ashl, which is known as qiyas; and (3) intellectual activities that are guided by al-ashl. In other words, the process of transmitting texts between generations occurs in the Bayani reasoning. The transmission process largely determines the truth and falsehood of a legal provision that the texts produce. Confusion about the transmission of texts causes inaccurate results.

From the perspective of Bayani reasoning, the cowongan ritual is disconnected from its source because it is only based on ancestral stories. No textual source about the performance of the ritual is available. When considering religious texts such as al-Quran, the cowongan is categorized as a tradition that deviates from the Islamic teaching because the offerings in the ritual are given not only to God, but also to ancestral spirits and supernatural beings that occupy certain places. Giving offerings to other than Allah is shirk and prohibited by the sacred texts, as revealed in al-Quran surah al-Maidah: 48, "He is the One Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah in worship."

The request for rain is also mentioned in a hadith saying, "I saw the Prophet on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two Rakat prayer and recited the Qur'an aloud in them." (Bukhari, 2002; Imam Muslim, n.d.) Prophet Muhammad and other Muslims performed a ritual known as the Istisqa' prayer to
request rain and pray to Allah, not performing the cowongan ritual. The cowongan ritual has no
textual basis but is based on ancestral stories. Since the performers of the cowongan ritual are
Muslims, it is more appropriate if the ritual refers to religious texts.

In other words, the Bayani reasoning considers the cowongan ritual performed by Muslims as a tradition that cannot be justified. The Bayani reasoning requires any knowledge acquired as a basis for performing rituals to be based on sacred texts. Therefore, the people should return to al-Quran and as-Sunnah because Islam has taught a ritual to request rain instead of creating a new one. A ritual that has no basis from the sacred texts will be rejected, as stated in a hadith, "Whoever does something that is not in accordance with this matter of ours shall have it rejected." (Bukhari, 2002)

4.4 THE COWONGAN RITUAL IN THE BURHANI REASONING

In the study of Islamic philosophy, the Burhani reasoning is a logical process of
determining whether or not interpropositions are true through deduction, that is, the way of
attributing interpropositions whose truth is postulational (having definite conclusions). The
Burhani reasoning is not based on sacred texts and experiences. Instead, it relies on the power
of reason through logical argumentation. Moreover, religious arguments can only be accepted
if they make sense (Ernawati, 2023). As a result, the truth must be proven empirically and
justified by logical reasoning (Musliadi, 2014).

The Burhani reasoning emphasizes its observations on human innate potential
instinctively, sensually, experimentally, and conceptually (Ridlo, 2020). The mind serves as a
critical analytical tool. It has the ability to acquire knowledge, even in the field of religion,
where it can differentiate between the good and the bad. The mind becomes a resource in the
field of science, including in understanding religious phenomena (Hasyim, 2018). In the
Burhani reasoning, knowledge must be rational. If it is not rational, it will be rejected. The
positive mind must accept the existence of knowledge from both its history and its order.

The cowongan ritual as a traditional culture encourages problem solving by the
community, such as hardwork, effort, spatial and temporal position, relationship between
human and nature, and relationship among each other (Kamal, 2018). The cowongan ritual
facilitates the communication with forces outside the self and builds social interactions as well
as taking care of the universe.

The cowongan tradition performed by Muslims is a sociological phenomenon. Therefore, it can be considered as a cultural reality from the perspective of Burhani reasoning.
The existence of the *cowongan* ritual shows sociological evidence of the habits of the ancestors. However, the rainfall following the ritual is contrary to the process of water cycle from the perspective of natural law and science.

From the perspective of science, the water cycle involves many processes that happen gradually. It begins with evaporation, that is, the process by which liquid water turns into water vapor. Sunlight causes water surfaces on the Earth, such as seas, lakes, and rivers, to evaporate into the atmosphere. The higher the water vapor rises, the colder it becomes. As a result, condensation occurs and clouds form. Condensation is the process by which water vapor turns into water droplets. The water droplets come together in the clouds. When the clouds become heavier, the water droplets fall. Finally, precipitation occurs. In this process, the clouds become heavier and can no longer hold water, so the water falls back to the Earth. Precipitation comes in many forms, including rain, snow, or sleet, depending on the temperature during condensation (Khamidinal, 2021; Aini, 2021).

Although the Burhani reasoning is not based on texts, the arguments can be made based on the texts. Occasionally, texts do not only fully convey the news or information from God, but they also motivates humans to use their minds to understand natural phenomena, such as rain.

An-Najar in Khamidinal (2021) stated that according to science, rain remains a supernatural thing. All factors that cause rain cannot be controlled by humans, including temperature, humidity, pressure, evaporation, wind movement and speed, cloud clumps, and the like. During the formation of clouds, they continuously move so that where the rain will fall cannot be ascertained (Khamidinal, 2021).

Therefore, the Bayani reasoning acknowledges the existence of the *cowongan* ritual as a tradition. The performance of the ritual which consists of giving offerings and saying prayers in the form of mantras to the Goddess of spirits has provided knowledge about a series of efforts. However, the effort is contrary to its source, namely the train of thought. As a ritual consisting of offerings and prayers, it should refer to the actual source. The ritual has no valid source to justify the prayer.

4.5 THE *COWONGAN* RITUAL IN THE IRFANI REASONING

The Irfani logic is reasoning by directly approaching and experiencing spiritual and religious realities (Ernawati, 2023). The mind is used to describe spiritual experience that is mystical and sacred (Musliadi, 2014). From the perspective of Irfani reasoning, knowledge is
obtained directly from experience. Therefore, there are different terms of knowledge according to its acquisition: action (kasb), transmission (naql), and reason (aql).

The Irfani reasoning was built on the spirit of intuition and emphasizes many aspects of kewalian that are inherent in monoism or unity with God. The Bayani and Burhani reasonings are inseparable from each other. It is recommended that Islamic studies combine the two to provide more comprehensive solutions to the problems (Syarif, 2022).

The Irfani reasoning refers to the elements of psychological experience, dzauq, qalb, feelings, and intuitions. However, it rejects mythology in its process. From the perspective of Islam, it is free of religious matters. In addition, the Irfani reasoning seeks to capture the truth behind sharia, what is invisible behind what is visible. Although Irfani knowledge is subjective, anyone knows the truth. Each individual can perform it according to their ability and capability. Therefore, the validity of truth is intersubjective and the role of mind is participatory (Syarif, 2022). This is exemplified by Prophet Muhammad when he got al-Quran revelation. Only the prophet experienced the revelation, but the knowledge can be disseminated and the people can attest its validity.

The performers of the cowongan ritual begin the ritual by fasting, cleaning themselves from impurities, and behaving appropriately. With the spirit of intuition, they try to position themselves before the spiritual realm. Can the efforts be positioned spiritually from the perspective of Irfani reasoning, and can its spiritual experience be used as a knowledge basis for performing the cowongan ritual? This cannot be understood logically because spiritual experience is individual and personal. The Irfani reasoning is based on conscience and the purity of heart. Therefore, it is expected that God will bestow knowledge directly to those who are undergoing spiritual experiences.

Knowledge from the perspective of Irfani reasoning is very subjective and personal. Irfani discourse is revealed in a hadith, "Prophet Muhammad said, 'Allah has said, "Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' (Imam Bukhori, n.d.)"

Someone who is in a spiritual state is as if he is united with his God, or feels as if God is inside him. Such conditions belong to the Irfani knowledge. The reality of consciousness and
conscious reality is not because of external objects. The two are not something different, but the same. Therefore, the known object is none other than the knowing consciousness itself. In a discourse that is difficult to uncover physical and rational dimensions, Irfani knowledge is not obtained from any representation of sensory data. External objects simply do not work in the formation of this general knowledge. The difficulty in proving the validity of the Irfani reasoning led to the proposition that Muslims abandon it, or at least reduce its portion. Irfani knowledge is considered so irrational that it limits the maximum function of the mind (Hadi Kusuma, 2018). This is done to deny alibis for the inability of the mind in obtaining sensory and cognitive knowledge that is in line with the train of thought.

The *cowongan* ritual is performed based on ancestral stories. The knowledge obtained from the ancestors is the knowledge obtained directly from the Lord or Gods, thus establishing a tradition of belief that is institutionalized in the community life. Diametrically, the knowledge is directly proportional to the knowledge obtained from the Irfani reasoning. Both are spiritual experiences and intuitive knowledges. However, both differ in the realization of efforts that require many instruments. The *cowongan* ritual to request rain involves many things. In addition to reading mantras or prayers, offerings which consists of a variety of foods, beverages, and flowers are given, incense is burned, and the cowongan dolls are decorated. Meanwhile, from the perspective of Irfani reasoning, the request for rain only involves immaterial things, such as being clean from hadas, committing the Istisqa' prayer, and saying prayers.

Therefore, the validity of the knowledge about the cowongan ritual cannot be accounted for from the perspective of the Irfani reasoning. There's something odd about the direct experience of the ritual which later becomes a hereditary belief, particularly the offerings given to the Gods or spirits. Supernatural beings do not require foods. Instead, they require behaviors, attitudes, and worships which have positive impacts on fellow human beings. For example, offerings or sacrificial animals are intended for God, but the animals are taken advantage for human welfare.

4.6 INTEGRATIVE LOGICAL INTERPRETATION OF THE COWONGAN TRADITION FROM THE IRFANI, BURHANI, AND IRFANI REASONINGS

In the interpretation of Bayani, Burhani, and Irfani reasonings, the *cowongan* tradition remains in the realm of wisdom. However, the three reasonings need to be integrated within the scope of Islamic teachings. Partial understanding of sharia will only jeopardize human welfare. However, making the Bayani reasoning the only way of approaching texts will make sharia lose
its accommodating power. Responses to new developments will be hindered because texts are limited and only regulates the basic things in life. Meanwhile, making the Burhani reasoning the only epistemology will break sharia because it ignores the texts. In addition, making the Irfani reasoning the only way of thinking will eliminate rationality, thus leading to religious practices that deviate from the principles of Islamic teachings (Makiah, 2014). The integration instead of separation of the three reasonings provides great benefits (Abbas, 2012) because a phenomenon or cultural event is more valid if it is interpreted comprehensively.

In other words, the Burhani reasoning acknowledges the cowongan ritual as a sociological tradition. The esoteric efforts of the ritual which consists of giving offerings and saying prayers in the form of mantras to the Goddess of spirits has provided knowledge about a series of human efforts. However, from the perspectives of Bayani and Irfani reasonings, the cowongan ritual has no textual basis. In addition, giving offerings and reading mantras equate the need for supernatural beings with the need for materials. This eliminates the values of sacredness and transcendence in the ritual. Moreover, the holy text has narrated an esoteric effort namely the Istisqa' prayer to request rain.

5 CONCLUSION

Cowongan is a ritual performed by farmers to request rain in the dry season. The cowongan ritual is performed in four steps. The ritual begins with giving offerings and burning incense by the puppeteer and the performers. It is followed by reading mantras to call for Dewi Sri to come down to the Earth and bring rain. Subsequently, the cowongan dolls are paraded around the ritual place. Finally, dancing together symbolizes the spread of compassion, respect, and kindness towards each other.

Bayani, Burhani, and Irfani are Islamic epistemology. The Bayani reasoning gives more emphasis on knowledge acquired through sacred texts. The Burhani reasoning highlights the train of thought. The Irfani reasoning stresses that knowledge is not based on sacred texts nor the train of thought as a result of observation. Instead, knowledge is acquired directly from God, making it personal and individual experience.

From the perspective of Bayani reasoning, the cowongan ritual does not have a solid foundation and is not mentioned in religious texts. The knowledge about the ritual is based on ancestral stories. From the perspective of Burhani reasoning, the cowongan ritual is part of a culture among the traditional society. However, the ritual to request rain does not make sense because it is not in accordance with natural law and common sense. From the perspective of
Irfani reasoning, the *cowongan* ritual reflects the intuitive and spiritual realization of the performers based on their religious experience. The logical interpretation of Bayani, Burhani, and Irfani suggests that the *cowongan* ritual is not in accordance with the principles of Islamic teachings, such as performing the ritual with offerings, parading the *cowongan* dolls, and reading mantras as a form of prayers to the Gods and spirits.

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The Cowongan Tradition in the Logical Interpretation of Bayani, Burhani, and Irfani

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