The Mystical Elements in Javanese Short Stories as a Local Wisdom Manifestation

Nurmillah Kamilah¹ and Turita Indah Setyani¹

¹Universitas Indonesia, Kampus UI Depok, 16424, Indonesia
Telp: +6217864075, Fax: +6217270038
E-mail: milamila1395@gmail.com
¹Universitas Indonesia, Kampus UI Depok, 16424, Indonesia
Telp: +6217864075, Fax: +6217270038
E-mail: turitaindahsetyani@gmail.com

Abstract: This study examined the mystical elements of five critacekak(cerkak) (short stories) in the PanjebarSemangat magazine in 2011. This research aims to reveal the Javanese belief about mysticism in the collection of cerkakAlamingLelembut in PanjebarSemangat. This research is qualitative with the interpretive method and objective approach. This study is expected to provide an overview of Javanese mysticism and to add references to the Javanese literary research. The results of this study conclude that the mystical elements within the five cerkakof PanjebarSemangat in 2011 have proven the existence of the belief onn mysticism still inherent in the Javanese society and provide a description of mysticism in the Javanese society that is still relevant to the present.

Keywords: Mystical element; cerkakAlamingLelembut; Javanese local wisdom

1. Introduction

The cultural element that now exists within the local culture can potentially be regarded as a local genius that has proven its ability to survive to the present (Poespowardojo, 1986: 40). Poespowardojo (1986: 30) argues that the local genius of a culture is formulated as “the sum of the cultural characteristics which the vast majority of people have in common as a result of their experiences in early life”. The formulation explains that local is intended as an early part of pre-Indian culture or known as "native". Local genius or today known as cultural identity or local wisdom is the identity/personality of the nation that causes the nation is able to absorb and cultivate foreign culture according to its character. Soerjanto (1986: 40) expands the understanding of cultural characteristics that are phenomenological to the cognitive, namely:(1) Orientation, which shows the life view and value system of society,(2) Perception, which describes the public’s response to the outside world,(3) Patterns and attitudes of life, which embody the daily behavior of society.(4) The lifestyle, which inherits the fairies of society. Thus, it can be said that culture is essentially a manifestation of the life of society itself with its development process. Various tribes in Indonesia now still keep the ancestral heritage associated with material and spiritual culture. Culture is still to be maintained, but experienced changes and developments to the natural mind and knowledge of the community.

This is in line with Ismanto's (2003: 59) opinion that in the context of Javanese literature, literary works were born in the midst of society as a result of reflection on the surrounding social phenomena. These social phenomena are one of mystical experiences, expressed in the fictional works of the prose type and the mystery story (AlamingLelembut) contained in a Javanese magazine. Among the Javanese magazines that are still interested readers are PanjebarSemangat magazine. PanjebarSemangat is a mass media published since 1933 by Dr. Soetomo. The object of study to be studied is the mystical element in the five texts of Javanese short story(cerkak) contained in the PanjebarSemangatmagazine 2011. Broadly speaking there arose a problem to be studied, that is how the form of local wisdom on the element of Javanese mysticism contained in five cerkakalamingelembut in PanjebarSemangat magazine 2011. This research aims to reveal the concept
of Javanese beliefs about mysticism in the five cerkakAlamingLelembut contained in the PanjebarSemangat magazine 2011. This research is done to add the reference research of Javanese literary works in providing an overview of the Javanese mysticism.

The five concepts in the PanjebarSemangat magazine 2011 mentioned above, are as follows: KanjengRatuKidul by Sutardi MS Dihardjo 6th edition on 5 February 2011, Jim Saka Arab by Dawam edition 21 dated May 21, 2011, NingkahanKaroPeriKaryaBambangHadisutrisno edition 22 dated April 28, 2011, NyiBlorongCak Nang edition of 41 dated October 8, 2011, and DiadhangMacanSiluman by MbahBrintik edition 43 dated October 22, 2011. Furthermore, the discussion of the mystical element is done by using interpretive theory and objective approach. Interpretive theories are used to understand the text. Understanding the text is more focused on the mystical element in the five nature cerkakAlamingLelembut. Interpretation is an attempt to interpret in accordance with the mystical elements to be studied based on quotations of text in each story. With an objective approach, cerkakAlamingLelembut is considered an autonomous literary work used to trace the description of Javanese mysticism.

2. Discussion

Mystical beliefs are part of the history of Javanese society. This belief can have a positive impact when it serves as a moral controller for people not to do negative things. The mystical element in cerkak will reveal about the Javanese tradition in cerkak related to the unseen and beyond human reason.

According to Soerjanto (1986: 40) there are only three cultural characteristics in the mystical element to be discussed, including orientation, pattern and attitude of life, and perception. In five cerkak in the magazine Panjebar Semangat in 2011 which is used as data sources there are five local wisdom that is still believed in the life of the people of Java. The five forms of local wisdom, gugon tuhon, laku tirakat, sesajen, pesugihan, and kesurupan. All five are closely related to the mystical elements. Here is the discussion of each of the mystical elements as a form of local wisdom.

2.1. Gugontuhon

The Javanese beliefs of spirits, extraterrestrials, and other forces are still on the way. The tradition of worshiping the spirits of the ancestors, worshiping the sacred places, is also difficult to avoid today. Here’s a story quote that still believes the existence of a gugontuhon:

“Ibune Bu Sunartingelikakesupayanekbisadikonngobusanaliyanebae, ajajaritparang barong latarputhlanklambiijopupus. Mergabusanakuwi mono manutkapercayanan,
minangkaagemanerarusegarakidul. Nek waningembaribakalnomonibilahi.” (DiadhangMacanSiluman, no 43, 22 Oktober 2011)

"Mrs. Sunarti's mother reminded that if you can be told to wear other clothing only, do not use white-based barong machete and dark green clothes. Because the clothing is according to belief, is the queen of the South sea clothes. If you dare to resemble, it got hurt."

The quote above shows that the characters in the story still believe in the myth. The Javanese belief in spirits is still running today, as evidenced by the above quotation that his mother the main character in the story reminds his daughter (Mrs. Sunarti) not to wear clothes that resemble the RatuLaut 'Selatan'.

Based on the above quotation, the story is a myth in the form of fairy tales, legends and stories. The Javanese call it a gugontuhonkangkalebupepaliutawawewaler, is certain restrictions containing clear teachings with sanctions when violated. If the prohibition is violated, the person will receive a bad result. Although there is no written prohibition (because in Java many folklores are only
spoken orally and unknown to the author), the community abides by the prohibitions contained in the story. It is the local wisdom of an area that should be preserved.

Gugontuhon is a cultural characteristic that is orientation, because the mystical element shows the view of life and the value system of the society on the concept of belief in the myths passed down from generation to generation.

2.2. Laku Tirakat

Javanese people certainly know the laku and tirakat. According to KamusBesarBahasa Indonesia (2005) the word laku is a single verb meaning action; gestures; action; How to run or do[3]. If added with the word tirakat (BaoesastraDjawa, 2001: 608) has the meaning of (1) 'ngengurangi' (reduce, hold) and (2) 'nglakonisesirik' (avoid doing the shirk), so that the lakutirakat meaning carried out by restraining lust, in the form of fasting, abstinence, and so forth (requirement to achieve a purpose); A concerned[2]. The lakutirakat is actually a human effort to go to the path of the creator to always be in harmony with the teachings of character, and not affected to the pleasures of the world alone, and can be granted all the intentions that had been aspirated. In a cerkak entitled NingkahanKaroPeri (edition 22, 28 May 2011), the behavior of tirakat very highlighted by the character. As quoted:

"Priyainegrapayak, kendel, lansenentirakatkayatapasamuth, pasangebleng, lanngrowot.Yawatakeking kaya mangkonomau sing njalariBapakbangettresnanemarang Kang Sadmi." (NingkahanKaroPeri, no 22, 28 Mei 2011)

"His figure is talkative, brave, and likes tirakat like fasting (just eat white rice without any dishes at all), fasting sleep (staying up), and fasting only eat vegetables, yams and water only. His character makes you very fond of Kang Sadmi."

In the above quotation, it is mentioned that the character (Kang Sadmi) likes to do tirakat. The quotation shows that what is desired from the Javanese religious experience is inseparable from the beliefs in their daily lives which are worldly problems, identical with the concerns. People who do tirakatis a form of negotiation against God. He does the deeds to organize the taste in finding confidence in himself and God. Therefore, the Javanese often run tirakat. In the above quotation, it is mentioned that the figures to dotirakat with pasamuthit, (just eating rice, no salt or side dish), ngebleng (not eating, drinking and exiting the room for a certain period), and ngrowot (eat the seedless).

Similar to the gugontuhon, the lakutirakatis also included in the cultural characteristic category that is orientation, because it contains a system of community values that cannot be separated from the problems of community life.

2.3. Sesajen

In Javanese society, fine felines are also associated with religious actions embodied in religious ceremonies. Worship or sesajen are usually presented to certain delicate creatures, in the form of food, drink, flowers, incense and fruits. As quoted in cerkakDitimbaliKanjengRatuKidul (edition 6, 5 February 2011):

"Sepisan, yen kowekepenginketemuaku, yen oradhongpinujupisowananakubakaltekanemonikowe. Syaratekowe kudus sesaji: segaputhith, banyaputhith, kopi pait, gedhang mas digawecekolakorangganggogula, iwakayamhadhamenhok, menyamerangpariketanireng." (DitimbaliKanjengRatuKidul, no 6, 5 Februari 2011)

"First, if you want to meet me, if not to his place (palace) I will come to see you. Condition you must (provide) sesaji: white rice, water, bitter coffee, golden bananas made cholesterol not use sugar, chicken breast meat, incense, rice glutinous rice glutinous rice ".

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Quote above shows that I (read: RatuKidul) notifying Bambang how to meet him, namely by preparing of sesajen. The offering is a form of tribute to the spirits, the Java community give tribute, in the form of religious rituals and sacrificial sesajen. It relates to the belief in spirits.

According Koentjaraningrat (2002: 84) that the Javanese religious actions include, selametan or wilujengan, perform religious ceremonies and sacred act, as an example of the rituals of selametan as well as the evening of Friday Kliwon or anggarakasih (SelasaKliwon). This form of Javanese attitude is also seen through the tradition of offerings.

One excerpt sentence life philosophy of Java is important to reflect on the sesajen is, “weruhmarangpangeranikuitablegeswisweruhmarang awake dhewe, lamundurungweruh awake dhewe, tangehlamunmarangPangeran” (Acknowledging the existence of God means already know himself, if not already know Himself impossible to know God) (Rahmatullah, 2010: 03). Before knowing God, the real man must know himself. Various meanings are reflected in the sesajen suggests that all matters of this tradition is an attempt to recognize human identity.

The sesajen is the character of culture that is the pattern and attitude to life, because they manifest mystical element behavior everyday society related to public confidence in the worship of spirits.

2.4. Pesugihan

This mystical element describes the human alliance with the lelembut (supernatural). Pesugihan comes from the word sugih, which means rich. Pesugihan is an effort to find wealth with the help of ghost/lelembut. In a cerkak entitled NyiBlorong (edition 41, October 8, 2011) is marked by the presence of human figures who allied and entered into agreements with the softern. As quoted:

“Ngenekang, akuikiutusaneustadUsmanmergaustadUsmanwispirsamenawabahLiongkuwiduepesugihanwuj udBlorong. Lanwadalemesthiwargakenekangmergawenengtokone, sampeyanisiheling ta sapawaekangdagadikurbane!” (NyiBlorong, no 41, 8 Oktober 2011)

"Well kang, I am a messenger of UstadUsman because Uman Usman already knows that babahLiong has Pesugihan tangible Blorong. And the victim must be a resident here who works in his shop, you still remember who the victims are!"

The above quotation illustrates how a worker, Sulaiman, who worked on babahLiong was spared from the prey of NyiBlorong. The author illustrates that babahLiong figures are getting more and more buyers visiting his shop. Sulaiman known as ustadzUsman's messenger delegate deliberately disguised as employee babahLiong to end the casualties on the people who work as an employee in his shop.

The story of NyiBlorong is very common in Javanese society. This kind of story can be attributed to the Javanese beliefs. Therefore, the message that appears can be associated with the values prevailing in the Java community: ngonoyongononingjongono whose meaning can be broad. In the context of wealth, the phrase can be translated as "may be a rich man, but wear the right ways."

Similarly, offering is also a cultural characteristic that is the pattern and attitude of life, because the mystical element describes the behavior of people who allied with lelembut to get wealth.

2.5. Kesurupan

The beliefs of most societies, especially the Javanese society regarding the existence of the occult and spirit have been going on for a long time. The belief is also reinforced by various cultures and religions that exist and passed down from generation to generation. Kesurupan is one form of argumentation of the existence of another world. As an example of a quote in the text of Jim Saka Arab (21st edition, 22 May 2011) follows:
"Akujimkondhangsaka Arab, pintermacaayatsuci, pinterngaji. Yen mungilmucethekduwekekyaiiki, tangehlamunbisangusiraku," celathunejimmaulumantarcangkemeHaris." (Jim saka Arab, No 21, 22 Mei 2011)

"I'm a well-known jinni from Arabia, good at reading holy verses, clever to teach. If only a shallow science possessed by this kyai, it is impossible to drive me away, "said the genie through his lips Haris."

The quotation above is an example of the ghost that pervades the human body, in this case is the genie. This story tells of a boy named Haris who was possessed by Jin who came from Arabia. As a result, he raved unclear, and the pressure and tone of his voice changed from the usual. The event is called kesurupan. The word "kesurupan" itself comes from the Javanese language, "surup". Surup means "evening," "twilight," or "late afternoon and shortly after sunset. Surup can be interpreted to be under the conscious realm. In other words, it is beyond human control. Thus, it can be assumed that the word "kesurupan" is an event that is under the human consciousness, so that his attitude and behavior are out of his or her own control. However, the term "kesurupan" is usually caused by the inner conflict that occurs in that person. He is not strong enough to bear the burden, then he does not lag himself to God, so there was a clash that caused chaos within him.

In Javanese culture is expressed as possessed, the moment when a person is under his consciousness, so the condition is very easy to be possessed by the spirits. However, psychologically in the contemporary context, the event is due to the occurrence of chaos within itself due to the psychological influence under the human consciousness. Apart from the presence or absence of other world influences, the phenomenon of trance is well known by the people, especially the Javanese. Some Javanese people believe that the phenomenon of kesurupan is a mystical event experienced by a person, along with the social pressure that is affecting the psyche. Kesurupanis regarded as a local wisdom that is only used as a concept of trust in the events that occur in the community.

Kesurupan belongs to the cultural characteristic category which is perceptual, because the mystical element describes the public's response to the outside world. For people who believe in it, the phenomenon is a real mystical event. For those who do not believe it, just assume the incident is a psychological influence under the human consciousness. However, this kesurupan is regarded as a local wisdom that is only used as a concept of belief in events that occur in the community.

3. Conclusion

Based on the discussion of the five short stories (cerkak) AlamingLelembut found in PanjebarSemangat magazine in 2011, it can be concluded that in general mystical elements as local wisdom are oriented cultural characters, patterns and attitudes, and perceptions. The five mystical elements of the PanjebarSemangat paradigm that exhibit the oriented cultural character are gugontuhan and lakutirakat. GugonTuhon, the public life in the literary work illustrates that the Javanese community's belief in spirits, creatures outside humans, and other forces until now is still running. Society obeys the ban in the story. Such a mystic is believed by the Javanese as a form of local wisdom. The lakutirakat, the traitor is a form of negotiating with God. He made a rally to organize his taste in finding confidence in himself and God. Such local wisdom until now is still believed to be true as a form of cleansing / purification to draw closer to God, in order to be able to live a noble life.

Then, the mystical element that shows the character of a pattern of culture and attitude of life is a sesajen and pesugihan. Sesajencannot be separated from the lives of Javanese people. Sesajen is a form of appreciation to subtle creatures, the Javanese people give tribute, that is in the form of religious ritual ceremonies and sesajen sacrifices. It relates to the belief in subtle creatures. These beings are not always to be ancestors and not all of them are classified as ancestors. Such local wisdom is most often seen in everyday life, both in the rituals of the rites and nights of Kliwon Friday or anggarakasih (SelasaKliwon). Pesugihan, this element is highly possible when it is attributed to the
Javanese beliefs about the fetus. Stories of human beings seeking wealth through fellowship with the genius contain a rich (not sole) dimension. Such local wisdom can be linked to real (economic) issues in society, and may also be attributed to the religions/beliefs of Javanese who have passed through generations.

Finally, the mystical element that demonstrates the cultural character of perception is kesurupan, is one of the forms of argument from the existence of other worlds, or perhaps the belief in the metaphysical world has created its own space in human psychology, so that eventually the phenomenon really becomes apparent to those who believe it. However, such local wisdom is only used as an event in the life of society.

In relation to the five mystical elements contained in the Panjebarsemangat of 2011, it can be stated that the concept of belief in mystics is still inherent in the life of Javanese society as a form of local wisdom. These five mystical elements provide a mystical picture considered to be a cultural harmony, where the thought of balance between nature, human and God is interconnected in the continuation of the mystical mind of Java. The mystical portrayal is the existence of values in various aspects of life that can give a reflection of the state of a Javanese society at a time that is still relevant to the present.

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