

Javanese Mysticism

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Submission date: 31-Mar-2023 05:45PM (UTC+0700)

Submission ID: 2051938520

File name: artikel_icogen_wieke_1.pdf (1.47M)

Word count: 3928

Character count: 21044

JAVANESE MISTICSM IN BANYUMASSETU PAHING FOLKLORE AS A LOCAL CULTURAL IDENTITY

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Abstracts

This study aims to reveal the mystical elements of the Banyumas folklore SetuPahing. This research is a qualitative descriptive study in the study of Literary Anthropology. The study used primary data in the form of the SetuPahing folklore which was recorded by Dinas Kebudayaan dan Pariwisata Kabupaten Banyumas in 2009. In addition to primary data, relevant references were used as secondary data. Data collection was done by literature study and interviews with informants, while data analysis used content analysis. The results of the study show that mysticism in the folklore of SetuPahing is also a cultural identity owned by the Javanese people, especially the Banyumas people. These can be seen from 1) believing in the fateful day, 2) the existence of taboos, 3) believing in hunches, and 4) believing in magical objects contained in the SetuPahing folklore

Article Info

Received 00 Jan 2xxx

Revised 00 Jan 2xxx

Accepted 00 Jan 2xxx

Available online 00 Jan 2xxx

Keyword:

use Garamond 10, Italic, write 3-5 words concepts are core/essential/fundamental from the article, arranged alphabetically

Introduction

Folklore is a form of oral literature. Oral literature is a story that is passed down from generation to generation in oral form. According to Endraswara (2006), the characteristics of oral literature include (1) literary works created by traditional people's thoughts before knowing letters to write a story, (2) literary works that describe certain cultures with anonymous writers, (3) works that tell the story. -imaginative things, and (4) the words used a lot using parables. Oral tradition at that time was used by the community to tell a story. However, as the times progressed, stories that were conveyed orally began to be written in text form. It is like a folk tale that is recorded and then published.

Oral literature actually contains the cultural expression of the owner community. A culture that is spread from generation to generation or by word of mouth (Hutomo 1991:1). Culture is the basis for seeing the procedures for human life related to beliefs, attitudes, and products produced (Siregar, 2008; 4). Through oral literature, the culture of a region can be known. Each region usually also has oral literature that is guarded and preserved by the community that owns it. The noble values of a particular culture are reflected in oral literature. Folklore as a form of oral literature stores local cultural values that are unique to the community that owns it (Zaidan

2002: 2). Zaidan's opinion is seen in the Banyumas folklore entitled *SetuPahing*. The results of the study show that there is a mystical element in the folklore of *SetuPahing* which is believed by the people of Banyumas, as the community that owns the story.

Mystics are supernatural things that cannot be reached by the human mind (KBBI, 2008: 921). Although it cannot be reached by human reason, mysticism has always existed in the lives of its supporting communities to this day. Koentjaraningrat (2004:2) specifically divides the elements of culture that are always present in everyday human life. These cultural elements include, (1) religious systems and religious ceremonies, (2) community organization systems, (3) knowledge systems, (4) languages, (5) arts, (6) livelihood systems, and (7) technology systems and equipment (Koentjaraningrat, 1994:2). According to the seven elements of culture proposed by Koentjaraningrat, mysticism is included in the religious system and religious ceremonies. Therefore, mysticism has always existed in everyday human life since ancient times until today.

People's belief in mystical things is actually a thought about an event that is influenced by certain actions or attitudes without any logical relationship. The action or attitude aims to bring good luck or prevent bad luck. Each person or group of people see mystical things in different ways. According to Poulston&Bennetts (2012), mystical as part of folklore that is owned by a particular community. In addition, mystical is also a cultural heritage from generation to generation. Belief in the mystical will affect the attitude or behavior of people and the community that supports them.

Javanese society is a society that has a belief in mystical things. The spread of mystical beliefs from generation to generation is carried out through folklore. Thus, it can be said that in folklore there are mystical things that are believed to exist by the supporting community such as the Banyumas folklore entitled *SetuPahing*. Banyumas is a district located in Central Java. Therefore, the Banyumas people are part of the Javanese society. Mysticism cannot be separated from the life of the Javanese people even though Javanese thinking has developed rapidly at this time. Belief in the mystical things of Javanese society has existed and lived together with the birth of Javanese society itself. Therefore, it is also passed down from generation to generation. The mystical things contained in the folklore of *SetuPahing* are still believed by the people of Banyumas so that it affects every action or attitude related to belief in the mystical.

The Banyumas people's belief in mystical things that was born with the Banyumas folklore entitled *SetuPahing* is an interesting thing to study in depth. What mystical things are contained in the Banyumas folklore with the title *SetuPahing* and how these mystical things affect the attitudes and behavior of the Banyumas people to date is a research problem described in this article. Research on mysticism in the Banyumas folklore entitled *SetuPahing* is important because mysticism is an element of the culture of a particular society that is unique and different from other communities so that it becomes the cultural identity of the community that owns it.

Research on mysticism in fairy tales has been studied by Pramana (2017) in his thesis entitled "Depiction of Mystical Elements and Myths and Tales of *La Belle et La Bete* by Marie Leprince de Beaumont and *La Belle au Bois Dormant* by Charles Perrault". The results of Pramana's research (2017) show that the mystical elements in the fairy tale are divided into black magical mysticism and white magical mysticism. The mystical element of black magic is closely related to alliances with demons, magic, and other kinds of curses. The white magical element is closely related to God in the form of miracles, wonders, and blessings. Javanese mysticism has also been studied by Hardiyanti (2019) in his thesis entitled "Javanese Mysticism: A Study of the Short Story 'Rinttik' by Danarto. The results of Hardianti's research

(2019) on mysticism using Paul Ricoeur's hermeneutic theory show that the mystical ideas in the short story refer to Javanese or Javanese mystical teachings. Based on the results of data searches, research related to the folklore of the Banyumas folklore entitled *SetuPahing* has never been done before. Therefore, this article discusses the results of a research entitled Javanese mysticism in Banyumas folklore entitled *SetuPahing*.

The mystical world has become a culture and one of the attitudes of life that Javanese people continue to use (Mulder, 2001:40-41). Mysticism in Java originated from Javanese culture which received the influence of Indian culture (Geertz, 2014:447). In the process, the Hindu-Buddhist elements brought by Indian culture were not only acculturation but also expansive. After Islam entered Javanese culture, Javanese people came to know God as a "supernatural" ruler who was identified as a spirit. This understanding causes the Javanese to believe that certain objects have powers and spirits that must be respected. Such animistic beliefs and dynamism are still developing in the life of the Javanese people to this day. According to Suyono (2009:1), mysticism in Java has an understanding that every movement, force, and event in nature is caused by the creatures around it. These beliefs are then divided into two, namely fetishism and spiritism. Fetishism is the worship of tangible objects that appear to have a soul, while spiritism is the worship of ancestral spirits and spirits found in nature (Suyono, 2009:1-2).

Based on the explanation above, the analysis of Javanese mysticism in the Banyumas folklore entitled *SetuPahing* uses a literary anthropological approach. This is because folklore is included in oral literature which has been spread from generation to generation even though it is currently written in the form of written text. On the other hand, Literary Anthropology is an approach that focuses on local colors, local wisdom, and local culture in literary works (Ratna, 2011:101). Mysticism is a local culture that is owned by the supporting community. Therefore, this study uses an Anthropology of Literature approach.

Methods

This research is a qualitative descriptive study with an Anthropological Literary approach that describes the mystical elements contained in the Banyumas folklore entitled *SetuPahing*. The theory of Javanese mysticism is used as an analytical knife. primary data of the research is the Banyumas folk tale entitled *SetuPahing* which was recorded by the Banyumas Regency Culture and Tourism Office in 2009. In addition to primary data, this study uses secondary data in the form of articles and books that are relevant to the research problem. Data collection techniques were carried out by reading and note-taking techniques. Primary data in the form of words, phrases, clauses related to the research problem are then recorded and further classified. The data analysis technique uses content analysis or content analysis in accordance with the research focus, namely mysticism in Banyumas folklore. The next step is to reduce, present, and draw conclusions from the data so that valid research results are obtained.

Results and Discussion

The folklore of *SetuPahing* Saturday Pahing begins with the tragic story that befell AdipatiWirasaba after returning from the Pajang Sultanate. AdipatiWirasaba and his entourage traveled on Saturday Pahing. A tragic incident happened to AdipatiWirasaba due to a communication error received by the Sultan of Pajang, namely Sultan Hadiwijaya. Sultan Pajang heard that the daughter of AdipatiWirasaba, namely Rara Sukartiyah, had a husband and was no longer holy. Hearing this, without confirming, Sultan Pajang ordered his courtiers to kill AdipatiWirasaba. On Saturday Pahing, the tragedy occurred. AdipatiWirasaba was stabbed by

the heirloom keris of the KratonPajang so that he was killed. Before he died, AdipatiWirasaba, who did not know the reason why he had to be killed, gave a message that Pahing Saturday was a day of taboo for traveling.

The folklore then gives rise to mystical things that are believed by the people of Banyumas. The results of the study show that these mystical things include:

No	Mystical Elements in Folklore	Description
1.	Belief in the fateful day of	<i>SetuPahing</i> or Saturday <i>Pahing</i>
2.	There are taboos	<ul style="list-style-type: none"> - Abstinence from eating - Abstinence from building buildings - Abstinence from mbaranggawe or holding big events such as <i>circumcision</i> (circumcising children), <i>laws</i> and <i>mbesan</i>(marrying children). - Abstinence from riding a horse
3.	Believing in hunches	Bad
4.	Believing in the Sorcerer's	Keris as an heirloom weapon

1. Believing in the fateful day

The Javanese people know the Javanese calendar or the Javanese year. This Javanese calendar has been valid since 1633 AD and is a combination of calculations between Hijri and Saka. Kejawen days combined with Hijri days become market days, for example Monday *Pahing*, Wednesday *Pon*, Saturday *Legi*(Simuh, 2008:8). According to Javanese belief, there are days that are not good for carrying out activities, carrying out celebrations, or starting certain activities. Javanese people believe that determining a good day and avoiding a bad day will bring goodness and resist the calamities that will occur. Of course, the people of Banyumas as part of the Javanese community also have the same belief in good days and bad days (unlucky or unlucky).

Calendar predictions in Java are referred to as *Pakuwon*or the science of calculation, namely knowledge of the human journey or *the play* of each person's life. This knowledge is also called horoscope or astrology (Directorate General of Culture Yogyakarta, 1985:19). In *Pakuwon*, one can count the good days and bad days of a person based on certain calculations, for example, calculated based on *weton*or the day of birth. The Javanese belief in good days and bad days affects certain mystical elements in human life. The influence is believed not only to occur on that day, but is long-term. The attitude or act of believing in good days and bad days is an act of returning to the roots of the Javanese spiritual tradition. Javanese people use *primbonto* look for good days and bad days (Koentjaraningrat, 1984:297).

In the Banyumas folklore entitled *SetuPahing*, what is considered a bad day or unlucky day by the people of Banyumas is Saturday *Pahing*or *SetuPahing*. Saturday *Pahing*is considered an unlucky day because on that day AdipatiWirasaba, namely AdipatiWargautama, was killed by a delegation from the Sultan of Pajang due to a misunderstanding of information. AdipatiWirasaba, who did not know what he had done wrong, had to be killed with an heirloom keris before he breathed his last, leaving a message. Saturdays*Pahing*The message was left by AdipatiWirasa so

that his children and grandchildren would not suffer the same tragic fate, namely being killed without knowing the sins and mistakes he had committed.

AdipatiWirasaba's message is trusted by the people of Banyumas to this day. Javanese people in general also believe that traveling long distances or doing something that determines one's fate must be done from the heart. This is done to bring profit in life. Because of that, the people of Banyumas are very careful about Saturday *Pahing*. If not forced, the people of Banyumas will not start activities, travel, or plan any major activities on that day. The people of Banyumas still believe that Saturday *Pahing* is a bad day for anyone who violates it.

2. The existence of taboos

The tragic event that befell AdipatiWirasaba gave rise to taboos which are still believed by the people of Banyumas. Abstinence by Javanese people is often referred to as *pepali* (Herusatoto, 2005:24). *Pepali* or taboo is a belief that is passed down from generation to generation and is prohibited. People who believe in *pepali* assume that if the *pepali* is not obeyed or follows the saying, it will be in danger. *Pepalican* be in the form of avoiding places that are considered sacred, prohibiting certain activities, as well as rules of behavior that must be obeyed. *Pepalican* lead to disasters that have fatal consequences if violated.

Before being stabbed by the heirloom *keris*, AdipatiWirasaba carried out several activities, namely:

- a. AdipatiWirasaba and his entourage stopped and rested at the house of a friend whose house consisted of a main house and a hall that was not in the same direction as the main house (*unfortunate*) or across its position.
- b. During the break, AdipatiWirasaba and his entourage were treated to a lot of *pindang* or goose meat cooked in black sauce using *kluwak*.
- c. During the trip, AdipatiWirasaba rode his favorite horse called the Dawukbang Horse or a red and white horse.

While resting at home or the transverse hall (*unfortunate*), while enjoying a lunch of many *pindang* dishes, suddenly an envoy of the Sultan of Pajang came and immediately stabbed AdipatiWirasaba with the heirloom *keris* of the Pajang Palace. The stabbing of the heirloom *keris* resulted in AdipatiWirasaba's death at that very moment. Before he breathed his last, AdipatiWirasaba had advised his children and grandchildren not to build *poor* or transverse houses, eat a lot of *pindang*, and travel on horses that were red mixed with white. These three things are believed to bring bad luck to those who violate them. Therefore, the people of Banyumas until now still obey the prohibition.

3. Believing in hunches

The Banyumas people as part of the Javanese community have known religion since ancient times. However, Javanese people believe in *wangsit* or premonitions. *Wangsitor* hunch is interpreted as inspiration, guidance, magic or whispers of the supernatural, supernatural signs from God that cannot be seen (Herniti, 2012: 384). The Javanese people's belief in this hunch is influenced by the spiritual nature of the mind. Javanese people believe that human life cannot be separated from the relationship with the universe.

The person who gets the idea feels certain events or events will occur, but it is difficult to prove before the event or event actually occurs. Before the incident actually happened, people usually never cared about the idea or premonition they got. Because of this, people feel unprepared when an event or event actually occurs and is experienced.

The tragic event that befell AdipatiWirasaba actually had a premonition or sign. The first foreboding was felt by Duke Wirasaba's favorite Dawukbang Horse. The Dawukbang horse struggled when it was tethered under a sapodilla tree before the tragic event occurred (Dinasbudpar, 2009:12). The horse seemed to have a feeling that something bad was going to happen. However, because it was a thrashing horse, no human believed it. Therefore, the behavior of AdipatiWirasaba's favorite horse thrashing as a premonition was only realized after the tragic incident that happened to AdipatiWirasaba occurred.

The second hunch was actually felt by AdipatiWirasaba himself. He felt that there were strange things surrounding him. Moreover, there is a Tumenggung who goes to where he rests (Dinasbudpar, 2009:12). Although Duke Wirasaba felt a strange thing happening, but he himself did not expect that it was a sign or a hunch. That's because hunches can't be seen with the naked eye. Therefore, many people do not believe in hunches until an event or events actually occur. After an event occurs, the Javanese then relate the event to a show given by God. In this context, the spiritual mind of the Javanese is tested that human life cannot be separated from the relationship with the universe.

4. Believing the Sorcerer's Object

AdipatiWirasaba was killed because he was stabbed by the heirloom keris of the Pajang Palace brought by the tumenggung envoy of the Sultan of Pajang. As a regional leader, AdipatiWirasaba of course has supernatural powers to protect himself. Therefore, to kill the duke also requires an heirloom weapon that is believed to have certain powers. The keris for the Javanese people is considered an heirloom weapon that has a magical role and a physical role (Triyogo, 2005:81). According to Haryoguritno (in Darmojo, 2019:51), the keris has magical power which is believed to have certain powers in addition to having high artistic and aesthetic value. The keris is made with philosophical values that are in accordance with the hopes and desires of the owner.

The Javanese people have known the kris since the days of the Hindu Mataram Kingdom. The keris is a symbol of the greatness of a king who can give supernatural powers (Musadad, 2008:147). Javanese people believe that there are other forces beyond human strength. This is what causes the keris to be considered an heirloom weapon. Keris is considered sacred because it has good luck or hidden magical powers in it. The magical power is beneficial to its owner.

The magical assumption of the keris stems from the assumption of the Javanese people that the life force that is able to move is the power of strength. Strength is divided into outer strength and inner strength. Outward strength is seen physically while inner strength is known as *kasekten*. People who have *kasekten* means they have extraordinary power (Moertono, 1985). According to Suprpto (in Musadad, 2008: 149), *kasekten* or supernatural powers come from (1) the divine power of God who governs nature, (2) the human power that enters the human body, (3) the cosmic power contained in the universe, (4) anatomical forces in the human body. Kris is included in the cosmic power.

As an embodiment of cosmic power, the keris has a certain charisma that is efficacious. Because of that, the keris is respected by humans who believe in it so that they are given offerings as a salvation for the spirit that is in the body of the keris. As a sign of respect, the Javanese people call the keris 'Kyai' (Musadad, 2008:149). The Javanese people's belief in the spirit in an object is a manifestation of the animist culture and dynamism that developed in Java.

Conclusion

Mysticism cannot be separated from the life of the Javanese people even though Javanese thought has developed rapidly at this time. The mystical thing of a society is reflected in folklore that is passed down from generation to generation. Likewise, with the folklore of *SetuPahing* from Banyumas Regency. The mystical things contained in the folklore of *SetuPahing* are still believed by the people of Banyumas so that it affects every action or attitude related to belief in the mystical. The results show that the mystical things contained in the Banyumas folklore with the title *SetuPahing* are (1) belief in the fateful day, namely Saturday *Pahing*, (2) the emergence of taboos including the taboo on eating *lots of pindang*, taboo on building *bale malang*, taboo on mbarangawe or having a desire, and abstinence from riding using a horse of ash mixed with red, (3) believing in a hunch, and (4) believing in a magical object, namely a *keris* as an heirloom weapon. The four mystical things contained in the Banyumas folklore with the title *SetuPahing* still influence the behavior and actions of the Banyumas community.

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Received 00 Jan 2xxx
Revised 00 Jan 2xxx
Accepted 00 Jan 2xxx
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